
The Last Testament, Vol 3

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The Last Testament, Vol 3

Chapter #1

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*Ma Yoga Pratima
RAJNEESHPURAM,
OREGON*

QUESTION: BHAGWAN, YOU HAVE SAID THAT YOU ARE THE NEW MAN THAT THE WORLD NEEDS, AND THAT THIS COMMUNE IS A PREPARATION FOR THE ARRIVAL OF THE NEW MAN. DO YOU SEE THAT OTHER PEOPLE HERE ARE GOING TO BECOME, LIKE YOU, THE NEW MAN, OR ARE YOU TALKING ABOUT A PREPARATION FOR FUTURE GENERATIONS?

ANSWER: I am never concerned about the future, neither about the past. My whole concern is the present. And when I say the New Man, I don't mean a certain model, type, an ideal. By the New Man I mean a man without ideals, a man with his own individuality, not imitative, not a carbon copy of somebody else. So the New Man will not be like me or like anybody else. Everybody will be authentically himself

One of the most fundamental psychological things has to be understood: equality is an illusion. Karl Marx, Friedrich Engels, Lenin, and other communist thinkers of the world have created almost a conviction in millions of people's minds -- not only those who are communist but also those who are not communist -- that equality should be the goal. Only machines can be equal; man cannot be. If you want man to be equal, then you will have to destroy his humanity and make him a robot.

It is very simple: just as two faces are not the same, in the whole world even two fingerprints are not the same -- and you want two beings to be the same? You don't value the being more than the fingerprint even? A very absurd idea of equality has become widespread.

Why it became so influential can be understood very easily. Everybody feels inferior to somebody, either intellectually, financially or physically. In some way everybody carries deep down an inferiority complex, because he is continuously comparing himself with others. Naturally, somebody has more intelligence, somebody has more physical strength, somebody can run faster than you, somebody can swim better. It is impossible for anybody not to feel inferior if he starts comparing.

Even a man like Napoleon... you would not think that he would ever feel inferior. For what? He was one of the greatest conquerors, one of the greatest fighters and warriors in the world. But on one point he was very touchy. His height was only five feet, five inches -- even his bodyguards were taller -- and that hurt. That gave him pain, and he could not even say it to anybody.

One day he was trying to fix a picture on his wall, and the nail was a little high up, beyond his hand's reach. His bodyguard said, "Sir, I can do it. I am higher than you." Napoleon became so angry. He said, "Take your words back, otherwise I will kill you right now, here." But he said, "What have I said?" Napoleon said, "You are taller than me but not higher than me. I can tolerate taller; but higher? -- I cannot tolerate anybody." He had touched his wound.

Even the people who have immense power in some way or other feel inferior when they start comparing. That leaves almost the whole of humanity feeling an inferiority complex. And this is the root cause why communism is so influential. It has nothing to do with economics, nothing to do with capitalism. It simply fulfills a deep desire in every man that everybody be equal. He feels gratified even to think that everybody is equal. Then there will be no wound, no hurt feeling, there will be no question of comparison.

Nobody has looked at communism from a psychological viewpoint. People have been studying communism only as an economic theory. It is not. Basically it is a psychological consolation to all those who are feeling inferior in any way. Hence more than half of humanity is already communist. Communism is the biggest religion right now and is growing fast, and will take over the world if we cannot create a New Man who has no inferiority complex.

The New Man will not be a communist, because he does not want to be equal to others. The New Man wants to be unique in himself, and wants everybody else also to be unique. A society of unique people -- everybody unique in his own way -- will be the richest society that has existed in the world.

Somebody is a painter, somebody is a poet, somebody is a scientist, somebody is a sculptor. They all have their own uniqueness. It does not matter what you do, all that matters is that everything you do has your fingerprint on it, and you have become a creator. There is no reason to compare. A painter is a painter and a poet is a poet. It is stupid that both start comparing. Then the painter becomes inferior because he is not a poet, and the poet becomes inferior because he is not a painter. And we have been living under this inferiority complex for thousands of years. So everybody is suffering -- "Existence has not been compassionate towards me."

Start looking at the uniqueness and drop the idea of equality, which is in every way impossible. Unless man is produced in a factory on an assembly line, there is no possibility of equality. And a man produced on an assembly line will not be a man; he will be just a machine.

The New Man will not be like me in the sense that he will not be my carbon copy. But in a way, in a very different way, he will be like me. I am independent; he will be independent. I am my own self; he will be his own self. I have never accepted anything just as a belief unless I have experienced it. Then there is no question of belief -- I *know* it. So either I know something or I don't know, there is nothing in between.

The believer is in between. He does not know, yet he pretends to know. You will find all these hypocrites assembled in churches, synagogues, temples, mosques, all over the world. They don't know God and they are praying to him. They don't know that any prayer has ever been heard, and still they are praying. They don't know that any prayer has ever been answered, but still they are praying.

The New Man will be a seeker, not a believer. He will trust in inquiry, in doubt -- and doubt is the only method that can lead you to the truth. Belief is a barrier, not a bridge. No believer has ever known the truth. His belief never allowed him to inquire. So in a very different sense, he will be like me.

I have doubted everything. I have never accepted anything because it is written in the holy scriptures, because the great founders of religions have said it, because great saints verify it. I have insisted my whole life that nothing else can prove it to me except my own experience. And when it comes as your own experience, it brings tremendous rejoicing, great blessings, flowering. Your being finds its home. The wandering is finished, you have arrived.

Now my wandering and your wandering will be different. The point where I started and the point where you will start will be different. I will arrive to *my* own innermost core; you will arrive to your innermost core. The ultimate experience of blossoming will be the same, but the path will be totally different. Everybody has to search and seek in his own way.

The way to truth is just like the sky. The bird flies but leaves no footprints. You cannot follow. There are no footprints. The inner sky is exactly the same, and everybody has to find his own way. It will be better to say the New Man *makes* his way. He does not move on a ready-made way. Hinduism, Christianity, Judaism, are ready-made ways, superhighways, comfortable -- you need not bother -- but they go nowhere. They go round and round the earth. You can go on moving on them for millions of lives and you will never reach to your own being, because that way is not connected to you. It is not yours.

The real seeker steps out from all these ready-made ways. He moves into the unknown. It is great excitement, great ecstasy. And every step that brings you closer to home also brings you peace that you have not known before, brings you love and compassion that are absolutely unknown to you. Closer and closer... and you start feeling a new music, a new poetry, a new song arising out of your own heart. Your every heartbeat becomes music.

These are the signs that home is coming closer. Your whole being becomes harmonious. You can feel in yourself a new coolness, freshness, aliveness -- indications that the source of life is not far away. And when you are just coming, maybe a few more steps, suddenly your walk is no more a walk, it becomes a dance. Nobody has reached into his being in any other way except dancing. It is not up to you. Your feet start feeling the dance. The whole milieu around you makes you thrive, thrilled.

Yes, I am the New Man and I am preparing the way for you to become the New Man. That's why I go on insisting that you keep yourself intelligent, meditative, silent. Keep yourself alert, aware. Change every stone on the path into a stepping-stone. Don't think, "Now the stone is blocking the way." No stone blocks the way. You just have to know that every stone can be turned into a stepping-stone.

Just now you have passed through a fascist, poisonous time. Those who can make it a stepping-stone will be grateful for it. There is no need to be afraid, to be worried, to be frustrated that it happened. Rather than wasting time over why it happened, use the energy to make it a stepping-stone to go higher. As I see it, the commune looks purer. It looks fresh. People look unburdened. These are good signs. A few people look angry that they have been deceived; that is stupidity. Now, what has happened has happened. Anger is wasting your energy; that is hitting your head against the stone. That is not going to help. A few people look as if they are lost, because they had become dependent on a fascist kind of order. They needed the order, they needed moms, and they look like helpless children whose moms are lost.

This is a good opportunity. The moms have escaped. It is time that you become independent. Drop this childish helplessness. Take responsibility and prove that independently you can do better than under a repressive regime, that you can be more creative if you are not being humiliated, dragged, forced to do something. But a few people are feeling helpless because unless somebody is on their neck, continuously nagging them, they cannot work. They have become addicted to nagging just as people become addicted to smoking.

I know people whose wives are nothing but a pain in the neck. They know, and they have been telling horrible stories to me about their wives, and when their wives go for a few days to their parents' house, just within two or three days that man completely forgets all the horribleness of the woman's nagging and everything, and he starts hankering that she should come back. I was puzzled. I have seen many friends in the same position, in the same vicious circle, and I have asked them, "What happens to you? You are left free, now enjoy! Before you were saying you could not enjoy because the wife was so horrible, it was impossible to enjoy. Now why are you looking sad?" And they will say, "We feel very much alone. Something is missing. Without the wife, the house seems to be horrible."

I said, "This is great! With the wife it was horrible; without the wife it is horrible. Then what do you want?"

They have become dependent. The wife was not only nagging them, she was taking care of them also. They don't know where their shoes are, they don't know.... I know people who don't know how to put on their necktie. Only the wife knows, because she has been doing it. Everything is in a mess. They have completely forgotten what pain she was giving them, and now they remember only the best part.

So there are people who have forgotten that they were not happy under a strict system where there was no question of independence, total surrender was asked. They were unwilling to do it, but they were doing it. Now you are free, and you don't know what to do.

You will have to learn that you can work out of your own love, that there is no need for surrender. You need not become a slave; you can remain a master. But certainly remember that the quality of the work of a master must be higher than the quality of the work of a slave. That's the only criterion to prove whether you are a slave or a master.

The New Man will live out of his own love, creativity and joy, without depending on any father figure. He will not need a God. God is a projection of the sick minds of people who want a permanent father. These human fathers are not reliable; today they are alive, tomorrow they may die. You cannot trust them. They need a father who is eternal. They need a father who is all-powerful. They need a father who knows everything, past, present, future. That gives them great consolation.

Now a few people are angry at me. Why did I not stop it?... But I am not omniscient; I didn't know what was happening. I don't know even what is happening in the other room. I can just hear the noise; what is cooking, I don't know. Something must be cooking. But I don't pretend to be an omniscient father; neither am I a peeping tom, that I should go on looking into everybody's bathroom keyhole watching what is happening, who is doing what. I never go out of my own room.

They are angry. The reason is that they must have been unconsciously projecting the father figure on me. Please, don't make me a curtain to project anything you want. I am nobody's curtain. I am not a screen, that you can project any idea on me and then feel angry because I am not behaving according to you. When had I said to you that I will behave according to you? I don't expect you to behave according to me, neither do I want you to expect me to behave according to you. Here we are agreed only on one point, and that is the independence of everybody; there is no other agreement.

The New Man will have communes, but the agreement will be freedom. You can look into my eyes and you can see my silence, my depth. You can feel my presence, my joy, my song. But you are not to repeat anything. I am simply indicating to you that what has happened to me can happen to you. There will be differences, there will be uniquenesses. I may be just a marigold flower and you may be a lotus -- so don't imitate me. You may be a rose and I am just a marigold, a very poor flower who has nothing. But whoever named it marigold must have had great insight; it is the poorest flower, but there is great merriness, great joy in it -- and it is pure gold, twenty-four carat.

One never knows what is hidden in you. Something certainly is hidden -- everybody is carrying a being -- you have to search and bring it into light and let your fragrance take its wings into the air.

I am the New Man. You have to be the New Man. I am not ordering you, I am simply saying so loudly so you can hear. And we have to create more opportunities for the New Man for more people around the world.

The New Man will not be a politician. The New Man will have no desire for power. The New Man will not create people like Adolf Hitler or Joseph Stalin or Mao Tse-tung. The New Man will not create heroes as in the past, because everybody will be a hero. With the New Man, history is finished. You cannot write history with a New Man. Otherwise it will be such a big job, because every man will be a unique man and he has to have as much space as anybody else.

In the old world, history was possible. You will be surprised to know that before India became a slave country there was no such thing in India as history. Mohammedans started writing history about Mohammedan kings, then Britishers started writing history about the British rule, but before India was independent there was no history. A country so ancient that

they had discovered mathematics, astronomy. They had discovered the most scientific language in the world. They had written the best literature, the best poetry. They had created the best architecture -- temples, palaces, memorials, statues which have no comparison anywhere, so alive that it seems the stone statue is just going to breathe again, or perhaps is deceiving you by stopping its breath. So alive!

But they had no history, and nobody has bothered why. My own understanding is that there were so many unique people that to write about all of them would have been an impossible task. So they found a different way of writing history which was called PURANAS, the ancient tales. They don't write about twenty-four *tirthankaras* of the Jainas, they only write about Mahavira. But in Mahavira's life everything essential about all the twenty-four *tirthankaras* is represented. Nothing is missing, so what is the point of writing about twenty-four people? Because Adinatha must have been ten thousand years ago, they write about Mahavira, the best, the last, whom they knew more than any of the others.

If you go into a Jaina temple you will see twenty-four statues of twenty-four *tirthankaras*, but you will be puzzled: they are all alike, exactly the same. It is impossible, twenty-four persons exactly the same -- the same size of nose, the same eyes, the same long earlobes -- because a Jaina TIRTHANKARA'S lobes should touch the shoulders -- the same height, the same type of athletic body. Strange.... Even Jaina scholars cannot see any difference, so they have made small symbols underneath every statue. Those symbols indicate whose statue it is. For example, under Mahavira is the symbol of the lion. So any statue with the symbol of the lion is Mahavira's. You just change the symbol, and no scholar....

In my neighborhood, in the same university where I was teaching, lived the best Jaina scholar of India, Doctor Hiralal Jain. I took him a statue of Mahavira which was presented to me, but I erased the symbol. He was an old man, and really wise, knowledgeable. I asked Doctor Hiralal, "Whose statue is this?" He said, "But where is the symbol?" I said, "I have erased the symbol. I want to know from you, is there any way to find out whose statue this is?" He said, "You are strange. There is no way. Scholarship cannot help at all in this matter, because all twenty-four statues are really exactly the same." I asked him why they are the same. He said, "That, too, is beyond me, because no Jaina scriptures give the answer why they are the same. Do you have any idea?"

I said, "I always have some idea. My idea is that these statues don't represent real people, they represent qualities. And all the twenty-four *tirthankaras* are bound to have similar qualities. For example, this earlobe. Everybody who is not a Jaina laughs -- why such a long earlobe? It is never seen anywhere...."

In my whole life I have come across only one man, but even his were not perfect. They were not touching his shoulders, just almost.... I said, "You just massage your earlobe. Try, so it starts touching your shoulders." He said, "Why? Already people call me donkey, and you want me to make my earlobes longer!" I said, "If you can manage to make your earlobe touch your shoulder, then I can declare you the twenty-fifth *tirthankara* of the Jainas. You will be immensely respected." He said, "I don't want to get into any trouble. Your suggestions always lead to trouble. You just forgive me and don't tell anybody." Otherwise I have not seen anything like that. But why do all Jaina *tirthankaras* have such long ears? "To me," I told Doctor Hiralal, "they are symbolic. It is symbolic art. These long ears show that the man was capable of listening. People are dead they don't listen. And these people must have listened to the ultimate music of life. How to represent it in marble?"

"This is a beautiful symbol. The eyes are closed. That means these people are not seeing anything, that all thoughts have disappeared, that there is nothing to see. The closed eyes are

symbolic that there is nothing to see. The long ears are symbolic that they have started hearing the ultimate music of existence."

He said, "Your explanation looks plausible and I cannot argue with you, but you don't have any support from the scriptures." I said, "I don't need it. What I am saying is self-explanatory, it needs no support from scriptures. And what I am saying is not a scholarly statement; what I am saying is my own experience. With closed eyes I have been in a state when you don't see anything, but in that moment you hear for the first time a very celestial music surrounding the whole existence. So I am saying it on my own authority."

Jainas never wrote the history of the twenty-four *tirthankaras*, but only about one. And they cannot call it history because in Mahavira's life they have included all twenty-four *tirthankaras'* lives too. All that was essential in twenty-four lives, all that was meaningful, they have combined. Mahavira is just a representative, a symbol. Just the way the statues are symbolic, Mahavira's life is symbolic. So they don't call it history, they call it ancient tales, old stories. But they are not fiction, they relate to reality.

The New Man will be the end of the world of heroes. Alexander the Great will not be possible any more. Even if he comes riding on his horse, people will be simply entertained. He will look just like Don Quixote. Nobody is going to bother about Alexander the Great.

History ends with the old man. Heroes end with the old man. The New Man will write symbolically. He will write about the New Man and his qualities in a symbolic way -- not about separate persons, which brings comparison, which makes someone big, high, holy, someone a sinner, inferior, a nobody. The old man was living vertically, in a hierarchy. The New Man will live horizontally, with no hierarchy. Everybody is doing his best and doing what he wants to do, and doing it not just as work but as worship.

Q: BHAGWAN, YOU HAVE SAID THAT YOU LOVE TO DISTURB PEOPLE BECAUSE ONLY BY DISTURBING THEM CAN YOU MAKE THEM THINK. TO WHAT EXTREMES WOULD YOU GO TO DISTURB PEOPLE?

A: It depends on the people, not on me. For example, I will not have to go far to disturb Avirbhava. It is easy. She tries, but again and again she gets disturbed. So it depends on the people.

There are people with very thick skins: they really need Zen hits; perhaps then they may open their eyes and see what is going on. But I can go to any length. If the person is stubborn and has decided not to be disturbed, then I can go to any length. Until he is disturbed, I don't stop. I don't have any limitation, and I am disturbing him only so that he can wake up. And I know, once he wakes up he will be grateful. In his sleep he may be angry.

I am reminded of Immanuel Kant, one of the great philosophers of Germany. He was very particular about his routine. People used to fix their clocks just seeing him, because at an exact time he would go for a morning walk, up to the exact mile, and he would come back every day at the same time. At the same time he would take his food, at the same time he would go to the university, at the same time go back home, at the same time he would go to bed. And people knew -- it was a small place -- that Kant is going to the university, so what should be the time? And immediately everybody would set his clock right. Your clocks can be wrong, but Kant cannot be.

Once it happened that it had just rained, and there was too much mud outside. One of his shoes got caught by the mud when he was going to his classroom. He did not wait to take his

shoe out. He entered his class with one shoe on and one foot naked. The students were puzzled because he was walking as if he were lame or had got his leg fractured. Everybody gathered and they asked, "What has happened? We don't see any fracture or anything, just one of your shoes is missing." He said, "I know. It got stuck in the mud, but I did not want to be late. If I had taken the shoe out, I would have been a few seconds late. And this I cannot allow. I will take the shoe while going back."

This man Immanuel Kant had a servant. No other servant remained with him because he was such a difficult man. If his tea was even one second late, he would make so much fuss. Every night at ten o'clock he would go to bed. Even if he was talking to somebody, he would not say goodnight to him; he would just jump into the bed and pull the blanket over him. And the visitor could not believe what was happening. The servant would come and say, "The master has gone to sleep. You can go now. It is the exact time. He cannot even say goodnight, that will make him late; so you can just go." He gave strict orders for his servant to wake him early in the morning, at four o'clock. And it was cold....

He was a hard worker, working the whole day writing treatises -- one of Germany's most significant thinkers. The orders were, "You have to wake me, and pull me out of the bed. I may shout, I may scream, I may beat you. You can beat me, but don't leave me. You have to wake me up, because at that time I want to sleep. So I am making you aware beforehand: at that time I will make every effort to go to sleep, and you have to make every effort to wake me up."

Only one servant remained with him for many years. He was really a strong man. Kant used to hit him, but he was also good at hitting. He would hit even better. And every morning this wrestling would happen. But till Kant said, "Enough!" the servant would say, "No, you go into the bathroom, and I will take up your blanket and your mattress, so you cannot go back to sleep again while I'm working outside in the kitchen." And after the bath he would come to his senses and come to the servant and thank him, and would be very grateful. "You are the only man. So many servants... just one day and they are finished."

They would say "This is not the kind of job that we want to do. You yourself say 'Wake me,' and then you start beating us. And it does not look right to beat the master -- we are just servants -- and when we allow you to sleep, you wake up later on and start shouting and screaming and making the whole neighborhood gather, asking, 'What is the matter?' And Kant would say, 'The matter is that this man deceived me. For what am I paying him?'"

The situation is the same whatever you do. I am going to wake you up. You yourself have asked me; it is not my own decision to wake you up. I never interfere in anybody's life. You became sannyasins; that was an agreement that you are going to be with me and I am going to wake you up whatsoever happens. So just keep on remembering the agreement. And I can go to any length, there is no limit for my efforts. It all depends on you.

For example, I told Avirbhava that she will wake up very soon. It won't take much time. But there are people who think they are already awake; then it is very difficult to wake them up, then it is going to be a hard struggle. But I will create every device. Howsoever hard I may look, whatever I am doing is just out of my love for you. It is not out of hardness but out of my softness.

Q: WHEN ASKED IF SHEELA WAS HEIR APPARENT TO YOUR SPIRITUAL KINGDOM, YOU REPLIED THAT THERE IS NO POWER AND NO KINGDOM. HOW CAN A COMMUNITY RUN WITH NO POWER AND NO KINGDOM?

A: Power is the word which has to be dropped by the New Man and replaced by love. Love has its own power, but it is not the power a politician has. It is not the power a rich man has. It is not the power of nuclear weapons. But still it is power, and more powerful than any weapons in the world, nuclear or not nuclear.

The New Man will live according to the laws of love. Kingdom is an old word with ugly associations. It reminds one of kings and kingdoms; it is the same political game. No, the New Man will have a paradise but not a kingdom; a commune, but not a society; a loving power.

If five thousand people in this commune can just be a little courageous and be loving to each other, without any conditions, you will see here what I mean. A new kind of power arises and a new kind of paradise where nobody is higher, ruling over others, where everybody is a king.

When everybody is a king you cannot call it a kingdom. It is a commune of kings and queens, but with no hierarchy. Of course, functionally somebody may be working as your president, somebody working as your plumber, but both are necessary and both are serving the same commune with the same love.

Q: WHEN ASKED HOW ORDINARY A MAN YOU ARE, YOUR REPLY ONCE WAS, "EXTRAORDINARILY!" WHAT DOES EXTRAORDINARILY ORDINARY MEAN?

A: Exactly that.

Q: IN A RECENT INTERVIEW, YOU SAID THAT IF THE HELL'S ANGELS CAME HERE, YOU WOULD WELCOME THEM. THEY'RE KNOWN AS ONE OF THE MOST VIOLENT MOTORCYCLE GANGS IN AMERICA. IF WE WOULD WELCOME THEM, WHY DO WE HAVE ALL THIS SECURITY?

A: Our security will welcome them. Do you think I am going to welcome them? I will not welcome even Ronald Reagan if he comes here. Our security will welcome them, and will welcome them the way they need to be welcomed, the way they deserve to be welcomed. Everybody according to his need.

If somebody comes with love, we will welcome him with flowers, and if somebody comes with hate, we will welcome him with bullets -- because we are fair people, we cannot be unfair to anybody. So when I say that we will welcome anybody who comes here, that does not mean that our welcome will be the same. It will depend who comes and what is the purpose, what is the intention of the person who comes here.

We are not a suicidal group. This is not Jonestown. If somebody wants to destroy the commune, he has to understand that the commune cannot be destroyed so easily. We will fight for every inch, for every sannyasin's life. And it will be great excitement, something new! One gets bored doing the same routine thing, so something new once in a while brings excitement. But our motto is tit for tat.

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Chapter #2

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INTERVIEWS WITH:

GEORGE PARAVANANI, FREELANCE GERMAN TV

RICHARD WAGNER, CBS NIGHTWATCH, NATIONAL TV AND

SCOTT MILLER, NBC, CHANNEL 8, PORTLAND, OREGON

QUESTION: I WOULD LIKE TO BE VERY PRECISE AND GO TO THE POINT.*

(There follows a long irrelevant preamble to his first question, and to all his following questions!) TELL ME AS PRECISELY AND CONCISELY AS POSSIBLE THE ESSENCE OF YOUR TEACHINGS, IF IT HAS CHANGED FROM 1970 WHEN I FIRST INTERVIEWED YOU.

ANSWER: The first thing, you have to remember to be precise if you want me to be precise. This is unfair.*

Q: IT IS NOT MY INTENTION AT ALL TO BE UNFAIR.*

A: No. Then it will not be my intention, too. So just remember it. Never again be imprecise. Just be precise and to the point.*

Q: I APOLOGIZE. AND I WAS MADE A LITTLE NERVOUS BECAUSE OF ALL THIS (INAUDIBLE).*

A: I understand... a nervousness when starts speaking, that I understand.*

*Q: * I ALSO WANT TO SAY THAT I HAVE COME HERE NOT SO MUCH FIRST AS A JOURNALIST BUT AS A COUNTRYMAN, AS AN ADMIRER, AS A WELL-WISHER WHO HAS READ A LOT OF YOUR BOOKS.*

A: * I know, and I can see in your eyes love, immense respect.

One thing, everything has changed since your first interview. To me life is a permanent change; only change is unchanging, everything else changes. If you are alive you change, if you are dead, of course you cannot change. The moment you stop changing you have died. Many people die near about thirty years of their age; then they may live fifty years more, but that is posthumous life. I will live to the very last breath. I will go on changing. I will go on growing. There is no limit to it. There may be a limit to the sky, but there is no limit to the consciousness.

Secondly, you want what is my teaching. It is very simple. The essential core of my teaching is: no belief, no dogma, no creed, no religion, nothing borrowed. But only that which you have experienced has to be trusted; everything else has to be doubted. Just as other religions have their foundation in belief, I have my foundation in doubt. My foundation is exactly what the foundation science has: doubt until you find something indubitable (inaudible).

Science moves outwards; I move inwards. This inward movement I call *meditation*. You have to take three simple steps for this inward movement, and the fourth happens on its own accord.

The first step is observing all your activities; that is your body and its acts -- walking, chopping wood, drawing water from the well. Remain a witness. Don't do it like a robot.

*Q: * MAY I INTERRUPT?*

A: * No. No interruption.

Second, when you have become capable of watching and witnessing your body and its activities, then you can take the second step: watch the activities of your mind -- thoughts, dreams, imagination. Just remain a witness, as if you are standing by the side of the road and a procession of thoughts is passing on the road. You are not part of it. You are just a mirror reflecting, without any judgment -- because mirror has no judgment. A beautiful face, the mirror does not say, "Great." A ugly face, the mirror does not say, "My God." The mirror simply reflects whatsoever comes before it. Exactly one has to become a pure witness, without any judgment, evaluation, good, bad. Then a strange experience happens: as your witnessing grows, thoughts start lessening. In the same proportion, if you have ten percent witnessing, then there are ninety percent thoughts; if you have ninety percent of consciousness, awareness, then there are only ten percent thoughts. Hundred percent witness, and there is just pure nothingness; this is the state of no-mind, this is the door to the third and the last step.

Now watch subtle emotions, moods. Thoughts are not so subtle. Moods, a certain shadow of sadness, a certain joy.

One is concerned with the body, the second with the mind, the third with the heart. And when you become capable of watching the third too, the fourth happens on its own accord. Suddenly a quantum leap and you are standing exactly at the very center of your being, where

there is nothing to be aware of. Awareness is aware of itself, consciousness is conscious of itself. And this is the moment of ultimate ecstasy, samadhi, enlightenment, or whatever name one prefers to give it; but this is the ultimate, there is nothing above it. There is no way to go beyond it, because wherever you go beyond it you will still be a witness. If you start witnessing the witness, you have not gone above it; you are still a witness. So witness is the very end of the inner journey, you have come home.

And this is my whole teaching. It is absolutely scientific. It needs no belief, it needs only experimentation. And I don't ask anybody to trust me. I ask only to experiment and experience.

I know that it will happen to you because it has happened to me, and I am just as ordinary a human being as you are. I don't claim to be a prophet or a savior or an incarnation of God. I don't claim any speciality. I am just exactly like you. The only difference is you are still asleep, and I am awake. It is only a question, sooner or later you will be awake too.

So there is no need to worship me, there is no need to adore me. If you really love me, that's enough for you to move into the experiment. I will stand a guarantee: that it happens. I will be your encouragement, but I will not be your savior. I will not take the responsibility, but I will do my best to shake you and wake you up.

Q:(ANOTHER IRRELEVANT PREAMBLE ON HIS PREVIOUS INTERVIEW WITH BHAGWAN IN 1970!) I'M ALSO ENLIGHTENED. I HAVE BEEN ENLIGHTENED A LITTLE BIT IN (INAUDIBLE) BUT I WOULD LIKE TO COME TO ONE POINT.*

A:* Before you come to that, I will have to interrupt you again. Again you are not being precise, and you have made so many points which need answers and I will not have time to answer them. And you wanted me to be precise.

And this has been my experience with almost every journalist, that they go on saying things and want precise answers, but don't have any precise questions. It is so stupid. A question has to be very precise. Now, what you are saying is so absurd. Either you are enlightened or you are not enlightened; you cannot be *a bit* enlightened; that is not possible, that has never happened and can never happen. What do you mean by *a bit enlightened*? That means a bit unenlightened, too. Both cannot exist together.

Q: I ONLY MEANT TO SAY I WAS STARTING ON THE JOURNEY.*

A:* That is a totally different thing; that is not *a bit of enlightenment*. And I can see you are not even a bit enlightened. And you are just thinking to start the journey, you have not started yet.

So just be clear, honest and sincere.

Q: WITH REGARD TO SHEELA'S LEAVING, WHAT ARE YOU GOING TO DO IN THE FUTURE?*

A:* I never think of the future. The present is enough for me. Sheela's going is an immense relief to the commune. It is a great freedom to my people. Naturally freedom brings

its own problems. Slavery is less complex; somebody else is always responsible, you are not. You are ordered to do something, you do it -- whether it is right or wrong, that is not your responsibility. Freedom means you are responsible for its being right, if it is not right then you will be responsible, you cannot throw the responsibility on somebody else.

So freedom is always a risk. That's why most of the countries have chosen dictatorship of some kind or other. Even if they call themselves democracies it is only in the name; the basic structure is dictatorial for the simple reason because they are afraid that the people cannot take the great responsibility of freedom.

But this will settle. There is no problem in it. These people are all intelligent people. They're all graduates, most of them have master's degrees, few are Ph.D.s, few are D.Litts, many are psychologists, many are doctors, all are well-qualified. Professionally they have been successful in life; just out of love for me they have dropped their success, their professions, and have come into this desert to create a utopia, an oasis.

Sheela was a hindrance. She was creating what every power-lusty person creates: hostility amongst the neighbors. Adolf Hitler writes in his autobiography that unless you create hostility amongst your neighbor nations, you can never become strong; keep always people afraid that the enemy is going soon, soon you will be (inaudible) destroyed. That fear will keep them strong and ready to order and surrender and trust and believe anything the leader says.

I was silent for three-and-a-half years and in isolation. That gave her an opportunity. These people love me. They have nothing to do with Sheela. Sheela means nothing to them. She was just a waitress in a hotel, but I saw in her few very important things: she was very practical, very pragmatic, very clever -- and that was needed to create this commune. It was absolutely essential in the beginning. And she has contributed wholeheartedly. But only in the beginning she was useful. As the commune started growing, taking roots, she became dangerous -- and this is one very important thing to understand, that a person may be useful to a certain limit, and beyond that he can become harmful, he can be dangerous. She was useful up to a limit. She made the commune a strong. She made the commune self-sufficient. She made the commune feel protected, unafraid. But then, by and by, she started the human unconscious urge, lust for power.

She was doing everything in my name. These people were doing everything because of me. I was not available. She was representing me. So whatsoever she wanted to do, just she has to say that, "Bhagwan wants it." And my people did it.

And whatever she wanted to report to me, she reported; whatever she never wanted to report to me, she never reported. And she was the only communication.

When things became too much, she became afraid of three other persons who were also capable of approaching me -- my physician, my dentist, my caretaker. She became afraid that these people may start informing me that, "Sheela is doing something not according to Your wish, that the meditation commune is turning into a concentration camp."

At that point she started to think how to kill these three people. She poisoned two of them, and when she poisoned them then it became clear for me that now I have to come out of my isolation and start speaking again.

And the moment I started speaking again, she started wandering into other communes in Europe, in Australia, in Japan, in Singapore, and she was rarely here. She did not want to face me. Even when she will come here, she will pretend she is sick and she is afraid she will infect me, so she will not come.

Even the last time she came, she pretended that she has cold, so she will wait three, four

days, and when her cold is gone she will come to see me. But she wrote a note to me, that, "Now I don't feel excited coming here. I feel more excitement in Europe, more excitement in Australia, but I don't feel any excitement here." The person who has brought the message, her secretary, I told her, that, "Give her my message that, `Watch and find out the reason. The reason is simply that because now I'm speaking myself, your function as a representative is finished. Your face from the television will disappear. Your voice from the radio will not be heard. And in these three and a-half years you have got a very swollen head. That's why you don't feel excited here. And if you want, for an experiment, I can come to Europe and you will not feel excited there too. I can come to Australia or anywhere. Because there you are receiving respect because you represent me. If I come myself to Germany, then who is going to bother about you?'"

That she understood clearly, and rather than staying three days and to face me, she escaped the next day and took away twenty of her intimate colleagues who were conspirators against the commune in many crimes. And as she left, people started opening their mouth; they were afraid.

*Q: * ACCORDING TO THE REPORTS IN THE RAJNEESH TIMES AND IN THE PAPERS, SHE WAS SENT OFF AT THE AIRPORT WITH A SONG. OBVIOUSLY THEY KNEW THAT SHE WAS LEAVING. WHY DIDN'T YOU STOP HER. YOU OBVIOUSLY HAD THE AUTHORITY TO STOP HER.*

A: * I had no idea that she's leaving. She left at a time when I always go for a ride. She left at four o'clock. In a plane.

*Q: * IN YOUR PLANE?*

A: * Yes, in my plane. And the people had no idea that she has resigned.

*Q: * WELL, THEY WERE HELPING PACKING UP HER CLOTHES AND....*

A: * Yes, because they had no idea. She had not informed anybody that she was leaving, that she was leaving forever.

*Q: * WELL, SHE SAID, "BHAGWAN IS ONLY INTERESTED NOW IN JEWELRY AND NOT IN THE THING; I'M LEAVING."*

A: * That she said only to those twenty people who were leaving with her.

But the commune was absolutely unaware that she is leaving forever. And then, too, only forty people were there out of five thousand people.

*Q: * SOME OF THESE FORTY PEOPLE ARE STILL HERE, WHO SANG AND CRIED AND SAID GOODBYE.*

A:* Yes; there is no problem in it. It is understandable. She has been working here for three and a half years with all these people, and she had done immense work. She may have committed many crimes, but she has done much good too. It is not that everything she did was wrong, and the people who had worked with her, many may have started respecting her, loving her, but out of five thousand people, only forty people were there. So that means only twenty people were there to give her a send-off. Twenty were going with her.

Q: WHEN DID YOU KNOW THAT SHE HAD LEFT?*

A:* I knew when I came back from my ride.

Every day I go at two o'clock for a ride in the forest, in the mountains. When I came back then I came to know that she has left, and I was informed that she has left forever. And it was informed by her second, and she wanted that her second should be made the president of the commune. I said, "I will have to think over it. Because if she could deceive, and she could commit all these crimes, to put her second person -- you have been with her for three and a half years, you never informed me about anything going wrong. I will have to think about it." Next day, morning, she left.

Q: WHEN DID YOU DISCOVER THAT TAPE RECORDERS, THE HIDDEN PASSAGE? HOW DID ALL THAT HAPPEN? IT'S ALMOST LIKE A SUSPENSE CRIME STORY, A SHERLOCK HOLMES THING.*

A:* It is a crime story, but there is no suspense in it. It is very simple. While she was in power, she has put on every power post -- we have many corporations, it is a big phenomenon. We have put two hundred million dollars in the commune to develop it. We have seven or nine corporations. So she has put presidents, secretaries, on each corporation of his own. In three and a half years, slowly slowly she managed all those people who were of independent mind, who were more intelligent than her, who were more capable than her, to harass them in some way or other, so that they had to leave.

The vice-chancellor of the university left, the chancellor of the university left.

The woman who had collected thirty-three million dollars -- the initial money that started the commune, she had to leave, she forced her to leave because she took all power from her hands. It was so insulting that she has to leave.

Slowly slowly she has dropped all the people who could be suspected to go against her. So naturally the people who had left were simple, innocent people who had come here just to live with me in peace and not to get into any power politics.

So when she left, and all the gang of twenty people -- who were all criminals. I will tell you what crimes they had committed. When they all left, people started coming on their own.

Q: THESE THREE PEOPLE WERE CLOSE TO YOU: YOUR DOCTOR, YOUR DENTIST, AND YOUR CARETAKER, HAVE BEEN WITH YOU SINCE INDIA. AND IF YOU HAD EDUCATED THEM AND BROUGHT THEM UP TO A SENSE OF RESPONSIBILITY, THEN THEY SHOULD HAVE OVERCOME THIS FEAR AND*

INFORMED YOU OF WHAT WAS HAPPENING HERE. AND INDIRECTLY, ARE YOU WILLING TO TAKE PART RESPONSIBILITY FOR THE PHENOMENON SHEELA AND WHAT HAPPENED?

A:* No responsibility. And the reason why my people could not inform me was that they were also as much uninformed as I myself.

Sheela cut my whole house and the people who lived in the house from the commune. Even the guards on my house were not allowed to talk to the people of the house.

Q: YOUR DENTIST, OR YOUR NURSE? SHE SAW YOU DAILY.*

A:* Yes. They are living with me in the same house. And Sheela managed that she -- she was clever. She managed that, "Your doctor should not be part of the medical center."

Q: BUT HE FELT THAT HE WAS POISONED.*

A:* That's when I started speaking, when he was poisoned. He was poisoned in a meeting. First he was poisoned at Sheela's house.

Q: HOW MANY MONTHS AGO? HOW MANY WEEKS AGO?*

A:* Just few weeks ago.

Q: SO THEN WHY DIDN'T HE TELL YOU IMMEDIATELY?*

A:* It was impossible even for him. He felt something strange. He has taken just a cup of coffee. And you don't immediately suspect that somebody will poison you. And in a commune where you are completely devoted to the welfare of all, he could not even imagine that he will be poisoned.

My caretaker was also poisoned the same way, a cup of tea. Even she could not think...

(tape side B)

Q: EVEN YOU GOT AN INJECTION OR A NEEDLE, IS THAT RIGHT?*

A:* No; my physician got that. But my milk was poisoned, and they were poisoning it so slowly, with such minute doses, that its effects will come in years so that my death seems to be natural.

Q: I WOULD LIKE TO QUOTE ONE OF....*

A:* Just first, because your question is not answered and it will remain your mind. These people could not inform me for the simple reason she stopped the dentist to go to the dentistry because he works on my teeth so it is better that he should do editing in the house and just take care of my teeth.

Q: SO HE'S WITH YOU ALL THE TIME?*

A:* He's with me all the time.

Q: THEN HE HAD AN OPPORTUNITY TO TELL YOU, "LISTEN, MASTER"....*

A:* No, no; but he never goes anywhere. They are cut off. You don't understand the thing. He's not going to the dentistry.... And people -- Sheela's people have tried in every way that these people get no information of any kind.

Q: SO THESE THREE PEOPLE WERE AS UNAWARE AND AS CUT OFF FROM THE REST OF THE COMMUNITY?*

A:* Yes. Completely cutoff.

Q: SO THEY'D NEVER BEEN TO THE CANTEEN AND SPOKE TO THE PEOPLE?*

A:* They were eating there, but everybody in the canteen was not aware what was happening, it was only a small group of these twenty people who really knew what was happening.

For example, taping. Only two electricians knew about it. Now, even they bugged my sitting room -- in front of me.

Q: ARE YOU SCARED?*

A:* No, there is no question because I have nothing to lose.

Q: ARE YOU SCARED THAT SHE MIGHT BLACKMAIL YOU?*

A:* I'm not afraid of anything, because there is nothing to blackmail me.

Q: BECAUSE SHE WAS A LITTLE CRAZED THAT I KNEW LONG TIME AGO.*

A:* Nothing to be worried about that. But she was in a paranoia. The bugging was that perhaps somebody -- my caretaker or my dentist or my doctor -- says something, then she knows.

Q: BUT NOT TO HOLD THE POWER OVER YOU?*

A:* For me there is no question, because when I am alone I have not been speaking to the microphone.

But the question is, even she bugged my room. I don't know about electricity, what wires are for bugging. Everybody in my house knew that she's putting some new wires, and she told me that this is an emergency buzzer. "If you press it, then the guards will immediately come into the house." So I said, "Okay, if you want. There is no emergency, but if you want to put it you can put it." And I have never touched it. The people saw it doing, but nobody is an electrician, nobody knows what they are doing. So in the buzzer, inside, she placed a microphone. Even the people from the government, FBI people, when they saw all the bugging that they have done, they could not believe. They said, "These people have far more sophisticated ways of bugging than Nixon had done."

Q: YOU KNOW SHEELA OBVIOUSLY LONG TIME. THIS IS DEFINITELY NOT THE SHEELA YOU KNEW IN THE BEGINNING. SOMETHING HAPPENED TO HER.*

A:* No. It is the same Sheela. What happened was just whatever she was carrying in her unconscious -- she may not have been aware, when she got the opportunity.... She was just a waitress, and now she got millions of dollars in her hands.

Her old secretary's letter yesterday has come that she had opened a private account in Switzerland in her own name. The money that was to come here slowly she was accumulating there, small parts of it; now it is forty-three million dollars.

So when she got the opportunity... just human mind. It is nothing special. I feel it, anybody else in her place would have done the same, more or less.

Q: A QUESTION THAT MIGHT ANNOY YOU, BUT I HAVE TO PUT IT.*

A:* No, nothing annoys me. You put it.

Q: AMONG THESE FIVE THOUSAND PEOPLE -- DOCTORS, LAWYERS, PSYCHOLOGISTS, ONE OF THEM SHOULD HAVE HAD THE GUTS TO SOMEHOW GET THE MESSAGE TO YOU. THERE'S SOMETHING FUNNY HAPPENING HERE.*

A:* No; but even they were not aware. You don't understand a thing.

Q: FEAR...

No, no, they were not aware. Not fear. Otherwise they would have approached me. There were thousands of ways to approach me. They could have phoned to my caretaker, they could have phoned to my physician, if the guards were not allowing them in. They could have managed any way.

The real thing is that what kinds of crimes she committed were such that in the community, except the people that were committing them, nobody was in any way capable to know.

For example, they burned a county house, an office in Wasco County. Now, only one person knows it who burned it. That person is with them.

*Q: * THIS IS WHAT I DON'T UNDERSTAND.*

A: * Now, this is very simple. It is anybody who has a little understanding will not make it, that fifty persons know that -- fifty persons know that you are burning a office. One person knows. And if he behaves in any disgusting way or goes against, he can be killed; and he knows that -- because these people are doing that. He's part of the gang.

They killed one person. One of the street persons they killed, and simply threw the corpse out of the Rancho Rajneesh.

*Q: * WHEN I CAME HERE LAST TIME, IT WAS AS IF I WERE IN AN IMMINENT JONESTOWN, I COULD FEEL IT. WHY DIDN'T SOMEBODY HAVE THE COURAGE TO INDIRECTLY LET YOU KNOW THAT SOMETHING IS NOT RIGHT HERE?*

A: * I don't agree. First, the fear that you felt here was a created paranoia by Sheela and her gang that the whole Oregon is to destroy you, that everybody is against you. If everybody is against you, naturally you have to have your security force, you have to have your own guns. And she was not absolutely wrong. This is how human psychology works. Wasco county people were purchasing guns suddenly. Even the Wasco county shopkeepers who sell guns reported the police that, "Such a great sale has never been there." Suddenly at the time of election, when these people were going to vote in the Wasco County, people are purchasing guns. I had finally -- even though I was in silence, Sheela brought the news to me, that what we have to do? I said, "Simply boycott the election. We are not politicians and we are not interested in American politics. Our work is here and our work is meditation. There is no need."

But she created the fear in the people, and people could see it -- that they are moving on the county road with guns. Then naturally these people started getting ready, learning shooting, becoming alert -- just the way it goes everywhere around the world. If Russians go on piling up nuclear weapons -- they are afraid of America, America goes on piling nuclear weapons afraid of Russia, and it seems there is no end to it.

And that's what was happening. She created hostility through her statements. Those people created hostility through their statements. And it became a very tense situation.

So if you had felt it, it was not that the commune was going to harm anybody; the

commune was simply trying to defend itself. But whether you are trying to defend yourself or harm anybody, there is a atmosphere which can -- any sensitive person can feel. But even I would not prevent it, seeing that if they are having guns. And if I stop my people having guns.... Then tomorrow these people can be killed and I will be responsible.

*Q: * BUT YOU AND I KNOW VERY WELL THAT GUNS NEVER SOLVED ANY PROBLEMS.*

A: * They never solved any problem, but no guns have also never solved any problem. Just remember it, have no guns solved any problem.

*Q: * IT DEPENDS HOW ONE LOOKS AT IT.*

A: * No, never; not a single problem has been solved by guns, not a single problem has been solved by no guns. In fact, no problem has been solved.

*Q: * I WOULD LIKE TO KNOW WHO IS BHAGWAN RAJNEESH?*

A: * I am. (Inaudible) I am exactly what I am, Bhagwan Shree Rajneesh.

INTERVIEW WITH RICHARD WAGNER FROM CBS NIGHTWATCH.

Q: DO YOU ENJOY THE ATTENTION OF ALL OF US, ALL WE REPORTERS WHO COME HERE OR WOULD YOU RATHER WE DIDN'T COME AND ASK YOU THINGS?

A: * No, I love it.

*Q: * WHAT IS THE SITUATION HERE NOW? SHEELA AND THE GANG ARE GONE. WHAT IS THE MOOD? WHAT IS THE FEELING AT RAJNEESHPURAM NOW?*

A: * Of great rejoicing, as if they have come out of a concentration camp. They are feeling free, unburdened. And for the first time it seems that the commune is a place of absolute freedom, love and joy.

*Q: * WHICH IT IS MEANT TO BE, RIGHT?*

A: * Which it is meant to be; which Sheela and her gang had destroyed.

Q: BHAGWAN, HOW WERE THEY ABLE TO DO THAT? HOW COULD THEY DISTORT THE AIM OF THE COMMUNE?*

A:* Because I was silent. I came to America in silence, and I remained for three and a-half years silent, and I wanted no information from outside world -- no newspaper, no radio, no television.

And I have told Sheela to bring only absolutely essential things to me. That gave her great opportunity on three grounds: one, she was a poor hotel waitress before, and suddenly she saw millions of dollars in her hands. Two hundred million dollars we have put in developing this oasis in the desert. It is just human. I don't condemn her that she started saving little bits in Switzerland, money that was coming from Europe, so she started accumulating her own account there. Her old secretary's letter yesterday informed me that she has accumulated forty-three million dollars.

Q: FORTY-THREE MILLION DOLLARS SHE HAS?*

A:* Yes.

Q: -- OF MONEY THAT BELONGS TO THE COMMUNE?*

A:* That belongs to the commune, that should have come here.

Q: WHAT CAN YOU DO?*

A:* We will see what we can do.

Secondly, I was silent and the people who had come here have come out of love for me. They are ready to do anything for me, and she became my representative to them. She became my symbol. Otherwise, she was just as any other sannyasin. In India she was nobody special. Because she was the only communication line between the commune and me because I was in silence I did not want to be disturbed.

Q: IF I MAY ASK, HOW DID YOU DISCOVER WHAT SHE WAS ABOUT AFTER THE TIME?*

A:* So this gave her immense power. In my name she could say anything to my people and they will follow, knowing that it is coming from me. Even if sometimes they will suspect that this cannot be from Bhagwan because it is against His teaching.

I have never taught them to believe anything. Be reasonable, be rational, and doubt everything unless you come to an inevitable reality. I am not teaching them to be part of a faith. I am trying to give them a science of inner world, which begins in doubt and ends in the experience of truth, of their own reality.

So sometimes they suspected, because Sheela was asking for surrender -- to trust everything, whatever comes comes from Bhagwan and you have to do it.

So those people who had any suspicion, she simply threw them out of the commune. The chancellor of the university she threw out, the vice-chancellor -- all intelligent people who could see that she is getting into a power trip. The best psychologists she threw out. The people who have been devotedly in love with me for fifteen years, she harassed them in such a way, misbehaved with them, that finally they decided to leave, it was such a humiliation.

*Q: * THESE PEOPLE COULDN'T COMMUNICATE WITH YOU AND TELL YOU WHAT WAS HAPPENING?*

A: * Because I was not available. That was the trouble. I was in isolation, I never came into the commune, I never met anybody. So that gave her an opportunity.

And thirdly, because all those intelligent people left, she replaced her own people -- who were just puppets, who will follow her whatsoever she said, even if she was committing crime they will be supporting her. Because their whole position was on her support, otherwise they had no reason to be there. So to keep their position they had to support her crime. So it became a clique of twenty people, conspiring against the whole commune. They did every kind of crime.

They killed one man in the share-home program, because they were giving all those people some drug to keep them drugged so that they can vote for them, or whatsoever they said they will do.

*Q: * THIS IS THEIR PACKING THE POLLS?*

A: * Yes. Keep them like robots. But this man they accidentally overdosed, and he died; and they threw him just -- so inhuman -- out of the Rancho Rajneesh. The corpse was found by the police, but they could not figure it out -- from where it came, who the man was, who killed him. And it remained a mystery and died out. Only just now, when people started revealing... when Sheela left and their fear disappeared that they will not be punished and they will not be thrown away, or perhaps they may not be even killed.... Because she killed that man and then she tried to kill three other people. That's what started the whole thing.

*Q: * THIS WAS YOUR DOCTOR, YOUR DENTIST....*

A: * My doctor, my dentist, and my caretaker. She was very much afraid of these three people, because they were the only ones, except her, who could approach me. So the only way was that those three should be simply finished.

First she tried to poison one of my sannyasins who has served me for fifteen years as lovingly, as carefully, that I don't think any woman is capable of. From the morning til late in the night she is just running and doing everything for me to make everything convenient. They had asked her, that, "Why don't you come once in a while to visit Sheela?" So she went there, and just in a cup of tea they poisoned her. But she could not think of poison. It was so unnatural to think of it. She became sick, she vomited the whole night, for three days she has

to rest; but still we did not think of poison -- for the simple reason because if I come at your home and you give me a cup of tea, there is no reason to believe that she will kill me. For what reason?

But then the same thing happened with my physician. Because he is a physician, he became aware that there is poison in the coffee. So he immediately went to the medical center. Other doctors were also suspicious that there is possibility of a poison, but some kind of a poison which is undetectable.

*Q: * OH, THEY NEVER DISCOVERED WHAT KIND IT WAS?*

A: * No. There are poisons -- they discovered, there are poisons which cannot be detected. They can be given to you, but from blood or from any source you cannot detect them.

*Q: * AND THAT'S WHAT THEY WERE USING?*

A: * They have been using the book. When Sheela left, in her room a whole literature on poisons, whole literature on how to murder people so that you cannot be caught, in what doses you have to give the poison, and particularly that poison which were -- medical people were suspecting, that page was underlined. So it seems they have been using that poison, no way to detect it.

*Q: * IF THEY WERE USING IT AND THEY UNDERSTOOD HOW TO USE IT, WHY DIDN'T THEY USE ENOUGH TO KILL? WHY JUST USE ENOUGH TO MAKE SOMEONE SICK?*

A: * Yes. The reason was that if suddenly you kill somebody who was not sick, then there will be suspicion. You have to give the poison slowly so he becomes weaker. And slowly, within three, four months he dies almost like a natural death. That was the reason. And that is given in the book, that how long you want the person to die that much dose you should give.

*Q: * IS THIS BEING INVESTIGATED NOW BY THE AUTHORITIES?*

A: * Yes; FBI and State Police and other agencies -- county police. They are all having a office here and people are going and revealing everything that they know.

*Q: * YOU'RE COOPERATING WITH THAT?*

A: * Absolutely. I am absolutely against crime, and I am all for law.

Third time they again injected my doctor, and that was in a meeting. I started speaking after the second poisoning. It was still not certain, but suspicion was enough; and when I asked her, I could see on her face a little hesitation. And I told her that, "From tomorrow I am

going to speak, and I am going to meet my people. Now you need not be my representative. I will represent myself." In the meeting, while I was speaking and ten thousand sannyasins were listening, they injected, just in the crowd, my doctor. In the crowd. But it such an injection that it can be done from over the robe. He felt it immediately, he pulled his robe, he showed people, he knew who has done it, and people saw blood and the mark of the injection. And one person has come as a witness, that, "Whatever the doctor says, that is the person who has done it, I have seen her doing with my own eyes." And that girl also has disappeared with Sheela's group.

After that, I made it clear to people that this group must have done more crimes. And if anybody has any information, then now it is your responsibility to expose them.

*Q: * ARE PEOPLE COMING FORWARD NOW?*

A: * People coming forward, so many stories that it seems just unbelievable. They have bugged even my room.

And they have bugged the whole hotel. They have bugged every house they suspected that there are people who may be one day not be with them.

*Q: * BHAGWAN, WAS THE REASON FOR THIS TO STEAL MONEY? IS THAT AT THE BASE OF IT? DID THEY WANT TO TAKE THE MONEY AND RUN?*

A: * No, not only that because money was already there and nobody knows, and nobody knew. This letter has come yesterday...

(Interruption for tape change)

The money they had already got there in their own name, and here they were doing all these crimes to keep the whole commune under their control. And because I started speaking, two things happened. One, Sheela lost her big ego that she has accumulated in three and a half years, she lost her face on the television screen, her voice on the radios, her picture in the magazines, because when I'm speaking myself who is going to take interest in her interviews? She was representing me. So since I started speaking, she went on touring Europe, Australia, Singapore, where my other communes are. There she was received with the same grandeur that she had become accustomed of -- television people coming, all media lined up, interviews. She has become a celebrity, and that is a very poisoning thing.

*Q: * HAVE YOU SPOKEN WITH HER SINCE SHE LEFT BY TELEPHONE?*

A: * No, I never have used telephone in my whole life.

*Q: * WOULD YOU SPEAK WITH HER IN ANY WAY IF YOU COULD?*

A: * No. If she comes only in front of me.

Q: WOULD YOU SPEAK TO HER IF SHE CAME AND ASKED TO BE FORGIVEN?*

A:* There is every possibility. Future is always unpredictable.

Last time she came here, she wrote a letter to me, that, "I don't feel excitement coming here" because the whole commune does not go to receive her on the airport. There are no photographers. Nobody is taking any note when she comes and when she goes. To become special and then to become again ordinary is difficult. I have every compassion for that. And if she had asked me, I would have arranged everything. I could have told my people, that "There is no problem, you can go. Have photographs gather around her airplane, put as many garlands as she wants, why unnecessary make her unhappy. But she never told me. She simply told, that "I feel no excitement coming here. But in Europe I feel very happy, in Australia I feel very happy."

The person who has brought the note, the second person who was always bringing notes when Sheela was absent, I told her, that "Tell her it is nothing but ego, and if she wants to see it, I can come to Europe and stay just three months there, and all her happiness will disappear. Or if she wants Australia, it is perfectly good, I can come to Australia and prove her what is really the reason. The reason is, that `You are no more now getting nourishment for your ego.'"

Q: BHAGWAN, DID, DID SHE AND HER GANG STEAL SO MUCH MONEY FROM THE COMMUNE THAT THE COMMUNE COULD BE IN FINANCIAL DIFFICULTY?*

A:* No, the commune can never be in financial difficulty. We have one million sannyasins around the world. And my sannyasins are all rich, all intelligent, all professional people. There is no problem: just a word from me and we can have one hundred millions immediately available. That's not a problem. So she was just foolish; that does not make any difference to us. But she will be caught, and she will be soon in trouble. And I am certain because... she has... the second person to her has said to me the last day, that "We have certainly an account, and the rumor is not wrong, but we were keeping the account for your safety, if in any case you have to leave America, then we should keep some money there."

But I said, "If it was for my sake, at least I should be made aware of it. And how much money is there? I should be made aware of it. What is the number of your bank account? What bank it is? I don't know anything; you have never told me." She said, "Tomorrow I will be bringing every detail." And tomorrow she disappeared too.

Q: BHAGWAN, WHAT IS YOUR, YOUR STATUS VIS-A-VIS STAYING IN THE UNITED STATES? ARE YOU HERE LEGALLY? CAN YOU STAY WITH NO PROBLEM, OR DO YOU HAVE A DIFFICULTY WITH IMMIGRATION AND NATURALIZATION?*

A:* No, there is no difficulty. *They* are having difficulties. I have been here for four years, and I *will* be here. And in four years they have been not able to find anything that they can say no to me. I want them to decide, this way or that. If they say yes, okay; if they say no, then I move to the courts.

They have six grounds. I have applied on five grounds, and I will fight on each ground separately. One ground will ground will take twenty years to reach to the Supreme Court. Five grounds will take hundred years, so what problem? All so many judges will die, so many INS people will die, I myself will be died. Perhaps they will give the green card to my grave. That will be their tribute.

*Q: * ASSUMING THAT YOU WILL BE HERE AS LONG AS YOU PLEASE, HOW ARE YOU GETTING ALONG NOW WITH YOUR NEIGHBORS IN THIS PART OF OREGON? ARE YOU FRIENDS WITH THEM?*

A: * From *our* side there is no hostility towards anybody. Sheela and her company *has* created hostility. That is a necessary part of any fascist mind, to create hostility with the neighbors. That creates fear, paranoia; then your own commune becomes more in your hands, more surrendered. And they know that they cannot stand alone; they can only stand with the commune. So even against their will they have to follow your orders. So more hostility you create, more your small minority becomes stronger. So that's what she was doing, but now they are gone. I don't have any hostility towards anybody. In fact in America, except red Indians, everybody is a foreigner. So what is the problem? In fact we are legally here, and you are illegally here.

*Q: * WHAT ABOUT...?*

A: * The Americans, the forefathers, have invaded this country. We have not invaded the country; we have purchased the land, and purchased also in a right way. We have paid seven million dollars for this land. Your forefathers paid thirty dollars for the whole area of New York. So this land is three times than New York; that means ninety dollars at the most. And remember that you may have come one hundred year before, somebody may have come two hundred year before, somebody three hundred year before -- no visa, no green card. And we are asking you on every legal ground. And foreigners are trying to prevent other foreigners -- strange, and *illegal* foreigners are preventing *legal* foreigners.

*Q: * WHAT ABOUT SHEELA AND HER GROUP BRINGING THE HOMELESS PEOPLE FROM AROUND THE COUNTRY HERE AT ELECTION TIME? WAS THAT ONE OF HER PLOTS?*

A: * Yes, it was a plot. They wanted to take over the county, but that, too, only just now people have started telling me. I was silent. I had no idea. Sheela has simply informed me only one thing: that they have surplus money out of the annual festival, so they want to do some humanitarian job, that's why she is bringing these people. I said, "If it is a humanitarian job, perfectly good, do it."

Now, as I have started speaking, people have revealed to me that it was not humanitarian, it was just the opposite, very inhuman. Those people were drugged completely every day. Gallons of drugs were imported from outside, so they cannot be detected here -- that you have purchased in America.

They killed one man. And then finally they wasted three million dollars on it and created so much hostility and a negative kind of publicity.

They were going again to do something like that. If I was not speaking, they would have done that too. They had made in City of Rajneesh one housing complex for five hundred people, a beautiful housing complex with separate bathrooms. And they wanted it to make an AIDS home just to create more trouble for Oregonians.

*Q: * HOW CAN YOU MAKE UP TO THE LOCAL PEOPLE? HOW CAN YOU GET THE CONFIDENCE OF THE PEOPLE WHO LIVE AROUND THE COMMUNE?*

A: * It will come by itself, because now there will be nobody who will be creating any hostility. It will take a little time to heal.

But I stopped, immediately that it cannot be done. This is making dangerous spot for Oregon and also for your own people. Five-hundred AIDS patients will be dangerous for everybody, and we will be the closest to them, so this is simply idiotic. So I had to stop it. So now the whole housing complex is lying down there. Unnecessarily we have to keep it clean and keep it in order, and there is....

But I had made the gesture. I had told the press that we are ready to vacate City of Rajneesh, change its name back to Antelope, because there is no need. Antelope was perfectly good. And we have got our own city, there is no need.

And our people unnecessarily were being forced to live there. Every day they work here the whole day, in the night they have to go to Antelope just to show that hundred sannyasins are living there, a unnecessary trouble. And those people don't want to go; working after whole day they would like to meet their friends who are here, they would like to go to the disco, dance, sing, go to the restaurant, drink; but they had to be packed into buses and sent to Antelope. I don't want. So I had told to the press that we would like to take all of our people back, but then it is the responsibility of Antelope people that they should take their properties back....

*Q: * BUY THEM BACK?*

A: * If they want, yes, they should buy them back; and we are ready to give them at the same price. We have improved their property, we have made almost renovated houses, and prices have already gone high in four years, but we are ready to give them at the same price as they had sold us. The price is almost double now, so they are not going to be in any loss. We have made the city beautiful.

But the ex-mayor's news I saw, she says, that "We are not going to purchase, because our city is already destroyed by these people."

Strange people. If you don't want to purchase, then we are ready to purchase. You sell your houses and be finished, be clean. And they are in a minority, only twelve people are there. So only one-third property is now in the hands of Antelope people. If they want to sell it on reasonable market price, we will purchase it; but we will want them all to vacate. We don't want any trouble any more. Either they should purchase our properties, or we are ready to purchase their properties.

But if they think that we should vacate and just let them have their properties free, they

are wrong; this is stupid.

Q: THE PEOPLE HERE CLEARLY WISH YOU NO HARM. WHY IS IT NECESSARY TO MAINTAIN SUCH RIGID SECURITY IN THIS COMMUNE?*

A:* I was thinking that as Sheela has gone and the hostility between Oregonians and this commune disappears, we will slowly withdraw security. But there was reason for it, even in Sheela's time.

Before we had no security, just the police -- which is part of the Oregon, city police, but we had to create the security because Christian fanatics started coming and creating nuisance in the city. And then Hell's Angels started coming on their bikes. Now, that we cannot tolerate.

And we don't want our people to be harassed by these fanatics. So unless government takes the guarantee that our people will not be harassed, the security will remain. If they take the guarantee, security will disappear tomorrow. There is no problem, because we don't want. In fact, one hundred people are unnecessary involved in security. They are creative people -- somebody is a doctor, somebody is a plastic surgeon and he is just carrying a gun. This is -- that gun is meant for retarded people, not for intelligent people who can do better things. We don't want it. And those guns look so ugly. We want the whole place to be full of roses, not full of guns.

But, the problem is that if we remove those guns.... Just one day we experimented, yesterday. In the morning discourse, two security people stand by the podium where I speak. We removed them. It doesn't look right. I'm talking about love, and you have to keep two peoples having guns on both the sides. We removed them, and a mad man jumped on the podium. He would have harmed me.

We know that there are people who belong to Sheela's gang. They are hostile. We know that there are people who have been posted by INS in the commune to give them all information.

Now, with all this.... And we are giving all the information, everything, without keeping anything, to FBI.

Still the FBI people said to one of our people that, "We would like at least 500 people from the commune to be locked in prison." Now, this is -- this means they are not interested really in Sheela, her gang, her crimes; they are more interested in destroying the commune.

Q: WHY WOULD THEY WANT TO DESTROY THE COMMUNE?*

A:* Ask Attorney General. Why they should declare a legal city illegal? For two years it was legal; it was incorporated by the state government, by the Wasco County, it was accepted by the federal government. We were receiving support from federal government, state government, county, from everybody. And then suddenly the city became illegal.

Q: THE SUPREME COURT OF OREGON SAID THAT THE LAND USE WAS NOT PROPER, IS THAT CORRECT?*

A:* Yes, they have said it; but Attorney General has found another way. Now he says that state and religion is mixed, so on that ground the city is illegal. We have won that case, that on land use laws city cannot be declared illegal. So they have now found another way.

And you can see the intention of the person. We said, "That's perfectly okay. We are ready to fight, but the case should be decided in a federal court." Because if the case is state versus city, it cannot be decided by any state court.

Q: SO YOU'LL APPEAL ON TO THE HIGHEST COURTS -- THE FEDERAL COURTS?*

A:* That's what we are trying, but they are insisting that the case should be decided by a state court, which is absolutely illogical. Those state courts are under state pressure, they are part of the state; naturally we cannot win in those courts. And why they should be afraid of federal court or Supreme Court? If we are not afraid, why they should be afraid? We know perfectly well we are legal, the city is legal; we have not committed any illegality in its incorporation. There is no question of mixing any religion with the state. I don't see -- because we don't believe in God, we don't have any heaven and hell, we don't have any prayer, we don't have any catechism. The city's work is making the roads, taking care of the public park, the public dam; I don't know how we can mix religion with the roads.

Q: BHAGWAN, WHAT IS THE PURPOSE OF THE COMMUNE? WHAT IS THE GOAL OF THE COMMUNE?*

A:* The goal of the commune is that people should realize their reality, their self, their center. They should become fully conscious. There should not be a corner in their being which is dark. That is the goal, eternal goal of all humanity, to achieve self-realization; and that is our goal.

Now, how can we mix that goal with the municipality of the city? I don't understand. I don't see that there is any way to mix.

They are mixing everywhere. In every court you are keeping Bible for taking oath; this is mixing religion with justice. Why Bible is being kept there? And knowing perfectly well that there is no other book so pornographic as your Holy Bible. Now, I cannot take oath on Bible; I would rather prefer a magazine of PLAYBOY, which is at least colorful and glossy.

They are -- there are few people, a group of atheists, who are publishing all the passages from the Bible which are pornographic, and what they have come to is five hundred pages collection. And they say this five hundred pages collection is the most pornographic; no other scripture is comparable to it. But why you are keeping it in the court? The court can keep the Constitution of America; that, one understands, and that has some value, that has some democratic respect for freedom, respect for expression. And that is made by far more intelligent people than Old Testament. I can accept the Constitution, but I cannot accept the Bible -- when you have such a beautiful Constitution. The best in the whole world.

Q: WHAT DO YOU THINK OF HISTORIC FIGURES IN RELIGION LIKE JESUS AND MOHAMMED AND BUDDHA? WHAT IS YOUR OPINION OF THEM?*

A:* They are mixed. For example, Jesus: everything that is important is fictitious, and everything that is real is not important. Now, walking on water is fictitious. Virgin birth is fictitious. That he is the only begotten son of God, that is nonsense. That he revived people from death, it is all fiction. These are not histories. Then what remains is just a poor carpenter's son, which I don't think any would bother to worship.

About all these people, miracles have been created by the followers to make them as higher, holier, unique, as possible, and as far away from ordinary human beings so that you have to fall down on your knees and pray to them. Only then they can be your saviors, prophets, messengers of God.

There is no God, hence there is no question of messengers.

And if Moses saw God, that simply means just the heat of the desert, forty years wandering in the desert, got the man crazy, drove him crazy, nothing else.

Q: BHAGWAN, WHAT IS THE PURPOSE OF LIFE?*

A:* There is no purpose beyond life itself. The purpose is intrinsic. Life itself is so beautiful, so ecstatic, such a dance; but we don't know it, we don't live it. We go on postponing. We are always thinking tomorrow we will live, today we are occupied so much in other things, living can be postponed. And we go on postponing. We realize only when death comes that, "My God, now there is no tomorrow."

Q: IS IT POSSIBLE FOR YOUR VIEWS TO BE ALLOWED JUST TO EXIST IN THE WORLD WE LIVE IN, OR WILL PEOPLE ALWAYS TRY TO STOP YOU.... WILL YOU ALWAYS HAVE ENEMIES?*

A:* I will always have enemies, and because that is the very nature of things, it is not a disappointment. I accept it joyously. Whatever is the way of life is perfectly good, and I am happy with it.

Q: DO YOU THINK YOU WILL BE SEEING THE PRESS DAILY, OR...?*

A:* I have been seeing the press for the last whole month. And I will be going -- seeing the press every day because I'm not going to travel around the world. My health does not permit it. So I have to take your help.

Q: DO YOU THINK WE TREAT YOU FAIRLY?*

A:* Quite fairly.

Q: IS THERE ANYTHING YOU DON'T LIKE TO READ ABOUT YOURSELF OR*

SEE...

A:* No. I like everything.

Q: DO YOU THINK YOU MAY EVER TRAVEL TO YOUR OTHER COMMUNES AROUND THE COUNTRY -- AROUND THE WORLD AGAIN?*

A:* My health is not good. My problem is my allergy. Any perfume, any dust creates asthma attacks. For four years I had not a single attack. In the last twenty years I have never been so healthy and happy. So I am not going anywhere. In fact, I'm always puzzled why I was not born in Oregon.

Q: WHY DID YOU CHOOSE OREGON?*

A:* Because of my allergies. (inaudible) dry climate and cool; humidity is disturbing to me, so humidity I don't like. Hot I don't like. So this desert simply was waiting for me for fifty years -- since I was born, this desert was waiting for me.

Q: WELL, I'M SURE THERE ARE PEOPLE THAT WOULD SAY THIS HIGH DESERT HAS NEVER BEEN PUT TO BETTER USE.*

A:* Yes, it has never been. For the whole fifty-five years on the earth this desert has not been used. It has been reserved for me by existence. Now, no government can prevent me. When existence itself is on my part -- on my side, then I don't care about small governments.

Q: MAY I ASK YOU HOW YOU SPEND YOUR DAYS? DO YOU MEDITATE? I KNOW YOU HAVE DISCOURSES IN THE MORNING.*

A:* The morning goes in the discourse. Then I take my lunch and go to sleep. Two o'clock I wake up and I go for a drive into the forest, and near 3:30 or 4:00 I come back; take a bath, swimming. I have a beautiful swimming pool, olympic-size. And I love the change of hot and ice cold showers, so one-and- a-half hours, two hours in the morning, two hours in the evening. And then the press conference.

Then in the end, my secretary brings if anything is about the commune that is necessary; and by 11:00 I go to sleep again.

But whatever I am doing, my meditation continues. It is not something that I have to do it separately; it is just an art of witnessing. Speaking to you, I'm also witnessing myself speaking to you. So here are three persons: you are listening, one person is speaking, and there is one behind who is watching and that is my real me. And to keep constant contact with it is meditation.

So whatever you do does not matter, you just keep contact with your witness. I have reduced religion to its very fundamental essence. Now everything else is just ritual. This

much is enough. And this does not need you to become a Christian or a Hindu or a Mohammedan or anybody, and this can be done by an atheist, by a communist, by anybody, because it needs no kind of theology, no kind of belief system. It is simply a scientific method of slowly moving inwards. A point comes when you reach to your innermost core, the very center of the cyclone.

Q: BHAGWAN, DID YOU HAVE TEACHERS OR HAVE -- YOU HAVE DEVELOPED THIS ON YOUR OWN?*

A:* No, I have developed it on my own; I have never had any teacher. I was not that fortunate as my sannyasins are.

Q: DO YOU READ A GREAT DEAL, OR NOT VERY MUCH?*

A:* No. For five years I have not read anything -- no newspaper, no book, no television, nothing. I'm so happy. And what is there to read? Neither I read nor I write. All my books are my discourses.

Q: YOU NEVER PUT YOUR THOUGHTS ON PAPER?*

A:* Never. In my whole life I have never written. It is easier to speak the truth than to write it. The written word is dead. The spoken word has some life at least. The eyes, the gestures, the tone, the nuance of the voice, everything which the written letter misses.

Q: WE LIVE IN THE VIDEO AGE. YOU COULD MAKE VIDEO CASSETTES.*

A:* We are making.

Q: WILL THEY BE MADE AVAILABLE TO THE GENERAL PUBLIC?*

A:* It is available all over the world. I am a very contemporary man.

Q: SO YOU ARE COMMUNICATING OTHER THAN JUST ONE ON ONE OR JUST TO A GROUP?*

A:* Yes; this is communication.

Q: BUT THE VIDEO CASSETTES ARE, IN A WAY, A BOOK -- NOT A WRITTEN WORD, BUT A RECORD.*

A:* It is different. Very different. And soon, when it becomes three dimensional, then it will be really beautiful.

INTERVIEW WITH SCOTT MILLER*, FROM CHANNEL 8

Q: I KNOW HIM.*

A:* I feel like I know you as well, although we have never really met face to face. My pleasure.

Q: I'VE BEEN A BIG FAN OF HOT AND COLD SHOWERS MYSELF FOR QUITE SOME TIME.*

A:* Some day you can come to my bathroom.

Q: WE'RE AN AFFILIATE OF NBC, AND NBC HAS OBTAINED, A COPY OF AN INTERVIEW WITH MA ANAND SHEELA WHICH IS PURPORTED TO BE THE FIRST ONE SINCE SHE LEFT THE RANCH A WEEK AND A HALF OR SO AGO. I ASK YOU TO RESPOND TO A COUPLE OF THE ALLEGATIONS THAT SHE'S MADE IN THE INTERVIEW. WE CAN GIVE YOUR SIDE AS WELL. I UNDERSTAND YOU FEEL YOU'RE TREATED FAIRLY.*

A:* I am (inaudible). Anything she says, she will get a good reply. You just....

(Delay while cameraman gets ready)

A: Meanwhile have some grapes. They are our own.

Q: THEY'RE GROWN HERE?*

A:* Yes.

Q: SHEELA CLAIMS THAT THERE HAS BEEN WIDESPREAD USE OF NARCOTICS AMONG YOUR SANNYASINS, DRUGS, SPECIFICALLY THE DRUG ECSTASY. AND SHE GOES ON TO CHARGE THAT WITH YOUR KNOWLEDGE, SANNYASINS WERE INDUCED TO SIGN OVER MONEY AND BELONGINGS WHILE UNDER THE INFLUENCE OF DRUGS.*

A:* I know ecstasy, but ecstasy can be a drug I am hearing for the first time. I have never heard before even the name, and I was in silence and isolation for three-and-a-half years. I

was not coming into the commune, not meeting anybody. So if drug was used and people were given* such a drug, then Sheela must be the one to do it. How I can do it in isolation, in silence? Except Sheela, nobody was coming there. Have I given the drug to Sheela?

Q: WHICH DRUG?*

A:* The drug that she is mentioning. I have never heard even about the drug.

(Tape side D)

Q: HAVE YOU EVER HEARD OF YOUR SANNYASINS BEING ON ANY DRUG?*

A:* No. In my commune drugs are absolutely prohibited. We keep a dog to check every car coming in, every luggage coming in, just for drugs. Drugs we don't allow for the simple reason that because every drug is against meditation. No drug can bring you to ecstasy, it can give you only a hallucination.

So I know ecstasy. I am twenty-four in ecstasy, but I'm not drugged. And nobody has been drugged by me. And if Sheela says, she was the whole and sole for all these years, then she must be responsible for the drug and she must have done it to people.

Q: DO YOU BELIEVE THAT SHE'S DONE IT TO PEOPLE?*

A:* If she is saying it, that in the commune drugs are being given, then except her nobody can be responsible because she was the president of the Foundation. And if she thinks people have been drugged to take money from them, then it must be she. Because all the money that the commune has received has come from donations far away -- from Europe, Asia, Australia. And she has stolen forty-three million dollars out of that money. Perhaps she has been drugging people and taking the money to Switzerland.

Q: SHE SAYS THAT YOU THREW TEMPER TANTRUMS AND WOULD THREATEN TO COMMIT SUICIDE IF YOU WERE NOT GIVEN MORE ROLLS ROYCES.*

A:* That is sheer cow dung. I have already ninety Rolls Royces, and a simple law of economics is that as you have more and more of a thing, it has less and less value. Now ninety-one Rolls Royces, what meaning they can have to me?

Q: HAVE YOU EVER ASKED FOR A ROLLS ROYCE?*

A:* Never! There is no need. In fact I wanted to distribute all the Rolls Royces to people, but they don't belong to me. I cannot distribute. I am not their owner. They belong to a certain trust of the commune, and the president is here. I had declared in a discourse that

tomorrow all the Rolls Royces should be distributed, because unnecessarily... I use only one and eighty-nine are just sitting. Let all the sannyasins enjoy them. Make few pools and everybody can take whenever he wants.

John?...

He is the president of the cars' trust. So I asked him distribute the cars. Now he will answer you what happened.

John:* We decided that we didn't want to do that. The* cars are sacred, and we want them where they are. So we voted, and that's where they'll be.

Q: DID YOU EVER THROW TEMPER TANTRUMS THEN?*

A:* That is up to them. But this is simply stupid. I never thought Sheela to be so stupid... that I should commit suicide for a Rolls Royce?

Q: SHEELA SAYS THAT SHE'S AFRAID FOR HER LIFE RIGHT NOW. SHE'S AFRAID FOR HER LIFE BECAUSE SHE FEARS THAT YOU WILL HAVE HER KILLED. AND SHE BELIEVES THAT YOU'LL HAVE HER KILLED. HOW WOULD YOU RESPOND TO THAT?*

A:* She must be afraid, because every murderer is always afraid of his life. She has killed one man here. She has attempted to kill three other commune members. She has attempted to kill the whole city of Dalles. Naturally she must be in a paranoia, that she will be killed. Anybody who commits crime like murder, dosing people with poison, throwing poison into water systems, is bound to have the fear that she is going to be killed. But we are not to going to do anything to her. Nobody here is a murderer. She is the murderer; and after knowing all this, I can also say to you that she killed her own husband too. In Ind....

Q: HOW DID SHE DO THAT?*

A:* Her husband was sick with cancer.

Q: THIS IS MR. SILVERMAN?*

A:* Yes. Mr. Silverman, her first husband. But she was loving another man, and that was a constant trouble; and finally because he was again and again needed oxygen, it seems that she cut the oxygen source. And he died.

The rumor was right when it reached to me, but it was too late. He was already burned, finished. And there was no solid ground in my hands. Otherwise she would have been given to the police, then and there. But now seeing all these things that she has done here, of which there are solid proofs, I suspect perhaps it was right that she killed her husband.

*Q: * YOU DIDN'T THINK OF REMOVING HER WHEN YOU FIRST FOUND ABOUT IT? DIDN'T SHE RUN THE AFFAIRS HERE FOR A LONG TIME AFTER YOU HEARD SUCH RUMORS OF SUCH A HIDEOUS ACT?*

A:* No, nobody.... I did not believe that she will do it. I thought it was just a rumor. But now I can say that she must have done; it cannot be just a rumor. Because what she has done....

When she left, in her room we have found all kinds of books on poison, how to poison people, all books on murdering, how to murder people without getting caught. And we have found an underground tunnel in her room, that she was prepared completely to murder somebody or in any case if police comes she can escape. So her fear has reason, and the reason is her own crimes are following her like a shadow. Every murderer is followed by his own guilt.

*Q: * HOW LONG AGO DID SHEELA'S FIRST HUSBAND DIE?*

A:* That (unintelligible)

*Q: * HE HAD SOME FORM OF CANCER, BUT WAS HE SICK BACK EAST OR...?*

A:* I think... Devaraj is here?... He has something to do with lungs, lungs cancer.

Voice:* Hodgkins.

*Q: * HODGKINS DISEASE.*

A:* Hodgkins or something like that.

*Q: * WAS HE A SANNYASIN?*

A:* He was a sannyasin.

*Q: * AND WAS THIS BEFORE THE COMMUNE HERE WAS STARTED?*

A:* It happened in India. It was nearabout '77.

*Q: * AND AT THIS TIME WAS SHEELA INVOLVED WITH JAYANANDA?*

A:* No, she was involved with Veetrag.

Q: IT GETS COMPLICATED.*

A:* And this reminds me one thing more. She was involved with Veetrag in India, and she came to America for some work for the foundation and got involved with Jayananda, got married with Jayananda. Then there was trouble because Veetrag was in a very sad state. Here because she has done all these crimes and she saw that if she does not escape soon she will be caught, she married in Switzerland, Dipo, another sannyasin. And she committed bigamy. She is married to American Jayananda and she had married in Switzerland to remain in Switzerland. Then seeing that this is bigamy and will become trouble, she rushed to Nepal. Because in a poor country like Nepal you can bribe the magistrate and get a backdated divorce. So she has got a backdated divorce, so she has become a professional criminal now.

Q: WHAT HAPPENED TO VEETRAG?*

A:* Veetrag is here.

Q: HE'S STILL ALIVE?*

A:* Still alive, because he refused her. She has told him.... He is our best pilot. She told Veetrag, that "You take the airplane, fill it with bombs, and crash it with the Wasco County office, and jump out in a parachute." He said, "This is too risky and I may be killed. I don't want to do it. And this is absolute crime. It will not only destroy the Wasco County office, it may destroy few other houses also. It will become a wild fire.

Q: WAS SHEELA'S FIRST HUSBAND HOSPITALIZED IN INDIA?*

A:* Yes. He was in the commune; in the ashram. Once in a while he used to be hospitalized when he was serious; otherwise he was living in the commune. He died in the ashram.

Q: AND HE COULD GET OXYGEN IN THE ASHRAM?*

A:* Yes, he could get; every arrangement was there. In their room every arrangement was there.

Q: OKAY, BHAGWAN, THANK YOU VERY MUCH FOR STAYING LATE FOR US. I REALLY APPRECIATE IT.*

A:* Good. Come again.

*Q: * I WILL BE... I'LL BE HERE.*

*A: * Good.*

*Q: * THANK YOU.*

The Last Testament, Vol 3

Chapter #3

Chapter title: None

24 September 1985 pm in Sanai Grove

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Length: 69 mins

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

QUESTION: GOOD EVENING. FIRST OF ALL I'D LIKE TO REQUEST THAT YOU TRY TO KEEP YOUR ANSWERS AS BRIEF AS POSSIBLE.

A: That's perfectly okay. Just remember that your questions are surface and short.

Q: SHEELA HAS SURFACED IN EUROPE AND HAS SPOKEN WITH THE WEST GERMAN PUBLICATION, STERN, AND ALLEGES, AMONG OTHER THINGS, THAT DRUG USE IS RAMPANT HERE ON THE COMMUNE. I'D LIKE TO KNOW, IS THAT TRUE?

A: That is absolutely wrong.

Q: SHE SPEAKS OF A DRUG IN PARTICULAR, CALLED ECSTASY. HAVE YOU EVER HEARD OF A DRUG BY THAT NAME?

A: No.

Q: SHE ALSO CLAIMS THAT SHE WAS HAVING A PHYSICAL LOVE AFFAIR WITH YOU UP UNTIL THE TIME SHE LEFT.

A: That is absolutely wrong.

Q: AT ANY TIME DURING...?

A: Never. She is just disgusting.

Q: SHE CLAIMS AS WELL THAT THE COMMUNE IS BROKE, THAT ALL THE MONEY HAS BEEN SPENT ON ROLLS ROYCES AND DIAMOND WATCHES.

A: That is absolutely wrong.

Q: WHAT KIND OF SHAPE IS THE COMMUNE IN FINANCIALLY?

A: Perfectly right.

Q: SHE CLAIMS THAT SHE FEARS FOR HER LIFE. SHE THINKS THAT YOU FEEL SHE KNOWS TOO MUCH AND YOU'RE GOING TO TRY TO KILL HER, OBVIOUSLY NOT PERSONALLY, BUT YOU'LL SEND PEOPLE. DOES SHE HAVE ANY GROUNDS TO MAKE THIS CLAIM?

A: She is afraid my people are going to kill her. That's because she has killed so many people, and attempted to kill many more: almost poisoned the water system of a whole city, The Dalles. She is afraid because of her own murders, her own crimes. She cannot give a single evidence that I have ever killed anybody.

And I was in silence for three and a half years, and in isolation. She was in total control of the commune. And if there was drug use, then she is responsible, because this was my instruction, that no drugs should be entered even in the campus of Rancho Rajneesh. I have seen her interview on video; she looks drugged.

And the drug, ecstasy, she is talking about; she must have been taking it. I do not need it: I know the real ecstasy, I am twenty four hours in it. Any drug can only create a hallucination. She is drugged, she is in a paranoia out of her own crimes; otherwise there was no need to escape from here. She had not even the courage to face me. She escaped from here without seeing me.

Q: SHE CLAIMS THAT YOU TAUGHT HER EVERYTHING SHE KNOWS, AND THAT YOU WERE FULLY AWARE OF THE THINGS THAT SHE WAS DOING DURING HER PERIOD OF LEADERSHIP HERE, EVEN DURING YOUR YEARS OF SILENCE.

A: I was only aware of what she was telling to me, not fully aware of what was happening. Now I am becoming aware that she was not telling the whole thing to me.

She was telling only nice things, what she is doing and what is happening. She was not telling the crimes that she was committing. And she has committed every kind of crime.

Q: DO YOU STILL FEEL AS YOU DID A WEEK AGO, THAT IF SHE DID WANT TO COME BACK YOU'D WELCOME HER?

A: Yes, I will welcome her. And I will tell her to confess all her crimes to the court, and we will ask the court that she is sick, psychologically sick. And her punishment should be to be sent to a psychiatric hospital, not to a jail.

Q: WHY HAVE YOU CHOSEN TO MAKE THE ROLLS ROYCE SO MUCH A PART OF YOUR IMAGE?

A: I have not made anything. If my people offer me something with love, I cannot refuse. Although in a subtle way I have refused, because I don't own those Rolls Royces. They are owned by a corporation, a trust, so ultimately they belong to the sannyasins, not to me. Nothing belongs to me.

Q: WHAT DO YOU DO DURING AN AVERAGE DAY FROM THE TIME YOU GET UP TILL THE TIME YOU GO TO SLEEP.

A: It is completely busy without business. Six o'clock in the morning I wake up. Two hours in my bathroom and swimming pool, which I have always loved.

Then my breakfast, and I go to the meeting of the commune, my everyday discourse. By eleven I am back. I take my lunch, go to sleep for two hours.

Then for one and half hour I go driving in the mountains. That is the only time that I have for myself. Back again; two hours to the bathroom and the swimming pool. Then I take my supper.

And straight from the supper table I am here for any interview. Sometimes there is one interview, sometimes two, sometimes three. Now today your interview is one hour; then 8:30 there is a big press conference that will last at least two hours.

Then one hour for my secretary, for day-to-day problems about the commune. Nearabout twelve I go to sleep. And the day goes so fast...

Q: WHAT KIND OF DREAMS DO YOU HAVE?

A: I don't dream, because whatever I want to do, I do it. I have never repressed anything in my life; and there is nothing to dream about. The dream is a necessity only if you repress something.

Q: DO YOU KEEP IN TOUCH WITH EVENTS GOING ON IN THE OUTSIDE WORLD?

A: No. No, for five years I have not read any newspaper, any magazine, any radio, any television. My sannyasins are my only world.

Q: DO YOU KEEP A STRICT VEGETARIAN DIET?

A: Absolutely vegetarian. And just three thousand calories in the whole day.

Q: HOW IS YOUR HEALTH?

A: My health is better than ever.

Q: I'VE READ THAT BETWEEN THE YEARS OF 1947 AND 1957, WHEN YOU WERE LIVING IN INDIA, YOU MADE IT A PRACTICE TO RUN 16 MILES EVERY DAY. IS THAT TRUE?

A: That's true.

Q: WHAT WAS YOUR REASON FOR DOING THIS AND WHY DID YOU STOP?

A: I had then very beautiful health and I enjoyed my well-being. And that was my only exercise: running, jogging, swimming. You cannot conceive how healthy I was. I was 190 pounds in 1960, and people used to say that I had a body as if it is made of marble. But then I started travelling around the country spreading my word. And that created slowly deterioration of my health: every day changing food, every day catching trains in the middle of the night, getting down the trains in the middle of the night.

Everything got disturbed: my routine, my way of life. And that brought... otherwise I was never sick. That started bringing strange things. One was an allergy for dust, perhaps the trains; Indian trains are dirty, dusty. Most of them are still running on coal.

Perfume of any kind started troubling, and finally all those allergies culminated into asthma attacks. Then humidity started affecting me, and I had to stop travelling.

It helped, but not perfectly. I wanted to move to a place which was cool, dry, not humid. And that was the reason for me coming to this desert in Oregon. It has suited me perfectly well.

Q: BHAGWAN, THERE'S BEEN SOME CONFUSION IN THE PRESS REGARDING THE QUESTION OF ARE YOU OR ARE YOU NOT CELIBATE?

A: I am not celibate, I have never been celibate. Why there should be confusion in the press?

Q: WELL, BECAUSE I THINK THERE HAVE BEEN REPORTS THAT YOU HAVE

BEEN CELIBATE SINCE 21...

A: No. Nobody can be. It is scientifically impossible. Anybody who is creating that kind of confusion does not know anything about physiology, biology, science. He is simply stupid.

Not only I have never been celibate, there has never been a celibate in the whole history of humanity. There have been pretenders, hypocrites. There have been monks who have been really homosexuals. There have been nuns who have been just lesbians.

That's why I call all the religions are responsible for this dangerous disease, AIDS. This is their greatest contribution to human growth.

According to me, celibacy should be declared criminal. All monks should be forced do marry the nuns; otherwise, face life imprisonment.

My whole teaching is: be natural, be simple. Don't go upstream. Just go with the stream, be in a let-go. It is a physical need.

Q: WHAT DO YOU THINK OF ALL THE ATTENTION YOU'VE BEEN GETTING LATELY FROM THE PRESS? HAS THE COMMUNE AND YOURSELF BEEN PORTRAYED FAIRLY, BY AND LARGE?

A: It is almost fair. It cannot be absolutely fair for the simple reason because journalism has not raised itself into an art. It serves the retarded masses, and depends on sensationalism. It is criminal. That's why I say 'almost fair'.

Q: HOW DO YOU FEEL ABOUT THE IMAGE THAT MOST OF THE OUTSIDE WORLD HAS OF YOU AS BEING AT BEST AN ECCENTRIC AND AT WORST A PHONEY OR A FAKE?

A: I don't think about the outside world at all.

Q: AS FAR AS THE COMMUNE THEN, DOESN'T YOUR CHOICE OF SHEELA AS THE DAY-TO-DAY LEADER, IN LIGHT OF HER RECENT ACTIONS, REFLECT POORLY ON YOUR CAPABILITY AS A JUDGE OF CHARACTER, AND ULTIMATELY HURT YOUR CREDIBILITY WITH YOUR FOLLOWERS?

A: No. My choice of Sheela was absolutely correct. In the beginning, to create this commune we needed a very pragmatic, practical, strong person. And she is. She was not a criminal when I had chosen her; neither was Judas a murderer when Jesus has accepted him as his disciple.

Something very basic is implied there. There are two possibilities: one is that the future is determined, so that you can know about it, what is going to happen tomorrow. But then all freedom of humanity disappears. Man becomes only a machine, a robot. The other alternative is, future is open. One who is a murderer today may become a saint tomorrow. And one who is a saint today may prove to be a rapist tomorrow. The tomorrow is absolutely open, and there is no way to predict it.

And I believe in freedom. I do not believe in God for the same reason, because if there is God, there is no freedom. He created man; man is just a puppet. He can any moment destroy him, there is no way to change the course.

God is whimsical. What he has been doing before he created man? According to Christianity he created man 4004 years before Jesus Christ. So just 6000 years before the world was created, and what that guy was doing for whole eternity? He seems to be crazy, nuts. And suddenly he creates the world in six days! And then he creates such a big world in six days, you know you are going to have a mess. And seventh day he retired to rest and since then nothing has been heard about him, he is resting. Now any moment he can wake up and decide to destroy.

I do not believe in any God, because God is against freedom, against human dignity, against democracy, against every value which we have cherished for thousands of years. Only existence without God can be an existence beautiful, free, democratic, loving, growing. But then tomorrow remains unknown. You have to take the risk.

So when I have chosen Sheela, she was just a simple woman. She was just a waitress in a hotel. But because I went into silence, into isolation and she was my only communication with the commune, she got the opportunity of becoming a power. And power corrupts.

Q: BHAGWAN, WHY WERE YOU SILENT FOR THREE AND A HALF YEARS?

A: Really I wanted to be silent forever. I had spoken for 30 years. There are at least 400 books of my discourses. It is enough for a man, and I was tired of speaking. It is out of necessity that I have started speaking again, because when I became aware that my silence is being exploited and Sheela and her gang is trying to create out of a meditation commune, a concentration camp, then I had to come out of silence.

She persuaded me not to speak because that may endanger my health. Again, because it is a question of breathing, speaking again I may start having attacks. But I said that does not matter. If my whole commune is being destroyed, then I want to be in the commune and stop everything that is wrong.

And it was good that in time I was alerted. I would not have been alerted if Sheela has not tried to kill my own physician. She was trying to kill anybody who was a danger to her power; either he should leave or she will kill.

Many left; the chancellor of the university left, the vice-chancellor of the university left -- who have been devoted sannyasins. Many psychotherapists left. And I was not even informed.

But this case was such that my physician lives with me in my own house. First he was given poison in a cup of coffee. Because he is a physician -- well-educated, has the best qualifications, is a member in England, the youngest member ever, of the Royal Society of Physicians, is a genius mind... he immediately suspected some poison has been given to him.

But nobody will listen to him, because why my physician should be poisoned? The very idea was inconceivable. And the poison that was given to him was such that it is undetectable. So he went to the medical center, but they could not detect anything so they thought he is simply hallucinating.

Second time he was injected in the hospital while he was recovering from the first poison, and again he felt that it was poison. But nobody will listen to him, because the poison was undetectable.

Third time he was poisoned in a meeting of 10,000 sannyasins listening to me, and one woman came and inserted the needle. Now there are eye-witnesses. He immediately pulled his robe and showed people there was blood, there was mark of the needle. And he refused to go in the medical center here, because that was under one of Sheela's gang, Puja, who was a well-trained nurse.

He was in Bend Hospital. There also doctors said that he had no disease: 'All that we can think of is some kind of poison, but it is undetectable.' Then he started looking into books and found that there are poisons which cannot be detected. And when Sheela left, we have found in her room literature on poisons, a book in which that same poison which is undetectable is **underlined*. That is the only poison which is underlined in the whole literature.

So when my physician was poisoned, my caretaker was poisoned, then I thought that it is better I should come out of my silence and be available to my people and see what is happening.

As I came out of my silence, Sheela started going to Europe, to Australia, to Japan; and she will not stay here. And stories started coming to me, and she started making arrangements to escape. She was married here to an American. She immediately go married to a sannyasin in Switzerland. Now that is a crime; she committed bigamy.

Then they realized that this is not right, so she went to Nepal, a small kingdom in the Himalayas, where in small villages you can bribe a magistrate just a small money and you can get any kind of certificate you want. So she got a backdated divorce certificate. But she was planning for two months, because she was looking for Puja also here for any Swiss sannyasin to marry her.

But all these things came to my knowledge as these people left. When they left, then the whole commune felt free of fear; and now there are so much coming up that it seems Watergate was nothing. She had bugged my own room, my caretaker's room, all possible rooms which she thought may someday be her competitors. She has bugged the room of my old ex-secretary. She has bugged Hasya, who is now the president of the Foundation -- her whole house, six rooms, all bugged.

(Tape side B)

And the FBI people were here -- when they were looking in my room, the person who was showing them, they said, "Whoever has done this bugging has done it in a far more sophisticated way that it was done by Nixon."

And they had made all kinds of things like taping machines for every phone. Every phone was tapped.

Q: IN THE ENTIRE COMMUNE?

A: In the entire commune. Either phones coming from out or phones going out; all were tapped.

Q: WOMEN HOLD APPROXIMATELY 80% OF THE SUPERVISORY ROLES HERE IN THE COMMUNE. I'M CURIOUS TO KNOW WHY.

A: For the simple reason because my feeling is that women have been deprived for

thousands of years by men. You don't ask this question when 100% power is in the hands of men. You take it for granted. But you cannot take it for granted if 80% power is in the hands of women. I am simply trying my own way to compensate for all the crime that humanity has done against womanhood.

And I'm also trying to prove that woman can do far better in many areas than men. In many areas, man can do better. So it is not a question of who is superior and who is inferior; it is a question of division of labor.

Both are human and both have potentials and they should be given a chance. And they are doing perfectly well.

Q: BHAGWAN, YOU'VE SAID IN THE PAST THAT IN YOUR OPINION, SUCH PEOPLE AS MOTHER TERESA -- AND THIS IS QUOTING DIRECTLY FROM YOU -- "SHOULD BE HANGED FOR HER VIEWS ON BIRTH CONTROL." DO YOU STILL FEEL THAT WAY?

A: Still I am right; they should be hanged as many times as possible.

Q: WHAT IS YOUR POLICY AS FAR AS BIRTH CONTROL GOES HERE ON THE COMMUNE?

A: In this commune, in four years, not a single child has arrived. The earth is already too much overpopulated. In Ethiopia people are dying, in India people are dying, everywhere there is starvation. Even in America 30 million people are undernourished. Now, anybody who teaches against birth control is a criminal.

Q: YOU'VE ALSO SAID, QUOTING AGAIN: "THE PEOPLE OF OREGON ARE GETTING VERY DISTURBED AND I'M GETTING GREAT JOY OUT OF IT" -- REFERRING TO THE HOSTILE HISTORY OF RELATIONS BETWEEN THE COMMUNE AND THE STATE. DO YOU STILL FEEL THAT WAY?

A: I enjoy everything. Now I am enjoying to withdraw everything that Sheela's criminal gang has done against Oregonians, of which I was absolutely unaware.

For example, City of Rajneesh will be again Antelope. I have asked my sannyasins who are the government there to change the name back, 'because this is absolutely unnecessary. You have your place; why hurt other people?'

And I have told the press that we are ready to vacate antelope completely, because we have enough houses and we don't need those third-rate 100 year old rotten houses. I don't want my sannyasins to live there like rats; they should be given back to the rates!

Just they have simply to pay back the money that they have taken from them. So antelope will be Antelope again; we are withdrawing our police forces from there. Why we should bother about anybody?

And as they start possessing their land and houses back we will vacate, we don't want. It was Sheela's mind, which became power-oriented, to overtake Antelope and when she succeeded in overtaking Antelope then came the desire to overtake the whole Wasco County,

and for which she brought 3,000 street people.

And to me she said that she is bringing these street people just as a humanitarian gesture because we have more money than our needs. So we can spend two, three million very easily without any trouble.

I said, "If it is a humanitarian gesture it is perfectly good." But I was not aware that it is election time, I was not aware that she is bringing them for election. She brought those people here and she imported from outside³ America special drugs, tons of drugs to keep those people drugged, so whatever she says they will do.

And by mistake one man they drugged too much and he died. They simply threw his body out of Rancho Rajneesh. The police found the body but could not find where the man had come, who the man was and how has killed him. Just now I have been discovering from my people that it was Sheela's gang that did all that inhuman acts.

So I am withdrawing everything that she has done against Oregon, I am withdrawing. I don't want any hostility.

Q: BHAGWAN, DO YOU HAVE ANY FOLLOWERS WHO LIVE IN RUSSIA, THE SOVIET UNION?

A: I have many sannyasins there, but they have to live underground. And I don't want to live underground.

Q: CAN YOU TELL ME APPROXIMATELY HOW MANY YOU BELIEVE ARE FOLLOWERS IN THE SOVIET UNION?

A: No, that I cannot say because they are already persecuting 20 people that they have found. So I cannot say the whole number.

Q: IS IT TRUE THAT YOUR FOLLOWERS AROUND THE WORLD BOW TO OREGON EACH MORNING?

A: Certainly! Oregonians should be happy!

Q: DO YOU BELIEVE IN REINCARNATION?

A: I don't believe, I know. It is true. It is not a question of belief, and I don't want anybody to believe in it. I want to experiment with their own past lives, and there are methods available that you can go into your past lives and experience the truth of it.

Q: CAN YOU DESCRIBE WHO YOU WERE AND WHAT YOU DID IN SOME OF YOUR PAST LIVES?

A: That will be simply fiction for you. It does not make any sense to anybody. It only makes me certain that there is rebirth, reincarnation; that life continues beyond death. But anything that I say will be just like a fiction.

Q: NONETHELESS I THINK IT WOULD BE INTERESTING TO KNOW IF THERE WERE A PARTICULAR ROLE OR POSITION THAT YOU DO REMEMBER.

A: No, I was never anybody special: Alexander the Great, Napoleon Bonaparte... no.

Q: DO YOU STILL BELIEVE THAT THE END OF THE WORLD IS NEAR?

A: No.

Q: SO YOU'VE CHANGED YOUR VIEWS ON THAT?

A: I have not changed my views. The politicians are preparing for the end, the religions have already prepared for the end. But we are trying to prevent it, and I am hoping against all hope that we will succeed.

Q: THANK YOU VERY MUCH.

The Last Testament, Vol 3

Chapter #4

Chapter title: None

25 September 1985 pm in Sanai Grove

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INTERVIEWS WITH: GEORGE LURIE, USA TODAY; JEANNIE SENIOR, THE OREGONIAN, PORTLAND; BILL GRAVES, THE BEND BULLETIN, BEND, OREGON

Q: I'D APPRECIATE BRIEF ANSWERS, AND I'LL TRY TO KEEP MY QUESTIONS PRECISE. LAST NIGHT YOU SPOKE OF HIJACKINGS AND OTHER EXTREME MEASURES. COULD A MASS ACTION LIKE THE ONE THAT OCCURRED IN JONESTOWN COULD EVER OCCUR HERE AT RAJNEESHPURAM.*

A: Never. Hiroshima can occur here but not Jonestown. If anything happens here, the responsibility will be of President Ronald Reagan. And the whole America will be condemned for it. And it will be a betrayal of American constitution and its great values.*

Q: I'D LIKE TO KNOW HOW THE AIDS EPIDEMIC HAS CAUSED YOU TO REEVALUATE YOUR ATTITUDE TOWARDS SEX BETWEEN YOUR FOLLOWERS.*

A: There is no problem, just people have to be a little more cautious. They have to take precautions.*

Six thousand sannyasins have been tested. They are free of AIDS. These people have been given all the instructions to use condoms and gloves, stop kissing, start new ways of loving: for example, rubbing each other's noses, pressing each other's earlobes. But kissing is absolutely prohibited.

Q: I'D LIKE TO KNOW WHAT YOUR CURRENT IMMIGRATION STATUS IS.*

A:* The same as it was four years before, the first day I had entered America. And I think it will remain the same the day I leave my body.

I have never seen such an idiotic bureaucracy anywhere. Four years and they have not been able to decide anything this way or that. And the reason is: yes they cannot say because of the politicians and their pressure, and if they say no then I am going to the courts, because their no will be against the constitution.

So they are in a dilemma. So let them be in a dilemma. I am not starving without their green card. I am not going to eat it. And they are unnecessarily harassing themselves. I am not harassed. I have simply forgotten all about it.

I have been four-year-old American already. And a fresh American is far better than the rotten old corpses.

Q: YOU'VE SAID IN THE PAST THAT YOU'D PREFER ASSASSINATION TO A NATURAL DEATH. DO YOU ANTICIPATE ASSASSINATION?*

A:* Every day there are phone calls, letters, threats to assassinate. I don't care a bit about them. And attempts to assassinate me have already been made in India. Twice I have been poisoned. Once a knife has been thrown at me.

And I was just joking when I said that I would prefer assassination better. Ninety-nine percent people die on their beds. That's a very common and ordinary way of dying. In fact, everyone* should be afraid to go to sleep on the bed. That is the place where ninety-nine percent of humanity has died. You should pull your mattress on the floor, that is better.

Q: BHAGWAN, SINCE THE COMMUNE APPEARS TO FUNCTION BOTH SPIRITUALLY AND FINANCIALLY AROUND YOU, AFTER YOU'RE GONE WHAT WILL BECOME OF RAJNEESHPURAM AND YOUR FOLLOWERS?*

A:* They are intelligent people. They will find ways to function. I am no one to decide their future. I will leave it open for their intelligence to function.

Even now I don't decide anything. I simply explain my position, my attitude. Then it is up to them to do whatsoever they want.

The ultimate decision is their own. They cannot throw the responsibility on me.

Q: I'D LIKE TO KNOW WHERE YOU ENVISION YOURSELF AND THIS COMMUNE TEN YEARS FROM NOW.*

A:* I never think of the future. Ten year is too long. I don't think even for ten minutes afterwards, what is going to happen.

Future is simply nonexistent. This moment is enough for me. And I am enjoying it to its fullest.

Q: DO YOU TRAVEL MUCH OUTSIDE THE COMMUNE ASIDE FROM YOUR DRIVES?*

A:* No. Even my drives are within the Rancho Rajneesh, our own land. I don't go out.

Q: BETWEEN YOUR COLLECTION -- THE COMMUNE'S COLLECTION -- OF ROLLS ROYCES AND ITS QUITE EXTENSIVE BUS SYSTEM, YOUR ELEGANT CLOTHES AND THE SANNYASINS' SIMPLE RED CLOTHES, EVEN YOUR DIFFERING STATEMENTS TO YOUR FOLLOWERS AND THE PRESS FROM DAY TO DAY, THERE SEEM TO BE SO MANY STARK CONTRASTS HERE. I GET THE FEELING THAT IT'S INTENTIONAL. IS THAT THE CASE?*

A:* I believe in the uniqueness of every individual. I am not a communist. I don't possess anything. These robes are also possessed by the commune. It is their generosity, hospitality, that they provide me whatever they can do for a guest. I am not a member of the commune, I am not a sannyasin. They love me. And love knows no boundaries.

But I don't take anything into my possession. I am as unpossessed as I was born, just naked. Everything that I am using -- my shoes, my hat, my watch -- they all belong to the commune. And you should also know, they are all created by my own sannyasins.. Even my watch is created by my own sannyasins.

And all the Rolls Royces... I use only one Rolls Royce for one and a half hour per day.

They love me, they want to do something to me, and they know that my whole philosophy is not of poverty but of abundance. So they go on pouring as much as they can.

Just today a new Rolls Royce limousine has come, and in the coming week five more will be coming. But they all belong to the commune. And whatever they want to do with them they can do.

In fact, I had told to the press that I would like them to be distributed among sannyasins, but the trust that holds Rolls Royces is not willing to do that for two reasons. First, the commune has enough cars, more than needed.

I always believe in abundance in everything. The commune has more buses, more than needed. It has more airplanes than it ever uses. So there is no point, according to the trustees, to give Rolls Royces to the commune. It will be heavy unnecessarily on the commune.

Secondly, they think that because I have used them they have become sacred, and they don't want those cars to be used by anyone else. They will remain as a memorial.

Q: WILL YOU HAVE ANYTHING TO DO WITH APPOINTING OR CHOOSING SOMEONE TO SUCCEED YOU?*

A:* No. Nobody succeeds me, because enlightenment is not something that you can somebody. It is not a post.

The commune will choose their president, the commune will choose their vice-president. That is up to the commune. But I hold no post. I don't have any power except my love and my trust in my people.

Even if somebody misuses, takes advantage of my love, it does not matter to me. My love remains the same.

There is no way to find another person to succeed me. Once they have lost me, they have

lost me forever.

*Q: * WHEN I WAS HERE LAST WEEK I RECALL YOU SAYING DURING ONE OF YOUR ADDRESSES TO THE COMMUNE MEMBERS THAT YOU PURPOSEFULLY CHOSE SHEELA AND WILLINGLY ALLOWED HER TO CONTINUE WHAT YOU CALLED HER REIGN OF TERROR IN ORDER TO GIVE YOUR FOLLOWERS WHAT YOU REFERRED TO AS A TASTE OF FASCISM. WERE YOU SERIOUS OR WAS THIS A JOKE?*

A: * Serious.

*Q: * DOES THAT MEAN, THEN, THAT GENERALLY YOU DID KNOW OF SOME OF THE THINGS THAT SHEELA MUST BE DOING?*

A: * No. I did not know anything that she was doing. One thing I knew, that she will do something which will give a taste to the commune of fascism. And it is good to have a taste of fascism so that you don't get into the trap again.

And it is better to give that experience while I am here.

I stopped it before it could have become too much. And now my people will remain aware, and they will know how it happens, how it grows and how it destroys everybody's freedom, individuality, integrity.

I was absolutely serious when I said it.

*Q: * AND YET YOU SAY YOU STOPPED IT. MY IMPRESSION IS THAT SHEELA LEFT WITHOUT YOU KNOWING AND ON HER OWN ACCORD.*

A: * I stopped it without her knowing. The moment I started speaking she was finished. Being here was of no more of any nourishment to her ego. Except leaving like a coward, she could not do anything else.

I never said her to leave. In my whole life I have never said anybody to leave. I just create the situation that you have to leave.

I started speaking and that was enough. She was finished. Her whole power was that I was silent, and in my name she could exploit my people, could manage anything she wanted them to do. Once I started speaking, no representative was needed, no mediator was needed. I was face to face with my people. She was absolutely useless.

Unless she was able to become again the same old sannyasin as everybody else, this was the only way: to escape like a coward.

And she will suffer. And she will repent.

*Q: * WHETHER YOU KNEW SPECIFICALLY OR NOT, WHEN YOU ANSWERED MY ORIGINAL QUESTION THAT YOU DID APPOINT HER IN ORDER TO GIVE YOUR FOLLOWERS A TASTE OF FASCISM, HAD SHE SUCCEEDED IN POISONING THE WATER SYSTEM OF THE DALLES AS YOU ALLEGE SHE WANTED TO, OR HAVING KILLED MORE THAN THE SINGLE INDIVIDUAL THAT YOU ALLEGE SHE KILLED,*

WOULD NOT PART OF THAT RESPONSIBILITY BE ON YOUR SHOULDERS?

A:* No, it is her responsibility because I have never told her to do these things. She could have been a fascist without doing these things. These are not necessary to be a fascist. And I have never given any details for her. She never asked me.

It was a very general statement. A taste of fascism is good exercise for all those who are going to live longer than me. Once I am gone, if then somebody starts becoming fascist, it will be impossible for them to stop it. But now I have destroyed that possibility completely.

INTERVIEW WITH JEANNIE SENIOR OF THE OREGONIAN.

Q: YOU SAID WAS THAT YOU HADN'T BEEN INVITED TO TALK TO THE POLICE YET AND YOU ADVISED YOUR SANNYASINS NOT TO TALK TO THE POLICE UNTIL YOU HAD TALKED TO THE POLICE. AND YOU SET SOME CONDITIONS UNDER WHICH YOU WANTED TO TALK TO THE POLICE. YOU SAID YOU WANTED TO HAVE THE PRESS PRESENT AND HAVE A VIDEO CREW THERE AND AN AUDIO CREW THERE.*

ARE YOU GOING TO MAINTAIN THAT STAND? THE POLICE DON'T TRADITIONALLY DO THIS WHEN THEY'RE INTERVIEWING A WITNESS. ARE YOU ASKING FOR SPECIAL TREATMENT?

A:* First I had asked for no special treatment, just for an interview so that I can give them an overview what the situation is and they can work better to find out who is the criminal. They made the appointment and then at the last moment they cancelled it.

Then this went on happening second time again. It was only third time that I made it that, "There seems to be something fishy and you cancelled the appointment only after asking somebody higher up. Then I would like it to be videotaped so that you don't do any mischief, because now I cannot trust you. The videotape will not be released to the public. That we will give you in a written contract that the videotape will remain sealed till the case is over. But it will be a guarantee that you don't misuse anything or change anything which I say." I don't think it was anything against law.

And when they accepted that, that means certainly they were not thinking it as an special obligation. And then they cancelled that too.

Third time they cancelled it. And then I told them that, "I will give you one time more, and if fourth time it is cancelled then I am going to call a press conference and give the interview to the press conference."

Q: SO THAT'S WHAT YOU DID LAST NIGHT, YOU MEAN? YOU GAVE THE INTERVIEW TO THE PRESS CONFERENCE?*

A:* So it is very simple. I am not asking them anything. In the press conference I said to them that now the things.... They have deceived four times. It is enough one can take. There is a limit. Now I will give the interview only before the full press present.

*Q: * SO YOU HAD AN AGREEMENT WITH THEM THAT YOU WOULD MEET WITH THEM? YOU COULD HAVE YOUR CREW VIDEOTAPE THE INTERVIEW?*

*A: * Yes. And that they had agreed.*

*Q: * THINGS ARE AT RATHER AN IMPASSE AS FAR AS YOUR INTERVIEW?*

*A: * Yes.*

*Q: * THE MASS MEDIA HAVE BEEN FULL OF ALLEGATIONS BETWEEN YOU AND SHEELA. AT PRESENT YOU'RE EMBARKED ON A REAL WAR OF WORDS, YOU AND SHEELA. WHO YOU THINK'S GOING TO WIN.*

*A: * Only truth wins. It is never a question between me or anybody else. Only truth wins. If she has courage enough, she should come here. We can call the whole national media and she can discuss before the media with me. And that will expose the whole thing, where the truth is.*

*Q: * SIMILARLY, YOU SEEM TO BE INVOLVED IN A WAR OF WORDS WITH THE ATTORNEY GENERAL OF OREGON. I WONDER WHO YOU THINK'S GOING TO WIN THAT ONE.*

*A: * The constitution of America is going to win. And it is in our favor. Attorney generals come and go. The constitution remains.*

*Q: * ONE OF THE THINGS THAT'S BEING SAID IN THE PRESS IS THAT THIS ENTIRE THING THAT'S HAPPENED SINCE LAST SATURDAY NIGHT IS A CAREFULLY ORCHESTRATED SCHEME THAT'S GOING TO CULMINATE IN YOU ALSO LEAVING OREGON. DO YOU WANT TO COMMENT ON THAT?*

*A: * No, I am never going to leave unless they give me the green card.*

*Q: * AND THEN YOU'RE GOING TO GERMANY, RIGHT?*

*A: * Perhaps I may go for a world travel to meet my other sannyasins who are being corrupted by Sheela and meet the world media in different countries to make things put right. But I cannot leave without the green card. If America wants me to leave America, green card first.*

*Q: * THE OREGONIAN RECEIVED INFORMATION TODAY THAT THE POLICE*

INVESTIGATORS WHO'VE BEEN WORKING HERE AT THE RANCH FOR THE LAST FEW DAYS HAVE BEEN VICTIMS OF BUGGING AND WIRETAPPING. ARE YOU AWARE OF THAT?

A:* Then that must be the immigration department who has been bugging and taping everything, every phone from Rajneeshpuram going out or coming in. But my people -- we have shown them every place.

Every wire has been taken out. Every bugging device has been given to them. Every machine which was taping phones has been delivered into their hands, and if they feel still it is going on, then they should look into it.

It must be INS or perhaps attorney general.

Perhaps they are worried that what is going on between the FBI and the police and between my commune.

Because their intention is clear. The intention is to use this situation to destroy the commune.

And Sheela is giving all those things in Europe without any foundation and without any evidence, and she is talking to the press again and again that, "I have immense information." That means she is indicating to the attorney general and to the FBI that she is willing to be purchased, that she would like to be given immunity, then she can give all kind of information against the community.

And that is a possibility because they are not concerned about the crimes that she has committed. Their concern is more how they can destroy this commune from Oregon. So if she can give them information -- and certainly she can give them information because she has done everything so she knows everything. And if you give her immunity she can indicate to any innocent sannyasin who knows nothing about it. And if you are intend to destroy the commune, this is the simplest way.

And politicians are so dirty-minded that they can do anything.

For example, in second world war Adolf Hitler and Josef Stalin were enemies, but they became friends. They made a peace treaty which was amazing to everybody in the whole world, that Adolf Hitler and Josef Stalin becoming friends is a miracle. And then even a greater miracle was to happen: when Adolf Hitler attacked Soviet Union, Josef Stalin became friends to America and Britain, to Roosevelt and Churchill.

America and Soviet Union has been enemies for decades: the only two permanent enemies in the whole world. But they became friends. Then the question of communism or capitalism did not matter. Only thing mattered was how to destroy Adolf Hitler.

(Tape side B)

So Sheela's continuous emphasis in every interview that she has so much information to give but she cannot give it is an indication to the politicians here in Oregon, to FBI, that, "If you give us immunity, I can deliver you all the information."

And certainly she can deliver all the information, because everything she has done or she has ordered to be done. And if she is immune then there is no problem. She can impose crimes upon innocent people without any difficulty.

And who cares that one man died or three persons were being poisoned or Dalles system was poisoned? Who cares about these small things? The big thing is how to destroy this commune, which has become a pain in the neck of all the politicians.

But it is not so easy.

I challenge Sheela: if she has any guts, then come here and face me.

*Q: * HOW WOULD YOU CHARACTERIZE SHEELA AND THE CORPORATE LEADERS OF RAJNEESHPURAM WHO LEFT, AND HOW WOULD YOU CHARACTERIZE HASYA AND THE NEW CORPORATE LEADERS AT RAJNEESHPURAM? ONE WORD FOR EACH.*

A: * Sheela and the people who have left is a criminal gang. And the people who have taken their place are very loving, compassionate human beings. And they are going to change the whole quality of the commune. Okay?

INTERVIEW WITH BILL GRAVES FROM THE BEND BULLETIN.

*Q: * ARE YOU BEGINNING TO REGRET HAVING INVITED THE POLICE IN FOR THIS INVESTIGATION?*

A: * I had invited them. We have been cooperating with them. We have been giving them every information that was available to us, to any sannyasin. But they have been taking advantage of it.

Rather than trying to find the criminals, they were trying to find few people in the commune who have committed crimes and to give them immunity and tell them that how many people they have to name for certain crimes.

It was overheard by a sannyasin that FBI people were discussing that at least five hundred sannyasins need to be imprisoned. Now this is strange. We are cooperating, we are giving you information, we are going you... taking you to every spot which has been bugged, but they are not interested in the criminals who have escaped.

The first step would have been to inform the German police, the Swiss police and the Interpol to prevent those twenty people from escaping, and bring them back here. They had enough solid proof.

Just the bugging was so much that one of the FBI persons said to the sannyasin who was showing them around that, "I cannot believe. These people have surpassed Nixon. Their bugging is far more sophisticated." And he said that for one bugging there is five years jail. And anybody who has done this work will need at least one thousand years jail.

But rather than preventing those criminals, they were trying to do something else. Their strategy has been to take the cooperation to find the crimes and to find few people who had done little bits -- according to the gang, according to their orders -- and make them immune and force them to take names of innocent people, particularly of those without whom the commune will be completely crippled.

If you take five hundred important people -- doctors, engineers, electricians, drivers, the restaurant people -- if you take five hundred people who are essential for the life of the commune, you will cripple it. You will destroy it.

*Q: * SO HOW ARE YOU RECOMMENDING YOUR DISCIPLES RESPOND TO THIS?*

A:* Now we are not going to support. I had asked them -- in fact, they should have asked me first. They should have taken my interview first. They did not ask. That is strange, because I was the one to invite them here and they would not ask for my interview.

Then I asked them that, "I want to give my interview." Four times they gave the appointment, and four times they cancelled it.

Then yesterday I had to call a press conference. I told them that, "This is the last time." Yesterday two o'clock was their appointment, and I said, "If you cancel it again, that means something is cooking, that you want to avoid me. Perhaps you are waiting for somebody who can indicate that I am the criminal. So I am going to call a press conference tonight."

And I called the press conference. I have explained to them all the crimes that Sheela and her group has committed here. And I have told them that, "Now onwards we will not be supportive. We will not cooperate. We will not be your hosts any more. You can pack your luggage and get out of this place."

Q: WHAT IS YOUR RESPONSE TO GOVERNOR VIC ATIYEH'S CRITICISM OF YOUR NOT COOPERATING TODAY?*

A:* I have not heard.

Q: HE SAID THAT HIS PATIENCE WAS GROWING THIN WITH YOUR REFUSAL TO COOPERATE.*

A:* His patience! He knows what patience means? For four days we have been cooperating and for four days they have been cancelling my interview. My patience is ruined or his patience is ruined?

He does not know the meaning of patience. Just by being a governor does not mean that he is understanding enough of psychology language.

We have invited him for many times. He goes on speaking against us without coming here. Is he a coward or what?

When we invite you and we want you to be acquainted with the commune, and then say whatever you want to say, we have no objection about it. If it is wrong we can confute it. But without coming here, saying things based on gossips will prove you simply an idiot.

That's what has happened in the case of attorney general. We had made few tents. They were not ordinary tents, they were winterized tents so we can use them in all the seasons. But they were not permanent structures. Permanent structures need permission. Tents don't need.

And because they were different from ordinary tents -- as if there cannot be different kind of tents -- he simply without coming here.... We asked him to come and see. If he feels they are permanent structures, then it is up to his decision whatever he wants to do.

He imposed a fine of \$1.4 million. We went to the court, and I told my people that, "Take a tent there in the court. Put up the tent in the court. Within ten minutes the tent is ready. Ask the judge to see, and then within ten minutes unfold it. Put it in a bag. And ask the judge, `Can a permanent structure be constructed in ten minutes and folded back in ten minutes?'"

I told them that there is no need for any argument. Simply show it.

And the judge laughed. And he simply said, "There is no case. These are tents."

And the attorney general is absolutely wrong in giving that kind of punishment. And that

man seems to have no shame. Otherwise he would have jumped into the ocean and gone forever.

The same is the situation of the governor. He should come here and he should know what patience is.

For four years they have not given a single reason why my green card has not been given. Does it take four years to decide?

*Q: * IS THERE A DANGER THAT THESE STATEMENTS THAT SHEELA'S BEEN MAKING IN THE STERN MAGAZINE WILL CAUSE ANY DAMAGE TO YOUR IMAGE WITHIN THE RAJNEESHEE MOVEMENT AROUND THE WORLD?*

A: * No, because I don't care about my image. Never cared. I am not a politician who cares about his image, because my image does not depend on anybody's voting.

I don't care at all about any image. My image is within me. Nobody can distort it.

*Q: * SHEELA SAID THAT SHE WAS DRAINING COMMUNITY RESOURCES TO KEEP YOU SUPPLIED WITH JEWELLED WATCHES AND ROLLS ROYCES. DID YOU EVER TELL SHEELA THAT YOU WOULD DIE IF YOU DID NOT GET A \$2.5 MILLION DIAMOND WATCH OR THAT YOU WOULD COMMIT SUICIDE IF YOU DID NOT GET ANOTHER ROLLS ROYCE?*

A: * She is simply going insane. In the first place, what do you think of this watch? How many million dollars it will be? This is the cheapest watch you can find anywhere in the world. It is made by my own sannyasins, and these are not diamonds. These are pure stones, authentic sincere stones. And it costs nothing.

But it is invaluable. Even for one billion dollars I will not sell it. It is made with such love that it cannot be sold.

And I am using mostly the watches that are made by my own sannyasins with stones, not diamonds. But what can I do if people don't have the understanding and the eye to make the distinction between stones and diamonds? That is their fault. That is not my fault, that is not the fault of the stones. People should learn a little more about stones and about diamonds.

And ask Sheela that: for four years I was silent, I was not going even out of my room. I was living in isolation. Why she continued to bring those million-dollar watches she is talking about? For four years continuously it was right. And when I started speaking it became wrong. Was it a kind of bribe that I should remain silent and should not speak?

Who was bringing those watches? She was the one who was bringing those watches. And I don't know how much they cost, and I don't know from whose donation they have been purchased. I don't possess them either. They are possessed by a trust. They are only given to me for use.

I don't use the watch more than five hours -- two and half hours in the morning in the lecture, two and half hours in the evening in the interview.

And do you think a certain simple law of diminishing returns...? If you get one Rolls Royce, you are immensely happy. I have ninety. What difference does it make to me that in the garage there are ninety-one? The number of that one will come in three months time only for one day for ninety minutes. What does it matter to me? For that I will commit suicide?

I have never gone to the garage. I have never looked into the garage, how many cars are there, what kind of cars are there. And that too belongs to a trust.

I had declared that all those cars should be given to the commune. They are basically commune property. I don't own anything. For thirty years I have not owned a single cent. I have not touched even money for twenty years. I have been four years in America; I have not seen even how a dollar bill looks like. And I don't have any hope of seeing it in this life. There is no reason.

I had told the president of the trust that, "Distribute all those cars and distribute all those watches. I don't need." But they don't want. And they are not my possessions. They say they are sacred because I have used them, and they will keep them as sacred memorial. They are not willing to give them.

And they say already commune has more than enough cars, so what is the need? One hundred buses, four airplanes and five hundred cars -- and nowhere to go.

So neither they want to give the cars nor the commune is ready to receive them. They say, "Unnecessary burden. Why we should be burdened? Because Rolls Royces are just white elephants. Ninety white elephants, why they should be put? You take care, Your trust should take care. It is the trouble You have created."

So neither the commune is ready to take them nor they are ready to give it to them. And I am nobody. I am not even commune's member nor I am the owner of the Rolls Royces. And do you think I would commit suicide for a car of which I am not going even a owner? And that too after ninety cars are there waiting for me. Ninety-one will not make any difference. Economics has the law... the law of diminishing returns. The more you have, the less meaning.

It was Sheila, and there is her statement in many television shows in which she has told that, "We want three hundred sixty-five Rolls Royces for Bhagwan." So now she is simply swallowing her own saliva that she has spit.

Tell her to be a little sane.

*Q: * YOU HAVE SAID THAT WHAT HAPPENS IN THIS COMMUNE IS REALLY NONE OF NO CONCERN TO YOU, THAT YOU'RE NOT A RAJNEESHEE. BUT IN THE LAST WEEK AND A HALF, YOU SEEM TO HAVE EXPRESSED A LOT OF CONCERN ABOUT WHAT'S GOING ON HERE. I'M JUST WONDERING IF YOU'RE THINKING ABOUT TAKING A MORE ACTIVE ROLE IN THIS COMMUNITY OR BECOMING A RAJNEESHEE....*

A: * No. No. What I have said is, I have never been a Rajneeshee but in these three and half years when I was silent Sheila created this idea of sannyasins being Rajneeshee. So I have taken it back. I have told that not only I am not a Rajneeshee, nobody is a Rajneeshee, because that is again going into the same stupidity as Christianity, Judaism, Hinduism, Buddhism, communism.

While I was in silence she has written a book: Rajneeshism. Now I don't read. For five years I have not read anything. But I was going to tell my publisher that, "Look into that book and withdraw it from publication, because there is no Rajneeshism. This is all absurd." That was her creation.

*Q: * ABOUT A MONTH AGO YOU SAID OF SHEELA, "I HAVE BEEN SHARPENING HER LIKE A SWORD. I TOLD HER TO GO OUT AND CUT AS MANY HEADS AS POSSIBLE." YOU WERE DEFENDING HER THEN, AND THE ABRASIVE WAY THAT SHE REPRESENTED THIS MOVEMENT TO THE OUTSIDE WORLD. HAVE YOU CHANGED YOUR POSITION? AND WERE YOU USING HER...?*

A: * No, I have not changed anything. At that time, whatever she was doing was right. As far as the outside world was concerned she needed to be more assertive, and I was putting more and more emphasis that she should not be defensive in any way.

A small commune cannot live, cannot survive, if it takes a defensive attitude. And truth is never defensive, it is always assertive.

So it is not a question of defending Sheela. The same I will say to Hasya, that, "Be assertive."

You become defensive only when you are afraid and you are not certain whether what you are saying is right or wrong. When you are clear, then you are a sword. And the sword has to be so fine that it can cut as many heads as possible -- I mean metaphorically. I don't mean that you have to go and cut people's heads. But intellectually you have to do it.

I had been doing my whole life. I am not a defensive person. I never take the position of defense. That is only for cowards. My position is always of assertion, because I am absolutely certain of what I am saying. My whole being is in it.

*Q: * I'VE HEARD THAT YOU HAVE CALLED YOURSELF A GREAT CON MAN. HOW SHEELA WAS ABLE TO CON YOU WITHOUT YOUR KNOWING.*

A: * She has not conned me. She has conned herself. She has missed an opportunity that she may not get for many lives.

What she was when she has come to me? Just a waitress in a hotel. I made her almost a queen, a celebrity. But it was my work. I will destroy it immediately.

If I can make, I can unmake too. And you will see that within few months there will be no Sheela. She will be again in a hotel, a waitress. That's all she is capable of.

*Q: * DID THE SHARE-A-HOME PROGRAM AND SHEELA'S GROWING ADDICTION TO POWER HAVE ANYTHING TO DO WITH YOUR ENDING YOUR PERIOD OF SILENCE? WAS THERE ANY RELATIONSHIP BETWEEN SHEELA'S GROWING POWER AND CELEBRITY AND YOUR COMING OUT OF SILENCE AND BEGINNING TO SPEAK AGAIN?*

A: * No, it has nothing to do with that. My silence started in India. I came America in silence. And the Share-Home program was long before when I started speaking again.

I started speaking again because my physician was poisoned twice, thrice. My caretaker was poisoned once. And then it became necessary for me that something inhuman is going on.

It was my physician's attempt of Sheela to kill him with a slow poisoning so that death appears almost like natural. But the third time she poisoned him was so clear that there is a

witness who saw the woman, because it was in a meeting, in a discourse, morning discourse. Ten thousand sannyasins were there. And a woman sitting behind my physician simply pushed the needle into his body.

There are eyewitnesses.

He simply took over his robe and showed to many people, blood coming out and the point where the needle has been pushed in.

He was taken to the hospital. The doctors said that this is certainly poison, but it is a poison which is not detectable.

So we started looking. I asked our doctors to look into the poisonous literature: are there poisons which are not detectable? And they found that there is a category of poisons which are not detectable.

And when Sheela left, in her room we have found literature on poisons. And the same poison that our doctors were suspecting was underlined. In the whole literature, that was the only place they were... that was underlined.

And there were literature how to kill people, how to make bombs. Now what this literature has to do with Sheela? Poison, bombs, killing. And then we started looking into everything, and we found she had bugged the whole hotel. She has bugged my own room. She has bugged Hasya's whole house -- six rooms. She has bugged my caretaker's room. She has bugged every place she was suspicious that perhaps someday somebody may say something against her.

FBI people accepted themselves that the bugging devices that were used are immensely sophisticated in comparison to what Nixon had done.

*Q: * WAS THERE AN INTERNAL POWER STRUGGLE GOING ON HERE PRIOR TO THE DAY SHEELA LEFT?*

A: * No, there was no struggle at all.

*Q: * DO YOU KNOW ANYTHING ABOUT A FACTION THAT PRESS REPORTS HAVE CALLED THE BEVERLY HILLS MONEY CROWD HERE IN THE COMMUNE? THEY SAY THAT HASYA AND JOHN AND DAVID AND KAVISHA AND ANURADHA -- THE PRESIDENT OF THE COMMUNE -- ARE PART OF A CLOSE-KNIT GROUP THAT RAN A MANSION IN HOLLYWOOD FOR THE MOVEMENT FOR A WHILE. IS THIS A CLOSE-KNIT GROUP THAT'S TAKEN POWER?*

A: * There is no struggle. There was no struggle before. But she was afraid of these people. She was afraid of all intelligent people. She got rid of all intelligent people before. The vice chancellor of the university left. The chancellor of the university left. Many therapists left. Anybody who had some intelligence better than hers was dangerous.

That is the political working of the mind: never allow anybody who is more intelligent than you.

I am reminded of Machiavelli. He has written the best treatise for politicians. And all the princes of Europe were his disciples. When they became kings, he asked everybody to make him their prime minister. But nobody was ready. He was surprised. He said, "You are my disciples."

They said, "That's why we are refusing. You are too cunning. You are too intelligent. We cannot have you as our prime minister, because if you are prime minister we are gone. It won't take much time for you to take over the kingdom."

So every politician tries. So she has finished.... Many sannyasins had to go away. Now I am receiving telegrams, telephones, that, "We are coming back. We had left because of Sheela. Now she has left; we are coming back."

This group -- Hasya and her group from Beverly Hills -- just came few months before. And they had come here to make a film. Hasya and her husband had made one of the best films in America: Godfather. She wanted to make a film on me and the movement and the ideology. So I said, "That's perfectly good."

So she came with her group to write the script, to prepare the background. And because I allowed them, Sheela was afraid. The whole group was more intelligent than her. The whole group was more creative than her, more educated than her. She is not educated. She has no university degree.

So she became very much afraid of the group. But there was no power struggle from the side of Hasya. They were simply working on the film.

(Tape side C)

But their house was bugged and they were given every kind of harassment, humiliation, by all Sheela's group. Whatever they could do.... They wanted somehow that they should leave.

It had happened before, too. Another group of my sannyasins who make films in Hollywood -- both husband and wife are my sannyasins -- they had come three years before. And I said, "It is perfectly okay. You make the film."

They prepared the script, they worked hard for months, and then Sheela came to me that, "This film will become a worldwide success, so we cannot just give them like that. They have to pay ten million dollars to the Foundation."

I said, "This is outrageous. Those two sannyasins are not rich. They certainly make films. They are comfortably rich, but they cannot pay ten millions in advance. You can ask, 'Five percent in your profit will be Foundation's.' That is reasonable, in the profit. But before the film is made you ask ten millions. It is irrational."

But in spite of that she wrote to them that, "You will have to give ten million dollars in advance, otherwise you cannot make the film." So those poor people had to drop the idea. They wrote a very sad letter to me that, "We were so excited in making it, but from where we can give ten million dollars in advance?"

This time I told her that, "Don't talk of advance at all. These people are our sannyasins and whatever profit will be out of the film will belong to the Foundation. So you don't bother."

Because I favored them and made it clear in front of them, she became more afraid that now a group has come who can replace her any moment.

There was no idea in anybody's mind, but sometimes it happens what you fear of, just because of fear you manage to happen it.

She escaped. Naturally, that was the best group to replace her. And they replaced her.

*Q: * HOW HAS POWER BEEN DIFFUSED WITH THIS CHANGE? HOW ARE YOU GOING TO ASSURE THAT THIS DOESN'T EVER HAPPEN AGAIN?*

A:* It cannot happen. For thirty years I have been speaking, there has been a commune. If I am there, available to people, nobody can exploit them.

The situation was simple. Because I was not available and she was my sole representative.... And she was using my name in everything, that, "This is from Bhagwan." And there was no way for sannyasins to know whether it is from me or not, because any information has to come through her and any information they get they will get from her.

And she was not bringing all the information. Now I am becoming aware. So many things were happening. She was not bringing the information. And so many things that I have said, she has not informed the people about that.

Q: IS THERE A DANGER FOR A PERSON IN YOUR POSITION OF GETTING IN A COCOON, ISOLATED FROM THE WORLD?*

A:* No. I don't have any power. I don't hold any position. The commune has several corporations, so power is divided. Every corporation has its own work afield*. I don't take any active part.

My only active part is to answer my sannyasins' questions about their personal growth, about their problems, about the commune if they feel there is some difficulty.

If I am available then there is no question. And this time I will do everything.

For example, I am withdrawing the book, Rajneeshism. It is not my book. Sheela managed to compile it according to her ideas. She has taken my sentences from other books, but the idea and the whole pattern is like a catechism of a Catholic.

I am withdrawing it.

I have dropped the word Rajneeshee. Nobody is a Rajneeshee. There is no religion here. People are trying to experience themselves; this is a simple science, not religion -- and absolutely individual. No question of collectivity.

It is the collectivity which is dangerous.

And soon I am going to withdraw red clothes so there will be no distinction between the sannyasins and the non-sannyasins. I am going to withdraw the mala.

Before I leave my body I will withdraw every possibility that any kind of fascist thing can happen.

Q: SO ARE YOU SAYING THAT THIS IS NOT A RELIGION?*

A:* This is only an experiment in religiousness. And there is a total difference between two.

A religion is a fixed creed. A religiousness is a quality. A religiousness does not make you Christian, Hindu, Mohammedan, but it makes you a different human being. It gives you different qualities: of love, compassion, gratitude. It is a religiousness.

But it is difficult to explain to bureaucracy. With INS it was so difficult to explain to them. Now, it is a very subtle point. To me, in existence there are no nouns, no pronouns -- only verbs.

Q: WHEN ARE YOU GOING TO ALLOW THE SANNYASINS TO STOP WEARING*

RED AND THEIR MALAS, AND WHY DO THEY WEAR THEM IN THE FIRST PLACE?

A:* There was need. There was immense need in the first place to give them a certain identity, to give them certain courage, to give them certain challenge in the society so they become more integrated.

Soon I will withdraw everything that can be destructive in my absence.

Q: ARE YOU EXPECTING TO LEAVE SOON?*

A:* No, not soon.

Q: THE PEOPLE WHO LIVE IN RAJNEESH OR ANTELOPE HAVE EXPRESSED A LOT OF INTEREST IN YOUR SPIRIT OF COOPERATION OR RECONCILIATION. BUT THEY SAY THAT THEY NEED TO SEE THAT TOWN DISINCORPORATED, TO BELIEVE YOU ARE SINCERE. HOW DO YOU FEEL ABOUT THAT?*

A:* No. Why it should be destroyed as a city? What I am doing, I am giving it back its old name: Antelope. I am withdrawing the police force from Rajneeshpuram which we have lent to Antelope. We are ready to vacate Antelope.

The Antelope people should purchase their properties back or -- the whole Oregon was showing so much love and was so much favorable to them -- now this is the time to show it. Purchase the properties, and we are ready to vacate it. And then if you want to destroy the city, it is up to you. It is your city, we have nothing to do with it.

Q: MOST PEOPLE SAY THERE'S NO WAY THEY CAN BUY THAT TWO MILLION DOLLARS WORTH OF HOUSING YOU HAVE THERE.*

A:* If they cannot buy, then they can sell there. We can buy. Anyway, we are ready. This is cooperation.

If they cannot buy, then they should sell. That they can do. Or they also, they cannot do. They want without paying anything the whole land and all the houses and we should vacate and give them as donation?

Q: HAVE YOU HEARD OF ANY EVIDENCE THAT SUGGESTS THAT ANY OF THIS WIRETAPPING OR THESE OTHER CRIMES OCCURRED IN ANTELOPE?*

A:* No. Antelope has nothing to do with it.

Q: DO YOU BELIEVE YOU ARE THE REINCARNATION OF A MYSTIC WHO LIVED SEVEN HUNDRED YEARS AGO?*

A:* I don't believe it. I know it.

Q:* *HOW DO YOU KNOW THAT?*

A:* Anybody can know it. Just there are few processes to go through.

Q:* *I'VE HEARD THAT YOU WERE, AS A BOY, FASCINATED WITH DEATH. WHY DID DEATH HOLD SO MUCH CHARM FOR YOU?*

A:* It should be, because it is the only certain thing in the whole life. Everything is uncertain, only death is certain. It should be the central focus of every intelligent person.

My understanding is, it is death which has created all the religions. Otherwise there would have been no religion.

Q:* *WHO DO YOU GO TO FOR ADVICE?*

A:* I don't need.

Q:* *DO YOU EVER GET TOGETHER WITH SOME OF YOUR FOLLOWERS AND JUST SIT AROUND AND HAVE SOME WINE AND TALK?*

A:* No. I don't have time.

Q:* *HOW DO YOU SPEND YOUR DAYS?*

A:* I am completely so busy without business.

Six o'clock I wake up. Then two hours in my swimming pool and bathroom, which I love and I have always loved. Then my breakfast, and I go to my morning discourse.

Eleven I return and take my lunch and go to bed for two hours. At two o'clock I go for a drive into the hills. At four-thirty I go again to my bathroom and the swimming pool for two hours. Then I take my supper, and after that supper any interviews, which continue up to nine or nine-thirty.

Then I have to see my secretary for any work concerning outside communes in the world or here: one hour or sometimes two hours.

And at twelve I go to sleep again.

It is a simple life and the same every day.

Q:* *WHY DID YOU STOP READING IN 1980 AND HOW DO YOU STAY INFORMED ON WORLD EVENTS? I'VE HEARD THAT YOU ENJOY MOVIES. IS THAT TRUE?*

A:* Once in a while, because I don't read any more. Otherwise I was perhaps the most educated man in the whole world. My own personal library was one hundred fifty thousand volumes, of immense value, and I was reading continuously.

But then I got my own truth and all those books started seeming rubbish. Slowly slowly they became meaningless. Once in a while one book may turn out to have some significance, but five years before I stopped it. It was too much.

You read one hundred books and one book sometimes turns out to be of any meaning. And that too is not going to increase my consciousness, my being.

So for five years I have not read anything -- no newspaper, no radio, no television. Once in a while if my sannyasins see a film which they feel has something significant, then I see it. But very rarely.

For example, Dostoevsky's Brothers Karamazov, when it became a film then I saw it because I consider that book to be far more valuable than holy Bible. It is so immensely rich with insights.

So it happens once in a while that they bring something if they feel that it may interest me. Then I see it. But rarely.

I don't have time, either. I cannot cut my bathroom time, I cannot cut my drive time, I cannot cut from anywhere. Everything is absolutely set up minute to minute, so it is very difficult. Even to see a film I have to see it in two, three days, because half hour here, half hour there, but....

Q: DO YOU EVER FEEL LIKE GETTING INTO YOUR ROLLS ROYCE AND JUST CRUISING OUT ACROSS THE COUNTRYSIDE ON YOUR OWN?*

A:* Yes. I have my own road.

Q: HAVE YOU EVER THOUGHT ABOUT JUST LEAVING THE COMMUNE ALTOGETHER AND JUST GOING DOWN TO CALIFORNIA OR SOMEWHERE...?*

A:* No. Not California. Never. That is the last place I am going to. Hell I can go but not California.

Q: WHO DO YOU ADMIRE IN THIS COUNTRY?*

A:* I don't admire anybody in this country.

Q: IS THERE ANYBODY IN THE WORLD THAT YOU HAVE GREAT ADMIRATION FOR?*

A:* I admired one man, J. Krishnamurti. One man I used to admire who is dead was P. D. Ouspensky, an Russian who was living in London, a mathematician. I admired another man, George Gurdjieff, who was a Caucasian living in France, died in '50.

Other than these three men, there was one man from Babylon, Michael Naimy, whom I

had admired because of his book, *The Book of Mirdad*, has been my the most loved book. He shows tremendous insight, which only a mystic is capable of. But very few people -- only one is alive: J. Krishnamurti.

I admire him but that does not mean that I agree with him. I criticize him as much as possible. He criticizes me as much as possible. So there is only one agreement between us, that we disagree. But I admire the man just the way he admires me.

*Q: * WHAT DOES IT MEAN TO BE ENLIGHTENED? DO YOU LOSE SOME OF YOUR NORMAL HUMAN EMOTIONS?*

A: * You certainly lose many things. And you gain only one thing. It is a very losing business.

You gain yourself, and everything else is lost: anger, greed, jealousy -- all is lost. But it is not a loss because you come to realize the ultimate ecstasy beyond which there is nothing, only bliss.

*Q: * HOW IS YOUR HEALTH?*

A: * Fine.

*Q: * I'VE HEARD A LOT OF YOUR DISCOURSES, THEMES OF INDIVIDUALITY, FINDING YOUR OWN PATH, FINDING GOD IN NATURE, CAPITALISM. AND THESE ARE THEMES THAT ARE AS AMERICAN AS WALT WHITMAN, MARK TWAIN, HENRY THOREAU. AND MY QUESTION IS, HOW DID AN INDIAN GURU BECOME SO AMERICAN, AND DOES THIS EXPLAIN WHY SO MANY AMERICANS HAVE FOLLOWED YOU?*

A: * In the first place, I am not a guru. That is a dirty word. Because all gurus have been just exploiting people in the name of spirituality. I don't belong to that gang.

And I am not an Indian in the sense that I don't believe in nationalities. I simply believe that the whole earth is one.

So Walt Whitman I love as much as I love Rabindranath Tagore.

It doesn't matter that Rabindranath Tagore is Indian and Walt Whitman is American. Both have something which transcends these stupid things: American, Indian, Christian, Hindu. Both have great flights into the unknown and immense power to express that which is almost inexpressible.

Walt Whitman is one of my loved ones. We have here a Walt Whitman Grove.

We also have something in the name of Emerson, something in the name of Henry Thoreau, something in the name of Abraham Lincoln. Anybody who has contributed in any way to human progress, to human growth, I have immense respect for it. It does not matter what race, what religion, what country he belonged.

*Q: * IN THE GOOSE IS OUT, YOUR BOOK, YOU SAY, "AND TO DISAPPEAR INTO*

*THE WHOLE IS THE ONLY THING OF ANY WORTH."
YOU ARE A MAN WITH A VERY BIG EGO. I SEE YOUR PICTURE EVERYWHERE,
AROUND ALL YOUR SANNYASINS' NECK. AND YOU CERTAINLY HAVEN'T
DISAPPEARED. PROBABLY MOST PEOPLE IN THE UNITED STATES KNOW WHO YOU
ARE. SO HOW DO YOU EXPLAIN THIS APPARENT CONTRADICTION?*

A:* There is no contradiction.

You are right. I have a very big ego, as big as the whole universe. That's how I have disappeared.

Soon you will see my pictures on all the stars.

Q: HOW COULD ONE FOLLOW YOUR TEACHING IN ANY CASE AND FIND HIS
OWN PATH, AND YET COME HERE AND LIVE IN A COMMUNE AND WALK THIS
COLLECTIVE PATH? THAT AGAIN TO ME SEEMS LIKE A CONTRADICTION.*

A:* There is no contradiction, because there is no collective path here. Everybody is doing his own thing.

Yes, they are living together for the simple reason because they are all doing their own things and nobody is interfering with them. That is the point that joins them into a commune.

In the outside world they can do their thing. Everybody is poking his nose, interfering in every way.

Here nobody interferes into anybody's life, nobody condemns you, nobody makes you holier than others. There is no comparison. Everybody simply accepts you as you are. It is your business what kind of person you want to be. It is nobody else's business to give you advice.

That is the only thing in the world outside. Everybody gives it and nobody takes it. Here nobody gives it. The question of taking does not arise.

Q: DO YOU BELIEVE THAT HUMAN CONSCIOUSNESS SURVIVES DEATH? IS
THERE A SOUL?*

A:* I don't believe in anything. I know.

It survives.

Only the body dies, not your consciousness. But don't take my word. Don't believe in me. You have to experiment on your own.

Q: WHAT ROLE DOES MEDITATION PLAY IN THIS MOVEMENT?*

A:* That is the basis of this whole movement, the essential of my whole way of life. And it simply means becoming a witness -- of everything -- on three layers. Becoming a witness of all the activities of your body. Walking, you should walk consciously.

I can move this hand consciously. I can move this hand mechanically, without knowing. And you can see the difference between the two, when you move it mechanically and when

you move it consciously.

When you move it consciously there is no tension, there is a grace, a beauty, a joy. So every act of the body has to be witnessed.

When you become very accustomed of witnessing your body and seeing it as separate, as if somebody else is walking on the road and you are just seeing, sitting on a hill, then the second step: start watching your mind.

Look at the thoughts without any evaluation, without any judgment, as if you are not concerned: a traffic passing by and you are standing by the side of the road.

And a miracle happens. As you become more and more clearly a witness, thoughts start disappearing. Ninety percent a witness, ten percent thoughts. Hundred percent a witness, zero thoughts. And that is the point when you can move to the third step: now witness your feelings, moods, which are more subtle.

And when you become a witness of your moods -- that is, your heart -- the fourth step happens on its own accord. You don't have to take it. These three steps you take it; fourth is the reward.

When the third is complete, suddenly one day you find a quantum leap in your consciousness. Everything has disappeared; you are conscious only of consciousness. You are aware only of awareness.

And there is absolute silence. But that silence is not empty. It is full of light and full of bliss and full of fragrance. And this is what I call enlightenment.

Meditation is the way; enlightenment is the success, the achievement.

*Q: * HAVE ANY OF YOUR DISCIPLES BECOME ENLIGHTENED? HAVE THEY REACHED THAT STEP YET?*

A: * Yes, many.

*Q: * I KNOW THAT YOU DEVELOPED DYNAMIC MEDITATION. I'M JUST CURIOUS IF YOU'VE EVER TRIED IT?*

A: * I have tried everything.

*Q: * HOW DOES YOUR TEACHINGS COMPARE WITH THOSE OF MAHARISHI MAHESH YOGI, TRANSCENDENTAL MEDITATION?*

A: * That is neither transcendental nor meditation. It is just an ordinary chanting which has been done in all the religions down the ages. You use any word or any mantra and you chant it inside, and chant it fast, and fast, and faster -- so fast that there is no gap for mind to function, so fast that it creates a state of auto-hypnosis.

It is a concentration. You are chanting Ave Maria, Ave Maria, Ave Maria and you go on faster and faster. You are concentrated on one word. The mind has no space left for any other thought. And this Ave Maria continuously -- and it does not matter what. You can chant your own name. The result will be the same. You will become in a certain state of deliberate sleep. That is what is hypnosis.

It is pleasant. It is healthy. But it is not meditation. It is good. It does no harm. But it is just an exercise of the mind. You will wake up after twenty minutes, ten minutes, fresher, feeling better, healthier.

So if you are doing it for these reasons, good. But it is not meditation.

*Q: * IN COME FOLLOW ME YOU SAY THAT CHRIST IS THE VERY PRINCIPLE OF RELIGION, IN CHRIST ALL THE ASPIRATIONS OF HUMANITY ARE FULFILLED. BUT LAST MONTH YOU CALLED CHRIST A CRACKPOT. YOU SEEM TO HAVE CHANGED YOUR VIEW OF HIM.*

A: * I think for that You come again, because then we can talk only on Jesus Christ and it will be good. It will be more justified. Then I can say exactly what I had said before and why, and what I am saying now and why.

*Q: * THE SOVIETS HAVE SAID, AT LEAST IN ONE ARTICLE I READ, THAT YOU WORK FOR THE CIA AND THE WHITE HOUSE. AND I'M JUST CURIOUS HOW YOUR MOVEMENT FUNCTIONS BEHIND THE IRON CURTAIN. AND WHETHER THERE'S ANYTHING GOING ON IN THIS COMMUNE OR IN OTHER PARTS OF THE WORLD TO GET THE MESSAGE INTO COMMUNIST COUNTRIES.*

A: * Yes, there is my people and they are being harassed, and CBI thinks that I am functioning with the Russian KGB. And KGB thinks I am functioning according to CBI. That is great!

I would love to get from both something, but nobody is giving anything -- except trouble. (Tape side D)

They are torturing my people there. Twenty people they have found up to now only, but they are interrogating, harassing. They have taken their books, their tapes, their videos. And they are harassing them to tell them about other people: who are the other people, where they are. But they are not saying anything.

But there are many people.

*Q: * THIS IS IN THE... IS THIS IN THE SOVIET UNION?*

A: * In the Soviet Union there are people. In every communist country there are people. In East Germany there are many sannyasins. Even they wanted to make a commune. I had to stop them. I said, "It is becoming difficult even in democratic America. You don't create unnecessary trouble for sannyasins. Just remain underground."

*Q: * HOW MANY SANNYASINS DO YOU HAVE IN THE WORLD NOW?*

A: * Nearabout one million.

*Q: * IS THE MOVEMENT GROWING?*

*A: * It is growing. Certainly.*

*Q: * YOU HAVE SAID IN THE PAST THAT YOU WOULD LIKE TO BUILD A CITY OF ONE HUNDRED THOUSAND SANNYASINS HERE.*

*A: * Certainly. I would like and I can.*

*Q: * DO YOU BELIEVE THE STATE WILL EVER ALLOW YOU TO DO THAT?*

*A: * Still I have the idea. Once I have finished with this litigation, the city is going to grow. This land is three times of New York. There is no problem. We can create enough water reservoirs, we can create enough food, we can make all the hills lush green. We can make it such a beautiful city that Oregon will be proud of it.*

But those fools are trying to stop everything. But fools are fools. Nothing can be done about it.

*Q: * SO YOU'RE CONFIDENT THAT THIS CITY WILL ENDURE ALL OF THIS AND FLOURISH?*

*A: * It is going to.*

*Q: * WAS IT YOUR DECISION TO COME TO THE UNITED STATES IN THE FIRST PLACE BACK IN 1981?*

*A: * No. I was not going to stay here. But my health improved and now my people don't want my health to be destroyed again back in India. They don't want me to go.*

And moreover, now it has become a challenge. If they had given me green card early, in the very beginning, perhaps I would have gone. But now it is difficult.

*Q: * IS THERE ROOM IN THIS COMMUNITY FOR NON-SANNYASINS OR OTHERS FROM THE OUTSIDE TO LIVE OR INVEST HERE?*

*A: * Yes. Soon we will create possibilities. But they are preventing everything. They don't allow us to sell the land. We wanted to make plots, create facilities to sell those lands. But they don't allow anything because the city is illegal. So we cannot do anything unless we are legal.*

We would like, because there are so many sympathizers, so many lovers, so many friends, who are not sannyasins but who would like and want to live here. And I would like

all of them to be here. It looks so monotonous, just sannyasins. And my people are fed up with just sannyasins. They want new women, new men. Whosoever has courage can come.

*Q: * HAVE YOU ANY INTEREST IN DIALOGUE WITH OTHER RELIGIOUS LEADERS?*

A: * No.

*Q: * IN THE GOOSE IS OUT YOU WRITE, QUOTE, "REMEMBER THE FUNDAMENTAL LAW OF ALL REVOLUTION. WHEN THE REVOLUTION COMES, THINGS WILL BE DIFFERENT -- NOT BETTER, JUST DIFFERENT." IF YOU LOOK AT WHAT'S HAPPENED HERE IN THIS COMMUNITY IN THE LAST WEEK AS A REVOLUTION, ARE THINGS BETTER OR DIFFERENT?*

A: * They are better.

*Q: * THEY'RE BETTER. WHY?*

A: * Because this was not a revolution. This was evolution. And evolution always makes things better. Revolution only changes things, never makes them better.

*Q: * ISN'T THE WISDOM YOU EXPRESS ESSENTIALLY THAT THAT WESTERN CIVILIZATION HAS SORT OF SPRUNG FROM: THAT OF SOCRATES, HIS BASIC DICTUM, "KNOW YOURSELF" OR "KNOW THYSELF"? ISN'T THAT...?*

A: * Yes, certainly. I agree with Socrates about that. Okay?

Q: THANK YOU.

A: Great. I had to agree with Socrates.

The Last Testament, Vol 3

Chapter #5

Chapter title: None

26 September 1985 pm in Sanai Grove

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INTERVIEWS WITH: SCOTT MILLER, NBC, CHANNEL 8, PORTLAND, OREGON; AND TOM PAULU, LONGVIEW DAILY NEWS, SEATTLE, WASHINGTON, USA

INTERVIEW WITH SCOTT MILLER, NBC, CHANNEL 8, PORTLAND

Q: THINGS YOU'VE BEEN SAYING HAVE MEANT A LOT OF CHANGES FOR YOUR SANNYASINS. SPECIFICALLY: WEAR ANY COLOR YOU LIKE, DON'T WEAR YOUR MALA IF YOU DON'T WANT TO. YOU GOT ANY OTHER CHANGES IN MIND FOR YOUR SANNYASINS?

A: I don't know.

Q: NOTHING RIGHT AT THE MOMENT?

A: Anything is possible.

Q: NOTHING YOU'D LIKE TO SHARE WITH US RIGHT NOW, THOUGH?

A: No.

Q: WHY DID YOU CHOOSE THIS MOMENT? WHY DID YOU CHOOSE THIS MOMENT WHEN IT WOULD SEEM THAT YOU WOULD NEED SOMETHING TO BIND EVERYBODY TOGETHER -- LIKE CLOTHING AND MALAS -- TO SAY, "DON'T WORRY ABOUT THAT ANY MORE, YOU DON'T HAVE TO DO IT"?

A: This was the right moment to do it. I want my people to be absolutely free individuals. I don't want them to be Rajneeshees. They have to be themselves.

While I was in silence, Sheela has compiled a book, *THE BOOK OF RAJNEESHISM*, which I am going to tell them to make a good bonfire. Then they burn it, they will invite you all, because with that book we are burning the whole idea of "ism". I don't want my people to be like any other ideology -- communism, Buddhism, Hinduism, Jainism. That was my whole standpoint from the very beginning. I want them to be on their own, individuals -- free. no holy scripture for them, no system of beliefs for them, no god for them to pray, no messiah or savior for them to surrender to -- because all these things have destroyed humanity in the past.

Q: BUT WHAT ABOUT ALL THE REST OF YOUR BOOKS? YOU'VE GOT LOTS OF THEM.

A: Those books are simply books, not holy books.

Q: HOW ARE THEY DIFFERENT?

A: They are different. Holy books pretend some speciality; they are from God. Holy books are lies. They are just books as we are, just human beings. I am not a savior or a prophet or a messenger of God or the only begotten son of God; I am as human as you are. My books are simply books as other books; no speciality is claimed for them. But Sheela had created a book which is just her own creation. While I was in isolation she compiled it from here and there from my books; added something of her own, deleted something. And she was trying to create a religion -- and this is not a religion in that sense. It is simply a way of life. A kind of religiousness is there, but only as a quality. you cannot label it, you cannot name it.

So I am going to destroy every possibility that can again in my absence bring the same type of fascism into my peoples' minds.

Q: ARE YOU PLANNING ON GOING ANYWHERE SOON?

A: No, I am not going anywhere -- but I can die any day. About that there is no way to say.

Q: YOU SAID YOU DON'T WANT YOUR DISCIPLES TO BE RAJNEESHEES. WHAT WOULD YOU LIKE US TO CALL THEM?

A: No need... you just call them by their name.

Q: SOMETIMES WE NEED TO REFER TO THEM AS A GROUP OF PEOPLE THAT

LIVE HERE?

A: So it is just the Rajneeshpuram commune.

Q: NOTHING SHORTER THAN THAT?

A: No.

Q: THERE CERTAINLY HAS BEEN TURMOIL AND SOME CONFUSION AND SOME CHAOS IN THIS COMMUNITY, AS YOU WOULD EXPECT GIVEN SOME OF THE THINGS THAT THESE PEOPLE HAVE HAD TO DIGEST IN THE LAST TWO WEEKS. IS THAT WHAT YOU HAD IN MIND?

A: Chaos is always good. Order is always dead. Out of chaos stars are born; out of order, only Adolf Hitlers.

So I don't feel any problem with chaos. But when there is everything in order, then it becomes a concentration camp.

Chaos has a beauty. Freedom is just another name of chaos.

Q: DO YOU THINK THERE'S TOO MUCH CHAOS, THOUGH, THAT THE BUSES WON'T RUN ON TIME, THE CROPS WON'T GET HARVESTED?

A: No. There will not be. My people are intelligent enough to live in chaos and live rejoicingly and do everything that is needed, but not to surrender to any fascist regime.

Q: SOME OF YOUR SANNYASINS HAVE TOLD ME HERE THEY HAVE REALLY BEEN GOING THROUGH SOME ANGUISH LATELY. HOW DO YOU FEEL ABOUT THAT? SOME OF THEM HAVE BEEN GOING THROUGH ENOUGH ANGUISH TO LEAVE THIS PLACE.

A: That's natural. That's absolutely natural. To rejoice in chaos one needs guts. Very few people have that much courage. To enjoy freedom, very few people are ready. That's why a slavery exists in different names around the world.

Q: ONE THING HASYA WAS SAYING TODAY WHEN WE WERE TALKING TO HER IS THAT ANOTHER REASON FOR TELLING PEOPLE TO WEAR WHAT YOU WANT AROUND YOUR NECK AND ON YOUR BACK AND EVERYTHING ELSE, IS SO YOU CAN BLEND INTO SOCIETY BETTER.

A: That's perfectly right. I would like my people to drop all kinds of separation from the society.

Q: WOULD YOU LIKE TO SEE THEM GO OUT INTO SOCIETY MORE THAN THEY HAVE, PERHAPS?

A: No, only when they need to go out. But there is no need to create unnecessary divisions. There are enough divisions in the world. Why add one more?

So I am going to destroy everything that divides man from man. And I want them to be just human beings, purely available to all kinds of societies. And wherever they go they can spread the fragrance that they have attained.

This will open doors for many people to come into the commune, to become sannyasins. There have been thousands of people who wanted to become sannyasins; just one fear, that they will lose their job if they go in red and wearing a mala; they may lose their wife, they may lose their parents -- and other human concerns.

I have one million sannyasins, and perhaps five times more people would have been sannyasins. Now I am opening doors for the others who have up to now been only sympathizers.

Q: HOW COME NOW? WHY DID YOU HAVE PEOPLE START WEARING RED IN THE FIRST PLACE?

A: It was needed in the beginning. It has served its purpose well; it became a world movement, unique in itself. There was no comparison with this movement.

Now we have made the mark, there is no need to carry it any more. Unnecessary.

Q: YOU FIGURE YOU'VE GOT A MILLION SANNYASINS AROUND THE WORLD NOW?

A: One million sannyasins are there.

Q: YOU EXPECT MOST PEOPLE TO STOP WEARING RED?

A: I don't expect; only few, not most. Mostly nobody goes out. And I have left it to them. It is their decision. If they want to go in red, that is their freedom. Who I am to decide for them?

Q: DO YOU NEED MORE SANNYASINS NOW?

A: I don't care about numbers, but there are going to be more.

Q: IS THAT GOOD OR BAD AS FAR AS YOU'RE CONCERNED, HAVING MORE SANNYASINS?

A: It is perfectly good. I would like the whole world.

Q: BUT YOU DON'T CARE ABOUT NUMBERS?

A: I don't care at all, because I am not a politician. Politicians care about numbers. It is politics of numbers: how many numbers you have, that makes you that much powerful.

Q: DOES IT HAVE ANYTHING TO DO WITH MONEY -- THE MORE SANNYASINS YOU HAVE, THE MORE WEALTH YOUR...

A: We have enough wealth. And certainly more sannyasins will bring more wealth, but we already have more than we need.
And I am not against wealth. I am not a worshiper of poverty. I hate it.

Q: THE MAJOR BANK THAT THE VARIOUS ORGANIZATIONS DEAL WITH HERE CUT YOU OFF, SO TO SPEAK. YOU CAN'T HAVE VISA CARDS USED HERE ANY MORE OR THERE'S A GOOD CHANCE YOU WON'T FOR A SHORT TIME, AT ANY RATE AT THE FIRST INTERSTATE BANK. AND YOUR CHECKING ACCOUNT MAY BE CANCELLED. WHAT'S YOUR REACTION TO THAT? IF YOU'RE SO WEALTHY...

A: It is not any concern of me. I have not even heard about it. It is you who are saying to me, so i don't know anything about it.

My people are enough intelligent⁶, they will manage it. And not only one bank, many banks are asking to serve the commune. So if one bank cuts, they are cutting their own neck.

Q: HOW WOULD YOU FEEL ABOUT STARTING YOUR OWN BANK HERE?

A: That is possible.

Q: I'VE HEARD THE IDEA BROUGHT UP.

A: Yes? Thank you!

Q: ANYTHING NEW AS FAR AS YOU TALKING TO THE FBI? IF THERE'S ANY HOPE THAT YOU WILL HAVE A CHAT WITH THEM OR ANOTHER LAW ENFORCEMENT BODY. ONE OF THE STATE POLICE PEOPLE THAT I TALKED TO, WHO I PERCEIVED TO BE PERFECTLY HONEST, TOLERANT AND FRIENDLY DURING THIS INVESTIGATION, HAS SAID THAT HE'S TRIED TEN TIMES TO TALK TO YOU, NOT ABOUT CRIMES BUT JUST TO TRY AND GET AROUND SOME OF THE

MISUNDERSTANDINGS, AND HE HASN'T BEEN ABLE TO DO IT YET.

A: No.

Q: ANY CHANCE YOU'LL TALK TO HIM OR THE FBI?

A: Just today, not ten times. Just one time.

Q: WILL YOU TALK TO HIM?

A: No. I said no, because what he wanted to talk, I said, "I can talk it in the morning discourse. You just write the question."

And he is every day present there. He is a nice man. Unfortunately, why he entered into the police, that I don't understand. He does not belong there. He is not a policeman, he is a human being.

Q: DON'T YOU THINK IT MIGHT EASE SOME OF THE TENSION IF YOU CHATTED WITH HIM?

A: I have told him... because he simply wanted to inquire about my well-being that there is no danger to my life, which I'm not concerned with at all. With the crimes that have been committed. And he did not want to talk about them.

I said, "These things can be talked in the morning discourse. These don't need special interview."

Q: YOU SPOKE ABOUT HIJACKING AND ABOUT DEMONSTRATIONS AT EMBASSIES AND... I TOOK IT WITH A GRAIN OF SALT, TO BE PERFECTLY HONEST. BUT OTHER PEOPLE DIDN'T. HOW DO WE KNOW WHEN TO TAKE YOU SERIOUSLY.....(DROWNED OUT BY A ROAR OF LAUGHTER)

A: There is no need to take me seriously at all. And I am amazed that why Americans lack the sense of humor so much? It is such a great quality. It is missing in Americans. They are too serious. I had never expected them to be too serious. Such a young country and too serious.... They should be more sensitive towards humor. It is the quality of youth, quality of life. Only dead people cannot laugh, and only in graveyards no jokes are exchanged.

Q: SOME PEOPLE MIGHT NOT TAKE SUCH THINGS AS HIJACKING WITH A SENSE OF HUMOR I THINK.

A: They will have to take, because seeing me anybody can understand that I am not going to hijack. I cannot even carry my cross on my shoulders. I am not a Christian. I don't carry

anything, have not carried anything for years. You will have to look at my hands.

One of my friends from Russia came to see me, and when he touched my hand he said, "You should never come to Russia." I said, "Why?" He said, "If you shook hands with anybody, they will think you are a bourgeois. You have never done anything; your hand is so soft!" And in Russia it is a condemnation to be a bourgeois.

So I am not going to hijack anything. Neither I am going to protest against American embassies.

Q: I WOULD HAVE A LOT OF TROUBLE SEEING YOU OUT THERE WITH A PICKET SIGN.

A: I just wanted to emphasize the fact that whatever FBI, state government, are trying is against American constitution and its values. Their effort is to protect the criminals, give them immunity, and charge innocent people. The whole idea is how to destroy the commune. That we are not going to allow. I have my ways how to stop it.

Q: LIKE WHAT?

A: The whole world, the whole world's intelligentsia, will be against it. All the intelligent people in media will be against it. America will lose its credibility. And I don't think they will be able to risk so much just to destroy a small commune in this desert which is harmless, which has not done any harm to anybody.

And we are so happy that few people who could have been harmful have left.

Q: DOES IT BOTHER YOU THAT THIS COMMUNITY STILL IS, AT LEAST IN MANY WAYS, COOPERATING WITH THE INVESTIGATORS, EVEN THOUGH YOU SAID YOU WEREN'T AND YOU DIDN'T WANT THEM TO?

A: Because my whole teaching is that everybody has to decide for himself. I may say it; that I am not going to cooperate, and I may tell my people not to cooperate; still, they are free individuals. My advice is not an order, and they will not be for that punished, condemned, expelled. No, my love and respect will remain the same. If they decide to cooperate, it is perfectly good.

Q: YOU TALK ABOUT IF YOU EVER GET YOUR GREEN CARD, TAKING A TRIP. WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

A: Germany, in direct (inaudible)

Q: GERMANY? HOW COME?

A: Because they are waiting for me. The German politicians are so much afraid that -- I am not in Germany -- but continuously in the parliament they are discussing against me. I am not in Germany, I have never put even a foot on German land -- and they have already started cases against me in the courts. That means they are really interested.

Q: THANK YOU VERY MUCH, BHAGWAN.

INTERVIEW WITH TOM PAULU, LONGVIEW DAILY NEWS, SEATTLE, WASHINGTON

Q: YOU'VE INDICATED THAT YOU WANT TO IMPROVE YOUR RELATIONS WITH PEOPLE OUTSIDE THE COMMUNE IN OREGON AND IN THE NORTHWEST. CAN YOU GIVE US SOME EXAMPLES OF THINGS YOU MIGHT DO TO DO THAT?

A: For example, I have advised my people to change the name City of Rajneesh back to antelope, because that was an ugly step, unnecessarily hurting people's minds and creating hostility.

I have offered to the people of antelope and their sympathizers in Oregon to purchase all the properties that we have purchased from them at the same price. Now, prices are almost four times more, and we have developed those properties, renovated the houses, but we would like to give them at the same price as we had purchased, just as a gesture of friendship.

And we will vacate antelope completely. They can have their city, they can have their city council, their mayor. We have enough land and enough houses, we don't need to bother.

Q: ARE YOU SAYING THAT IN ITSELF CAN BE ENOUGH OF A GESTURE TO REALLY CHANGE YOUR IMAGE WITH PEOPLE THROUGHOUT OREGON?

A: I am not interested in changing my image. I am interested that as far as we are concerned, we are not creating any hostility. Whether they change their mind or not, that is their problem.

I have told to my people that they can use all colors, no need to use only red, so that they can mix with people more easily and the separation which their clothes create is no more there.

Q: DO YOU THINK SOME PEOPLE MIGHT PERCEIVE THAT AS A THREAT? THEY'D RATHER BE ABLE TO SAY, "WELL, THERE GOES A RAJNEESHEE -- LOOK OUT!"

A: Whatever they think, that is their problem. What is our intention, we are making it clear.

We are ready to withdraw all the cases against the government, the governor and attorney general if they are ready to withdraw their cases against us. Our cases are secondary. First they have started, so it will be simply gentlemanly: first they move their cases and immediately will move our cases against them.

And there is no need of any hostility. We have been telling them continuously that, "You can send your experts here. If we are misusing the land in any way, you tell us how to use it rightly and we will use it rightly."

In fact, for fifty years the land was not used at all and nobody was interested in it. It was for sale for fifty years and nobody purchased it because nobody thought that it can produce anything. It was simply a desert.

We tried hard to make it an oasis, and now we are self-sufficient. Five thousand people's food, vegetables, fruits, milk products -- everything we are producing. And this they call misuse of the land.

They can come and they can see what misuse it is. If this is misuse, then we would like to learn what is use. And we are open.

All the ranches neighboring our ranch are poor, dead. In fact, they should tell those ranchers to come here and learn how to transform a desert into an oasis. On the contrary, they are just harassing us.

Their land-use laws seem to be more important to them than real land use. It seems for them man is made for laws, and laws are not made for man.

Q: YOU COMMENTED THAT THERE'S A POSSIBILITY YOU WOULD PATCH THINGS UP WITH SHEELA. A FEW DAYS AGO THERE WAS AN INTERVIEW IN THE GERMAN MAGAZINE STERN IN WHICH SHE WAS QUOTED AS SAYING, "THE HELL WITH BHAGWAN." DO YOU STILL DO YOU STILL THINK THAT YOU COULD REPAIR YOUR RELATIONSHIP WITH HER?

A: No, there is no need. I can go to hell. I don't see any harm in it. In fact, hell is full of the best people of the world. Only heaven is dull.

If she had said, "Heaven with Bhagwan," then I would have objected because whom do you expect to meet in heaven? You cannot meet Byron, Shelley, Vincent van Gogh, Picasso, Dostoevsky, Walt Whitman. All these people you will meet in hell. And I love good company! So she was perfectly right. There is no problem.

Q: ARE YOU TAKING MORE AUTHORITY YOURSELF IN...?

A: No. I have never had any authority, I don't have any and I will never have any. My love is enough.

Q: WELL, YOUR LOVE WASN'T ENOUGH IN SHEELA'S CASE TO PREVENT HER FROM TRYING TO POISON YOU.

A: It was enough in that case too. Just because I was silent and in isolation... And whatever she did, I still feel that she was not intentionally criminal. The politicians of Oregon forced her, and when you have to deal with politicians you have to learn their language, and you have to deal accordingly. So she started becoming political, cunning, lying. She was not in my contact; she was in contact with the politicians, with the legal experts, with the courts continuously. All these people corrupted her. And when they were doing everything illegally,

she started doing illegal things herself.

There is a certain synchronicity. If you deal with criminals, sooner or later you will become a criminal.

Q: WHAT'S TO PREVENT HER SUCCESSORS FROM EVENTUALLY HAVING THE SAME PROBLEMS, ASSUMING THAT ALL THESE LEGAL PROBLEMS... AND CERTAINLY THERE ARE A LOT OF POLICE HERE TODAY, AND POLITICIANS MAKING STATEMENTS.

A: First, because I am available now. I was not available in those three and a half years. In my presence nothing can go wrong. And I have suggested to my people to chose a totally different kind of group.

For example, Sheela was uneducated -- just a waitress in a hotel, must have suffered from inferiority complex. Was raped at the age of sixteen, became pregnant. In India abortion was illegal at that time, so she had to suffer an illegal abortion. All that made her mind crippled, and in some way against humanity. The man who raped her she used to trust just like her father; and since then she has never been able to forgive any man.

Now I have chosen a totally different kind of group -- well educated, coming from rich families, having no inferiority complex, very creative. Hasya with her husband created the best, one of the best films: The Godfather."

And all the people that I have chosen now are mostly American, for the simple reason to make a bridge with Americans. Sheela's whole group was non-American.

Q: DID YOU FEEL WHEN ALL THESE REVELATIONS CAME OUT A FEW WEEKS AGO THAT THERE WAS SOME LESSENING IN THE SUPPORT YOU WERE GETTING FROM THE SANNYASINS, THAT THEY FELT LET DOWN?

A: No, there is no question. There is no question. In fact I will be supported more, because every day messages are coming from sannyasin whom Sheela had driven out of the commune just because they were more competent, more intelligent, and she was afraid. She was continuously afraid that somebody who is more competent will take her place. So she drove them out. They all will be coming back: the vice chancellor of the university, the chancellor the university, many psychologists. All simply left because she was humiliating them.

Now, those people are highly educated. Somebody has Ph.D., somebody has double Ph.D.'s, somebody has a D.Litt. Those people cannot be humiliated by a waitress of a hotel who knows nothing.

I had to teach her everything, even what to say on the television, what to say in an interview. I had to teach her everything; still it never came right.

Q: SHE WAS CERTAINLY MUCH MORE... SHE COULD BE VERY HOSTILE ON TELEVISION, WHICH IS NOT YOUR STYLE AT ALL.

A: Yes, she was hostile. She misunderstood -- I told her to be assertive, but to be assertive

does not mean to be hostile. You can be very loving and you can be still assertive.

So there is no possibility that the new group will do the same. Almost impossible. And I am now available and will remain available till I am alive.

Q: DO YOU THINK THE GROUP CAN HOLD TOGETHER AFTER THAT?

A: I don't even think about it. It depends on each individual. If they want to be together, good. If they want to disperse, then they can have a good celebration and say good-bye.

Q: THERE'S SOME SPECULATION THAT MAYBE YOU'RE GOING TO GO SOME PLACE ELSE WHEN YOU CAN, BECAUSE SOME PEOPLE DRAW A CONNECTION BETWEEN WHAT'S HAPPENED HERE RECENTLY AND WHAT HAPPENED IN INDIA BEFORE YOU CAME HERE.

A: No, I am not going anywhere, particularly unless my green card is given to me. If America wants me to go out and visit other countries and other communes and leave them for few days to rest, they should issue the green card. And if they don't want that, then I am not going anywhere.

Q: CONCERNING YOUR DECISION TO TELL PEOPLE THEY COULD CHOOSE WHETHER OR NOT TO WEAR RED: IS THERE ANY PARTICULAR REASON WHY THAT CAME TODAY? HAD YOU BEEN THINKING ABOUT IT FOR A WHILE? DID IT COME TO YOU IN A SUDDEN FLASH?

A: No. About me you have to understand one thing: I don't think at all. Everything is spontaneous. I was not even aware that this will come this morning. It came. I was surprised as you, as others were surprised.

Q: BECAUSE SOME PEOPLE ON THE OUTSIDE MIGHT SEE THIS AS A RESPONSE, SOME IMAGE....

A: What other people think, I never bother about them at all, because there are four billion people on the earth. And I am a poor ordinary man. Thinking about four billion people, what they are thinking about me, will be simply too much of a torture. So I simply don't think at all; I go on doing whatsoever comes to me. I don't think about the consequence. When the consequence comes, then I will face it. And I keep tomorrow always open.

And I am not a very consistent man. Tomorrow I may change. So those who have purchased clothes other than that may be at a loss. Yes! I am not saying... yes. So tomorrow morning, who knows?

The Last Testament, Vol 3

Chapter #6

Chapter title: None

27 September 1985 pm in Sanai Grove

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Length: 113 mins

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words] INTERVIEWS WITH CHICAGO SUNDAY TIMES; AND JIM GORDON, THE ATLANTIC MONTHLY MAGAZINE, AND THE WASHINGTON POST

*QUESTION: * BHAGWAN, I WONDER WHETHER YOU HAVE CONSIDERED THE EVENTS OF THE LAST FEW WEEKS IN LIGHT OF THE BIBLICAL STORY OF THE SERPENT IN THE GARDEN -- DO YOU BELIEVE THAT A SERPENT CAME INTO YOUR GARDEN, AND MIGHT IT HAVE THE SAME RESULTS?*

A:* Perhaps you do not know my interpretation of the story. God is the criminal in the story. In the first place, to prohibit Adam and Eve from eating the trees of knowledge and the tree of eternal life. He provoked the desire in them. This is simple psychology. Otherwise in that garden of Eden there must have been millions of trees -- Adam and Eve would not have found even up to now -- which is the tree of knowledge and which is the tree of eternal life. Indicating the trees, prohibiting the children, is simply giving them a challenge. And nobody who has any integrity is going to obey such a thing. More emphatically, when the order is absolutely ugly and against humanity, what is the fear if Adam and Eve become wise, if they attain to eternal life? The God must be jealous, because then they will be exactly of the same status as himself -- and he does not want to do that. He wants them to remain naked animals.

So according to me, the serpent is the first revolutionary and the first who brought humanity into existence. The whole progress, evolution, all science, all knowledge, everything is indebted to serpent, not to God.

*Q: * MY QUESTION MEANT TO GET AT THE TEMPTATION TO POWER THAT ADAM AND EVE WERE PRESENTED WITH.*

A:* It was not a question of temptation for power. To be wise never makes anybody

tempted towards power. Only idiots are tempted towards power. The wise simply laugh at the whole race that goes on for power, and somebody who has tasted the fruit of eternal life, what more is there to gain by power? The serpent was not tempting them for power; the serpent was simply telling them the truth -- that God is afraid, he does not want anybody equal to himself. He remains to be in power.

So to me the story has a totally different meaning: the serpent should be worshipped in every church, every synagogue, and God should be put behind the bars in every prison.... He was against all that has happened, because of the serpent. The serpent in the story is nobody but devil himself, taking the form of a serpent.

I want to emphasize the fact, because devil and divine come from the same Sanskrit root; they both mean God. Looking into this light, whom you are thinking as God must be something very ungodly, and whom you are thinking as devil is certainly divine. We need more serpents and less gods.

So now you ask me -- this is my interpretation of the story.

Q: SO YOUR POSITION IS THAT THE TEMPTATIONS TO POWER WILL NOT OR HAVE NOT CORRUPTED AND UNDERMINED YOUR MOVEMENT AS THEY HISTORICALLY HAVE DAMAGED OTHER MOVEMENTS?*

A:* Every mind carries in the unconscious the lust for power. Unless you become totally conscious, awakened, you are bound to have in the darkness of your mind, the lust for power. All that is needed to bring it up is an opportunity.

I was in silence, in isolation -- that became the opportunity for Sheela and her group to exploit the commune. I was not at all connected with the world for three and half years -- no newspaper, no television, no radio -- and I have told everybody not to bring me any information; I want to be completely silent. Only Sheela was given the duty, if commune needs something urgent that she cannot decide, she can come and ask me. So what she was doing: anything that was non-essential, she was asking me, and anything that was essential, she was deciding herself. She was informing me only nice things that she is doing and she was keeping me in dark about every criminal act that was going on. But there is a limit to everything.

Finally she became afraid that sooner or later I will come to know about it. So she tried to kill three persons who were also capable of approaching me -- my physician, my dentist, my caretaker -- that these three people are dangerous. They can inform me about things which she is hiding. And she tried to poison my caretaker, my physician. My physician she tried three times and just because he is a physician, he immediately became aware that something poisonous has been given to him, either in tea or in coffee, and then finally, I was made aware of it.

The moment I knew that this is happening, it was certain, then many more things must be happening. These things are never isolated. If you need to kill three people, particularly those who are close to me, that means there is much which you want to hide from me. I started speaking.

Q: COULD YOU TELL US WHAT MOMENT WAS THAT? DESCRIBE THE MOMENT WHEN YOU FIRST BECAME AWARE OF SHEELA'S ACTIVITIES.*

A:* About dates and days I am absolutely useless. To me time simply does not exist. I use the watch only when I am giving an interview or giving a discourse in the morning, just so that I don't waste your time or other peoples' time. Without the watch I will not know how many hours have passed or how many days. I don't have any idea of days, I don't know what date today is, what month. I live in a timeless state. And I don't need to know about, but it must have been something -- seven, eight months before, when I became aware that it is time that I will have to come out of silence and start speaking again so that I am available to the commune and people can open their mouth.

As I started speaking, she was the only one who was miserable. The whole commune was dancing and happy that I am again speaking, because they were thinking perhaps I am not going to speak again ever. She was trying hard convincing me, "Don't speak, because it may destroy your health again. Somehow you have recovered." I said, "What I will do with the health? Let it be destroyed." But now I see, something is happening that I had to be in the open.

The moment I started speaking she started traveling around the world into other communes. Mostly she was in Europe or in Australia or in Singapore or in India or in Japan, she will come for one or two day, and then she will go again. And the whole reason was: she did not want to face me and slowly, slowly, people started coming and telling what things had been happening.

That a man has been killed, that the people who has been brought here in the name of Share-a-Home program were not really brought for Share-a-Home program, but for taking over of the Wasco county. And they were kept completely drugged. Gallons of drugs were imported from outside. They were not purchased from America, because then there will be a suspicion -- for what gallons of drugs are needed? And all those poor people were kept drugged, so that whatever is told to them, they will do.

One man was drugged, accidentally -- perhaps a bigger dose than he needed -- and he died on the spot. They simply threw his body out of Rancho Rajneesh. It is so inhuman.

Then I became aware that they are taping every phone that comes to the Ranch or goes out from the Ranch -- all phone calls are being taped. This is against human rights. It is interfering into peoples' privacy.

Then I became aware that not only they are taping; they have bugged, not... the whole hotel, so nobody who is staying in the hotel -- officers were coming, journalists were coming and they were all aware what they are talking, what they are thinking.

My own room was bugged. The same fear: that anybody out of the three persons may say something to me -- they will know it immediately. My caretaker's room was bugged. President Hasya's whole house was bugged, because she was most afraid of Hasya. Because I was in silence, most of the intelligent and more educated people she simply by and by forced them to leave the commune, harassed them. The chancellor of the university escaped, the vice-chancellor of the university escaped, psychologists, psychotherapists, doctors -- anybody who had some sense of dignity -- simply escaped.

So she has made it absolutely clear that people, only who are subordinate to her, totally surrendered to her -- in my name -- can remain here. These people all who have left, are now calling that they want to come back, because they have always loved me and they have not left the commune because their love for me has changed, but it became impossible to keep oneself free, individual, to save one's self-respect.

Just yesterday I became aware that the mayor of the Rajneeshpuram was punished by

Sheela because he will not do something that she wanted him to do which was criminal. So he refused and he was punished. Now, to punish a mayor of the city, to dig trenches for many days -- now anybody who has any self-respect will feel like leaving. He left. He has informed from California that, "I would like to come back. It was Sheela who forced me. There is a limit of patience."

Hasya came very late, and she came with a project. She and her husband have made one of the best movies -- GODFATHER. She wanted to make a movie on the commune, on my movement, on my thoughts, so naturally I allowed her to see me. And I told her that she is absolutely welcome; she can come with her crew and be here. Because I have allowed her, Sheela could not do anything and she became aware of her intelligence, creativity; she saw certainly that she is going to be her rival. When her all crimes are exposed -- and the moment all her crimes were slowly being exposed, she escaped from here with twenty criminals who were part of the gang. She has placed all her people on all the power posts in the commune. So they are all hiding in the Black Forest in Germany.

This was simply an opportunity -- it would have happened to anybody. And particularly to a woman, because women have not tasted power for millions of years. They are having really repressed desire to have power.

Secondly, she was just an uneducated person -- a waitress in a restaurant. Lower a person is, more is his feeling of inferiority complex, and the greater is the problem somehow, to prove to oneself and to others that, "I am not inferior. That I am superior -- superior than everybody."

INTERVIEW WITH JIM GORDON, THE ATLANTIC MONTHLY MAGAZINE, AND THE WASHINGTON POST.

*Q: * I'VE BEEN WAITING MANY YEARS TO SIT HERE.*

*A: * I have also been waiting. It is never one-sided.*

*Q: * I FIRST SAW YOUR PICTURE ABOUT TWELVE YEARS AGO WHEN SHYAM SINGH WAS WEARING A MALA AROUND HIS NECK. I'VE BEEN KNOWING ABOUT YOU FOR ALL THOSE YEARS AND DOING MEDITATIONS....*

*A: * Good!*

*Q: * ... READING BOOKS. AND I'VE BEEN IN POONA... AND YOU'VE TOUCHED ME A GREAT DEAL OVER THE YEARS IN MANY WAYS.*

*A: * That I can see.*

*Q: * I'M HERE TONIGHT AS A JOURNALIST.*

*A: * Don't be bothered about journalist. Just be a friend. Journalism is something... you*

can take care of it. It is far below than friendship and love and intimacy. You can explore more easily as a human being... than as a journalist. Journalism is not yet risen to the status of an art, because it has to feed the masses, it has to be sensational. It cannot be truthful, it cannot make good the news. It has to make everything in some way bad.

Q: THAT BADNESS OR THAT NEGATIVITY HAS ALSO BEEN IN MY MIND. IT'S NOT EVEN BAD -- THERE ARE DOUBTS THAT I'VE HAD.*

A:* Doubt is not bad. Negativity is a totally different thing. Negativity means you have already taken a position -- against. Doubt means you don't have any position; you are ready to inquire, with open mind. Doubt is the best point form where to begin. Doubt simply means a quest, a question; negativity means you have already a prejudice, you are bigoted. You have already decided. Now all that you have to do is somehow to prove your prejudice right, so you can choose from whatever I say and prove your prejudice right. Doubt is immensely spiritual. Negativity is something sick. So I love doubt.

Q: I HAVE A LOT OF DOUBTS TO BRING UP.*

A:* That's perfectly good! You start!

Q: WHEN I WAS IN POONA, THERE WERE YOUNG GIRLS, WHO IN A KIND OF GROUP MIND... THERE WAS LIKE OF A CHEERLEADER SAYING TO THEM, "GO GET STERILIZED." AND THAT MADE ME VERY SAD. I'M NOT TALKING ABOUT THIRTY-FIVE YEAR OLD WOMEN, BUT YOUNG, YOUNG PEOPLE -- SIXTEEN, EIGHTEEN YEARS OLD -- SOME OF WHOM LATER DECIDED, WHOM I SAW, BECAUSE I'M A DOCTOR ALSO, WHO WANTED TO HAVE BABIES. I FELT LIKE AT TIMES THERE WAS A GROUP MIND AT WORK, EVEN THERE, IN POONA, AND THERE WAS A PRESSURE ON PEOPLE, AND I WONDERED WHY YOU DIDN'T STOP IT.*

A:* No. I was in favor of it, and I am still in favor of it, because the world is already overpopulated. And only an inhuman being, who has no respect for children, can give birth to a child, for two reasons: he will be giving his child this world, which is in a mess, which can end up in a, in a third world war any moment and you want your child to be burned into nuclear weapons -- one thing; secondly, the world is so much overpopulated that in Ethiopia thousands of people have died out of starvation -- one hundred person per day for almost the whole year -- and the same is the situation in other third world countries.

In India, fifty percent of people are undernourished. Even in America, which is the richest country in the world, thirty million people are undernourished. Do you want your child to be a pauper, a beggar? And that is what is going to happen, because you are not the only one who want the child. Just in India, after the British left India, it has doubled its population -- from four-hundred-million, now it is eight-hundred-million -- Pakistan not included, Bangladesh not included. In forty-four-hundred million they were included. If you include those two also, it has passed one thousand million already.

The country is dying and it is not only a question of people starving; when they are not nourished well, first their brain dies -- their intelligence stops growing, they become retarded. Because intelligence is a luxury: a man can live without it, cannot live without the heart, cannot live without the blood, but can live without the brain -- there is no problem.

So when it is a question of undernourishment, the first victim is the brain. Would you like your child to live a life without a brain, without able to think, without becoming conscious of beauty, music, literature, of all that is valuable, all that for thousands of years we have created. It is not for the poor man. The poor man has not the intelligence to understand Mozart or Picasso or Bertrand Russell. It is impossible.

Fourthly, if the third world war does not happen, then man -- because of the lunatic influence of all the religions -- has created a disease, AIDS. In fact now politicians can relax: there is no need to go on piling up nuclear weapons -- AIDS can kill the whole humanity without any difficulty. And there seems to be no way to prevent it. There is no cure for it.

Would you like your child to be born in this world? I am still against my sannyasins having children. If you want children, adopt. Why be so fixated that it has to be *your* semen. Adopt! Why be so fixated that it has to be your semen? And can you recognize your semen? If ten samples are placed before you -- you cannot -- so what is the point? If you cannot recognize your child in its beginning, what difference does it make? It is better to adopt a child -- there are so many orphans in the world.

I am still for absolute birth control, at least for twenty years, so that the population decreases. We can live happily on the earth only if we can decrease the population to one-fourth of what it is today, then there is no need of any communism to create a classless society. We can create a super-capitalist world, and yet classless. We can have abundance of everything so there is no point of hoarding it. People hoard things only when there is scarcity. Now money, wealth, everything is so scarce, that people hoard it.

In Russia, communism has failed. It is enough proof that the whole philosophy is absurd. They have succeeded only distributing poverty. They have distributed equally, but they have made the whole country poor. I would not like the world to be equally poor; I would like people to be abundantly rich so that there is nobody poor. Still I don't want that anybody should force them to be equal, because that is against human freedom and that is against human rights.

Create abundant of wealth, keep the population in control -- there will be nobody who is poor, all his needs will be fulfilled, and those who are more creative, more intelligent, and can create more wealth, of course, they should create more wealth. So there is no need for equality. Richness is needed. Equality is unpsychological.

Q: BUT UP TO NOW RICHNESS HAS NOT BROUGHT EQUALITY.*

A:* It has not been, because of these stupid religions who have been teaching against abortion, against birth control, against sterilization, against the pill -- these stupid religions are the cause of all poverty.

Q: DON'T YOU THERE'S ENOUGH TO GO AROUND IN THIS COUNTRY ITSELF?*

A:* No. There are reasons why this country still have poor people, because seventy-five

percent of your national income is going into war. That's why people are poor. Your politicians are responsible for it.

Ronald Reagan should be brought before the supreme court -- he is responsible for all the street people, for all the poor people. And this is not your country, not my country -- except the red Indians, everybody is a foreigner here. Just become somebody has a green card does not make any sense. I can have many green cards -- that makes no difference. Green or blue or yellow, any color, but everybody is a foreigner here. And the people to whom the country belongs, you have cheated them, you have deprived them of their land, you have deprived them of their property, of their self-respect. All Americans are parasites. And what you are doing with those red people? You are giving them pensions -- that is a very psychological way to avoid any revolt -- because those people need not work so what they will do with the money?

They will gamble, they will drink, they will use all kinds of drugs, so they are rowdy, drugged -- and who bothers about the country? And they will produce more children, because each children brings more pension. So you are helping to create the population become bigger of the red Indians. And here, seventy-five percent of your income is going into a very stupid kind of enmity with Soviet Russia.

Q: SO WHAT DO YOU SUGGEST TO DO HERE, NOW?*

A:* America should be the first, because I respect the American constitution the most in the whole world. There is no constitution which has so many human values. It can become the constitution for the whole world, but it creates great responsibility on the people of America.

Their first responsibility is that, "Now we are in a state where third world war means simply global suicide. Nothing can survive. Soviet Russia has enough, you have enough -- both the powers have so much destructive energy that they can destroy every man seven hundred times. And you are not Jesus Christ, neither I am, so resurrection is impossible. And seven hundred times -- even Jesus Christ will not be able to maintain, even he could not maintain one!

Q: BUT WE'VE BEEN TRYING OVER THE YEARS, TO STOP THE NUCLEAR WAR, AND I DON'T SEE THAT OUR EFFORTS ARE DOING MUCH GOOD.*

A:* No. Your effort are not sincere, neither Russians efforts are sincere. The first sincere effort will be: create a world academy of sciences and release all the scientists from government services. And appeal to the Russian scientists to come and join the world academy. And there are scientists in Russia who would like to join, because they can see what they are being forced to do. Their best scientists who receive Nobel prizes have been thrown into Siberia.

So just try to invite them and offer all your scientists -- make them available to the world academy. And give all your nuclear weapons and everything to the world academy of sciences, which is no more under your control.

Q: I'M SUSPICIOUS, BECAUSE SCIENTISTS HAVE CREATED A TECHNOLOGY THAT'S TOTALLY GOTTEN OUT OF HAND.*

A:* They *have* created technology... but the problem is they can also use the same technology which is destructive in a creative way. Every energy is always neutral. It can create, it can destroy -- the same energy. But because they are all employed by the governments, who are interested only in wars, and who are ordered to create only war material.... And now science has come to a stage where nobody can make anything individually. Those days of Galileo and Copernicus are gone, when you could have a small lab of your own in the house and do experiments -- those days are gone.

Now science has developed so much, it needs billions of dollars for any new experiment. So individuals cannot afford it. Give to the world academy of sciences all the power, all the money that you can afford, and all your weapons, and invite Soviet Russia also -- but you take the initiative first!

Q: HOW... WHAT ROLE DO YOU SEE YOUR MOVEMENT -- YOU AND YOUR SANNYASINS -- PLAYING IN THIS KIND OF....?*

A:* We can give our land -- the whole land to the world academy -- and my sannyasins can serve in every other way to the world academy. They will need cleaners, they will need food, they will need doctors, they will need restaurant, disco -- everything they will need -- and we will give our land free. There is no question of it, because it is going into the service of humanity.

I would like this place to become the capital for the whole world. I am ready to offer it... and my people will help them. And we have a university for meditation which will be available to all the scientists, which can change their minds, can make them more calm, more quiet, more serene. And out of that calmness, serenity, destruction is impossible. They cannot serve death; they can only serve love, life, laughter. And they can see my people, that they are living so joyfully, so ecstatically -- this is infectious. We will make them dance!

And all the scientists need to dance, to play music, to sing, because then they cannot create destructive things. Their music, their dance, their song, will be preventive, will be a transformation of their being. And if they can meditate also, we are opening a totally new era in scientific investigation.

This can be done by UNO; American government can help UNO. Take over all war material. Somebody has to take the initiative and somebody has to take the risk!

Q: AS I THINK ABOUT IT, MY MIND GOES IN TWO DIRECTIONS. ONE IS, IT'S BEAUTIFUL AND THE OTHER IS, IT SOUNDS LIKE A PIPE DREAM.*

A:* It is a dream... but it can become a reality. And a time has come: if you don't make it a reality, then either dream or death -- you have to chose. It is better to choose the dream and give it a try.

The world needs one government. Nations of Leagues proved impotent, UNO is proving impotent, for the simple reason because they don't have any power. They are just debating

clubs!

Q: I'M WRITING A BOOK ON NEW RELIGIONS AND I'VE SPENT TIME WITH DIFFERENT GROUPS, AND A NUMBER OF THE PEOPLE, WHO ARE LEADING GROUPS, HAVE THE SAME IDEA AND ARE TRYING TO APPROACH IT IN THEIR OWN WAY. THE MAHARISHI IS TRYING TO APPROACH IT IN HIS WAY. EVEN REVEREND MOON HAS SPENT MILLIONS OF DOLLARS ON BRINGING SCIENTISTS TOGETHER. WHAT DO YOU THINK THE DIFFERENCE IS BETWEEN THE WAY YOU'RE APPROACHING IT AND THE WAY THEY'RE APPROACHING IT?*

A:* The difference is that I don't consider their meditation at all a meditation. Maharishi Mahesh Yogi I know perfectly well -- his meditation is simply chanting, and that is a method of auto-hypnosis. It is not harmful, it is perfectly good if you are doing it just for rest, relaxation -- after twenty minutes you will feel good, better -- but it is not meditation. It is just repeating a certain name -- you can repeat your own name, so fast, that it does not allow any other thought to have any space in the mind. And your mind becomes focussed only on one thought.

The nature of the mind is to be constantly changing. If you focus it on anything, then the second alternative mind knows is to go to sleep. That is auto-hypnosis. It can be done by looking at the light, it can be done by any concentration method. So Maharishi Mahesh Yogi's transcendental meditation is just a joke; it is not meditation, it should be accepted what it is. It is good, it does no harm to anybody, so I am not against it.

But I want to make it clear that it is not meditation and nobody can come to realize oneself through it. Nobody can reach to the deathless within you. And where is the source of life, bliss and ecstasy, well-being is just an ordinary thing -- just a good sleep will do that, a good shower will do that. It is not much.

And Reverend Moon is just another Christian, and what he can offer is prayer, not meditation, because in Christianity there is no place for meditation. Any religion which believes in God has no place for meditation. Only religions which don't believe in God have place for meditation. This is a simple division.

Jainism and Buddhism are the two religions which don't believe in God. That's why their whole emphasis is on meditation; prayer, to whom? -- there is no God. All that you can do is to go deeper and deeper into yourself. And India for thousands of years have been experimenting and they have almost exhausted every method -- there are one hundred twelve methods and I don't think that anything can be added. They have exhausted all possibilities. Ten thousand years effort of thousands of people, they have developed the science to its completion.

Reverend Moon can offer only prayer.

Q: I UNDERSTAND WHAT YOU'RE SAYING, BUT FROM THE OUTSIDE IT LOOKS SIMILAR.*

A:* From the outside many things look similar.

Q: SO HOW ARE YOU GOING TO GET ACROSS THE INTERNAL CHANGE THAT'S POSSIBLE?*

A:* I am making it clear to the press, to you.... My method is totally different. It is a method of witnessing. It is not hypnosis. It does not lead you into sleep. It leads you into more awareness, more alertness. You have just to witness three steps.

First, all actions of your body; second, all actions of your mind -- thoughts, imaginations, dreams; third, all actions of your heart -- moods, happiness, sadness, and when you become completely capable of watching all these three, the fourth happens on its own accord. Two miracles happen: one, the more you become aware, in the same proportion, thoughts and feelings start becoming lesser. Ten percent awareness and there are ninety percent thoughts; ninety percent awareness and there are ten percent thoughts; hundred percent awareness and there is zero, no thought. You are simply alert, looking at nothing.

When it happens totally, that on all the three steps you are simply alert -- there is no mood, no thought, no action -- a quantum jump happens. It is not within you; it happens as a reward of your witnessing. Suddenly you find yourself at the center of the cyclone. Suddenly you are in a space you have never been, which gives you immense insight into everything, which gives you twenty-four hours a tremendous blissfulness. Whatever happens outside you makes no difference to your center; it remains the same.

Q:... IS WHY YOU DIDN'T ACT WITH SHEELA. WHY YOU LET HER BECOME YOUR SECRETARY? -- SOMEBODY WITH VERY OBVIOUS LIMITATIONS AS WELL AS STRENGTHS.*

A:* It is my own insight that is decisive. It is not a question of thinking pros and cons. It is my insight and Sheela served her purpose perfectly well. Now she was going beyond it.

Q: WHY NOT STOP HER BEFORE SHE GOES BEYOND IT?*

A:* I stopped it. I stopped her in the right time.

Q: BUT SHE'S HALF-BERSERK. OR MORE THAN HALF.*

A:* No. Nothing. She was needed at that time. Hasya or anybody else would not have tackled the problems that she managed to tackle. She was continuously in the courts, continuously fighting with the politicians, continuously fighting with the Oregonians, continuously facing all the hostility -- and she managed it perfectly well.

Q: BUT SHE PROVOKED A LOT OF IT TO.*

A:* It is not really the case -- provocation came from the other side. No minority ever

provokes, but every minority is always condemned. Such a small minority of five thousand people -- do you think any logic in it to provoke hostility? We wanted all friendship, but it was natural on the part of Oregonians to be hostile. Everybody is hostile to the newcomers, to the strangers -- and we are certainly very much strangers.

And somebody like Sheela was absolutely needed. So I did not stop her; I let her do till I saw that the commune is established -- now there is no need for anybody to fight. I have changed the whole group. I have put all the Americans in all the higher posts, while with Sheela there were all non-Americans on the higher posts. Now this is a second phase for the commune, because four years is enough -- Oregonians have understood one thing, that we are going to be here.

In the beginning they were hoping that they will throw us out; at that time Sheela was absolutely essential and she did well, and the commune will always be grateful for it. And everything illegal that she did, Oregon state government, Wasco county, attorney general -- everybody provoked her, because they were doing illegal acts against us.

It is a very natural thing: you cannot fight when people are doing who have power and who have majority, and they are doing illegal acts against you.... And they have courts in their hands. Then she started being illegal. That's how she turned more and more into a politician. That was a natural course. It was to happen.

If you deal with politicians you cannot remain non-political. You have to learn in the same ways same language, same strategies -- and she learned and she did exactly what they were doing.

*Q: *SOMETIMES SHE DID A BIT MORE THAN WHAT THEY WERE DOING.*

*A: * Perhaps. It will be revealed soon, when Sheela is exposed with her, all the politicians and all the people who provoked her will also be exposed. That is my fear, that politicians, the police, FBI, CBI, they may like to make a deal with Sheela that, "We will protect you and we give you immunity. And you just dump all the crimes on innocent sannyasins." So they can destroy the commune.*

For four times they had appointments with me and for four times they canceled. In fact they should have asked for an appointment with me, in the very beginning -- that was the first thing to do, because I *have* announced all the crimes against Sheela.

But they did not want to face me. And four times they accepted and they went on, at the last moment they will cancel. Then I told them, "Then I am going to call a press conference and make it clear that you cannot make a deal with the criminals."

The reason is that these are the peoples who did provoke Sheela to do things, because *they* were doing the same things, our phones were tapped by INS -- Sheela learned the same strategy from them: she started tapping the phones here. So when Sheela is exposed, INS is going to be exposed with her. From where she learned and why? -- it was just a self-defense measure.

In Antelope we had the majority; still we were not interested in making the government. We have no interest in politics, but for small permits they will not give. Knowing perfectly well that you are a minority and you are refusing *legal* permits which are absolutely justified, to the majority, you are provoking the majority.

*Q: * BUT CAN'T YOU SEE WHY THEY WOULD BE NERVOUS, PARTICULARLY ABOUT SO MANY STRANGE PEOPLE COMING IN, AND ABOUT PEOPLE MOVING SO FAST, WHEN THEY'RE COMING HERE TO BE BY THEMSELVES?*

A: * If they are nervous, they should consult some psychoanalyst! That does not mean that they should not give the permit! They can give it nervously, but they should give it!

So when it became clear that they are going to hinder everything, then Sheela had to take the step and take over -- that became a hostility, but who created it?

*Q: * ON THE LEVEL OF ANTELOPE, SANNYASINS WERE IN A MAJORITY -- THEY HAD MUCH MORE POWER, MUCH MORE UNDERSTANDING OF THE WORLD, MUCH MORE ABILITY TO DEAL WITH THINGS, AND THAT WAS A TIME TO SHOW COMPASSION...*

A: * For what?

*Q: * FOR THOSE PEOPLE... WHO ARE IN THE TOWN.*

A: * We have been showing compassion in every way. We have been showing compassion to them in every way. We have not harmed anybody. We have not refused any permit to anybody. They cannot make any complaint that we have done to them.

*Q: * IT'S LIKE A, IF YOU'RE GOING INTO AN AREA WHERE THERE'S A PRIMITIVE TRIBE AND WHERE YOU'RE INFRINGING ON THEIR CUSTOMS...*

A: * Whatever their customs, how you manage to take the whole country from red Indians?

*Q: * IT'S... NOT MY IDEA.*

A: * Whose idea?

*Q: * IT WAS BASICALLY ARROGANT CHRISTIANS WHO THOUGHT THEY HAD A RIGHT TO THE WHOLE COUNTRY.*

A: * So these people must have been your forefathers.

*Q: * NOT MINE. I'M A JEW FROM RUSSIA.*

A:* That is good! That's why you can understand a little humor. To be a Jew is really great!

They should think that they have taken the whole country from other people, forcibly, and we have purchased the properties from themselves; they should not have sold! We were not forcing ourselves on them. They were selling their properties, we purchased. At that very time they should have understood, that they are selling properties to these red people.... Two-third properties belonged to us -- they should have stopped selling!

It is such a simple understanding: if you don't want these people, don't sell your properties. Once you sell your properties, then you have to give as much facilities these people want, otherwise they will take the government and have all the facilities that they wanted -- and that's what happened: we had to take the government and have all the permission that we wanted.

But I have told, since Sheela left -- because this all happened when I was in silence -- I have told that change the name from City of Rajneesh back to Antelope, because it is not right, unnecessarily to hurt anybody. And I have invited them to purchase their properties back.

Q: THEY'RE NOT GOING TO DO THAT.*

A:* If they cannot do that then they can sell their remaining properties also -- we can do that. We are absolutely fair, this way or that. If you don't feel like living under sannyasins government, just sell your properties -- and more people are not there, only twelve, not more than twelve -- so what is the problem? We have one hundred sannyasins there -- the problem is for us. To remove one hundred sannyasins and sell all those properties -- their problem is small. And we are ready purchasers -- they need not find anywhere. Just the market value and we will purchase them.

So either they should purchase... and the whole Oregon was in their favor, so they should ask the Oregonians -- if they cannot purchase, Oregonians can purchase!

Q: MAKE A MUSEUM.*

A:* They can make a museum or anything! My own idea was this, that if they sell their properties, those properties are so rotten that I don't want my people to live in those properties. We have made a new housing complex for five hundred people, so we will demolish all the properties and change the zone and make beautiful gardens, lawns, public park or farming and finish with Antelope completely. If they sell their properties, we can make it a beautiful spot for everybody to visit. Or they can purchase and do whatsoever they want: they can make a museum or they can a zoo... which will be far better, because all those twelve look like persons who should be in a zoo!

Q: THAT'S NOT VERY NICE!*

A:* It is right! Nice or not.

*Q: * YOU HAVEN'T SEEN THEM ALL. SOME OF THEM ARE NOT SO BAD LOOKING.*

A:* No. I have seen their pictures on the television. Most of them look retarded. And the remaining will make a really good zoo. If they want, we can make it!

But we are ready, for everything! We are ready to vacate, we are not interested in their property, in their town, in their houses -- nothing. We simply want to move out of it, but they should cooperate in moving out.

*Q: * WHY ARE YOU SO SNOBBISH?*

A:* I am a simple person. I am not snobbish.

*Q: * IT FEELS TO ME LIKE YOU ARE, BECAUSE...*

A:* It feels because you are a Jew! It is a Jewish attitude, to feel anybody snobbish, because all Jews are snobbish. Their snobbishness is just on their nose! I am not snobbish; I am simply being straightforward.

*Q: * BUT THEY'RE JUST COUNTRY PEOPLE. I MEAN THEY'RE SIMPLE PEOPLE.*

A:* I'm not concerned with them. They may be Gods. They should purchase the properties or they should sell their properties, so we are finished with them. I am not a bit interested in those people. So there is no problem, but if they don't purchase the properties then we are going to keep our people there, our police there.

*Q: * A WHILE AGO WHEN WE WERE TALKING, I COULD FEEL VERY MUCH YOUR INTEREST AND CONCERN FOR PEOPLE IN ETHIOPIA, IN INDIA, WHO WERE STARVING BECAUSE OF LACK OF BIRTH CONTROL -- WHY ARE YOU NOT CONCERNED WITH THE PEOPLE IN ANTELOPE?*

A:* Because they have been very hostile, inimical, showing guns at my people, shouting that they will kill me.... Still we have not done any harm to them. They are not worthy of any compassion. They look criminal people and we have to keep the police there simply for those people, because they all having their guns and my sannyasins are not having guns -- what is the purpose of their having guns and moving with guns?

*Q: * IT'S THE AMERICAN WEST -- EVERYBODY HERE HAS GUNS.*

A:* Then my people will have too guns!

If it is America, then we are in twenty-first century. That way they will not get their city back. Certainly what we can do without any problem to change their name, that we are going to do. Then we will wait -- we have invited them. If it doesn't happen, we will change the name again!

And it is the majority to whom the city belongs. It doesn't matter who is the majority. But we are not in any way preventing them, having their city. We want to help them in every possible way. And they should appeal Oregonians who can purchase those properties -- they are not many -- and we will vacate. And then they can have their own council, their own town and whatever they want to do.

We have raised taxes four times -- about that they are making much fuss continuously, but they don't understand that one hundred sannyasins are paying four times more and only twelve Antelope people are paying four times more! But if we want to develop that city, make the roads better, the water supply better, the fire brigade up to date, then money is needed. But we can give them certainty, that if they purchase all our properties before moving, we will make the city tax-free; then it is up to them -- no tax at all.

*Q: * ON THE RANCH, WHAT DEVELOPED HERE WAS A SURRENDER OF PEOPLE, TO PEOPLE ABOVE THEM IN THE HIERARCHY. COULDN'T HAVE DONE SOMETHING...?*

A: * No. I was not aware of anything. Now I am doing everything. And there is going to be no hierarchy, there is going to be no surrender, submission. In fact, I am changing their clothes and I have told them they can use any color, so they are not discriminated against, and just be as everybody else is, so you can mix with people and there is no barrier unnecessarily.

I don't want any hostility for the simple reason that we are not here to fight and waste time in fighting; we want our people to meditate, to rejoice, we want to be left alone, but they are unnecessarily poking their nose....

If we do any harm to anybody, certainly we should be prevented, but we are not doing any harm to anybody.

*Q: * IN MY MEETING SHEELA, CERTAINLY ONE COULD SEE HER INTELLIGENCE, AT LEAST IN VERY PRACTICAL MATTERS, IN HER CLEVERNESS ABOUT THINGS, BUT YOU COULD ALSO SEE THE VERY OPPRESSIVE SIDE, THE VERY MEAN-SPIRITED SIDE AS WELL. YOU MUST HAVE SEEN THAT BEING IN CONTACT WITH HER EVERY DAY?*

A: * I know! But it was needed. For all those mean politicians all around, I could not give the commune in the hands of some innocent people -- they would have destroyed it.

*Q: * BUT YOU DIDN'T SEE WHAT SHE WAS DOING ON THE RANCH ITSELF?*

A: * No. Because I was never coming out and never meeting anybody....

*Q: * DO YOU THINK IT WOULD HAVE MADE SENSE TO HAVE OTHER PEOPLE COMING TO TALK TO YOU ABOUT WHAT WAS HAPPENING?*

A: * No. Nobody was allowed.

*Q: * BUT WHY NOT?*

A: * I am decisive about myself -- if I want to remain silent, it is nobody's business to disturb me.

*Q: * BUT IF YOU'RE CREATING SUCH A BIG EXPERIMENT, DON'T YOU THINK IT WOULD HAVE BEEN HELPFUL TO HAVE HAD AT LEAST ONE OTHER PERSON COMING TO TALK TO YOU?*

A: * No. The experiment means nothing before my silence. I am teaching everybody to be an individual and depend on his own insight. And if he feels that he is being forced to do something that he does not want to do, he is perfectly capable of revolting against it. There is no need to submit and many had left.

Because now there will be a totally different atmosphere. But whatever happened, although it was not good, but looking at the world only bad people could have managed it; good people could not.

*Q: * IT FEELS TO ME LIKE YOU MAY HAVE USED THOSE PEOPLE.*

A: * No. I have not abused anybody.

*Q: * OVER THE LAST YEAR I THOUGHT TO MYSELF, WHEN IS HE EITHER GOING TO GET RID OF SHEELA OR TURN THINGS AROUND? AND IT FELT LIKE MAYBE YOU WERE JUST LETTING HER GO AND DO SOMETHING.*

A: * No. I will do only when I feel; when I saw the point to do something, I did it.

*Q: * HOW DID YOU KNOW THE POINT TO DO SOMETHING?*

A: * When she poisoned my physician, that was the point when I started inquiring from my physician, from my caretaker, about the things and then I declared that I am going to speak and meet people. And then information started coming by and by and I started exposing her. Then I informed the government, the police, the FBI -- they are all here.

But doing almost nothing and we have given them every proof and they go on talking that we don't have any solid proof. I don't understand what solid proof they want -- do they want

Sheela murdering somebody, caught red-handed?

*Q: * THIS IS AMERICA.*

A: * Whatsoever it is, but what solid proof they had against Nixon?

*Q: * NOTHING HAPPENED TO NIXON....*

A: * Nixon had to leave his presidency.... Otherwise he was going to be thrown out.

*Q: * SAME WITH SHEELA.*

A: * No. But she has gone herself, and she has done more criminal acts than Nixon. Nixon has not killed anybody. Has not poisoned people to kill them. She was even putting poison in *my* milk.

*Q: * WHY DID YOU WAIT NINE MONTHS OR SO?*

A: * It was needed, because she was fighting so many cases -- I did not want to disturb in the middle. I wanted to things, to come to a conclusion from where a new group can start. And this was the time, when many cases are finished and the new cases will start almost eight months afterwards, so these people within eight months will be perfectly prepared to take over and they will be able to fight -- there is no problem.

*Q: * YOU PLAY A VERY RISKY GAME.*

A: * Certainly! I am a risky person. And it is a game.... And I know the right timings. I am just a referee -- nothing....

*Q: * OVER THE YEARS THERE HAVE BEEN A NUMBER OF VERY POWERFUL PEOPLE WHO HAVE BEEN WITH YOU -- YOUR SANNYASINS -- A NUMBER OF WHOM HAVE LEFT, OR HAVE BEEN KICKED OUT, LIKE SHYAM. WHY DO YOU THINK, THAT HAPPENS?*

A: * No. Shyam has been kicked by me myself. Because he was a pain in the neck! And I don't want him here at all then. I am allergic to perfume -- he will not take a bath, he will insist to meet me, and his perfume will create asthma for me -- for two, three days I will suffer attacks of asthma. And I had told him that, "If you come to see me, then you have to follow, you have to wash completely -- you cannot come in the room with all this perfume. But he never listened; always he will come and he will insist and force that, "I am coming

from England and just to see Bhagwan," and he was making sick. Every time he came, he made me sick. And I never wanted any advice from him about my health, because he is a quack; he is not a physician or a doctor or anything.

One day sitting just by my side he took my feet in his hand and started massaging. I said, "You don't do that." He said, "This is an acupuncture point.... And massaging it is very good for allergy." I said, "I never consider you a physician and I don't consider acupuncture of any importance. You simply leave my leg." But no -- out of love he will have to massage and the only thing that happened, the whole night I had to cough and could not sleep a single moment, and next day I said that, "This is what you did, because sitting so close to me...." So... and he was deceptive, deceiving, and exploiting sannyasins.

He had a center in London, but he was exploiting the sannyasins for his own work and I told him that, "There is no need. If you don't want to wear the mala and the orange, then simply don't wear them. You simply come as Shyam Singh -- there is no need to come as a sannyasin." When he will come to me, he will be in orange and in mala, and he was seen all over the world, from every place I received letters that, "Shyam Singh is neither wearing mala nor orange."

I asked him that, "This kind of lying and deception is not good. You simply give up the mala and just be straightforward. If you don't have the courage to move in those clothes, then why just coming to meet me you change the dress and the moment you go to the airport, you change the dress again. Nobody knows that you are a sannyasin -- this is not good."

Just now his telegram has come as he heard about Sheela that, "Can I come and I can help the medical center if there is any need?" I have told him, "No, and forever no, because medical center is a part -- you will simply start treating me that I don't want. I'm tired of your treatment." So it was simply, he was a harassment to me. So nobody else has kicked him; I myself has kicked him.

And if he wants to come back, he has to learn, because my sannyasins are taking every care, that's why for four years I have not had a single attack. Every sannyasin is careful about perfume, cigarettes, they come to see me then they take bath that no smell is there, that they are not perspiring -- that's how they have been keeping me in health -- otherwise just a slight smoke, dust, perfume, and I am in a danger.

So Shyam Singh is, to me, almost like a disease: I don't want him. You can tell him.

*Q: * YES.*

*A: * Yes. He is... I love him, he is always welcome if he behaves.*

The Last Testament, Vol 3

Chapter #7

Chapter title: None

28 September 1985 pm in Sanai Grove

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

QUESTION: TRANSLATED IN ENGLISH THE NAME OF THE NEWSPAPER IS "THE PLEASURES", AND IT'S A MAGAZINE WHICH LIKES TO HAVE MANY QUESTIONS AND SHORT ANSWERS.

ANSWER: You just start.

QUESTION: SO, WE START FROM THE IDEA OF PLEASURE. CAN ENLIGHTENMENT BE THE TOPMOST PLEASURE, AS A DEFINITION?

ANSWER: It is not pleasure. Pleasure is always something opposed to pain. It is never separate from pain. So pain can become pleasure. That's why there are masochists in the world who torture themselves and enjoy. Your so-called saints are nothing but people who know the art of changing pain into pleasure. Pain can become pleasure; vice versa is also true: pleasure can become pain. For example, it is a great pleasure to kiss someone you love.

But if you are forced to continue kissing -- a gun behind you -- how long is the pleasure going to be pleasure? Soon the pleasure will become a pain. You eat something: it is pleasant, there is pleasure; but if you eat too much it becomes pain -- otherwise you wouldn't see so many obese people.

Thirty million people in America are suffering from this disease. They cannot stop eating. The pleasure is so much that they go on eating, knowing perfectly well that it is going to become pain.

So one thing has to be understood: enlightenment is not pleasure because it can never become pain. There is nothing opposite to enlightenment. The unenlightened person, his state of mind, is not opposite to the enlightened person and his state of mind. The unenlightened

state is simply the absence of enlightenment -- it is not opposed. It is like darkness.... You just bring a candle in the room and there is no darkness. It has never been there; it has no positive existence of its own, it is simply absence of light.

So the unenlightened person is simply asleep, the enlightened person is awake. There is no opposition. Enlightenment is the transcendence of all dualities: pleasure, pain; love, hate, life, death -- all oppositions.

Enlightenment is the situation where you have come to a point of witnessing all the opposites as complementaries and you are only a witness. So I cannot say it is pleasure -- I can say it is bliss. And that is the difference between bliss and pleasure. Pleasure needs something; you are dependent.

If you love someone, you are dependent on the person-that's why you are always afraid to lose them; also suspicious, also jealous. You love a woman -- she is your pleasure, but side by side all these things are growing in you: suspicion.... You can never be certain whether she loves you or not, there is no way. She can pretend. She may be loving somebody else -- if not now, tomorrow. What is the guarantee that she will love you always? There are more beautiful people around, more talented, more charming, more charismatic; hence there is suspicion, fear, jealousy. This is your pleasure!

With all these things mixed in, what kind of pleasure is this?

Bliss is absolutely pure.

First, it is not dependent on anyone, it is your own. Its source is within you, it does not come from outside; hence, nobody can take it away. There is tremendous strength instead of weakness, instead of fear there is great fearlessness. Instead of feeling jealous, there is great compassion, because your bliss cannot be stolen, cannot be taken away.

When Alexander the Great came to India he wanted one sannyasin to come with him as a guest to Athens, because his master, Aristotle, had asked only one gift: "Bring an authentic sannyasin with you, because that is the only thing the West is unaware of. We don't know what kind of man is a sannyasin." Wherever he went Alexander inquired, "Can I find an authentic sannyasin?" People said, "It is very difficult -- you have come a little late. Three hundred years ago there was Gautam Buddha, Mahavira, Sanjay Vilethiputta, Ajit Keshkambal and there were many people who were authentic, realized beings -- but now it is very difficult to find such people. But you can go on searching as you go on invading the country; perhaps somewhere...."

He came across a man who was a naked fakir standing by the side of the river early in the morning -- a beautiful sunrise. Alexander approaches him with his naked sword and tells him, "You have two alternatives: one, be Alexander the Great's guest, which is a rare honor -- it has never been given to anybody, and I can promise you it will not be given to anybody else again, so you will be unique -- but you will have to come with me to Athens. My master wants to meet an authentic sannyasin."

And the sannyasin laughed loudly and said, "First, you drop the idea of Alexander the Great. Anybody who thinks himself great is not great. One who is really great is not even aware of it. So first you drop that word. That is sick and shows inferiority. Secondly, put your sword back in its sheath; it won't be needed. Thirdly, I am not coming. I am a man of freedom -- wherever I want to go, I go. Nobody can force me, bribe me, threaten me. And you are trying everything: bribing me, persuading me, and with the naked sword threatening me."

Alexander said, "Then the second alternative, is I will cut off your head." The Sannyasin laughed again. He said, "That you can do, because that does not matter: it will not touch my

blissfulness at all. You can cut off my head, you can cut my body into as many pieces as you want, but you will not be able to touch my blissfulness, my ecstasy. That is beyond your reach. If it is your joy and if I can be of any help, I am ready: cut off my head."

Alexander in his notes writes, "There have been only two times in my life when I felt really inferior. Here was a man who says, `You cannot touch my blissfulness, nor can you kill my spirit. You can destroy *this* house, I will find another -- a fresher one, a newer one."

Blissfulness is totally different from pleasure. Pleasure is of the body, joy is of the mind; bliss is of the soul. Listening to beautiful music you feel joy. Seeing beautiful architecture, sculpture, a painting, you feel joy. Seeing the Taj Mahal, listening to Mozart, you feel joy -- that is of the mind.

Bliss is absolutely beyond both body and mind.

My teaching is not for pleasure, but for blissfulness. I am not against pleasure, remember. I am not against joy, remember. Have as much pleasure as you can, but don't forget this is only the beginning. You have to go far. Unless you reach blissfulness, you have not arrived.

QUESTION: YOU SAY THAT YOU KNOW YOURSELF. NOW, IMAGINE LYING DOWN ON A COUCH AND THE FREUDIAN ANALYST ASKS YOU THE FARTHERMOST REMEMBRANCE YOU HAVE OF YOURSELF. WHICH ONE WILL IT BE?

ANSWER: In the first place, I will put the Freudian on the couch! No Freudian can put me on the couch. What do they know? Even Freud knows nothing of any importance. He is full of fear, is afraid of ghosts, is afraid of death -- so much that even the mention of death and he goes into a fit, his mouth starts foaming. This is your founder of psychoanalysis! These idiots... you think they know anything? If I meet Freud I will put him on the couch. He needs analysis. Do you know that he was not analyzed, ever? And many of his very close friends wanted to analyze him, but he refused. What is the fear? The founder of psychoanalysis should be available to his own methodology. The fear is that he is just as psychologically split, schizophrenic, full of fear, full of repression. He does not want, before his colleagues and disciples, to expose himself. He never told a single dream of his own. He is talking about others' dreams, interpreting their dreams -- what about his own dreams? He should begin with his own dreams.

It is very easy to interpret anybody's dream.

For example, if you are in your dream flying in the sky.... Many people have dreams of flying -- Sigmund Freud will say that means ambition, that you are very ambitious. What about Freud, if he has the dream of flying? Then his disciples, friends and colleagues and students will interpret it: "You are very ambitious" -- and he wants to pretend that he has gone beyond ambitions. He was one of the most ambitious people in the world, very afraid of anybody who was more intelligent than him.

That's why many people left him who were really more intelligent than him. Adler left him for the simple reason that he had found a better explanation for dreams. He said there are a few dreams which are sexual, but all dreams are not sexual, because all men's desires are not sexual. And man goes on repressing all his desires, so his dreams cannot be only sexually interpreted. This is absolutely rational. He left the group and Freud condemned him, said that he betrayed him.

But was it a religion? What is the meaning of betrayal? Science knows no betrayal. You have to argue with Adler, prove your thesis amongst your colleagues. And whoever comes

closer to truth -- it doesn't matter who is coming closer -- has to be accepted. But no, Freud was very dictatorial: he knows the truth.

This is something which comes as a heritage with every Jew. From Moses to all the prophets, to John the Baptist, to Jesus, to Sigmund Freud, to Karl Marx, the same trend and the same attitude: "We are the only possessors of truth, it is our monopoly. We are the chosen people of God". These are different versions of the same theme.

Moses has contaminated the Jewish mind so much that even people like Marx, who deny religion, are unaware completely that they are still in the hands of Moses.

Sigmund Freud was afraid of Jung because he was just next to him, and people had started talking about Jung, saying that he is going to be the successor. That made Freud very much afraid -- successor? Jung was not agreeing with all his theories, hypotheses, and if he becomes the successor -- he was young, Freud was getting old -- he will destroy the whole of psychoanalysis and the movement. And it is not only a movement, it is a question of a Jewish business firm.

Freud expelled Carl Gustav Jung from the movement while he was alive, so nobody could in any way change anything. His word was holy. This is not a scientific attitude. And he certainly created one of the biggest businesses of the century. But Jews are known to do this.

Jesus created the biggest business of the whole history. Jews cannot forgive themselves. They unnecessarily crucified this poor carpenter's son. They should have used him, and right now rather than there being millions and millions of Christians, there would have been millions and millions of Jews. Jesus created the biggest religious establishment. Sigmund Freud did the same, Marx did the same. Jewishness has something in it: the art of creating established businesses. So no psychoanalyst has the guts even to face me. If you have anybody, you can bring him.

QUESTION: WHAT ABOUT THE FARTHEST REMEMBRANCE YOU HAVE OF YOURSELF?

ANSWER: That is very difficult, because I remember even my past lives. You mean this life?

QUESTION: ANY REMEMBRANCE?

ANSWER: But I remember many past lives! One thing is certain: even in my past lives, I remember perfectly well, I have never eaten spaghetti. That much is certain.

QUESTION: I FEEL THAT AN ITALIAN WILL ALWAYS PROJECT IN YOU A FATHER FIGURE. AND ALSO FOR GERMANS YOU WILL BE ALWAYS PROJECTED AS A LEADER. AND IF I LOOK AT A FRENCH LADY, SHE CAN SEE IN YOU A BEAUTIFUL MAN TO LIE DOWN WITH. WHY IS IT SO DIFFICULT TO ACCEPT YOU AS A SIMPLE HUMAN BEING? AND WHY IS THERE ALL THIS PROJECTION HAPPENING.

ANSWER: Only a simple human being can see me as a simple human being -- and it is very difficult to find simple human beings. Everybody has some projection. To be simple

means: without projections, without conditionings, just a clarity, a silence, an understanding. But you are right, different people will see different things in me.

I am just a mirror. You will see your own face, you will see your own desire. And if I don't fulfill it, you will be angry at me. I receive many angry letters from sannyasins, and I simply laugh at their stupidity.

They first project. I have never agreed to their projection, they have never even told me their projection. And when I don't fulfill, and don't act according to their expectation, then they simply freak out, they are angry. But what can I do? So many people... if I start fulfilling everybody's projection and everybody's expectation, then life will be impossible for me. And why in the first place should I fulfill anybody's expectation?

My whole effort here is that you drop all projections, and you be simple, just the way I am simple. Just two mirrors facing each other -- nothing is reflected. And that state when two mirrors face each other and nothing is reflected, I call friendship.

When I said this morning that my people are my friends, they should understand it is not an easy job. To be a friend is one of the most arduous challenges.

And from now on, sannyasins are not going to be called Rajneeshees. They are going to be called only friends of Rajneesh. And they have to understand the meaning of being friends. It means no projection, no expectation.

Neither I am responsible for you, nor are you responsible for me. I love you because I have too much to give; you love me because you are overflowing with love. There is no obligation on anyone's part.

To be a follower is very easy. You dump your whole responsibility on the leader, on the father figure, on the messiah, the savior, the prophet. It is human beings themselves who have allowed all kinds of exploitation. You want somebody else to save you. That is not right. If you have fallen into a ditch, try to get out of it -- don't wait for the savior to come; the savior never comes. The savior is like tomorrow, which never comes; he is always coming, coming, coming, but never comes. And you will die in the ditch, waiting -- waiting for Godot.

I want you to be absolutely free in spirit. I am not anybody's father figure, so you cannot depend on me. And I am not your leader, so you cannot say one day, "You have misled us." It was your joy to come or not to come. You enjoyed coming with me, that was your joy.

I allowed you to come with me, that was my joy. I had never said that we are going to achieve something, I never promised anything, and you don't have any reason to be angry. What a strange thing it is that for thirty years I have been telling people -- and there are many sannyasins who have been for fifteen years with me, or even more, but deep down still some kind of expectation continues, and that is your dependence.

And if I go against your hidden expectation immediately you explode. You start feeling shaky, your trust is lost, I simply wonder.... I had never asked you in to be with me the first place.

Just be a friend, with no strings attached. Is it not possible just to be friends, allowing the other his own being, his own way, his own life? Never trespassing -- because that is the meaning of friendship, not to trespass. So it is true that a French woman will think just the way a French woman is conditioned to think. The German will think just the way the German is conditioned to think.

But I am going to destroy all your conditionings: French, Italian, German, English, Dutch, whatever -- it doesn't matter: my function is to deprogram you. Only then can you be again as simple and innocent as a child. And out of that innocence is beauty, grandeur, love, fragrance.

QUESTION: THERE IS A RUMOR THAT YOU'RE GOING AWAY FROM HERE. DO YOU HAVE ANY PROJECTS FOR THE FUTURE?

ANSWER: I have no future, and future does not exist. Those who have future don't have the present. You can't have both. If you want to have the present -- which is the only reality -- then forget all about future. Future is destructive of the present. You think of the future, you project on the future; meanwhile the present is slipping by.

That which is real you are losing for something which is not real. And remember whenever what you call future comes it will come as the present, never as the future.

And your mind by and by becomes habituated to projecting into the future. Future comes, but it comes as the present, and in the present you don't have any interest; your whole interest is in the future.

So always the future comes in the present and slips out of your hands and you go on thinking about the future. Future never comes. One day death comes. There are many people who realize only at the moment of death that they were alive, but they could not manage to live it -- and now there is no future.

QUESTION: IN THE PRESENT ARE YOU STAYING HERE?

ANSWER: Yes.

QUESTION: HOW LONG IS THIS PRESENT?

ANSWER: As long as possible. I don't know about the next moment. You just forget the future and come to the present!

QUESTION: YOU LIVE SURROUNDED BY MANY GADGETS WHICH A WESTERN EYES DON'T CONSIDER SPIRITUAL THINGS. AND THE QUESTION IS, WHY DO YOU NEED THEM?

ANSWER: What the Western people consider as spiritual -- have I to fulfill their considerations? I am not born to fulfill anybody's expectations, either Western or Eastern. I am living my life. Who are they to decide about me? I don't care a bit about them, why should they waste their time about me?

I am a contemporary man, I am not going to live five thousand year behind the times. I am going to use the latest gadget possible, and I don't see that it disturbs my spirituality. On the contrary, it helps; it makes my spirituality contemporary, fresh, new. The people who are worried are the people who have created a split between materialism and spiritualism. They think that sitting on a beautiful, comfortable chair you cannot be meditative. They are simple idiots. What is the problem? Sitting on a comfortable chair is really helpful for meditation. The Indian way is to sit in a lotus posture, putting your feet in such a tortuous way that I don't think you can meditate; you are continuously worried about your feet!

QUESTION: LIKE THOSE PEOPLE THERE? (INDICATING THE GROUP IN FRONT OF BHAGWAN)

ANSWER: They are enjoying; and nobody is sitting in the lotus posture. You don't know the lotus posture. Does anybody here know it? It means to sit -- yes, that is the lotus posture... not perfect! Do you think that kind of torture is going to help spirituality?

QUESTION: NO. SO THERE IS AN ECONOMIC IDEA HIDDEN BEHIND THE EXPERIMENT YOU ARE DOING HERE? LIKE PEOPLE COME, THEY INVEST EVERYTHING IN THE COMMUNE, THEY WORK ALL THE DAY; THERE IS NO MONEY GOING AROUND INSIDE THE COMMUNE AND IT'S QUITE DIFFICULT FOR THE PEOPLE OUTSIDE WHO ARE EARNING MONEY THEMSELVES TO UNDERSTAND THIS IDEA OF ECONOMY. CAN YOU EXPLAIN IT?

ANSWER: It is very simple, and they will have to understand it sooner or later. One thing: currency notes should be banned, should be made illegal. In fact they should have been illegal long before now, because a currency note moves in so many hands. Sick people, people who have tuberculosis, people who have infectious diseases -- those currency notes are moving in all these people's hands.

Now, people even have AIDS. And in India I have seen -- I don't know what people in other countries do -- when they are counting large numbers of notes, they use their saliva to count the notes with a thick bundle they use saliva so that only one note comes out, not two notes or calculation is wrong.

With AIDS, people counting notes with saliva is dangerous. They can infect people who are absolutely innocent, who are not homosexual, who have never committed any kind of perversion, but who can suffer through AIDS. So the simple thing is the currency card. Every city should have currency cards, so you keep your own currency cards.

And because of the computer, it has become so simple that there is no need for currency notes. This has to be done if AIDS is to be prevented. People have to be taught not to use saliva when they put a stamp on an envelope; or some other kind of envelopes have to be developed which do not need saliva. Otherwise people are simply just habitually licking them -- but that saliva is carrying poison.

Currency cards are the only way to prevent this unnecessary spread of disease not only of AIDS but of many other diseases. And the world sooner or later is going to be converted into communes. We are the pioneers, we have heralded a new age.

Families are really out of date. Just think: we are five thousand people here. The average family, we can suppose consists of five people. That means one thousand families would be living here. Then one thousand families have to cook food, one thousand families have to think about cleaning the houses, one thousand families have to think about washing their clothes. One thousand families have to think about their children, sending them to the school, bringing them back home, all kind of things. They have to think of employment -- and even in America, there are millions who are unemployed, what to say about poor countries?

Almost half of India is unemployed. Half of India means four hundred million people have no jobs. How long can they survive? And these are the people who then finally turn into

criminals. You are forcing them to be criminals, and then you will be punishing them for their crime. This is very strange. Not much intelligence is needed -- if you keep four hundred million people unemployed, how are they going to feed their families, their children, their old parents? Then they will have to do something: smuggle things from outside the country, steal, sell drugs, manufacture alcohol, do any kind of thing which is not legal. And then they are caught and punished without any consideration of what is going to happen to their children. I don't think this is justice.

A person is caught because he was selling dope; he goes into jail. Now what about his children, what about his wife, what about his old parents who are sick, need medicine, need care? The court is responsible for taking care of all these people -- but nobody even bothers. You have not punished one person, you have punished many people; and those people will turn into thieves. Those children cannot be educated, they cannot pay the fee, they cannot purchase books. In fact there is no food in the house -- what is the point of purchasing books and going to the school? They will start stealing from the very beginning, or begging, or doing something which is not good. Girls will become prostitutes -- there is no other way.

So your whole legal system is creating all kinds of illegal things in the world. Your law is not protecting the society but is creating criminality. My suggestion is, why one thousand families. That is unnecessary wastage. Here we have one kitchen which can be managed by a few people. There is no need for one hundred or one thousand kitchens, one thousand women unnecessarily engaged. In their life they will not be able to read good literature, listen to music, meditate, sing, dance. There is no possibility -- they are taking care of children and thinking of tomorrow's bread. There is no need for this.

In a commune we have reduced the kitchens to one kitchen. Everybody is free -- just a few people prepare food. And then you can have better food, because all women are not great cooks. So why, when you can have the best cooks, why eat food prepared by a wife who is a third-rate cook? You have to eat it, and you have to praise it, and you have to say, "Great! I have never tasted such delicious dishes before."

All the clothes of the commune can be taken care of by one laundry; the experts can take care. And in the same way, cleaning can be taken care of by a few people. And the remaining people do not have to search for jobs; the commune provides them. All kinds of jobs are there: farming is there, gardening is there, vegetable greenhouses are there. Doctors can go to the medical facility, legal experts can go to the legal association, professors can go to the university, teachers can go to the school. Children can be taken care of in the hostel. All women need not worry about children. They can be loving to them, they can go to see them, they can have once in a while the children with them. But the children are taken care of by the commune.

The family has to be replaced by the commune. So big cities should be divided into communes. For example, a city which is very big can be divided into ten communes, twenty communes, and they take care of the whole thing. And they are the sole masters of their commune. They should put everything that they can into the commune, and the commune will take care of them. This way we can create more wealth, more enjoyment, more nourishment, caring, for the patients, for the old, for the sick.

And money is no longer a problem -- money does not exist. This is a simple concept of a better society. And slowly, slowly, the whole world should be changed into communes. There is no need for nations, no need for states. Each commune should be an independent commune. No need for any hierarchy and bureaucracy; every commune should decide for itself. So we can dissolve nations and families. These are the two greatest diseases which we

have to get rid of -- and the commune is the medicine.

QUESTION: YOU HAVE IN ITALY THREE COMMUNES. TWO OF THEM HAVE BEEN CLOSED, AND OTHER ONE IS REDUCED NOW TO TWENTY-SIX PEOPLE. THE REASON WAS GIVEN BY SHEELA THAT ITALY IS A THIRD-WORLD COUNTRY, ECONOMICALLY. SO IT MEANS ITALY DOESN'T FIT YOUR VISION OF COMMUNES?

ANSWER: No, it was just Sheela's idea. It won't be so now. Italy will have its own commune, so tell Italian sannyasins that they should start commune. At least two communes in Italy are absolutely necessary, and then we can have more. The problem is that you have to teach Italian friends that their communes fail because they are lazy. And rather than taking responsibility, they become a burden on the commune. German communes are flourishing, earning money, living comfortably, for the simple reason that people are not lazy. So what has been done -- I had suggested that those Italian communes were never going well and there were fights. And the money is not there, and every month the leader is changing, because the one who was taking care is tired, people don't listen. I have said to send Italian commune sannyasins to learn how to work, to German communes. So each German commune can absorb at least twenty Italian sannyasins. They just have to get the idea how things work, and once they get the idea they are as intelligent as anybody else. It is just that their national heritage is of laziness, so they have to understand that nobody is going to babysit them, they will have to take their own responsibility.

And if German communes can function well -- not only can they provide comfort for themselves, but they are capable to help other communes which are in debt -- I don't see why in Italy it cannot happen. So you just send the message that all sannyasins first should move to German communes or Dutch communes -- just for a learning period of two months, three months to see how things are working -- then go back and start planning. There is no problem in it.

For example, one commune has enough land... thirty sannyasins are there, but just dependent on one woman sannyasin who has given the land. Now she has to provide food and clothes also, so she is getting fed up. That is not the idea of a commune, that "I have given you the whole land -- you can cultivate it, you can create -- you don't need to do anything. I have to take care about your food, about your clothes, and about your other needs."

That commune, Pratiti's commune, is perfectly good, and she wants somebody to take charge, so that she is free; she is willing to give the whole property to the commune. So just tell Pratiti, "We will take care." And if those lazy people are not willing to go, then tell them to leave the commune, to live on their own. Accept only people who are going to work -- because "unless you work, who is going to provide all your necessities?" And I have so many beautiful Italian people who love me that it is just a question of a little understanding. The whole Italian economy may be going down; that does not matter. Our communes can remain high, can be more economically stable, and can prove to other people that "you are unnecessarily getting into a depressive economy. If we can manage, you can also manage." Italy will have its communes, but something has to be taught to them. The people are good, loving, but lazy.

QUESTION: YOU SPOKE A LOT ABOUT THE MISSIONARY POSITION IN MAKING LOVE, AND ALSO ABOUT FRENCH KISSING, WHICH ARE THE ONLY TWO THINGS THE ITALIAN KNOWS ABOUT MAKING LOVE. SINCE YOU DON'T LIKE THEM, YOU CAN GIVE SOME ADVICE ALSO IN THIS DIRECTION TO ITALIANS.

ANSWER: You don't know much! First, instead of kissing start rubbing noses -- which is more hygienic and really more fun. You both will start laughing. In kissing only one difficulty is, you cannot laugh. In this way both things are possible: you can rub noses and you can laugh too, at the same time. AIDS is avoided and the experience becomes richer. Noses are very sensitive parts.

Eskimos for their whole history have never kissed, kissing does not exist among Eskimos. It does not exist in a few tribes in the Himalayas too. And when the first time they saw Christian missionaries kissing, they could not believe that "these people have come to teach us, religion. They don't even know how to make love!" This is so disgusting to Eskimos -- and if you think impartially you will agree with them. Kissing someone is mixing saliva with the other, exploring each other's mouth with your tongue. Just think of it and you will feel like vomiting. What are you doing? This is love? This is not love. Just traditionally because people have been doing it, you go on doing it.

QUESTION: YOU TALK OUT OF EXPERIENCE OF THINGS?

ANSWER: Yes. Everything I say, I say on my own authority, my experience.

QUESTION: IN THESE DAYS THERE IS A PUBLIC OPINION WHICH IS FOLLOWING YOU DAY AFTER DAY WITH BIG HEADLINES, NEW ONES EVERY DAY. AND MANY ARE GETTING THE IDEA THAT THE STORY IS BUILT-UP, EVERYTHING THAT IS HAPPENING. HOW MUCH OF THIS STORY IS ADVERTISING?

ANSWER: Not anything. Right now everything is absolutely true. There is no need of advertising. We don't need any advertising, I have never needed any advertising. I am so unpredictable that I can make any statement which becomes immediately news.

QUESTION: THIS IS TRUE!

ANSWER: There is no trouble in it. And I use every media. If television is available and radio is available and newspapers are available, then what is the need? Jesus said to his disciples, "Go on top of your houses and shout loudly to spread the word, the message." I will not say that to my people unnecessarily. Going on top of your house... and how much can you shout? And here for at least twenty miles there is nobody around. Who is going to hear you? Only sannyasins who are hugging somebody on the street. They will simply say, "Shut up! Don't disturb us. You go somewhere else to spread the word -- we are already practicing it." There is no need.

We have all the media, and I'm going to use it fully. Whenever I do anything, I do it fully. I squeeze the last drop out of everything, there is no problem in it. And if politicians can use the media, if businesses can use the media -- if all kinds of lying advertisements are on the media -- then why should truth remain behind? It has to come into the marketplace. Its presence only will be enough for many lies to die.

If you write a book, somebody has to purchase it, first; secondly, he has to read it. The book has become out of date. If the person can see it on the television, without purchasing a book and without reading it.... and remember always, seeing reaches deeper in you than reading.

Reading is only words; seeing has a totally different effect, it is almost life -- as if you are hearing me. My gestures will be missed in the book. My silent pauses will not be there in the book, nor my eyes, which say so much you may put the same sentence in the book, but it has lost almost eighty percent of its meaning, because that eighty percent was not in the sentence, but in things around it: the eyes, the hands, the personality, the man, the face; his emphasis, his way of saying a thing, his voice, his authority, which penetrates the heart.

The coming days are the days of television. And television makes me available to the whole world. Buddha had to travel for forty-two years continuously, and then too he could not go out of his state, Bihar. Not even all over India; in forty-two years he could manage to cover only one state. India consists now of thirty states, and at that time, it was double what it is now. Sixty states -- and he covered only one state. I can manage sitting in my chair to cover the whole world. And it is not long, soon scientists have to come up with a three-dimensional television. This television is not yet enough, it is flat. Once it becomes three dimensional -- which is not too big a problem -- then whether you are listening to me directly or listening on the television screen will make no difference, because both will be three dimensional.

QUESTION: DO YOU THINK HISTORY WILL BE DIVIDED INTO BEFORE AND AFTER BHAGWAN?

ANSWER: There is no need, there is no need. You divided it after Jesus -- let it remain divided with Jesus.

QUESTION: THE POPE IS WORRIED ABOUT THAT, YOU KNOW.

ANSWER: He may be worried -- keep him worried. But there is no need. But if my people decide, then it is their problem. I am not preventing either, I am simply provoking.

QUESTION: THERE WAS A STATEMENT ABOUT AIDS WHICH THE POPE DIDN'T LIKE SO MUCH, WHEN YOU SAID THE VATICAN SHOULD BECOME AN AIDS RESORT.

ANSWER: Why should he like it? He is responsible, and all the popes before him are responsible. It should be made clear to him that if you have any compassion, change the Vatican into an AIDS camp. Make celibacy a sin, and let all your monks be married to the

nuns. And for you we have chosen Mother Teresa.

QUESTION: THIS CAN MAKE THE HEADLINES OF THE VATICAN! WHEN YOU SIT IN THE CHAIR YOU TRANSCEND ANY SEXUAL DEFINITION. BUT WHEN YOU DANCE WITH A FEMALE DISCIPLE, YOU ARE REAL MACAO (MACHO?)-LOOKING. WHY SUCH A DIFFERENCE?

ANSWER: You think that even while dancing I should look as if I am sitting in the chair? Or vice versa -- sitting in the chair I should look as if I am dancing? The change is bound to be there -- sitting in the chair is a different posture, dancing is a different posture, eating at my table is a different posture. They have to be different. They simply show that man is not linear, that man is multi-dimensional. Dancing with a woman, certainly I have to be respectful to a woman. I am not a homosexual.

QUESTION: DO YOU CONSIDER YOURSELF A LATIN LOVER?

ANSWER: Yes, certainly. I am a lover, and every gesture of mine shows that I am a lover. I love every beautiful thing in the world, and that is my teaching to my people: love everything beautiful in the world. Okay? Can we dance now?

The Last Testament, Vol 3

Chapter #8

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INTERVIEW WITH SANDY HILL, AMERICA SHOW, PARAMOUNT TV; AND THE DENVER POST, DENVER, CO

*QUESTION: * HELLO, BHAGWAN. I UNDERSTAND YOU'D LIKE TO KNOW JUST A LITTLE BIT ABOUT THIS BROADCAST. IT'S SO NEW THAT A LOT OF PEOPLE AREN'T QUITE SURE. BUT IT'S NOW SYNDICATED ACROSS THE COUNTRY. IT'S A JOINT PROJECT BETWEEN BOTH PARAMOUNT AND CBS. YOU'VE GROWN WEARY OF US ALREADY?*

*A: * Yes.*

*Q: * SO WHY DO YOU KEEP PUTTING UP WITH US?*

*A: * I will continue.*

*Q: * YOU HAVE A STORY TO TELL, WHICH IS WHY YOU DO.*

*A: * I enjoy.*

*Q: * YOU DO SEEM VERY SERENE, THOUGH, AND VERY HAPPY FOR A MAN WHO IS IN EFFECT ENDING A RELIGION WHICH HAS BEEN CREATED TOTALLY AROUND HIM.*

A:* It has been created around me, but not according to me. I have been always against organized religions. They have exploited humanity. They have kept people in darkness because their whole logic is based on belief. And anybody who believes stops inquiring. Belief is a dead end.

Q: BUT DO NOT THE PEOPLE WHO HAVE COME HERE AND WHO SURROUND YOU AND WHO ARE DEVOTED TO YOU BELIEVE IN YOU AND YOUR...?*

A:* No. Nobody believes in me and I don't have any system of beliefs, no ideology. They are here because they love me, and love is not a belief. They are here not as my followers, they are here as my friends. I love them.

Q: BUT THEY DO FOLLOW YOU AND FOLLOW YOUR TEACHINGS.*

A:* No. I explain....

Q: THEY DON'T BELIEVE IN WHAT YOU SAY?*

A:* No. They do whatsoever their intelligence, their rationality, feels right. I can explain my experience, then it is up to them to do whatsoever they want to do with it. There is no demand on my part that they should believe it.

My only request is: inquire, doubt. Doubt until you come to a point where doubt becomes impossible, where you have stumbled in some indubitable truth. Then there is no question of belief; you know it.

Either you know it or you do not. There is no third alternative.

Belief is a trick. You don't know but yet you behave as if you know.

Q: WHY HAVE YOU CHOSEN AT THIS POINT TO END THIS BELIEF, THIS RELIGION, OF RAJNEESHISM?*

A:* Because it has never been there. Just I has been in three and half years silence and isolation. I was completely cut off from my people.

Q: YOU CHOSE TO CUT YOURSELF OFF.*

A:* I have chosen it. For thirty years I have been speaking. I needed a period of rest, not to speak at all.

So for three and half years I was completely silent, not reading any newspaper, not listening to the radio, not seeing the television. And I have given my whole authority to my secretary, Ma Anand Sheela.

I have always respected women more than men, because I feel that they function more

through the heart than through the head, because I can see that they can be more loving and caring about people than men can be.

Sheela was perfectly right -- very pragmatic, very practical -- to take care of five thousand people in this desert, to make houses for them, roads for them, create enough food for them: vegetables, fruits, milk products. She made the commune perfectly self-sufficient. This was the good part.

But on the other hand she started feeling -- which is very human, a unconscious desire in everybody -- lust for power. She has been just a waitress in a hotel and suddenly millions of dollars were in her hands. We have put two hundred million dollars in this desert, to create an oasis.

And she was my representative. She had all my authority. And my people love me, so in my name they were ready to do anything.

She started unconsciously taking advantage of the situation. She became addicted with power. Five thousand people following everything that she says because she is always saying it with my name, in my name.

And then she created the whole idea that this is a religion. She collected few of my sentences from here and there -- I have four hundred books -- and she managed to compile a small book: Rajneeshism.

It is not my book. She has made it. I have not even read it.

Q: BUT IT'S EXCERPTS OF SPEECHES OR TEACHINGS THAT YOU HAVE MADE, IS THAT ACCURATE?*

A:* I don't know because even the name is against me. I have been always against isms, ideologies, religions. I want every individual to find his own truth. Nobody can deliver it to him. It is not a commodity.

No savior can save you, and there are no saviors. All are pretenders. There is no God and there are no messengers of God. This existence is complete in itself and man's intelligence is existence's greatest point of evolution. To destroy it by repressing through some faith, through some belief, is against humanity, against truth, and certainly against me.

Q: BUT YOU HAVE SAID THAT CHRISTIANITY FAILED BUT THAT RAJNEESHISM WAS THE FIRST RELIGION. AND NOW IT SEEMS THAT IT, TOO, HAS FAILED.*

A:* What I had said simply means that language is always a problem. It... you have to use the language that is available. When I was talking to the INS, I insisted that I would like to call my philosophy a religiousness, but they said, "That is difficult because we don't have any category for religiousness. You can apply only under the category religion. We don't have any category for religiousness."

I explained to them that there is a difference. A religion is a fixed dogma, a fixed belief system. A religiousness is just a quality like love. It is not an organized thing. It has no priests, no priestesses. It is rebellion against all that destroys human reason.

But they said, "We cannot accept the application unless You use the word religion."

It was just because of them. I said, "Okay. I will use the word religion just to fulfill to your stupid categories."

That's why I used that word: that all religions have failed; Rajneeshism is the first and the last religion. And I meant really the new kind of religiousness. All old kinds have failed.

But in these three and half years silence, Sheela managed to create it in a more organized, fascist fashion: a religion, a hierarchy.

*Q: * SHE CORRUPTED YOUR IDEAS?*

A:* She corrupted my ideas, certainly. And she became the high priestess.

As I started speaking again, she became very much afraid and very much sad because I declared that this is not any organized religion and this is not going to be just like Christianity, having popes representing Jesus and Jesus representing God. All that nonsense is not going to be repeated here.

Before I leave my body, I will destroy every possibility that can give an opportunity to another Sheela to make a religiousness, a freedom, into an imprisonment.

That's why I have chosen this moment. She has fled from here out of fear, and whatsoever she has done in three and half years, I have to undo it.

*Q: * AND REMOVING THE RELIGION WILL UNDO IT?*

A:* Yes. Yes.

*Q: * WILL THERE BE SUBSTANTIAL CHANGES HERE AS A RESULT OF IT? OR IS THIS MERELY A SEMANTICS GAME TOO? AS YOU SAID, LANGUAGE IS A PROBLEM.*

A:* No, everything. And now I am going to fight against INS also. They will have to create a new category. Man is not for law, law is for man. And if we are creating a new kind of religiousness, then they have to create a new category. Otherwise we will fight up to the Supreme Court.

(interruption to change film)

Q: DO YOU REALLY FEEL COMFORTABLE WITH THIS TEMPERATURE?

A:* I am comfortable.

*Q: * IS ANYONE FROM THE OUTSIDE GOING TO BE ABLE TO SEE ANY CHANGES HERE? IS THERE SOMETHING TANGIBLE ABOUT THIS?*

A:* Yes, everything....

*Q: * PERCEPTIBLE TO AN OUTSIDER?*

A:* Yes. It will be perceptible to the outsiders too. For example, now there will be no uniform for sannyasins.

Q:* *WHY NOT?*

A:* Because that makes them separate from the whole humanity.

Q:* *DID YOU NOT CHOOSE THAT IN THE FIRST PLACE?*

A:* I have chosen. It was needed at that time. It was necessary.

Q:* *WHY WAS IT NECESSARY THEN AND IT'S NO LONGER?*

A:* It was necessary for them. They were Hindus, they were Christians, they were Mohammedans, they were Buddhists, and they wanted to declare that they are no more belonging to any old religions. They wanted to declare it twenty-four hours with their dresses.

Now there are one million sannyasins around the earth and they are already made the point that they are no more part of any old, rotten system of thought. They are individuals and they are seekers on their own. They don't believe in anyone, they don't hope that any savior is going to save them. They have taken their life in their own hands. And they are perfectly contented, joyous.

Q:* *BUT ALSO HAVING DIFFICULTIES THROWING OFF THOSE ROBES AND THE SYMBOLS THAT ARE A PART OF IT, AREN'T THEY?*

A:* There will be a little difficulty, because you become identified. But I am here to make you free of all identifications. Unless you are free of all identifications, you are not free. You are clinging to something, thinking yourself special. And I want my sannyasins to be just ordinary human beings, not the chosen few of God like Jews, not the chosen few Nordic Aryans like Adolf Hitler.

Every religion believes that they are the chosen people of God and everybody else is lower. They somehow tolerate you. I want my people to be absolutely ordinary. There is no question of being chosen and special. In fact, all those ideas are egoistic and against man's growth.

So it is going to be difficult for them, but every growth is difficult. And inner growth is the most difficult thing because you have to leave many things out as you move in. Finally everything is left: the body, the mind, the heart. Then only you come to the center of the cyclone. Then you come to know yourself. And that realization to me is religiousness.

It does not make you a Christian, it does not make you a Hindu, but it gives you a certain quality which I call religiousness.

I can call it godliness.

*Q: * GODLINESS?*

A: * Yes. There is no God, but godliness is possible.

*Q: * IF THERE IS NO MORE RAJNEESHISM... NO MORE RELIGION, WILL THERE CONTINUE TO BE A RAJNEESH AND A RAJNEESHPURAM?*

A: * Rajneeshpuram is just the name of the city. It will continue.

*Q: * YOU'LL KEEP THE NAME EVEN THOUGH...*

A: * Yes.

*Q: * ... TAKEN FROM A RELIGION THAT NO LONGER EXISTS?*

A: * No, it is not taken from the religion. It is the people who love me who has given it the name. And it does not have anything to do with religion. Otherwise you will have to change San Francisco. Then many of your names you will have to change because they belong to some religion.

This is just their love. They love me and they want to call their place.

*Q: * BUT THEY CAN NO LONGER IDENTIFY THEMSELVES AS RAJNEESHEES, IS THAT ACCURATE?*

A: * They are no more Rajneeshees.

*Q: * BUT THERE IS A RAJNEESH.*

A: * There... I am a Rajneesh! But I am not a Rajneeshee. They can love me, they can call their city if they feel calling it. They want to change it they can change it.

I have already told my people in City of Rajneesh that, "Change the name back to Antelope."

*Q: * AND WILL THEY?*

A: * They are. They will. "Because it is not your city. Why hurt other peoples?"

Q: WHEN WILL THEY CHANGE IT BACK?*

A:* Soon. Whenever their council meets they will change.

Q: HAVE YOU ALSO OFFERED TO SELL SOME OF THE PROPERTY BACK TO...?*

A:* All the properties. I have offered that....

Q: ALL OF THE PROPERTIES?*

A:* All the properties that we own. And we own two-third of the properties in Antelope. We have offered they should purchase them. And we will vacate because we have enough property here: one hundred twenty-six square miles. What do we need to hurt people unnecessarily?

There are only twelve old residents and one hundred sannyasins. If they don't purchase the properties, we have also offered: "You can sell your properties. We will purchase your properties."

This way or that, but finish it.

But the city will be called Antelope. It has its own name, there is no need to change it.

Q: IS THIS KIND OF A PEACE OFFERING TO THE COMMUNITY ON YOUR PART?*

A:* Certainly.

Q: DO YOU THINK THEY'LL ACCEPT IT?*

A:* That is their business. We offer. If they don't accept it, that is their problem. We don't have any hostility against anybody. But if they have hostility then they will suffer. Their hostility will burn their heart.

We are not at all in any trouble, in any fear. And we are offering: whatever Sheela has done against them, we are changing everything.

We have offered to the governor that, "We will withdraw all our cases against the state, but you have to be understandable that you withdraw all the cases that you have put against the city of Rajneeshpuram. You have put the cases first, so it will be gentlemanly to withdraw first. The moment you withdraw all your cases, we withdraw all our cases. But if you want to fight, then it is perfectly good. We will fight to the very end."

Q: YOU SAID EARLIER THAT YOU REALLY WANT YOUR SANNYASINS TO DOUBT, TO BE SKEPTICAL...*

A:* Right.

Q: ... AND MANY SUSPECT THAT PERHAPS THIS SERIES OF BOMBSHELLS THAT HAVE BEEN DROPPED, AS A RESULT OF SHEELA'S ACTIVITIES, MIGHT BE PART OF A HIDDEN AGENDA THAT YOU HAVE AND THAT PERHAPS YOU TOO INTEND TO LEAVE?*

A:* No. I will not leave America.

Q: WHAT IF YOU LOSE THE DEPORTATION HEARING?*

A:* I will fight, because on every grounds I have the right. You all are foreigners here. And foreigners pretending to be owners of a country which belongs to red Indians. On what grounds you can deport me? First deport Ronald Reagan.

And these people -- your forefathers, all Americans -- have come into this country as invaders. And you should feel the guilt. You belong to the invaders.

We have not come here as invaders. We have purchased the property and we have paid more money than needed.

All your ancestors from Columbus onwards entered America without any visa, without any green card. So what right these people have to decide about me?

Q: YOU HAVE (UNCLEAR) THAT YOU'D LIKE TO SEE THIS GROUP, THE RAJNEESHEES, BECOME AN INTRINSIC PART OF THE STATE OF OREGON, BUT HAVEN'T THE ANTAGONISMS REALLY IN THIS LOCAL AREA GONE SO FAR THAT IS THAT APPROACHABLE? IS THAT ACHIEVABLE?*

A:* We don't care.

Q: DID YOU NOT SAY YOU'D LIKE TO BE?*

A:* We, on our part, are offering peace, friendship. If they want to remain hostile, we don't care. Whatever we can do to be peaceful, we will do. But if they understand only the language of hostility, we are not worried about it.

America is the country of freedom, democracy. We can fight through the courts for our rights.

I respect American constitution more than holy Bible. And American constitution is in our favor on each and every point.

And this will be a historical event, that we will be fighting for the American constitution against Americans who are corrupting it.

Q: I'D LIKE TO JUST GO BACK FOR A MOMENT....*

A:* You can go anywhere you want.

Q: ... TO YOUR DECISION NOW TO END THE RELIGION: FIRST OF ALL, RELIGION WAS NOT FOR YOU, BUT IT HAD BEEN CORRUPTED BY SHEELA. WAS THAT SOLELY THE CATALYST FOR THE DECISION TO END THE RELIGION OR WERE THERE OTHER ELEMENTS THAT CAME INTO PLAY?*

A:* No other element.

Q:... NOT REPORTS OF DWINDLING FOLLOWERS, NOT THE LEGAL BATTLES...*

A:* No. Nobody is dwindling. More followers are coming. Sheela has thrown many people. While I was in silence she threw all those people who were most intimate to me, of which, naturally, she was afraid. She threw all the intelligent people who were far more capable than herself. She is uneducated.

Q: WHAT DID SHE DO WITH THEM?*

A:* The vice chancellor of the university, the chancellor of the university, she threw them out by and by, harassed them, just for the simple reason because they can take her place any moment. And the commune would have supported them because they had been with me long before Sheela came to me. They understood me far more better than Sheela understands me.

Q: DO YOU UNDERSTAND HOW AN ENLIGHTENED MAN SUCH AS YOURSELF, HOW ALL OF THIS COULD HAVE EVOLVED WITHOUT YOUR KNOWING, WITH YOUR RIGHT-HAND PERSON? IT IS EXTRAORDINARILY CONFUSING FOR MANY.*

A:* It is extraordinarily confusing because you don't understand the nature of enlightenment. You think the enlightened person is omnipotent, omniscient, omnipresent. You think that the enlightened person is a godman. That is all bullshit.

Q: I DON'T KNOW IF WE CAN USE THAT ON TV...*

A:* If you are honest you have to use it. And bullshit is nothing unspiritual. It is a simple word with tremendous meaning.

Q: VERY GRAPHIC.*

A:* Yes. So please use it.

The enlightened man only knows himself and nothing else. Everything else is just projected by the followers.

For example, I don't think Jesus ever walked on water or he ever turned water into wine or that he raised dead back to life. Any man doing these things would have become a national hero in Judea.

(Interruption for cameraman)

A:* Is anybody a Jew amongst you?

Q: HOW MUCH IN DEBT IS THE COMMUNE?*

A:* Not at all.

Q: SO SHE DIDN'T RUN OFF WITH ANY...?*

A:* No, she managed the money that was to come to the commune during these three years slowly slowly from European communes, donations, small parts she started accumulating in a Swiss bank.

Q: HOW MUCH...?*

A:* In her own name. Forty-three million dollars.

Q: YOU CAN PROVE THAT THROUGH THE BOOKS, THAT IT IS INDEED FORTY-THREE MILLION...?*

A:* No, not in our books, because it never reached here. We know the figure from Sheela's secretary....

Q:... WHO IS STILL HERE?*

A:*... who is dying by cancer in California. We have sent our man, because she has all the documents and all the proofs and she is willing.... Sometimes it happens when death is close one wants to unburden any lie, any deception. She herself wrote that these forty-three millions are very heavy on her and she wants to give us the whole details.

Q: SHE'S GOT FACTS, FIGURES, PAPERS...?*

A:* Yes, everything. But commune has not missing anything, because though that money

never reached commune, so it is not in commune's papers. So commune is not in debt.

But Sheela has stolen that much money on the way, and she has done many kinds of crime which slowly are sanniyasins bringing it up.

*Q: * SHEELA HAS BEEN QUOTED RECENTLY AS SAYING THAT THE ACCUSATIONS THAT YOU'VE MADE AGAINST HER ARE "ABSOLUTE NONSENSE" AND THAT SHE HAD TOLD YOU THAT YOUR PENCHANT FOR EXPENSIVE THINGS -- WATCHES, AUTOMOBILES -- WERE GETTING EVERYONE INTO TROUBLE.*

A: * If she is correct, then we will pay her the ticket to come here and face me.

*Q: * YOU DENY THAT?*

A: * I deny it completely, because neither the watches belong to me nor the cars belong to me. And they both belong to the commune. They are commune property. And even if I have those ninety Rolls Royces, they don't make up for forty-three million dollars.

*Q: * THE PEOPLE HERE ADORE YOU. I MEAN, YOU ARE THEIR WORLD. THIS HAS BEEN AN HORRENDOUS PERIOD FOR ALL OF THEM, INDIVIDUALLY, AND CERTAINLY FOR YOU. BUT DO YOU ALMOST FEEL AS IF YOU, BY HAVING TAKEN THAT VOW OF SILENCE, THAT WAS THE CATALYST THAT BROUGHT THIS ON EVERYONE, ALL OF YOU?*

(Tape side B)

A: * No. It helped. You see only one side. You don't see the other side. And everything has two sides.

My being silent helped the commune to settle, because I am an unpredictable man. Every day I can say something which can disturb the politicians, which can disturb the state, the government. The commune will never be settled if I had continued to speak.

Now the commune is settled, I can start speaking again. So this is the other side of it. My silence helped the commune. Now I will be speaking everything the way I have always spoken. Whatsoever is truth to me, I cannot compromise on it.

For example, just this morning I told them that the holy Bible is the most pornographic book. And I am going to take out all the pornographic portions, which are nearabout five hundred pages, and we are going to publish colored pictures of pornography, glossy with Bible quotations, and prove to everybody that "This is your holy book. And your courts are carrying it for taking oath. The Playboy is far more sensible."

So it was good. My silence helped the commune to settle. My silence certainly helped Sheela to have a power trip.

*Q: * BUT YOU HAVE NO REGRETS.*

A:* But what harm she has done? She has simply destroyed herself and her whole gang. Now they are hiding in Black Forest in Germany like criminals.

Q: WHAT ABOUT THE ACCUSATIONS OF THE HOBO WHO HAD BEEN KILLED, AND I UNDERSTAND NOW THAT THERE WAS A LABORATORY FOUND WHERE THERE WERE BOMBS BEING MADE....*

A:* So everything we are delivering to the police. Any criminal should be punished, should be brought to the court. We are helping. The police is here, FBI is here, state police is here. Our police is working, and we are discovering everything that she did. And this could happen because of my silence. This is the other side.

But one has to remember that you cannot make me responsible for Adolf Hitler, because why I was not born in Germany at that time? Otherwise I should have fought against him. You cannot make me responsible for Josef Stalin. Why I was not born in Russia at that time?

You cannot blame me for my silence. It is my birthright to speak or not to speak.

And I had come to America in silence. I did not begin it here. I began it in India. I had no idea of coming to America when I began silence. I came into silence.

But both the things happen, the good things happened, the bad things happened. And both will have their effects.

Whoever is responsible for bad things will be sooner or later caught, and whoever is responsible for all the good things will be rewarded. Existence is very fair.

As far as my silence is concerned, it is absolutely out of both. Neither it has done good nor it has done bad. I was simply silent and absent and in isolation.

And I have the right.

When I am asleep, if something happens you cannot make me responsible for it, that, "If You had not been asleep then this murder would not have happened."

My silence has done good for me. My health was bad. Thirty year continuously in India traveling from one place to another place, talking to millions of people, fighting against every dogma and every stupidity. And India is so full of it that no other country can be compared with it. Naturally I lost my health.

I was never sick. I was so healthy that people used to say that my body seems to be made of marble. And then slowly slowly these thirty years of continuous traveling and continuous fighting destroyed it.

I needed a rest, and those three years have immensely helped me. Now whatsoever crimes she has done, she will be punished for them. And in America, where twenty percent presidents are killed, you think one hobo is killed is much of a crime?

Q: DO YOU?*

A:* Just I am asking you. Where twenty percent presidents are killed who have all kinds of security, the most sophisticated security in the whole world. If a hobo is killed, I don't think there is much to brag about it. She should be punished for it. She tried to poison three other people but fortunately they have survived. She has bugged hundreds of houses. My own room she has bugged.

Q: WILL NORMALCY EVER RETURN TO RAJNEESHPURAM?*

A: It has returned.*

INTERVIEW WITH BILL HARLAN OF THE DENVER POST NEWSPAPER.

Q: BHAGWAN, A SANNYASIN FRIEND SAID TO ME, "I BET THAT BHAGWAN WILL GET RID OF THE BULLETS." AND I WANT TO KNOW IF YOU INTEND TO DO THAT.*

A: I am ready right now to get rid of them, but who is going to take the responsibility of the commune? If anything happens to the commune, then who is going to be responsible? Because we receive every day threats from Christian fanatics, from Hell's Angels, that they will come and destroy the city and burn the city. So what do you want?*

I can get rid this very moment. But certainly you cannot take the responsibility. Ask the governor if he is ready to take the responsibility, or the president. If he is ready to take the responsibility, we will be more than happy.

We are not people who want to fight with anybody. We are not fanatics about anything. And we have nothing to defend. There is no reason. In fact, we are simply wasting our energy and our people in carrying guns. Just ask the governor, the state government, the federal government -- anybody should take the responsibility that nothing happens to the commune, and if anything happens to the commune then they will be responsible for it.

Q: BHAGWAN, THE GREATEST THREAT RIGHT NOW SEEMS TO BE FROM THE GOVERNMENT ITSELF, FROM THE INS OR FROM OREGON AUTHORITIES. IS IT POSSIBLE THAT THESE WEAPONS WOULD BE USED AGAINST THE LEGAL AUTHORITIES OF THE STATE?*

A: No, because with legal authorities what these toy guns can do?*

Q: IN THIS MORNING'S DISCOURSE I HEARD YOU SAY THAT YOU'RE NOBODY'S MASTER, THAT YOU HAVE NO DISCIPLES. YET -- AND IT WAS VERY IMPRESSIVE, YOUR ENTRY INTO THE MANDIR, YOUR VERY BEAUTIFUL ROBES, YOUR CHAIR WHICH IS ALMOST THRONE-LIKE -- THESE SEEMED TO BE THE ACCOUTREMENTS OF A MASTER. WHY ALL THE TRAPPINGS?*

A: Because of my health, my sannyasins have made everything. Whatever you see -- my chair is made by my sannyasins according to my physician for my back, and it has proved right. My robes are made by sannyasins. Everything from my shoe to my head is made by my sannyasins. Even my watch is made by my sannyasins. What do you think about the watch?*

Q: IT'S MUCH MORE BEAUTIFUL THAN MINE.*

A:* Yes, but it is much cheaper.

Q:* *CHEAPER?*

A:* Yes. Because these are not diamonds. These are simple proletariat stones. And if my people lovingly bring simple things to me, I cannot refuse.

Q:* *I HEARD YOU SAY THIS MORNING THAT LOVE IS A STATE OF BEING AND THAT IN A RELATIONSHIP LOVE CANNOT EXIST, THAT A RELATIONSHIP WILL KILL LOVE. YET IT SEEMS IN WATCHING YOUR SANNYASINS WITH YOU, AND YOU WITH THEM, THAT THERE IS AN INCREDIBLE RELATIONSHIP.*

A:* No. There is no relationship. You are an outsider, that's why it seems so. It is a state of being so overwhelming that they all become part of one state, that my being and their being is one, that their heartbeat starts beating in the same rhythm as my heart.

It is not a relationship. It is just what Karl Gustav Jung calls synchronicity, just as when the sun rises and the flowers open up. Do you call it a relationship? It is synchronicity. The sun goes down, the flowers close. Do you call it relationship?

Q:* *BHAGWAN, AGAIN AS AN OUTSIDE OBSERVER, TO COME TO RAJNEESHPURAM AND SEE SANNYASINS WORKING QUITE HARD, AND ALBEIT THEY'RE ENJOYING IT, THEY LOOK HAPPY AT THEIR WORK, BUT THEY'RE WORKING QUITE HARD, LONG HOURS, STAYING IN FAIRLY SIMPLE ACCOMMODATIONS. AND THEN ON THE OTHER HAND TO SEE YOU DRIVE BY IN THE VERY BEAUTIFUL RAINBOW-COLORED ROLLS ROYCE, AND I ASSUME THAT YOU HAVE VERY NICE ACCOMMODATIONS... IT LOOKS AS IF THE IMMEDIATE CONCLUSION TO BE DRAWN IS THAT THERE'S SOME KIND OF EXPLOITATION GOING ON HERE.*

A:* Yes, that's what the outsider will come to the conclusion.

Q:* *WELL, HOW DO YOU RESPOND TO THAT, OR WHAT ARE YOUR THOUGHTS ON THAT?*

A:* They have made the house. I have never... my house is made by my sannyasins themselves. No outside worker has been called for anything. They have made the roads, they have made the houses, they have made a house for me. They love me.

They have made a beautiful garden because they know I love trees and they feel sad that I have to live in a desert. They don't want me to see the desert. They have surrounded my whole house with so thick trees that I cannot see the desert at all from anywhere.

They have brought peacocks -- three hundred peacocks in my garden. When they all

dance, then it is really something worth seeing.

*Q: * WHY? WHY DO THEY DO THAT?*

A: * Just they love me! And love needs no why. Whenever you ask why, that simply means you don't understand love.

*Q: * GETTING BACK TO ANOTHER THING, I JUST REMEMBERED....*

A: * No, just finish first it. Otherwise you may have to come back. First finish it. If this question is finished....

*Q: * YES, I THINK THIS QUESTION IS FINISHED.*

A: * ... then move.

*Q: * ON DEATH, I BELIEVE YOU SAID THAT THE MAN WHO UNDERSTANDS LIFE DOES NOT FEAR DEATH.*

A: * Right.

*Q: * AND YET I SEE WARNINGS THAT TWO-THIRDS OF THE POPULATION WILL DIE FROM AIDS, AND ALCOHOL BEING USED AROUND THE COMMUNE, AND THE SECURITY, AND THAT LOOKS, IF NOT PARANOID, AT LEAST EXTREMELY CAUTIOUS. AND THERE SEEMS TO BE A CONTRADICTION THERE.*

A: * There is no contradiction at all. As far as I am concerned, there is no fear of death. If you want to experiment, you can shoot me here, right now, and you can see whether there is any fear or not.

But these people are not in the same state where they know that there is no death. They are moving to that point, but they have not reached.

For their security I have to take every precaution. The security is needed, then they will need security and it will be given to them.

If I see the danger of AIDS which the outsiders are almost blind -- and they are being kept blind by their government, by their church, by their religious leaders, political leaders, by their doctors even. They are kept blind of all the dangers that are looming on the horizon.

Doctors don't want to do anything with AIDS because to admit a patient is dangerous to the doctor's health themselves, because AIDS is not only infectious when you make a sexual contact. Just the saliva of the AIDS patient carries the virus. His tear carry the virus. His mucus from the nose carries the virus.

So no hospital is willing to take the AIDS patient. The best way is not to diagnose the

patient, that he has AIDS, and leave him in the society. Now, this is crime, because that man will be spreading AIDS in thousands of ways. Eating in a restaurant he can cause it, by anything he can cause it.

I am fully aware of its dangers, and I don't want my people to die an ugly death. I would like them to die in glory. But to reach to that glory they have to flower into their meditation.

So every precaution is being taken. There is no paranoia about it. It is simple understanding.

When you see a snake on the road and you stop, is it paranoia or simply intelligence?

They have been told to use gloves, they have been told to use condoms while making love, they have been told that homosexuality is unnatural and they should try, go through psychotherapeutic groups so they can become heterosexual and natural. All six thousand people in the commune have gone through tests.

I don't think there is any city in the whole world which has gone through the test so totally.

They are fast asleep about the danger.

And when we went through this test we found two persons had it. But we have not condemned them as they will be condemned outside.

So people outside are afraid going for a test. Who knows? If it turns out that they have AIDS, then even their wife, their children, their parents, will throw them out of the house. Their job will be gone. Their friends will turn their backs on them.

But I have told my sannyasins that anybody who has AIDS is a victim, he is not a criminal. He is a victim of religious lunatic ideology about celibacy.

AIDS is a religious disease. It has been created by monasteries and nunneries where you put only men in one place and women in another place and you don't allow them to meet with each other and force them to remain celibate.

Naturally, it is absolutely unscientific to be celibate. You cannot be, because your body has its own program and it does not listen to your ideology. It does not know you are a Christian monk or a Hindu monk. It does not know that you are taken the vow of celibacy. It goes on creating male sperms in your body, so what you are going to do with those male sperms? And they are in a hurry to get out, because their life is not long.

*Q: * BHAGWAN, WHAT HAPPENED TO THE TWO PEOPLE WHO WERE DIAGNOSED AS...?*

A: * Yes. We have respect for them, love for them. We have made them the best houses available. The most scenic place we have given to them.

*Q: * HERE ON THE RANCH?*

A: * Here on the ranch, but far away from the commune. They come to the discourses, and seeing the respect and love of the whole commune they are also careful not to be in any physical contact with anybody.

And they... I have told them that, "You should use these two years -- perhaps you may live at the most two years -- you use these two years for meditation. Make a curse into a blessing. Even the richest man has not the guts to have a two-year-long weekend. Now you

have for two year complete freedom from all anxiety -- even from death because it is now certain, so there is no question about it. It is going to happen. You can meditate without bothering about tomorrows. And the commune will take care of you."

So we are taking care of them. Our physicians are going to visit them. And we are keeping them engaged so they don't get bored. They are making beautiful gardens around their houses. Whatever they can do -- typing discourses, writing books, poetry, listening to music, seeing films -- we have made every arrangement for them so that these two lives... two years life is a beautiful experience.

And if they can meditate -- they are meditating -- perhaps they may die enlightened.

And the AIDS will not affect at all to their inner glory. It cannot reach to your innermost core.

So it is absolutely stupid of outsiders to think that we have any paranoia. In fact, what we are doing they will be doing soon. If they don't do it, they will see AIDS spreading like wildfire.

Every day one man in L.A. is dying from AIDS. This is only L.A. Around the world how many people are dying every day? Nobody knows, because governments are repressing information. They are afraid for their prestige. No government wants that they have so many people suffering from AIDS.

It is a strange situation. Everybody is hiding it. From the person himself to the medical profession, the government, everybody is trying that there is no problem.

This is really idiotic.

It is better to face the problem and to see its danger. There is no fear, no paranoia.

*Q: * A SANNYASIN TOLD ME THAT THIS IS A GOOD TIME TO BE AT RAJNEESHPURAM, THAT THINGS ARE GOING TO BE HAPPENING. I THINK THE WORD HE USED WAS JUICY.*

A: * Right. Really it is juicy, what is happening. A fascist regime has ended. People are feeling immense freedom, sense of relief. A great burden has moved away from their heads. Now they can say whatsoever they want to say. Nobody is bugging their houses, nobody is taping their phones, nobody is calling them like Gestapo and inquiring them about what they had said to their girlfriend in the night, what they said on the phone to their parents.

So there was an atmosphere of great fear, which has suddenly disappeared as Sheela and her gang escaped from here. All black clouds disappeared. The sky is open and sunny.

And it is juicy also because I am destroying everything that can repeat the history. I don't want it to be repeated again.

I cannot remain always here. One day I will have to die, but then it can be repeated again. Before that I am going to destroy all possibilities so it cannot happen again.

*Q: * WELL, WHAT WILL IT MEAN TO BE A SANNYASIN IN THE FUTURE, FROM THIS DAY FORWARD?*

A: * From this date forward a sannyasin will simply mean that he is initiated into the meditation techniques here, and he makes a commitment to himself that he will follow the path.

But it is going to be individual, alone. He will be responsible himself. It is not going to be a collectivity, a congregation.

Q: WILL THE NUTS AND BOLTS OF THE COMMUNE CHANGE? WILL THE SYSTEM OF VOLUNTEER WORK CHANGE? THE COMMON MEALS?*

A:* Many things will change. For example.... It will take a little time for few things to change. Work hours should be reduced. Sheela was taking twelve hours, fourteen hours, in the name of devotion, in the name of surrender. But it is ugly.

People did it joyfully because they were doing it for me. They were doing it as part of their love, but if you work fourteen hours, then when you are going to rest? When you are going to love somebody? When you are going to go for a morning walk? When you are going to dance in the disco? When you are going to sit in the restaurant and gossip? It is not right. Six hours is perfectly okay, more than that is too much.

So it will take a little time, because the work that she has left has to be completed before the winter. Once it is completed we will start reducing.

Q: A SANNYASIN SAID TO ME ALONG THOSE LINES THAT -- WITH A LAUGH, AND ALMOST WITH GLEE -- "NOW WE CAN BE NEGATIVE."*

A:* That's right.

Q: HAVE YOU NOTICED THIS?*

A:* Yes.

Q: IS THE QUALITY OF INFORMATION YOU RECEIVE FROM SANNYASINS DIFFERENT?*

A:* I am receiving everything, and I have allowed every corporation head -- because there are many corporations.... Only Sheela was coming to me. She was head of one corporation, the biggest corporation, Foundation. But there are many corporations, almost nine or ten. So I have allowed all the heads of the corporations to come whenever they feel like their people want to say something to me.

Or they can write letters and they can receive the answers. They can write questions. I am every morning answering their questions if they are useful for all. Otherwise they will receive individual answers.

It is true. They can be whatever they want to be.

A forced positivity is not positivity. If it comes out of one's own responsibility and freedom, it is beautiful. If it comes out of fear, it is ugly. Then negativity is far better.

Q: I THINK THERE ARE SOME LEGAL CLOUDS HANGING OVER THE....*

A:* They are nothing. (unintelligible word) Those clouds I have been fighting for thirty years and have almost become accustomed. Without them sometimes I think, "What I will do?"

Q: IF THE DECISION AT THE INS GOES AGAINST YOU AND THE SUPREME COURT RULES AGAINST YOU ALSO, THEN WHAT WILL BE THE FUTURE OF RAJNEESHPURAM?*

A:* It is impossible. You should understand my strategy. They have six categories. I have applied on five categories. I am capable to receive the green card. Sixth is the marriage, which I can do any moment.

Q: WOULD YOU DO IT?*

A:* I can marry anybody and apply for the sixth category also. Perhaps in the whole history of America nobody would have applied on six categories.

And I will fight on each category separately, because I have applied separately on each category. If they refuse me on one category, I will fight for that category up to the Supreme Court. It will take at least twenty years. If the Supreme Court says yes, okay. Otherwise I start on the second category. Again from the lowest court it will take twenty years.
(Tape side C)

Six categories will take one hundred twenty years. My followers, my lovers, my friends -- whatsoever people call them -- will have to fight, because I would have gone. And by this time all INS officers would have gone, all judges would have gone, many presidents would have gone. One hundred twenty years is a long time.

That's why they are not.... In four years they have not been able to decide on a single category to say anything. Their problem is if they say yes, which they cannot say because the political pressure is on them.... They cannot say yes, they cannot say no either, because the moment they say no I move to the courts. Then the case is beyond their jurisdiction. I will fight in the courts.

And they have no reason to say no on any category.

So I will see. There is no problem. I will enjoy it. It will be such an excitement.

But I am going to be here. If they want me once in a while to go out of America, they should issue the green card as quickly as possible. Then I can make tours around the world and maybe off their neck for awhile. Otherwise I am going to be here.

Q: IT SEEMS THAT YOU'VE ANGERED LOCAL PEOPLE THROUGH SOME OF YOUR STATEMENTS, AND I KNOW YOU HAVE A TENDENCY TO MAKE THE OUTRAGEOUS STATEMENT. WOULD IT BE MORE POLITIC TO, PERHAPS, NOT MENTION MOTHER TERESA IN THE SAME BREATH AS HITLER...?*

A:* I am not a political person. I am not a politician. I simply call a spade just a fucking

spade.

*Q: * WHAT'S THE PURPOSE OF ALL THIS, THE RELIGIOUSNESS, THE COMMUNE, THE STATE OF BEING WITH YOUR FOLLOWERS?*

A: * What is the purpose of your life? Is there any purpose of your life? To take my interview is your purpose of life?

There are things which have no purpose. Life has no purpose. Love has no purpose. Beauty has no purpose. Blissfulness has no purpose.

Things which are in the category of purpose are mundane. Machines have purpose. Man has no purpose.

What is the purpose of dancing and rejoicing and singing and painting and writing poetry? What is the purpose of Michelangelo or Leonardo da Vinci or Picasso?

Once somebody asked Picasso while he was painting that, "I have been watching for two years... two hours but I can't see what is the purpose of your painting."

Picasso said, "I was going to ask you, because you have been watching for two hours. Perhaps you may have figured it out by now."

And he said something really significant: "Nobody goes to a roseflower and asks, 'What is the purpose? Why you are?' And if the roseflower can dance in the wind, in the rain, in the sun, and nobody bothers him about purpose, then why people bother me? I am enjoying painting, that's enough. More than that is not needed."

A purposive life is the life of a slave.

A life without any purpose is playful. It has immense joy, moment to moment but it has no tomorrow, no end. It is not going anywhere. It is simply being now and here.

I am enjoying myself. My people are enjoying with me. What more is needed?

The people who ask these questions, the outsiders, are not aware why they are asking it. Their life has no joy, no song, no flowering, no fragrance. They are just dragging their life, so naturally the question arises in their mind: "What is the purpose?"

A healthy person never asks, "What is the purpose of health?!" A healthy person never goes to the doctor to inquire, just find out, "Why I am healthy?" Only the sick goes to inquire the cause of sickness.

Health is natural. Sickness is unnatural.

To live joyfully is natural. There is no purpose and no end. It is intrinsically valuable.

*Q: * BHAGWAN, OBVIOUSLY YOU'RE SURROUNDED BY HAPPY PEOPLE.*

A: * That's true.

*Q: * I UNDERSTOOD YOU TO SAY THAT NONE OF YOUR SANNYASINS ARE ENLIGHTENED. DID I UNDERSTAND THAT CORRECTLY?*

A: * They are on the way.

Q: IS IT POSSIBLE FOR A SANNYASIN TO BE ENLIGHTENED...?*

A: Yes, certainly.*

Q:... AND REMAIN A SANNYASIN?*

A: That is up to him. I never interfere into anything.*

Q: IN THIS UNUSUAL ENVIRONMENT THAT YOU'VE CREATED JUST HERE IN OREGON BUT STARTING BACK IN INDIA, ONE WOULD THINK THAT IN ALL THAT TIME THAT PERHAPS AT LEAST ONE OR TWO SANNYASINS MIGHT HAVE ACHIEVED THAT.*

A: Yes, few sannyasins have achieved.*

Q: ARE THEY HERE?*

A: Their names cannot be told for the simple reason that will create unnecessary seriousness in them, jealousy in others. And I don't want that. It is perfectly good that they are enlightened and they are enjoying it. To make them serious is to make them sick. And to make them others' objects of jealousy is also not good.*

So I am not going to declare anybody to be enlightened unless I am just joking about some idiot. That's another thing.

Q: BHAGWAN, YOU MENTIONED IN DISCOURSE THAT THERE HAVE BEEN NO CHILDREN BORN IN RAJNEESHPURAM IN FOUR YEARS.*

A: No.*

Q: WHY SO FEW CHILDREN IN RAJNEESHPURAM?*

A: You can understand. It is simple. The whole world is overpopulated. People are dying of starvation, thousands of people every day. And soon more will be dying because nobody is taking care. Everybody is interested in creating nuclear weapons.*

Even a country like India where fifty percent people are undernourished is selling its wheat to countries from where it can purchase nuclear plants, engineers, experts. Half the country is going to die in the coming years and they are not concerned about it. They are concerned about nuclear weapons.

I have sent a message to Rajiv Gandhi. Their family has been intimate to me. One of his friends was here few days before and he asked me that, "Rajiv has inquired, is there any

message for him?"

And I said, "Just tell him, `Don't be stupid. You don't need nuclear weapon. And even if you can create nuclear weapons, it will take three hundred years for you to be as big a power as Soviet Union or America. In three hundred years your whole country will die in starvation.

`And in these three hundred years, Soviet Union and America are not going to wait for you, that, "Let us India also come and become a big nuclear power, then we start ahead." In three hundred years they will be three thousand years ahead of you.

`So you just don't go into this race. It is not for a poor country. It is not even good for a rich country. Even in America there are thirty million people who are poor, hungry, on the streets. So don't sell your wheat. Give it to the poor people. They produce it and they die hungry."

And you are asking me why no more children? I have simply told my people that, "You have to see. The whole earth is so overpopulated -- four billion people already. By the end of this century there will be five billion people. There will not be even elbow room to stand. You need not go to any church, any meeting; you will be always in the church, in the meeting, in the congregation -- always in the crowd.

"And crime will increase and disease will increase. This is not the world to bring your child in.

"AIDS is spreading, which will take two thirds of humanity in its grip. There are cases where even children are born with AIDS. So what you are going to give to your child as inheritance? This ugly world full of AIDS, hunger, starvation, nuclear weapons, the third world war always hanging on the horizon? This world you are going to give as a gift to your child?

"If you love, you cannot do this. This is not possible."

And they understood it, that that's certainly true. And not a single child has born in four years.

And this should be the case all over the world. For twenty years no child. So for... within twenty years we can reduce the population at least to its half. One fourth will be the best, so everybody can live comfortably, peacefully, intelligently.

This small planet has a certain capacity.

*Q: * I'M SORRY, DID YOU SAY REDUCE THE TOTAL POPULATION BY ONE HALF OR...?*

*A: * One fourth.*

*Q: * ONE FOURTH. SO ONE FOURTH OF THE PEOPLE, IN OTHER WORDS, ONE BILLION INSTEAD OF FOUR BILLION.*

*A: * Yes. One billion is enough.*

*Q: * HOW MANY PEOPLE WILL COME TO RAJNEESHPURAM?*

A:* It is difficult to say, but we have enough land: three times than New York. So at least one hundred thousand sannyasins will be here.

Q: HOW SOON MIGHT THAT NUMBER BE REACHED?*

A:* That depends on your stupid politicians; how long they go on being stupid I cannot predict.

Q: BHAGWAN, WHAT I'VE HEARD YOU SAY IS THAT YOU'RE NOT A PROPHET. IS THAT ACCURATE?*

A:* I am not a prophet.

Q: ARE YOU A HOLY MAN?*

A:* No. I am simply a human being. Holy man is simply holy shit. Okay?

The Last Testament, Vol 3

Chapter #9

Chapter title: None

30 September 1985 pm in Sanai Grove

Archive code: 8509305

ShortTitle: LAST309

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Video: Yes

Length: 17 mins

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INTERVIEW WITH TED KNOPPEL/CHARLES GIBSON, NIGHTLINE, ABC-TV.

THIS IS LIVE TV COVERAGE INCLUDING AN INTERVIEW WITH OREGON ATTORNEY GENERAL DAVID FROHNMEYER IN PORTLAND.

GIBSON: CAN THE BHAGWAN HEAR ME? ARE WE COMING THROUGH TO THE BHAGWAN? THIS IS CHARLIE GIBSON IN WASHINGTON.*

BHAGWAN: Hi, Charlie.*

Q: BHAGWAN, IS IT TRUE THAT YOU HAVE NOT YET HELD THIS NEWS CONFERENCE?*

A: No, not yet. You have been delaying me.*

Q: BHAGWAN, AT YOUR NEWS CONFERENCE YOU ARE GOING TO TELL YOUR FOLLOWERS THAT YOU ARE NO LONGER THEIR GURU BUT JUST THEIR FRIEND. WHY ARE YOU DOING THIS?*

A: I have never been their guru.*

Q: WHY ARE YOU NOT THEIR GURU, THEN?*

A: I was silent for three and a half years, and in that silent period the group of Ma*

Anand Sheela exploited the innocent sannyasins and tried to create a religion. And she became the high priestess of the religion.

Q: DIDN'T YOU REALIZE DURING THAT PERIOD OF TIME THAT THEY WERE FOLLOWING YOU IN A RELIGIOUS SENSE?*

A:* They were told so, but I was not informed and I was in isolation and in silence so I was not aware of what is happening.

Q: WHAT KIND OF A RELATIONSHIP DID YOU HAVE WITH HER, SHEELA, FOR THOSE THREE AND A HALF YEARS?*

A:* She was just my secretary.

Q: AND SHE DIDN'T TELL YOU WHAT WAS GOING?*

A:* She did not. And she exploited the situation, because she was the only source of communication between me and the sannyasins.

Q: THERE WAS A CASE IN COURT BROUGHT AGAINST YOU AND YOUR FOLLOWERS FOR IMPROPERLY MIXING CHURCH AND STATE. SO YOU MUST HAVE KNOWN....*

A:* No.

Q:... THAT YOUR GROUP WAS CLAIMING CHURCH STATUS.*

A:* I had no idea of anything because I was in isolation. So you have to understand it clearly, that when I came out of silence, then only I became aware of what has been happening in these three and a half years.

Q: WHAT DOES THIS ANNOUNCEMENT TODAY DO TO YOUR GROUP FOR THE FUTURE. WHAT DIFFERENCE WILL IT MAKE?*

A:* It makes tremendous difference. First, there is no religion and there is no Master, no disciple. I am only a friend. And those who love me are living with me.

Q: WILL THIS TAKE AWAY THE TAX-EXEMPT STATUS OR YOUR ORGANIZATION?*

A:* I don't care.

Q: AS I UNDERSTAND IT, IT WILL COST YOU YOUR TAX-EXEMPT STATUS....*

A:* It will not. It will not. Because our activity is still religious. We are not religion, but our activity is religious. And there is no need for one being a part of an organized religion. One can be simply religious. The quality of being religious is totally free from any organizational structure. I am....

Q: YOU CLAIM SHEELA LEFT WITH A LOT OF MONEY. HOW MUCH MONEY DID SHE TAKE FROM YOU?*

A:* I don't know. She has not taken from here, but the money that was coming from Europe to this commune as a donation, she stopped it somewhere in Switzerland and opened a bank account there. Her secretary has informed that it is forty-three million dollars.

Q: THERE ARE SOME PEOPLE WHO THINK YOU ARE STILL COOPERATING WITH HER AND MAY GO TO EUROPE WITH HER. IS THAT TRUE?*

A:* No.

Q: YOU'RE GOING TO STAY IN OREGON COME WHAT....*

A:* I am going to stay here come what.

(HERE GIBSON INTERVIEWS FROHNMEYER, HEAD OF THE INVESTIGATION IN RAJNEESHPURAM.)

(Tape side B)

Q: BHAGWAN, YOUR ASSISTANT, SHEELA, HAS CHARGED THAT THERE IS WIDESPREAD DRUG USE IN YOUR RAJNEESHPURAM, AND THAT MANY OF YOUR FOLLOWERS ARE IN EFFECT DRUGGED MOST OF THE TIME. IS THAT CORRECT?*

A:* That is absolutely absurd.

Q: THERE IS NO USE OF THIS DRUG ECSTASY AT YOUR COMMUNE?*

A:* Not at all.

Q:* *IS IT USED AT ALL?*

A:* No.

Q:* *SHE HAS CHARGED ALSO THE ILLEGAL USE AND PROCUREMENT OF WEAPONS.*

A:* All the weapons are legal.

Q:* *ISN'T A LEADER TO A LARGE DEGREE RESPONSIBLE FOR THE ACTIONS OF HIS FOLLOWERS?*

A:* I am not the leader and I am not responsible for anybody else except myself.

Q:* *THOSE PEOPLE ARE FOLLOWERS OF YOURS, THEY ARE THERE BECAUSE OF YOU.*

A:* They are because of me. That is their responsibility and their choice.

Q:* *WELL, THEY HAVE CONTRIBUTED MONEY THAT HAS WOUND UP WITH YOU HAVING NINETY ROLLS ROYCES.*

A:* That too is their responsibility, not mine. I have not asked them.

Q:* *BUT IT CERTAINLY WOULD INDICATE THAT YOU WERE CONSIDERED BY THEM TO BE THEIR LEADER. DOESN'T THE LEADER AT SOME POINT HAVE TO TAKE RESPONSIBILITY FOR WHAT HIS.... I THINK YOU'VE CALLED THEM DISCIPLES, HAVE YOU NOT?*

A:* When I am not their leader the question does not arise. I am their friend, nothing more, nothing less.

(GIBSON ASKS FROHNMEYER SOME QUESTIONS. HE THEN ASKS HIM IF BHAGWAN'S STATUS AS A FRIEND, NOT A RELIGIOUS LEADER, WILL CHANGE ANYTHING. FROHNMEYER SAYS IT DOESN'T CHANGE THE CIVIL LAWSUIT THAT CHALLENGES THE LEGALITY OF RAJNEESHPURAM BECAUSE OF VIOLATING THE

CONSTITUTION ON CHURCH-STATE GROUNDS,)

BHAGWAN:* (interrupting) Mr. Frohnmeyer. Wait a minute.

Q:* *BHAGWAN, WILL YOUR ANNOUNCEMENT TODAY CHANGE IN ANY WAY WHAT RELATIONSHIP YOU HAD WITH YOUR GROUP A YEAR AGO?*

A:* First, let me say to Mr. Frohnmeyer that the whole situation changes completely. His case becomes bogus against the city. His case was that city is being mixed with religion. There is no religion at all here.

Q:* *BHAGWAN, YOUR ACTIONS TODAY DID HAVE SOMETHING TO DO WITH THAT CHURCH-STATE CASE THAT WAS BROUGHT BY THE....*

A:* No, it had nothing to do with it. It is just a byproduct by consequence of it.

Q:* *MR. FROHNMEYER, YOUR RESPONSE TO THAT?*

FROHNMEYER:* *WELL, THE RESPONSE IS NOT TO DEBATE A LAWSUIT OVER NATIONAL TELEVISION BUT SIMPLY TO SAY THAT TIME AND LAW WILL TELL.*

Q:* *BHAGWAN, ARE YOU SAYING...?*

A:* He has no answer. That's why he is depending on time and court and other things.

Q:* *BUT DID YOU HAVE THAT CASE IN MIND WHEN YOU DECIDED...?*

A:* No, I don't. I don't have that case in mind. You have raised the question, that's why I am saying there is no religion here. And that makes it clear that attorney general's case is simply finished. It has no grounds at all.

Q:* *BHAGWAN AND ATTORNEY GENERAL FROHNMEYER, I APPRECIATE BOTH OF YOU JOINING US TONIGHT. IT'S BEEN VERY INTERESTING. I'M CHARLES GIBSON IN WASHINGTON FOR ALL OF HERE AT ABC NEWS. GOOD NIGHT.*

A:* Good NIGHT, Charlie.

(apparent break in recording, then Gibson's voice)

*Q: * I'M STILL SOMEWHAT UNCERTAIN AS TO WHY HE'S DONE WHAT HE'S DOING TONIGHT, BUT I MOST APPRECIATE HIS BEING WITH US AND I THINK THIS WAS INTERESTING. THANK YOU.*

A: * Now I am also thankful to you, because I am also very thankful to you, and glad that you have made this point clear to the whole nation, that now there is no religion here. And Mr. Frohnmeyer's whole case is down the drain.

*Q: * I SUPPOSE THIS WILL BE PURSUED IN THE COURTS AND I HOPE WE HAVE A CHANCE TO DO THIS AGAIN AS THIS....*

A: * We will. We will pursue in the courts, but it is finished. It is just a dead case. Thank you.

*Q: * WOULD YOU BE INTERESTED IN COMING ON AND....?*

A: * Yes. Yes.

*Q: *... AND TALKING TO SHEELA AT SOME POINT?*

A: * I am willing. Always, whenever you want.

*Q: * WELL, WE'LL BE IN TOUCH AND WE'LL TRY TO DO IT.*

A: * Okay. Thank you.

The Last Testament, Vol 3

Chapter #10

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1 October 1985 om in Sanai Grove

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Video: Yes

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INTERVIEW WITH STERN MAGAZINE, WEST GERMANY

QUESTION: BHAGWAN, YOU HAVE READ SHEELA'S INTERVIEW WITH STERN MAGAZINE, AND MY UNDERSTANDING IS ALSO THAT YOU WOULD LIKE TO CLARIFY SOME OF THE POINTS.*

A: Yes.*

Q: SHE CLAIMED THAT A DRUG NAMED ECSTASY WAS USED HERE IN THE COMMUNE. DID YOU EVER USE IT OR KNOW THAT IT WAS USED HERE?*

A: She is simply lying. I have never used. I am constantly in ecstasy without any drug. What need I can have of Ecstasy? The drug can only create a hallucination and I have got the real thing.*

Q: SO DO YOU HAVE ANY KNOWLEDGE THAT THIS DRUG WAS USED IN FUND-RAISING?*

A: No, because in this commune drugs are completely prohibited. And if anybody could bring them it was only Sheela and her group, because they were in charge of the commune. I was in silence and isolation, never leaving out my room. I had no idea what is going on outside.*

If she knew that they... drugs are being used in the commune, why she did not inform me about it? Why she did not inform the government about it? And I have been consistently

insisting that no drugs should enter Rajneeshpuram because every drug is against meditation. It gives an illusion which is dangerous. One can get addicted to it. So if she is right, then she is responsible for it.

As far as my people are concerned, nobody is using drugs, no drugs are being allowed in the commune. We have kept a special dog to check everybody entering. If he finds any drug he immediately prevents the person.

So the only way if any drug ever entered, it must have been through Sheela. And I have seen her pictures on the television. She looks drugged.

She is absolutely lying. And if she is right, then she is responsible because I have left the commune in her hands.

And why she does not gather courage to come and face me? I have never thought that she will prove such a chicken.

*Q: * SHE ALSO CLAIMED THAT YOU YOURSELF USE... NOT DRUGS BUT A LOT OF MEDICINE. MAY I ASK YOU IF YOU'RE REALLY USING LAUGHING GAS TWICE A DAY AND A LOT OF VALIUM AND TRANQUILIZERS?*

A:* No. I use laughing gas when they are working on my teeth. That is once in six months or once in a year. Otherwise there is no question of using it.

I had used medicines when I was coming from India because my pain in the back was too much and I needed some sleep. Perhaps she is still thinking.... That was the time she was in charge of carrying me from India to here.

But I am perfectly healthy now. Why should I use any drugs or any medicine? There is no point at all. And what understanding she can have about it? She is not my physician, she is not my nurse. She has no way of knowing that I am using any medicine. On what grounds she can say that?

My physician is here. My nurse is here. My caretaker is here.

Now she is trying to create any kinds of allegations just to cover up all her crimes that she has committed. But these won't help.

*Q: * SHE SAID THAT SHE WAS AROUND WHEN YOUR PERSONAL PHYSICIAN, DEVARAJ, SHOWED YOU OR RECOMMENDED TO YOU SOME MEDICINE WHICH IS USED TO COMMIT SUICIDE. DID YOU EVER PLAN TO COMMIT SUICIDE?*

A:* That's absolutely absurd. I am a life-affirmative person. My teaching is based on three L's: love, life, laughter. Suicide is for cowards, those who cannot enjoy life. Perhaps she must be thinking now of suicide. Suicide must be in her mind.

And Devaraj is here. He never came in front of her and talked about what she is saying.

*Q: * SHE MENTIONS THE SIXTH OF JULY AS THE DAY OF YOUR PLANNED SUICIDE. HOW SHE IS SO PRECISE ABOUT IT?*

A:* I have told in the public meeting -- that is not a secret -- that whenever I leave the body it will be sixth of July. That does not mean that I am going to commit suicide. That

simply means I know my body and I know what day is the possible day when I will leave the body. It will be the full moon, sixth July, the day of the Master.

Gautam Buddha was born the same day, became enlightened the same day, died on the same day. Do you think he committed suicide? Do you think he managed to be born on that day?

There is a synchronicity. Sixth July I have declared my day, and they have been celebrating the day. So if I ever end, sixth July will be the best day.

And I am capable to leave the body without all medical nonsense that she is talking. I can leave it now, but unfortunately it is not sixth July.

I have promised my people that it will be sixth July.

*Q: * SHE IS SAYING THAT YOU IN A CERTAIN WAY BLACKMAILED YOUR PEOPLE, BECAUSE YOU SAID THAT THE SIXTH OF JULY AND YOU COULD LEAVE YOUR BODY ON THIS DAY, SO...*

A: * This is not blackmail. This is simply making my people aware that you cannot depend on me forever. It is an effort to make them independent. It is an effort to give them a push towards meditation. They cannot take me granted. They have to stand on their own feet and they have to realize the truth as soon as possible.

It is not blackmail. For what I will blackmail them?

*Q: * TO BUY YOU NEW THINGS LIKE DIAMOND WATCHES AND ROLLS ROYCES?*

A: * I don't have a single diamond watch or a single Rolls Royce. I don't own anything. Everything is owned by the commune, its corporations, trusts. I am not a owner of anything.

And do you see the diamond watch? This is not diamond watch. These are just poor proletarian stones. This is the cheapest and the best watch you can have, and my own people have made it.

Mostly I use watches that my own people have made. And when stones can do the work of diamonds, it is sheer stupidity. From Piaget's it is half a million dollars. And my people can manage it in hundred dollars. And far better, more accurate.

From my shoe up to my cap, everything is made by my people. And it belongs to my commune. I am as without possessions as I had come into the world, utterly naked. That's the way I have been for thirty years, and that's the way I will leave the world.

I don't have anything. Those ninety Rolls Royces belong to a corporation and I have persuaded the corporation that it is absolutely unnecessary to keep ninety Rolls Royces. I use only one; that too only for one and a half hour every day. Distribute them to the commune.

But the commune is not ready in the first place, because commune has its own hundreds of cars, one hundred buses, five airplanes -- and nowhere to go. And they said, what they will do with ninety Rolls Royces? There is no use for them. And my sanniyasins refuse to take them because I have used them. To them they have become something of special significance. They want them to keep as memorials.

And the trustees themselves refused. They will not sell them at any price, and they will not distribute them at any price. And there is no need in the first place.

What can I do? Because I don't own. If I had owned, I would have immediately

distributed. Neither I own any watch -- they are owned by another trust, and that trust has given hundreds of watches to the sannyasins. I use not more than one watch every day, and that too only when I am speaking in the morning or giving an interview. Otherwise I don't have any need of it.

I live in a timeless eternity.

So she is simply being foolish.

*Q: * BUT WHY YOUR PEOPLE OR YOUR TRUSTEES OR YOUR COMMUNE DO FEEL THIS URGE OR DO FEEL THAT THEY HAVE TO BUY YOU NEW ROLLS ROYCES ON AND ON?*

A: * You have never loved. You are real German. If you love someone you want to offer something, knowing perfectly well that love cannot be expressed -- not by a roseflower, not by a Rolls Royce. But still the heart yearns to offer something to the person you love.

Now my people know that the only two things I use, one is a watch, another is a car. And because of my back only a particular car suits me.

So anybody who feels like giving something to me, I have to say to the person that I cannot accept it because I cannot own anything. But you can donate it to the commune. And if commune feels fit, they can allow me to use it.

I have never gone to the garage where ninety Rolls Royces are. They bring any car to me -- and they are all same: the same model, the same car. It makes no difference at all, because the seat...

I sit only this kind of chair. My physicians and my carpenters have made it perfectly to suit my back. A slight different angle and I start having strain on my back.

I have tried many other cars. It was just a coincidence. First they had brought the most precious Rolls Royce, Cornice*. It didn't suit. Then number two, Carmargue*. It did not suit. Then the third, Silver Spur -- and it is just coincidence, its seat suited me.

So all the ninety cars are nothing but one model: Silver Spur. And if my people want to give something to me, of course they will want to give something that I will use.

I don't write; they cannot offer me fountain pens, diamond fountain pens. They used to offer me. But now I don't....

They used to offer me hundreds of books, but I don't read any more.

So it is simple, that love always wants to give. Whatever I can give to them, I give. Whatever they feel like giving, they give. Why it should be a problem to anybody else? And in fact all my gifts are bound to be property, assets, to the commune.

*Q: * SHEELA MENTIONED THAT YOU WANT TO BE THE MAN IN THE WORLD WITH THE MOST ROLLS ROYCES.*

A: * I am already, so what is the point?

*Q: * IF THAT'S TRUE, WHAT IS THE POINT TO BUY THE NEW ONE FOR FIVE HUNDRED THOUSAND DOLLARS THAT SHE TOLD US ABOUT YESTERDAY?*

A:* There is no point because the man is so far behind me that in many lives he will not reach ninety Rolls Royces. The second man has only thirty-three Rolls Royces. I have already ninety. Now what is the point? Whether I have ninety or ninety-one makes no difference. She is being simply silly.

And she says in her interview that if they don't buy a Rolls Royce for me I am going to commit suicide -- a man who has ninety Rolls Royces. For one Rolls Royce he is going to commit suicide!

And I am already having three times more than the second man in the world, so what is the point? Let him come up to ninety, then we will see.

Q: SHEELA ADMITS THAT SHE BUILT OR HAD BUILT THIS HIDING PLACE, THIS TUNNEL, THIS WAY TO ESCAPE. BUT SHE CLAIMS THAT IT WAS YOUR IDEA AND IT WAS FOR YOU.*

A:* That's absolutely wrong. I never knew about it. I was never told about it. It was only discovered when she left from here.

She can also say that it was my idea to have all kinds of literature on poison, on murder, on arson. It was my idea to burn the planning office in Wasco County. It was my idea to kill my own physician, my own caretaker, my own dentist. It was my idea to poison my own milk!

Q: ABOUT THE BOOKS SHE SAYS -- ABOUT THE BOOKS ON WEAPONS AND POISON -- SHE NEEDED THAT BECAUSE IT WAS NECESSARY TO KNOW SOMETHING ABOUT THESE TECHNIQUES, NECESSARY TO PROTECT YOU. AND SHE SAYS, "AS A MURDERESS, WOULD I HAVE BEEN SO STUPID TO LEAVE THEM BEHIND?" THAT DOES MAKE SOME SENSE TO ME.*

A:* No, because she has to leave behind because everything was checked. They could not take them with them. They were criminals already, and none of them could take anything with them. That's why they had to leave.

Q: BUT KNOWING THEY WERE CRIMINALS, WHY DIDN'T YOU STOP THEM?*

A:* There was no solid proof. It was just rumors. Only when they left people started opening their mouth, because they were afraid that these people can kill them. They have already killed. They have already burned houses. They have already poisoned people. So everybody was afraid to open his mouth. And if anybody disobeyed them, they simply sent the person to other commune far away in Europe. So people were simply keeping quiet.

The moment she left, immediately -- almost like an explosion -- people started coming will all kinds of stories.

Now there is a office here for FBI, state police, Wasco County police, city police, which is taking their statements. I have given it to the government that they should look into the whole matter.

And why they could escape in the first place? Only criminals escape. If they were clean,

there was no need to leave America. If they did not want to live in the commune, they could have left the commune, but why leave America?

If I am the criminal, then I should have left. If my sannyasins are criminals, they should have left.

And now they are hiding in the Black Forest, absolutely like criminals, and all their allegations are utterly false. And if she has any dignity of human being, you can bring her here. I promise no harm will be done from our side. We will not even inform the government or the police that she is here.

You take the interview with her with me, and take her with yourself. Then things will be clear.

*Q: * I'D LIKE TO DO THAT VERY MUCH. SHE SAYS SHE DIDN'T TAKE ANY MONEY, SHE RETURNED EVERYTHING TO YOU.*

A: * That's true. She did not take any money from here. But she has stolen forty-three million dollars on the way, which were coming here.

In my silent period she was whole and sole*. So any money that was coming from European communes, particularly Germany, she started accumulating slowly parts of that money into Swiss bank in her own name.

Two hundred million dollars we have put in making this desert an oasis, and it needs more because it is a big desert. To make it all lush green, one hundred twenty-six square miles, immense money will be needed. It will be coming.

So she has not stolen from here, she has stolen from German communes. The money that was to come here never reached here.

So you cannot find here anything missing in the books. It never reached to the books. Forty-three million she has accumulated in some bank. Last day her second person in charge, who looked after the finances, she told me that, "Yes, we have a bank account. It is for you."

Everything was for me -- poison to protect me, how to kill people to protect me, burning offices to protect me, trying to kill my own physician to protect me. This too was to protect me, that, "We have saved money in Switzerland in case You have to leave America."

I said, "There is no question of my leaving America. And without asking me, you have some nerve to accumulate money for me. In whose name it is?"

It is in the name of Sheela and Savita. Savita was the second.

I asked, "What is the bank? And what is the account number? And how much money you have got there?"

She said, "I don't remember."

Nobody forgets forty-three million dollars.

And she said, "Tomorrow morning I will be bringing the whole detail." And she promised to President Prem Hasya that she will give every detail and authorization, because the money belongs to the commune, but next day morning she escaped without giving any information. So we don't know the bank, we don't know the number.

All that we know is from Sheela's old secretary, who is dying from cancer in California. And it almost always happens, when a person is dying he wants to unburden anything that is heavy on the heart. She wrote a letter that Sheela has forty-three million dollars and she is trying to reach here before she dies to give us all the details that she can remember: what is the bank and what is the number and how much money exactly is there.

There can be more money because she has not been Sheela's secretary for long. If in her time it was forty-three millions, now it must be double the amount.

We have informed, and once she comes she can give her affidavit to the police. Now it is their work. We don't want to take law into our own hands. It is their work to find out and inquire.

But she has not taken anything from here.

*Q: * WHAT DO YOU THINK WILL SHE DO WITH THE MONEY? WILL SHE TRY TO OPEN UP OR TO BUILD A NEW COMMUNE, AND WOULD YOU SEE THAT AS A COMPETITION?*

A: * What she knows about opening up a commune? She was a waitress when she came to me and she will end up as a waitress in some third-rate restaurant in Switzerland. She cannot open up a casino that she desires, because if she opens it, then immediately she will be caught: from where she got the money?

She comes from a family who has not forty-three million dollars. She is uneducated. She has not earned any money. So she cannot use that money suddenly. Otherwise, immediately she will be in the public eye. So she will have to start as a waitress. That's where she belongs.

*Q: * SHE SAID THAT THERE ARE ONLY THIRTY THOUSAND SANNYASINS ALL OVER THE WORLD.*

A: * She is lying about everything. There are one million sannyasins, and now there will be five million sannyasins within six months because now I have opened the doors for sannyasins. Now anybody who is interested in meditation can become a sannyasin. Now there is no barrier.

We have buried the religion. We have buried anybody to be my successor. We have buried the high priestess of the religion. We are finished with it. Now sannyas is a more open experience. Anybody can be a sannyasin. You can be a sannyasin and nobody will ever know. Sannyas has gone underground.

*Q: * THERE ARE A LOT OF RUMORS HERE IN THE COMMUNE. IF I MAY ASK, DO YOU HAVE ANY INDICATION THAT YOU WILL BE ARRESTED OR SOME OTHER PEOPLE WILL BE ARRESTED IN THE NEXT FORTY-EIGHT HOURS?*

A: * There are rumors and I am excited. If I am arrested that will be the best thing, because that will prove absolutely that America is not a democracy but a hypocrisy. To arrest a man who has been in isolation.... What he could have done as a crime?

I never go anywhere. I never meet sannyasins. I never go out of this oasis. I have no contacts anywhere. I don't have even a phone. I don't write letters. I don't receive any letters. Such a man, if he can be arrested, will be enough of a proof that there is no basic difference between Soviet Union and America. The difference is just superficial.

And I will fight, because I love the American constitution because it has all human values and respect for individual, for freedom, for expression. So I will fight for the constitution

against the dirty politicians who are prostituting it.
So I will certainly want that the rumor is true. I want them to arrest me

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to the whole world my handcuffed by democracy, that innocence is a crime. Crime is being protected and innocence is being arrested.

And all of my sannyasins are going for voluntary arrest. If they arrest me, then they will have to arrest five thousand sannyasins too.

*Q: * HOW CAN YOU FORCE THESE PEOPLE TO ARREST ALL THE OTHERS?*

A: * Voluntary arrest. Everybody has the right. They want to be with me and they offer themselves to be arrested.

British government was doing it in India. Even in Russia when Zakarov was sent to Siberia, his wife offered voluntary expulsion from the country to Siberia, and they accepted it.

If it can happen in Soviet Russia, why it cannot happen in a democracy?

*Q: * SO YOUR REACTION WOULD BE KIND OF A PASSIVE, PEACEFUL RESISTANCE IN A...*

A: * Certainly.

*Q: * ... IN A GANDHIAN WAY?*

A: * Not in a Gandhian way. In my own way.

*Q: * WHAT CAN YOU DO TO AVOID A CONFRONTATION?*

A: * No, I don't want to avoid the confrontation.

*Q: * IS THERE NOT A CERTAIN RISK THAT SOMETHING WILL HAPPEN...?*

A: * I have always taken risks, and every risk has proved a blessing. So my whole experience of life is for taking the risk.

And this will not happen only in America. My sannyasins will be offering themselves for voluntary arrest all over the world, in Germany too, that either they expel the American embassy from the land or arrest all the sannyasins. They are ready. But we cannot tolerate an embassy of a criminal government.

And this is going to be all over the world. In India fifty thousand sannyasins are going to

march to New Delhi before the American embassy, that either no harm should happen to me -- otherwise they are offering to be arrested.

One million people have to be arrested. Perhaps more, because my sympathizers are more, my friends are more, my lovers are more than my sannyasins, and they will all feel that this is going to be a decisive moment.

We cannot let American politicians -- just pygmies -- destroy a constitution which has all the aspirations of humanity. We cannot allow them to betray Abraham Lincoln, Walt Whitman, Emerson, Henry Thoreau. We will fight it -- in our own way.

And why they want to arrest me? Just last night I had an encounter on television with the attorney general. And he could not answer a simple thing. He has declared the city illegal because religion and state are mixed, and that is against American law. So I asked, "Now we have buried the religion. There is no religion any more. Your case is baseless. Now we don't have anything to mix with the state. So your case has gone down the drain. Withdraw it." And he had nothing to say.

So this is the answer. They understand it, that if I am here then they cannot destroy this commune. But they don't understand my ways of working.

If they try to arrest me they will make this commune stronger and they will have to face my sannyasins all over the world. And they will destroy America's image. So let them. *They* are taking risk. I am not taking risk.

I am really excited, because that is the only experience that I have not had in my life. And this is my last life, so I want to have everything.

*Q: * WHAT WILL YOU DO WHEN THEY ARREST ONLY THE OTHER PEOPLE, OR SOME FIFTY OR A HUNDRED PEOPLE BUT NOT YOU? WILL YOU MAKE THE SAME OFFER YOURSELF? ASK THEM TO ARREST YOU?*

A: * No. There is no need. I will fight for those hundred people. There is no need for me to offer for arrest. I will fight for those hundred people because they are all innocent.

These people are so coward. I really am amazed; how they are going to face Soviet Union in a confrontation? They cannot face a small commune of five thousand people, harmless, without any nuclear weapons. It would have been absolutely right for them first to interview me, because I was the one who made all the allegations public.

Now the police is here, FBI is here, all their topmost people are here. We have become their host and we are giving them all hospitality, but they have not asked me. On the contrary, I asked them that, "First you should take my interview. That will help you to find out the real criminals."

Four times they made the appointment and four times they cancelled. Fourth time I told them that, "If you cancel the appointment, then I am going to call a press conference and declare that these people have something else in their mind."

And this is what is in their mind: they want now to make a deal with Sheela and the criminal group to give them immunity so that they can dump all the crimes on innocent people who have nothing to do with it. And this way they can destroy the commune. But they don't know. It is not so easy.

I am going to fight to the very end, and I am asking my attorneys, my advocates, to have a special permission for me that I will be fighting the case myself, directly. I don't want anybody else to fight on my accord. He can assist me, but I will be facing the judges myself.

Q: WHAT DOES IT MEAN FOR YOUR IMMIGRATION STATUS THAT YOU DON'T SEE YOURSELF AS A RELIGIOUS LEADER ANY MORE? OR DO YOU SEE YOURSELF AS A RELIGIOUS LEADER WITHOUT A RELIGION?*

A:* It makes no difference, because I had told the immigration officers in the very beginning -- and we have the tape, they have the tape -- that this is not an ordinary religion like other religions. It is a kind of religiousness.

It is not Christianity, it is not Judaism, it is not something fixed, dead, defined. It is an open and growing experience. It has no belief systems. It gives every individual total freedom, no bondage. So it is difficult for me to call it religion.

But they said, "This is difficult. We have only the category for religion."

So I said, "Then you can put it as a religionless religion."

This is their problem. We are people -- meditative, having all the qualities which religiousness should have except an organized and dead system of beliefs. So we cannot call ourselves religion but we can call ourselves a way of life, a way of religiousness. And if they don't have a category they have to make a category for it, because the law exists for man, man does not exist for law.

We will fight on every issue for every inch. And I enjoy fighting. I have been my whole life a fighter.

When my fight is over here, then I am coming to Germany. You can tell your people there: Get ready.

Q: DO YOU HAVE ANY INFORMATION WHEN THESE ARRESTS ARE PLANNED?*

A:* No, just rumors. I don't think that those cowards have guts to arrest me, because they will have to think what it will mean. They will have to weigh every pro and con. Arresting a person without any crime, without any illegal activity, they will have to think over that whether to take the risk or not.

It is up to them. I don't know. But looking at them and their cowardliness, I can say they cannot have the courage to arrest me. Otherwise they will find a worldwide turmoil against America. It will be peaceful, but it will be turmoil and it will damage their image.

Anyway, they don't have a very good image. Whatsoever is left will be gone with this. And many of my sannyasins are Americans.

Q: BUT ACTUALLY, UNDER THESE CIRCUMSTANCES -- THEM BEING COWARDS AND ALL THESE KIND OF THINGS -- YOU WOULD PREFER TO BE ARRESTED?*

A:* I will enjoy.

Q: THANK YOU VERY MUCH.*

A:* Good.

The Last Testament, Vol 3

Chapter #11

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INTERVIEW WITH PETER WEISSBACH, CJOR RADIO, VANCOUVER; AND MIKE ZIELENZINGER, KNIGHT RIDDER, NEWSPAPERS

INTERVIEW WITH PETER WEISBACH, QUESTLINE RADIO IN VANCOUVER.

Q: YOU'VE MADE RECENT STATEMENTS THAT YOU'RE PREPARED TO SELL BACK ANTELOPE, OR THE CITY OF RAJNEESH, PROPERTY TO THE FORMER RESIDENTS OF ANTELOPE. NOW, IS THAT AN INDICATION THAT YOU'RE NOW PREPARED TO COMPROMISE WITH YOUR NEIGHBORS IN ORDER TO SEEK A RECONCILIATION?*

A: No. No question of compromise, no compromise of reconciliation, because we don't have any hostility towards them. The people who had hostility towards them, have left. We simply want to leave their homes, their place, their city, and we are going to change its name back. It is not a question of reconciliation; it is simply undoing what the fascist gang in three and a half years while I was in silence, has done to the people around.*

Q: YOU'RE NOT CALLED RAJNEESHEES ANY MORE?*

A: No.*

Q: WHAT TERM SHOULD I USE?*

A:* Just friends of Rajneesh.

Q: OKAY. YOUR FRIENDS WILL BE SELLING THEIR INTERESTS IN THE CITY OF RAJNEESH, FORMERLY ANTELOPE, OREGON.*

A:* Yes.

Q: AND, NOW MARGARET HILL -- WHO IS THE FORMER MAYOR OF ANTELOPE, SAID TO PROVE YOUR SINCERITY YOU SHOULD INSTRUCT THE RAJNEESH CITY COUNCIL TO REPEAL THE CITY'S CHARTER THIS YEAR. DO YOU INTEND TO DO THAT?*

A:* No, because she is asking just an absurdity. If we are friends, why we should destroy a city. We will change the name of the city back to Antelope, but the city remains. We are not enemies, and we will hand over the city to the people from whom we have got it. Then it is up to them if they want to repel*, decompose... that is up to them. That is not our business, and that will not be an act of friendship.

Q: YOU'VE ALWAYS MAINTAINED THAT YOU'RE SIMPLY A GUEST HERE IN RAJNEESH PURAM.*

A:* Yes.

Q: NOW, SINCE THE WEEKEND OF SEPTEMBER 14TH, 15TH, IS THAT STILL THE CASE NOW?*

A:* I will always be a guest.

Q: ARE YOU AT ALL INVOLVED ADMINISTRATIVELY OR POLITICALLY AT RAJNEESH PURAM?*

A:* No, not at all.

Q: BUT SOME OF THE STATEMENTS THAT YOU'VE MADE DURING THE PAST TWO WEEKS WOULD INDICATE THAT YOU WERE INVOLVED DURING THE TIME SHEELA WAS HERE. YOU'VE INDICATED THAT SHEELA CONSULTED YOU ABOUT THE PLANS FOR THE SHARE-A-HOME PROGRAM, AND YOU TOLD HER IT WAS PERFECTLY GOOD TO START THE PROGRAM IF MONEY WAS AVAILABLE. IS THAT AN ACCURATE QUOTE?*

A:* I was not involved. And to me, what she had said was not anything political. She had said it is a humanitarian program. And certainly I am interested in humanity. It is not politics. But she was deceiving me. I have come to know only when I came out of silence and started meeting my people, that it was not Share-Home program, it was just an effort to take over the whole county. It was absolutely political strategy.

Q: YOU'VE PLEDGED TO DECENTRALIZE THE POWER IN THE MOVEMENT'S CORPORATE STRUCTURE, AND THAT YOU'VE SAID, QUOTE: "IT WILL TAKE A FEW DAYS, BUT I WILL MAKE IT DIFFUSED." AND YOU'VE ALSO SAID, QUOTE: "THERE WILL BE SEVERAL CORPORATIONS EQUAL, AND SEVERAL PRESIDENTS OF EQUAL STATUS." YOU MUST HAVE THE POWER THEN TO SAY, "GO DO THIS."*

A:* No. I don't have any power. I have something more than power, that is my love. I can advise my people -- whether they do it or not, it is up to them. But I love them, they love me, and there is a understanding between us which is not of power. I am not ORDERING them to do it. I am simply explaining them that whatsoever wrong has been done, should be undone.

Q: SO YOU'RE THERE TO GIVE ADVICE TO YOUR HEADS OF THE CORPORATIONS...*

A:* Just advice.

Q: BUT IT'S ADVICE, IT'S NOT A DIRECT ORDER.*

A:* No, it is not an order, it is just a advice from a friend.

Q: IT'S BEEN SAID THAT YOUR NEW CORPORATE LEADERS HAVE BEEN REFERRED TO BY SOME SANNYASINS AS THE "BEVERLY HILLS MONEY CROWD." AND CONCERN HAS BEEN EXPRESSED THAT ONCE AGAIN THE POWER HAS PASSED TO A CLOSE-KNIT ELITE GROUP OF FAVORITES. WOULD YOU RESPOND TO THAT, PLEASE?*

A:* They are absolutely wrong, whosoever have been informing you. My own understanding is that the people who were in power all came from poor families, and I HATE poverty. And whenever a poor person gets an opportunity, then he is bound to take advantage to be rich, to be powerful, and that's what happened. So this time, what I have advised to my people -- give power to those who already have enough money, and are no more interested in taking money from you. On the contrary, they will be putting their money in the commune.

And secondly, the people who have taken place, are very creative people. President Prem Hasya, with her husband, had made one of the best movies ever made, GODFATHER. She has a talent and a creativity and intelligence, and has lived as super-rich, so there is no question of inferiority and poverty in her.

*Q: * THERE MUST BE EXAMPLES OF PEOPLE THAT DO COME FROM THE SIMILAR BACKGROUND OF SHEELA -- IF THAT'S WHAT YOU'RE REFERRING TO -- THAT STILL HAVE COMPASSION FOR THE POOR AND DON'T ABUSE THEIR POWER.*

A: * I have never seen a single person who comes from poverty and gets a chance to be rich, has not misused it.

*Q: * THESE ALLEGATIONS AGAINST SHEELA AND THE GANG... NOW, THEY MAY HAVE ORDERED THESE CRIMES TO BE COMMITTED, BUT THERE MUST HAVE BEEN A NUMBER OF PEOPLE THAT WERE INVOLVED IN ACTUALLY PLACING THE BUGS AND THE WIRETAPS, ET CETERA.*

A: * Yes. There have been ...

*Q: * A SECONDARY ECHELON. HAS ANY ACTION BEEN TAKEN AGAINST THOSE PEOPLE?*

A: * Those twenty people has fled with her.

*Q: * SO THOSE TWENTY PEOPLE ARE THE ONLY ONES THAT WERE INVOLVED IN THIS MASSIVE PLOT OF WIRETAPPING AND...*

A: * Yes. Only small things other people have done, which are absolutely innocent, because they know nothing about it. If they were told to dig a ditch in which they were going to bug a house... these people had no idea what they are going to do. They don't know anything about wires and electricity, and which wire is electricity wire and which wire is just a bugging device, so they simply dig the ditch. So they have supported in a way, but they are absolutely innocent. The people who *knew* what they are doing, the people who invented the whole bugging system -- and they invented a bugging system, even FBI has accepted that it was far more sophisticated than used by Nixon.

So all those people have gone with Sheela. Only one person had the courage to come back from the middle journey.

*Q: * WHO WAS THAT?*

A: * One sannyasin, Ava. And she is going to reveal everything about the whole group, because she was the most intimate in the group, and she knows about everything that has happened.

*Q: * IS SHE THE ONE THAT TOLD YOU OF THE MURDER PLOTS?*

A:* No.

Q: HAVE YOU BEEN INTERVIEWED YET, BHAGWAN, BY THE FBI OR THE OREGON STATE POLICE?*

A:* They seem to be afraid of me. Four times they have, on *my* request -- they have not requested me for an interview, I have requested on the contrary. Four times they made the arrangement and cancelled at the last moment.

Q: ISN'T THAT ONE OF YOUR CONDITIONS THAT THE PRESS BE PRESENT DURING THAT INTERVIEW?*

A:* That was only at the last time. When on the fourth time they cancelled, I said, "Now, this is too much. I am requesting you, in spite you requesting me, and you go on cancelling, so what is cooking behind it? Why are you afraid of me?"

So I had told them, that "Now, a fourth time you cancel it, then I am going to call a press conference and tell everything to the press conference. You are trying to hide something. It seems there is a conspiracy against the commune, by the governor and the attorney general both, to protect the criminals who have escaped and somehow involve the innocent people. They are trying to arrest one thousand sannyasins who has nothing to do with all those crimes, but just to disrupt the whole community.

Q: THERE'S A RUMOR AROUND THAT THE NATIONAL GUARD IS BEING MOBILIZED IN MADRAS.*

A:* Yes, they are keeping National Guard on alert, and mobilizing it in Madras.

Q: HOW DO YOU KNOW THAT?*

A:* Yes, I know it. I have heard about it. The governor is thinking of declaring a state of emergency in Rajneeshpuram where everything is peaceful and no emergency is needed. Our sannyasins are going to the police on their own accord and revealing whatsoever they know about.

Q: THERE'S ALSO RUMOR THAT YOU'RE TO BE ARRESTED TOMORROW.*

A:* Yes. That I have heard.

Q: HOW WOULD YOU HANDLE THAT? WOULD YOU....*

A:* I would enjoy it.

Q:* *WHY WOULD YOU ENJOY IT?*

A:* Because that is the only experience in my life which is missing and this is my last life! I'm not going back again. I will not be having another life again. So I would like to have that experience too.

Q:* *YOU HAVE NOW URGED THE RESIDENTS HERE TO TAKE RESPONSIBILITY FOR THE FUTURE. IT'S UP TO THEM TO GUARD AGAINST SIMILAR EVENTS. DO YOU SHARE ANY OF THE RESPONSIBILITY FOR WHAT HAS HAPPENED HERE?*

A:* No, neither for good or for bad. I don't take any responsibility.

Q:* *ONE OF YOUR SANNYASINS IN A LETTER TO THE RAJNEESH TIMES SAID, AND I QUOTE: "HE SHOULD HAVE KNOWN. HE SHOULD HAVE SEEN WHAT A MONSTER SHE WAS. HE SHOULD HAVE PROTECTED US. HE SHOULD HAVE DONE SOMETHING" -- REFERRING TO YOU.*

A:* That is the projection of people. I have been insisting that I am not a savior, I am not a prophet, I am not a messenger of God. I am just a human being.

I don't know even that my room was bugged, so how I can know? And I don't see that there is any condition anywhere in any scripture, that if you bug the room of an enlightened person he will know it.

Q:* *LET ME TAKE YOU BACK TO A QUOTE FROM A DISCOURSE YOU GAVE IN POONA, INDIA. "WHATSOEVER IS HAPPENING HERE IS HAPPENING WITH MY KNOWLEDGE. NOT A SINGLE THING THAT HAPPENS HERE IS HAPPENING WITHOUT MY KNOWLEDGE, SO YOU NEED NOT INFORM ME ABOUT THINGS. I KNOW THEM ALREADY, AND THIS YOU HAVE TO UNDERSTAND ABSOLUTELY. I MAY NOT COME OUT OF MY ROOM. I NEVER COME OUT EXCEPT IN THE MORNING AND IN THE EVENING. I NEVER GO AROUND THE ASHRAM, BUT WHATSOEVER HAPPENS IS PERFECTLY KNOWN TO ME, AND IS HAPPENING ACCORDING TO ME. PLEASE DON'T INTERFERE."*

A:* Yes. That was a totally different context. But note the fact: it does not imply any esoteric nonsense. It simply means I was seeing my secretary in the morning, in the night, and at any time whenever she wanted to inform me about anything important. No decision was being taken without informing me.

*Q: * YOU'RE REFERRING TO POONA NOW?*

A: * Yes. It was a totally different context. I was actively participant. Every decision was *my* decision and I was responsible for it. But since I went into silence I dropped all responsibility and all active participation. So I don't know anything what is happening anywhere.

*Q: * BUT FROM YOUR POINT OF ENLIGHTENMENT, WITH THE CLARITY OF VISION.... BUT SURELY YOU HAD A LOT OF CONTACT WITH SHEELA?*

A: * Not a lot of contact. She was only seeing me each evening -- that too not necessarily every day.

*Q: * BUT YOU'VE KNOWN HER SINCE SHE WAS WHAT...? SIXTEEN?*

A: * No. I have known her only when she came to me in 1970.

*Q: * WELL, THAT'S 15 YEARS. DID SHE INDICATE TO YOU BY ACTIONS OR VERBALLY THAT SHE WAS NO LONGER HAPPY HERE? DID YOU GET ANY SENSE OF WHAT WAS ABOUT TO HAPPEN ON SEPTEMBER 14?*

A: * No. That was... I was becoming aware that she's not happy here.

*Q: * HAD SHE VERBALIZED THAT TO YOU?*

A: * No. Just I could see it. Everybody was so happy because I started speaking again. They were ecstatic, and she was sad. She was the only person who did not want me to speak, because if I'm speaking then she is useless. She had all the power because she was representing me. So it was natural. I could see it that she's becoming sadder. And then she started travelling in Europe, in Australia, in other communes, and any excuse and she will simply rush. And I knew the reason: *there* she was still have the same power; she was representing me.

*Q: * I INTERVIEWED SHEELA AUGUST 22. SHE WAS VERY CLEAR TO ME AT THAT TIME THAT SHE WAS NOT HERE FOR ENLIGHTENMENT AT ALL. SHE WAS NOT INTO THE SPIRITUAL ASPECT AT ALL. SHE WAS HERE PURELY AND SIMPLY BECAUSE SHE LOVED YOU -- WHATEVER HER DEFINITION OF LOVE WAS, BE IT CONDITIONAL OR UNCONDITIONAL. NOW WHY WOULD SOMEONE LIKE THAT BE YOUR PERSONAL SECRETARY? THAT'S THE DIFFICULTY I HAVE UNDERSTANDING.*

A:* Yes, I will make it clear. Your difficulty is very simple.

She was not interested in enlightenment. She was not interested in any spiritual growth -- that I knew from the very first moment I saw her. In fact, that was the reason she was chosen to be my secretary.

Because the people who are interested in meditation, who are interested in spiritual growth, are not on the earth; they are spaced out. And she was very pragmatic, very practical naturally. And a secretary needs to be that. She was chosen actually for that reason, because there was no chance of her spiritual growth in this life. But she was capable of doing practical things, and she was very pragmatic to deal with situations which the spiritual kind of person is not capable.

Q: BUT IN YOUR DISCOURSES YOU HAVE SAID THAT YOU'RE LOOKING TO MERGE WESTERN MATERIALISM WITH EASTERN SPIRITUALLY.*

A:* Right.

Q: YOU HAVE SAID THAT YOU WANT TO MERGE BUDDHA AND ZORBA, TO COME UP WITH THE NEW MAN. SO I HAVE DIFFICULTY UNDERSTANDING ONCE AGAIN WHEN YOU SAY THAT EVERYONE WHO IS MEDITATING IS SPACED OUT. SO REALLY WHAT YOU'VE DONE IS YOU'VE GIVEN A DICHOTOMY AGAIN.*

A:* No. I've not given a dichotomy....

Q: YOU ARE, BECAUSE YOU'RE SAYING THAT SPACED OUT PEOPLE CANNOT GO GET THESE THINGS DONE, PRAGMATIC PEOPLE LIKE SHEELA CAN.*

A:* I know it, because simply the people who are interested in meditation -- in going in -- are not interested in fighting in the courts, in fighting with the politicians. That is not their interest, they are not political, and they are not interested in unnecessarily wasting their time.

Once they become attuned to their inner being, they will become settled, they will become centered, and then it will be possible for them to deal with these realities also.

But at *that* moment when I came to America, I had only twenty people with me. Within those twenty people Sheela was the only person who has lived in America, who knew America perfectly well -- the American mind, the American politics -- and she was the most practical person out of those twenty people. They were all significant in their own jobs. Whatever they were doing, they were perfect, but the job of a secretary was a totally different one. And I had chosen her simply because she is always going to remain a Zorba. She is not going to become a Buddha. So for the time being, let her be the secretary.

Now my new secretary is both: has the potential of being a Zorba, and has the potential of being a Buddha. But now the commune is settled; the work of the Zorba is finished.

Q: WHEN DID YOU RECEIVE SHEELA'S LETTER OF RESIGNATION?*

A:* She just informed me.

Q:* *VERBALLY?*

A:* Not verbally... with somebody, her second, Savita, who used to work in her place when she was not here.... And mostly she was not here since I started speaking.

Q:* *SO SAVITA WAS THE ONE THAT INFORMED YOU THAT SHEELA WAS LEAVING?*

A:* She informed me that Sheela is sending her resignation. So I waited for resignation; it never came to me. She left, and left the resignation in the office.

Q:* *WHEN WERE YOU TOLD BY SAVITA THAT SHEELA WAS GOING TO RESIGN? DO YOU REMEMBER THE DAY*?*

A:* Just the day before. And that too ...

Q:* *COULD THAT BE FRIDAY THE 13TH?*

A:* Whenever she left, just day before of it. And that too she deceived, because she said that she has cold, that's why she cannot come. So after three, four days when her cold is gone, she will come to see me and explain the whole thing.

Q:* *SO YOU HAVE NOT SEEN HER SINCE SHE LEFT...?*

A:* No I have not seen....

Q:* *SHE DID WRITE A LETTER TO YOU.*

A:* She did write a letter to me, in which she wrote nothing about leaving. She simply wrote that "I am not feeling so excited coming back here as I used to feel before. On the contrary, I feel more excited in Australia, in Europe, in India. I don't know the reason." That much was the content.

And I told Savita, give Sheela my message that there is nothing much in it. The simple fact is that because I'm speaking again, here she has to become an ordinary sannyasin again. In these three and a half years her ego has blown too much -- that is what is hurting. And if she wants proof I can come to Europe, I can come to India, I can come to Australia, and then there will also be no excitement. This excitement is nothing but becoming a celebrity: being

on the radio, being on the television, being on the newspapers. So just try to understand that this is only an ego trip. And she deceived me, that she is going to stay three or four days. Next day she immediately left.

*Q: * WHEN DID YOU START TO BECOME AWARE OF SOME OF THE CHARGES THAT YOU SUBSEQUENTLY MADE ABOUT HER ABOUT THE POISONINGS*?*

A: * Only when she left, because these simple people were so much afraid of the group. They had in these three years forced people who were intelligent, more capable than them, were not ready to surrender to any stupid order....

*Q: * SHE LEFT ON THE AFTERNOON ABOUT QUARTER TO SEVEN*.*

A: * Yes... And immediately, immediately things started coming up, because not only she left, she left with the whole gang.

*Q: * AND THEY STARTED LEAVING BETWEEN THE 14TH AND 15TH. BUT DID THE SANNYASINS START TO COME TO YOU, AND WHO STARTED COMING TO YOU?*

A: * Who? Nobody comes to me.

*Q: * BUT HOW DID YOU FIND OUT ABOUT THE WIRETAPPING, THE BUGGING?*

A: * My physician comes to me, my caretaker comes to me, my new secretary comes to me, and from them I started getting all the news. They started... the whole day sannyasins were coming.

*Q: * WERE YOU TALKING DIRECTLY TO THE SANNYASINS WHO WERE MAKING THE ALLEGATIONS, OR WERE YOU GETTING YOUR INFORMATION ...*

A: * No.

*Q: * ... THROUGH YOUR DOCTOR AND THROUGH YOUR PERSONAL SECRETARY?*

A: * I was not talking directly to sannyasins.

*Q: * SO DID YOU COMPILE ALL OF THIS INFORMATION THEN ON SUNDAY, SEPTEMBER THE 15TH?*

A:* Yes.

Q:* *AND THEN YOU WENT PUBLIC WITH IT THE FOLLOWING MORNING.*

A:* Yes.

Q:* *BUT SINCE YOU WERE DEALING WITH WHAT WOULD BE CALLED IN CRIMINAL LAW, HEARSAY EVIDENCE...*

A:* Yes, it was hearsay. That's why I'm not a witness to it.

Q:* *SO YOU HAVE NO FIRSTHAND KNOWLEDGE OF THESE THINGS?*

A:* Not even thirdhand! But I wanted to know the government and the police that this is the rumor all over the commune, and you should come in and look into the facts. And whatever I have alleged, they have found proof for everything.

Q:* *THEY HAVEN'T SAID TOO MUCH YET HAVE THEY?*

A:* No. They are not saying anything because they are waiting for the governor and attorney general to decide their minds -- whether they want to protect the criminals or whether they want to protect the innocent people.

Q:* *THERE WAS SOME CONFUSION IN THE REPORTING, IN THE RESEARCH I DID, IN TERMS OF DRUGS BEING ADMINISTERED OR POISON, AND WHETHER THE DRUGS WERE BEING USED IN ALL RESTAURANTS AND EATERIES IN RAJNEESHPURAM. WHAT WERE YOU SAYING, THAT SELECTED DISHES WERE BEING POISONED OR DRUGGED? WHAT EXACTLY, WHAT ALLEGATION WERE YOU MAKING? MAYBE YOU COULD TELL US.*

A:* Perhaps the food was drugged.

Q:* *ALL THE FOOD THROUGHOUT RAJNEESHPURAM?*

A:* Not all the food. Not the food for the people of Rajneeshpuram, but the food for the street people must have been drugged. They were kept drugged, so that up to the election day they don't escape, and they become almost a zombie, so that on the election day they do whatever is told them to do. And so much drugs was ordered....

Q:* *WHAT KIND OF DRUG?*

A:* ASIDE What is the name of the drug?

(SOMEONE ANSWERS) HALDOL.

A:* Haldol.

Q:* *DO YOU KNOW WHAT THE EFFECTS OF HALDOL ARE?*

A:* I don't know because I am not a druggist.

Q:* *YOU ALSO SAID THAT AS MUCH AS FORTY-THREE MILLION DOLLARS MAY HAVE BEEN SITTING IN A SWISS BANK ACCOUNT IN SHEELA'S NAME. HAS THAT BEEN PROVED YET?*

A:* Yes. The woman who has informed it used to be Sheela's secretary.

Q:* *SHE'S FOUND IT NOW? THIS BANK ACCOUNT HAS BEEN LOCATED?*

A:* Yes, she has informed by a letter -- she is dying by a cancer in California -- she has informed. As she heard about this whole thing, she informed about these forty-three million dollars. She knows the bank, the bank account number, and she is going to come to give us full information about everything. And we are watching *each* bank in Switzerland. Near one bank, one of Sheela's gang is continuously moving around.

Q:* *SHEELA, OF COURSE, DENIES THIS CHARGE, AS YOU ARE NO DOUBT AWARE.*

A:* She will deny, of course, unless she is found guilty, that's natural. But from where she is getting fifty thousand dollars to waste per week?

Q:* *I SAID, DER STERN MUST BE PAYING HER SOMETHING FOR THE INTERVIEWS SHE'S GIVING NOW.*

A:* Fifty thousand dollars per week? Stern can pay that?

Q:* *I DON'T KNOW. BUT THAT (INAUDIBLE)*

A:* No, you just inquire. If they can pay, then I can make many of my people lie and just pay! Whatever they want, my people can lie.

Q: WITH RESPECT TO THE SWISS BANK ACCOUNT, ARE YOU AWARE THAT IN THE OREGONIAN OF SEPTEMBER 23RD, MARIA GRAZIA MORI*, FORMERLY A SANNYASIN NAMED DEEKSHA....*

A:* Yes, she is also coming back.

Q: WHEN SHE HELPED YOU RUN YOUR BUSINESS AFFAIRS IN INDIA AND THE U.S., SHE SAID IN A JUNE 26TH INTERVIEW THAT SHE WAS PRESENT WHEN SHEELA DISCUSSED A SWISS BANK ACCOUNT WITH YOU. AND THE CONVERSATION TOOK PLACE IN MONTCLAIR, NEW JERSEY IN JUNE OF 1981. NOW, MORI* SAID SHEELA TOLD YOU SHE'D DEPOSITED* A MILLION DOLLARS FOR YOUR BENEFIT. TO WHICH YOU SUPPOSEDLY REPLIED "ONE MILLION?" GIVING THE DISTINCT IMPRESSION THAT THE SUM WAS FAR TOO LOW. AND MARIA THEN SAID SHEELA QUICKLY REASSURED YOU THAT THE ONE MILLION WAS ONLY A BEGINNING BALANCE. CAN YOU COMMENT ON THAT?*

A:* No. I don't know anything. Deeksha is coming back, because Deeksha was thrown away by Sheela. Everybody who has been thrown away by Sheela has been telling to INS people, all kinds of things. Now let them come here.

Q: SO YOU WERE NEVER INVOLVED IN JUNE OF '81 IN THAT CONVERSATION WITH DEEKSHA AND SHEELA?*

A:* No. But I knew this. Later on, Sheela herself has said that "Any moment you can be deported, so we are putting some money in a Swiss Bank. It is for you, but it is in my name -- Sheela's and Savita's name."

I said how much is the money? What is the Bank and what is the bank account number? If it is in my name at least this much I should know. She said "I have forgotten, I will have to look and find it out." And since then she has not seen me.

Q: WHEN DID YOU ASK HER ABOUT THAT INFORMATION, WHERE THE BANK ACCOUNT WAS LOCATED? WHAT DATE?*

A:* This is just the last time she saw me. Must have been before she went to Mexico to commit bigamy. She has an American husband here, and now because she was planning to escape from here....

Q: THIS IS THE MARRIAGE TO DIPO, IS IT?*

A:* Yes. With Dipo she got married somewhere in Mexico. Both have committed bigamy because Dipo has an American wife here, and she has an American husband here, and this is something absolutely ugly. She was sleeping with Dipo one night, sleeping with Jayananda another night. That way it was divided. I came to know only later on that this was the division. She never wanted Jayananda, and one sannyasin has come with the information that first they wanted to kill Jayananda.

(Tape side B)

So she went to Mexico somewhere.... I'm not good at about dates and days ...

Q: IT WAS TOWARDS THE END OF NOVEMBER AND I THINK....*

A:* ... sometimes she went there. That was the last time she saw me....

Q: AND SPOKE TO YOU ABOUT IT....*

A:* Yes. She spoke about it, but she never gave any information. And Savita on the last day, she was not going -- that's the impression she gave to me, that she's not going with these people. In fact, she was thinking to take charge of Sheela, because she was the second person, and I was perfectly happy. I said okay, you can take charge if Sheela is going and she wants to go, we don't prevent anybody. You can become my secretary and you can take the charge. I asked her about the Swiss Bank account because that money belongs to the commune and I don't need it, for the simple reason that I'm not going from America anywhere.

So she said that 'tomorrow morning I will bring the whole information.' Even she would not say how much money, and I don't think that you can forget that it is \$43 million. It is impossible to forget that big money. And the second morning she also disappeared. She never came back because now she is afraid that now she has to bring that information to me.

Q: WOULD YOU RESPOND TO SOME OF THE QUOTES THAT SHEELA HAS GIVEN? SHE SAYS, "I TOLD BHAGWAN OFTEN ENOUGH THAT WE COULD NOT AFFORD TO BUY ALL THOSE EXPENSIVE ITEMS, AUTOS AND SUCH FOREVER, OR I WOULD HAVE TO TAKE BREAD AWAY FROM THE PEOPLE."*

A:* It is absolutely nonsense!

Q: SHE SAID THAT HER DISENCHANTMENT BEGAN WITH YOU A YEAR AND A HALF AGO WHEN YOU ASKED HER TO GET YOU A \$2.5 MILLION WATCH. IS THAT TRUE?*

A:* It is absolutely nonsense because I have so many watches, and I don't use those million watches. What I use is my own sannyasins' make, and this is the cheapest watch you can find in the whole world, and the best! And these are not diamonds, these are simple poor

stones, and I'm not using any of her watches that she has brought.

Q: SHEELA BROUGHT THOSE FOR YOU?*

A:* Yes.

Q: SHE ALSO SAID THAT YOU THREATENED TO LEAVE YOUR BODY WHEN SHE TOLD YOU SHE WOULD NOT BUY YOU ANOTHER ROLLS ROYCE.*

A:* What anybody can think. I have never even gone even once to look at the garage where 90 Rolls Royces are there. And what I'm supposed to do with 90 Rolls Royces? Only one Rolls Royce I use one day for one and a half hour.

Q: I WAS GOING TO ASK YOU THAT....*

A:* And I had told.... No, my people had wanted to bring those things to me and Sheela is wrong that I had demanded anything from her.

Q: SO WOULD SHEELA HAVE ACCEPTED THOSE CARS ON YOUR BEHALF? OR WAS IT UP TO YOU TO SAY YES OR NO?*

A:* No. People has been bringing things. They know I use only two things, either a car or a watch. Otherwise I don't use anything. Everything is made by my sannyasins and now I have informed everybody nobody should bring a watch because now my people are making watches, so that is finished. Soon we will be making Rolls Royces, then that is finished!

Whatever was being brought in my name, I don't accept any gift, I don't own anything. There are Trusts for everything. Cars goes to the Cars Trust which belongs to the commune. It is commune asset. Watches go to Jewelry Trust, which is a commune trust, that belongs to the commune and it is an asset to the commune. And I'm not the only one that they offer the watch for me to use, in the morning and the evening, because the whole day I don't need. They have given hundreds of sannyasins who need watches, costly watches. All the sannyasins have cars available, buses available, aeroplanes available. And I have told to the president of the Car Trust that it will be good that you distribute all these cars to different corporations so other sannyasins can use. One car you can save for me, that is enough, because I use one and only one type.

Q: LAST NIGHT YOU RENOUNCED YOUR RAJNEESHISM AND THE RELIGION. BY EXTENSION ARE THERE NO LONGER SANNYASINS?*

A:* No. Sannyasin is a totally different thing. It has nothing to do with Rajneeshism. Sannyas simply means they have accepted a way of meditation and a life of joy and rejoicing.

It is accepting to create your life into a blissfulness. So sannyas is a totally different thing. Sannyasins will continue. I have dropped all outer symbols of sannyasins. If they want to keep them, it is up to them. From my side I have dropped. They don't need any mala. They don't need red clothes. All that I would like.... My advice to them, that if you are a sannyasin, that meditation is the only essential thing that you should carry.

*Q: * BUT IN OUR LAST INTERVIEW YOU WERE SAYING THAT YOU HAD THE ONLY RELIGION.*

A: * That is true.

*Q: * NOW YOU SAY YOU HAVE NO RELIGION.*

A: * That is true because the only religion has done its work. Its work was to destroy all the religions. To cut their roots. And in my 400 books I have managed to cut every root of every religion, destroyed all their arguments and not a single religion has come up to encounter me. So the function of the new religion is finished.

*Q: * SO YOU ARE NO LONGER A RELIGIOUS LEADER?*

A: * No.

*Q: * WHAT SORT OF IMPACT IS THAT GOING TO HAVE ON YOUR APPLICATION FOR A GREEN CARD?*

A: * No implication.

*Q: * ONE OF THE GROUNDS THAT YOU'RE APPLYING, AS I UNDERSTAND IT, WAS ON THE GROUNDS OF BEING A RELIGIOUS LEADER.*

A: * I had told them also at that time that...

*Q: * WHO IS THEY?*

A: * I mean INS people... that I am not a religious leader in the sense you think Christianity, Hinduism, Mohammedanism. My religion is totally new, a religionless religion. It has no dogma, no creed, no catechism. It gives freedom to the individual, not a bondage, not a conditioning. It is really a program of deprogramming. And I am simply teaching my people methods of meditation, and I still am a teacher of meditations.

Q: PEOPLE ARE SAYING THAT THINGS AREN'T WHAT THEY APPEAR; THREE POSSIBILITIES WHAT'S GOING ON HERE.*

A:* Go by each.

Q: FIRST ONE: YOU ARE TRYING TO RESUSCITATE A DYING ORGANIZATION BY MAKING SHEELA THE SCAPEGOAT.*

A:* There has been no organization before Sheela. She made the organization; I am simply killing it. I am not resurrecting any organization. I am against all organizations.

Q: THE SECOND IS: THIS IS ALL A SMOKESCREEN FOR YOUR IMMINENT DEPARTURE FROM THE U.S.*

A:* That is absurd, because I am never going to leave U.S. U.S. can leave me, but I am not going to leave U.S.

Q: AND THE THIRD: THAT YOU ARE NAIVE ABOUT WHAT HAS HAPPENED.*

A:* That is true.

INTERVIEW WITH MIKE ZIELENZINGER FROM KNIGHT RIDDER NEWSPAPERS.

Q: IF THE MISSION OF THIS, NEW 'RELIGIOUSNESS WITHOUT THE RELIGION', IS TO PROVOKE AN INWARD JOURNEY BY YOUR SANNYASINS, WHY THE NEED FOR A COMMUNE AND THE ORGANIZATION?*

A:* To go inwards is the most difficult journey in the world. It needs a certain atmosphere, a certain milieu. The commune creates it.

Q: BUT THE COMMUNE IS ALSO A POLITICAL ENTITY IN ...*

A:* No!

Q: PEOPLE ARE BROUGHT TOGETHER.*

A:* People are simply here as individuals, not as parts of an organization.

Q: BUT YOU HAVE A VARIETY OF ORGANIZATIONS THAT TAKE CARE OF THE VARIOUS ACTIVITIES OF THE GROUP HERE.*

A:* Those are functional, just like post office. I mean, it is not... it does not become a religion, it does not become a communist party. It is just functional. Few people take care of the food, few people take care of the roads. That does not mean that they can become fascist rulers.

Q: THEN HOW COULD THIS FASCIST RULE GROW UP IN YOUR MIDST?*

A:* Because I was in silence and isolation. That became an opportunity.

Q: YOU HAVE DISCUSSED OFTEN THE SENSE THAT DOUBT AND THE ABSENCE OF FAITH ARE VERY IMPORTANT. HOW COULD IT BE SO THAT SO MANY OF YOUR FRIENDS COULD LET THIS HAPPEN?*

A:* It is one of the paradoxes of human life. The more I tell them, that "Don't trust me, don't believe in me, just try to understand me, that's enough, every decision has to be taken by you," but the more I say don't believe in me, the more they love me and the more they trust me. Now it is such a problem that there seems to be no way out of it.

Q: SO WHAT DO YOU DO?*

A:* I go on saying, don't believe me, and they go on trusting me. It is something like if you have heard about Bertrand Russells' paradox. One great mathematician was working on a thesis to prove that mathematics is a complete science -- the only complete science. And Bertrand Russell sent him a small puzzle, that "Before you publish your book, please answer this puzzle." The puzzle was that every library of the nation is told to make a list, a catalog of all the books in the library. Make two catalogs, one will remain in the library, and the other has to be sent to the central library of the country.

Now the question arose in one of the librarian's, "What we have to do about this one catalog that remains in the library, whether to include it in the catalog or not? Because it is book *in* the library, and all the books have to be included in the catalog." He was very much puzzled. He inquired the central library what to do. The central library was itself in a great puzzle, because they were making two catalogs -- one that was going to be in the central library and one that was going to the king.

The same question was again there: what to do with the catalog in the library. You cannot put it in the other catalog, because it is only a catalog. But you have to put it because it is a book also, and it is in the library.

The mathematician who was working on the thesis was Godel, one of the greatest mathematician of this century. Because he could not solve his problem, he did not publish his book. And this is my problem also. There are only two ways: either I have to say, "Don't

believe in me," but the more I say it, the more they trust me. The other is, I should start saying, "Believe in me," which all other religions are doing, and they will believe in me. So what I am supposed to do?

*Q: * IF THE WORK HERE IS ONGOING, AND THE CONDITIONS ARE CONTINUALLY IN THE FLUX OF GROWTH ...*

A: * It will be continuously in flux always.

*Q: * HOW CAN YOU DESTROY THIS RELIGION THAT GREW UP WITHOUT YOUR KNOWING?*

A: * I have destroyed it!

*Q: * I DON'T KNOW HOW WELL UNDERSTOOD THAT NOTION IS, BECAUSE YOU HAVE SAID IT. I SEE EVERYBODY IS STILL WEARING MALA TODAY.*

A: * That is up to them.

*Q: * AND I UNDERSTAND YOU GAVE PEOPLE AN OPTION ABOUT THAT.*

A: * Not even option, because if I give the option, that too becomes my order. I have simply made them free. Now it is their what they want to do. If they are wearing the mala, it is no more symbolic, it is only an ornament.

*Q: * YOU'VE SAID THAT IT IS IMPORTANT TO HAVE FREEDOM FOR THE INDIVIDUAL. HOW COULD A STATE OF BONDAGE BE CREATED AMONG YOUR MOST DEVOUT FOLLOWERS? DOES THAT NOT ATTACK THE VERY ROOT OF THE BELIEF?*

A: * No, because nobody can predict the future of anybody. The future is unpredictable, and future is open. Somebody may be very loving to you today, and may turn out tomorrow just the opposite. You could have never thought that this man can be so full of hate towards you, but love turns into hate very easily.

*Q: * DO YOU FEEL A SENSE OF BETRAYAL ABOUT THOSE WHO'VE LEFT YOU?*

A: * No. Because I don't expect any faith in me, so there is no question of betrayal. Jesus felt betrayed, because he was asking for faith. I am not asking for faith, so nobody can betray me.

*Q: * BUT EVEN FRIENDS CAN FEEL BETRAYED.*

A:* No. There is no question of betrayal, because friends don't expect faith. A real friendship is unconditional. I don't have any condition, so if somebody turns my enemy, it is his freedom. It was his freedom to be a friend; it is his freedom to be an enemy. It in no way betrays me or disappoints me. I respect the individual whether he loves me or hates me -- it makes no difference.

*Q: * WHAT WAS YOUR MOTIVATION, IF ANY, ABOUT BREAKING YOUR SILENCE, OR WAS IT JUST THE RIGHT TIME, SAY EXISTENTIALLY?*

A:* It was because the only three persons who were capable of approaching me, other than Sheela, were my physician, my dentist, my caretaker... My caretaker was poisoned in a cup of tea in Sheela's house. Then my physician was poisoned in the same way, in Sheela's house, in a cup of coffee. They both told me, but the doctors and the medical center could not find any detectable poison in their blood, so the thing was dropped. They just rested two, three days and became okay. Then my physician was injected.

*Q: * YOU WERE STILL SILENT AT THIS POINT?*

A:* No, I started speaking, after these two poisons, I started speaking.

*Q: * WHEN THE FIRST TWO POISONING OCCURRED YOU WERE STILL SILENT.*

A:* Yes, that was me... to me a certain sign that something is going wrong somewhere, and I have to be in the open, and I have to see my people, and I have to be available to them.

And it was in a meeting where I was speaking -- ten thousand sannyasins were there, and he was injected from the back. He immediately pulled his robe and showed to people the blood, the mark of the injection. And now a sannyasin has testified before the FBI that he is a witness that who was the person who did it -- a woman sannyasin, Shanti Bhadra who has also escaped with Sheela.

And after this accident, we took the physician, my physician, to Bend Hospital. There, also they said that there is no disease, the sickness is unexplainable. The only thing can be said, is that some kind of poison which is not detectable, has been given.

*Q: * WHEN THE FIRST TWO INCIDENTS OCCURRED DID YOU BELIEVE WHAT WAS SAID TO YOU? WEREN'T YOU SURPRISED?*

A:* No, I simply was shocked. Shocked that anybody in the commune will think of poisoning our own people. And when Sheela left, in her room were found literature on

poisons, and a particular poison underlined, which is undetectable.

*Q: * BUT THERE WAS QUITE A PERIOD OF TIME BETWEEN THE INITIAL REPORT IN YOUR PERIOD OF SILENCE, ABOUT BEING POISONED, AND SHEELA'S DEPARTURE.*

A: * Yes. There was a quite...

*Q: * HOW COME YOU DIDN'T EITHER ACT SOONER, OR ACT MORE ON YOUR SUSPICION?*

A: * ... just this much was not enough. And there was no solid grounds. Even the doctors cannot say solidly that it is poison.

*Q: * DID YOU ASSUME AT THAT POINT THAT SHEELA WAS INVOLVED?*

A: * I suspected, because Shanti Bhadra was her right hand.

*Q: * WHAT WOULD'VE BEEN HER MOTIVATION IF YOU WERE STILL SILENT? YOU'VE SAID PREVIOUSLY THAT AS YOU BROKE YOUR SILENCE, SHEELA COULD SEE HER POWER EBBING AWAY. WHY DO THIS EVEN WHEN YOU'RE MAINTAINING YOUR SILENCE, WHEN SHE'S STILL THE LEAD SPOKESMAN AND AWARDED* WITH ALL THE TELEVISION TIME?*

A: * No, she has booked those things already before, and she continued. But once I started speaking, she started moving more to Europe, to Australia, to India, Singapore. She started avoiding me. But people remained silent still, because the whole group of Sheela was still here. They were on all top posts, and people were afraid because they knew these people had even killed.

They have burned the planning office in Wasco county. They have killed a share-home street person by giving him overdose of poison. So they were simply afraid. But the moment she left, just within one day hundreds of sannyasins opened their mouth, and they started saying what they know about.

*Q: * YOU'VE ALREADY SAID TO ME, TO OTHERS THAT SHEELA WAS NOT A MEDITATIVE SORT, BUT CERTAINLY THERE WERE OTHERS WHO WERE, THAT YOU COULD ON THE ONE HAND BE A DEVOUT SANNYASIN AND ON THE OTHER HAND CARRY OUT THESE ACTIVITIES. DOES THIS NOT MAKE YOU QUESTION SOME OF YOUR OWN TEACHINGS, OR HOW YOUR TEACHINGS HAVE BEEN INTERPRETED?*

A: * No. Because I had chosen Sheela, and she has done her work. This is only a small

wrong side of her being that came into light. Otherwise, she has made the commune -- which was not an easy job to make a place for five thousand people. Houses... there was only one house when we purchased the place. There was no reservoir; now we have reservoir, we have enough water. We have enough houses, all the houses with modern equipment, all are centrally air-conditioned. She did *much*, and she did much good. For that, she should be credited.

*Q: * AND YOU YOURSELF LOOKING BACK, HAVE NO PERSONAL DOUBTS ABOUT... YOURSELF, OR YOUR ROLE, OR THE WAY YOUR TEACHINGS HAVE BEEN INTERPRETED BY OTHERS?*

A: * No, it has nothing to do with my teachings, because she knew nothing of my teachings.

*Q: * SHE PARADED AROUND AS IF SHE DID, AND YOU NEVER INTERFERED.*

A: * She was working well, and for that my teachings were not needed. She was making good roads, she was making good arrangements for food, she was making arrangements for clothes for five thousand people -- and at festival for fifteen to seventeen thousand people. She was able to manage perfect well everything she did. Ninety-nine percent credit of the commune goes to her. Just that one percent that has come into light....

*Q: * BUT SHOULDN'T SOMEBODY HAVE SPOKEN UP ABOUT THAT ONE PERCENT? SHOULDN'T SOMEONE HAVE PREVENTED THIS FASCIST GANG -- AS YOU CALL IT -- FROM BEING CREATED?*

A: * It was difficult. The people who could have spoken, she threw them out before they could have spoken or even thought about it. In the very beginning of the commune, those people were thrown out. She had chosen the group of all new people, who were devoted to her.

*Q: * BUT THE HUNDREDS WHO CAME TO YOU AFTER SHE LEFT, WHY COULDN'T THEY HAVE COME TO YOU BEFORE SHE LEFT?*

A: * People have been coming to me in thousands.

*Q: * BUT ONLY AFTER THE FACT.*

A: * No, even before Sheela. But in these silent years nobody was allowed to come, it was my decision that nobody should interfere in my silence. It is my freedom to speak or not to speak.

Q: DO YOU THINK THAT WAS, PERHAPS A MISTAKE? -- OF AT LEAST BEING SO SILENT AND SO REMOVED FOR SO LONG?*

A:* No. It gave her certainly an opportunity, but it is not my responsibility. If it is my responsibility, then Adolf Hitler and second world war is also my responsibility, because why I was not born there?

Q: YOU DISCUSSED BEFORE -- AND I DON'T KNOW IF YOU WERE JOKING, BUT I SUSPECT YOU WERE NOT -- ABOUT SANNYASINS WHO ARE SPACED OUT IN THEIR OWN MEDITATION. COULD IT NOT BE THAT THIS STATE OF BEING SPACED OUT WOULD INTERFERE WITH THEIR ABILITY TO CONFRONT A WRONG IN THEIR MIDST.*

A:* No, there is no problem. There are working perfectly well, they are working totally. But they are not concerned with politics, ambition. They worked, they loved, they danced, they went to sleep. And Sheela had this opportunity to create a fascist group, and she managed everything to be done by these twenty people. She did not involve many people in the crimes, because then there is a possibility of leakage. Only these twenty people -- and because they were all involved, nobody will open his mouth, because he was also involved.

So it became a situation in which you cannot say anything, because you have also committed something. She managed everybody to commit some sin, some crime, so the group became solid and nobody was going to say anything about it -- only one woman really courageous, has come out. She had also gone with them, but returned from Seattle back. She told, that she cannot live with all this crime and guilt her whole life, it is better she will go to the commune and say everything.

Q: BUT THIS WAS SUPPOSED TO BE AN IDEALISTIC PLACE, AN IDYLLIC PLACE. DOES NOT ALL THIS EVIL ENERGY....*

A:* It is nothing evil, or nothing special, particularly in a country like America where twenty percent presidents are assassinated. If Sheela killed a hobo, do you think it much of a evil -- in America? Where every day all kinds of crime are committed?

Q: ARE ETHICS RELATIVE?*

A:* What ethics exists in America? Do you have anything called ethics?

Q: I DON'T SPEAK FOR THE U.S. AS A COUNTRY, BUT SOME INDIVIDUALS HAVE ETHICS, YES.*

A:* So I can present you thousands of individuals here who have ethics, but that does not mean... What Nixon did? Is it not the whole America responsible for it? You had chosen him to be the president....

Q: WE ALSO FORCED HIM OUT; SHEELA LEFT OF HER OWN VOLITION.*

A:* So that seems to be she is more ethical!

Q: IS SHEELA PART OF A FASCIST GANG, OR DID SHE MAKE ONE SMALL MISTAKE? NINETY-NINE PERCENT OF WHAT SHE DID, YOU SAID WAS QUITE GOOD. WHICH IS IT?*

A:* Fascists, also have done much good. I think we always try to think somebody as completely white, and somebody as completely black, and that is a wrong way of thinking. Everybody is a mixture. Even Adolf Hitler has done many things which are good. In fact, he has created a road in America... in Germany, for which he should be remembered in the whole history -- just for that road, because no such road exists anywhere in the world.

So it is a question of relativity. Relatively, Sheela has done much good to the commune, but that does not mean that we are going to protect her illegal acts. Whatever good you have done, we will give you the credit for it, but whatever wrong you have done, you will have to suffer for it.

Q: WHAT PREVENTS SOMETHING LIKE THIS FROM HAPPENING AGAIN? YOU'VE DISCUSSED THE DECENTRALIZATION OF POWER. DO YOU FEEL AS IF YOU NEED TO BE MORE INVOLVED IN THE RUNNING OF THIS PLACE?*

A:* No. I don't feel more involved. I can do more without involvement, because then I am more impartial and everybody can listen and understand me, because I am not in favor of anybody. I am just explaining a situation, and they can find out a way, and I can simply watch that things go right. And they have started going right.

Q: YOU WILL WATCH IN A WAY THAT YOU WEREN'T WATCHING BEFORE. OR WILL IT BE THE SAME?*

A:* No, in the isolation I was not even watching. I was not at all here.

Q: ALTHOUGH PARENTHETICALLY, WE ARE TOLD THAT YOU DID HAVE DISCUSSION FROM TIME TO TIME WITH SHEELA AND PERHAPS ONE OR TWO OF YOUR OTHER AIDES, ABOUT ACTIVITIES AND EVENTS.*

A:* Only if something very important was there and Sheela could not handle it, or needed

my advice, then. But only in emergency cases, otherwise not.

*Q: * BUT THERE'S NO GUARANTEE THAT THIS WILL EVER HAPPEN... THAT THIS COULDN'T HAPPEN AGAIN.*

A: * No, there can never be any guarantee for anything.

(Tape side C)

*Q: * DO YOU FEAR THAT SANNYASINS -- ESPECIALLY THOSE WHO DON'T LIVE HERE -- WILL BECOME DISCOURAGED WITH WHAT'S HAPPENED HERE, OR ABANDON THE RELIGIOUSNESS.*

A: * No, because more and more sannyasins are coming. And now they are feeling more freedom, more joy, and nobody is sitting on their head. And the people who had left because of Sheela, are from all over the world are writing that they want to come back because they miss the commune. It was only because of Sheela that they had to leave.

*Q: * YOU SAID YOU WANTED TO ROOT OUT ALL THE EVIL THAT SHEELA HAD CREATED. IS THAT JOB COMPLETED, OR IS THERE STILL MORE EVIL THAT NEEDS TO BE EXTIRPATED?*

A: * I don't think there is anything more.

*Q: * THAT JOB IS DONE.*

A: * It is done.

*Q: * AND THE FORMAL ABOLITION, YESTERDAY, OF THE RELIGION WAS PART OF THAT; OR WAS A SEPARATE ACTIVITY?*

A: * It is a separate thing.

*Q: * ALTHOUGH SHEELA WAS A PART OF THAT TOO, YOU'VE SAID.*

A: * Yes. She was part of it. But I've always been against organized religion.

*Q: * AS A RESULT OF THIS CRISIS, A LOT OF FOREIGN AGENTS HAVE COME HERE: THE FBI, AND OREGON STATE POLICE. YOU'VE WELCOMED THEM HERE, YOU'VE ESSENTIALLY OPENED YOUR RECORDS, YOUR FILES, YOUR BOOKS.*

A:* Because there is nothing wrong. If there is anything wrong, then Sheela will be responsible for it.

Q: THIS COMMUNITY HAS HAD ITS DISAGREEMENTS WITH THE AUTHORITIES IN THE STATE. IT DOESN'T MAKE YOUR NERVOUS THAT THEY'RE HERE?*

A:* Nothing makes me nervous. All those authorities are nervous.

Q: BUT HAVEN'T YOU AND YOUR AIDES GIVEN THEM TREMENDOUS POWER TO POTENTIALLY DESTROY THIS COMMUNITY.*

A:* No, they cannot do anything. If they try to destroy this community, they will be destroying the whole image of America in the world. Because I have my friends all around the world, and I have informed them, that if any harm happens to the commune here, then you have voluntarily go to imprisonment and demand your government that the American embassy should be removed from the country.

And these people also, they are thinking of arresting me. If they arrest me, I will enjoy it. And with me five thousand sannyasins will voluntarily ask them to be arrested.

Q: WHAT IF THEY SAY NO, WE'RE NOT INTERESTED IN ARRESTING YOU.*

A:* Then, then will sit around the prison and fast there UNTO DEATH. So America will know something new!.

Q: YOU'RE CONFIDENT THAT YOUR REQUESTS ARE ALWAYS FOLLOWED BY YOUR SANNYASINS BY YOUR FOLLOWERS?*

A:* I hope.

Q: YOU'RE DOING THESE INTERVIEWS NIGHTLY. YOU DID A NATIONAL TELEVISION INTERVIEW YESTERDAY. DO YOU LIKE THAT?*

A:* Yes, I like it.

Q: YOU ENJOY NOT ONLY THE EXPERIENCE OF BEING QUESTIONED, BUT THE FACT THAT YOUR WORDS ARE BEING TRANSMITTED TO ALL THESE PEOPLE.*

A:* I LOVE it, because I am not going anywhere. And I am a contemporary man, why should not I use the whole media which is possible, to spread the word?

Q: IT SOUNDS TO ME AS IF YOU ARE HOPING TO OFFSET ANY THREAT FROM THE STATE, OR FROM THE FEDERAL GOVERNMENT, OR FROM THE INS THROUGH THE MEDIA.*

A:* There is no question. The media should be should be for the constitution of America. And if the government, in any way, goes against the constitutional rights, then the media has to help us.

Q: DO YOU EVER WATCH YOUR INTERVIEWS AFTER YOU'VE MADE THEM?*

A:* Yes, this watch is here.

Q: YOU WERE INTERVIEWED LAST NIGHT BY A TELEVISION NETWORK. WILL YOU LATER ON LOOK AT YOUR VIDEOTAPE, HOW YOU PERFORMED?*

A:* No.

Q: DO YOU WATCH TELEVISION FROM THE OUTSIDE?*

A:* Once in a while, if something good....

Q: HOW DO YOU CHOOSE YOUR READING THESE DAYS?*

A:* No, my people choose. If some sannyasin sends me some film that he feels I would like -- maybe a film based on Dostoevsky's novel, BROTHERS KARAMAZOV, or Leo Tolstoy's ANNA KARENINA, then I watch it; otherwise not.

Q: WHAT'S GOING ON NOW WILL INVOLVE A LOT OF LAWYERS AND CONSULTANTS, AND....*

A:* I'm not involved in it.

Q: WILL YOU CONSULT WITH THEM AT ALL?*

A:* No. This is the function of the corporations. We have almost a dozen corporations for different functions, and they should look after it. We have four hundred legal experts in the commune itself.

*Q: * BUT YOUR MOST RECENT EXPERIENCES DON'T SUGGEST TO YOU THAT YOU NEED TO TAKE MORE DIRECT CONTROL OF ANY...?*

A:* No. I have never been interested in any control, NEVER.

*Q: * (INAUDIBLE)*

A:* I am just a friend available for any advice. To take it or not to take it is their freedom, but I don't want to have any control in my hands.

*Q: * HOW DID YOU CHOOSE HASYA, AS OPPOSED TO ANYBODY ELSE? HOW WAS THAT PROCESS DONE, AND HOW...?*

A:* No, I have not chosen her.

*Q: * AS YOUR SECRETARY FOR THE MOMENT?*

A:* As my secretary I have chosen her. Because I have been knowing her. She has been making a film on me and my philosophy and the sanniyasins and the commune. And because of that film she came in contact with me, and I saw in her a possibility of a very creative, loving woman. But as the president, she has been chosen by the corporation itself.

*Q: * NOT BY YOU.*

A:* Not by me.

*Q: * HOW CAN YOU BE CONFIDENT THAT ALL THE EVIL MEMBERS OF THE FASCIST GANG HAVE DISAPPEARED, THAT SOME ARE NOT STILL HERE? BECAUSE THERE ARE MANY PEOPLE WHO HAD POSITIONS OF POWER BEFORE WHO ARE STILL HERE.*

A:* The police is looking after them. They are searching everybody, they are talking to everybody. Now this is their business to find out. Perhaps few are there. But my feeling is, the real criminals have disappeared. They can be caught easily, just if the government does not want to protect them -- then it is another matter. Otherwise, we know their whereabouts everyday.

*Q: * WHY WOULD* THE GOVERNMENT WANT TO PROTECT THEM?*

A:* Just to destroy the commune.

Q: IS THAT AN (INAUDIBLE)? IS THE COMMUNE IN DANGER OF BEING DESTROYED?*

A:* From my side there is no problem. They can try, and we will accept their challenge.

Q: BUT I HEAR TALK ON THE STREETS AMONG PEOPLE HERE, WHO SAY, "GEE, YOU KNOW, I DON'T UNDERSTAND WHAT'S GOING ON AROUND HERE ANYMORE," AND "THINGS'RE CHANGING SO QUICKLY IT'S UNCOMFORTABLE."*

A:* It will be for a few days, because everything is changing. So it will be for a few days difficult for everybody to figure out what is happening, because all the topmost people have disappeared, new people have come with whom they don't have any acquaintance. It will take a little time. Then the police is there, continuously interrogating them.

Then the possibility is there that I may be arrested, and the possibility is there that they are going to arrest hundred more people -- all important people in the commune, so nobody remains there to take care of the commune. But whatever they do, we are going to rejoice in the challenge. We have nothing to lose. They have everything to lose.

Q: BUT THE COMMUNITY, NOT YOU AS AN INDIVIDUAL -- HAVE SPENT MILLIONS TO CREATE A...*

A:* Does not matter! Money does not matter at all.

Q: DO THEN YOU DO FEEL THREATENED BY ALL THIS ACTIVITY.*

A:* No. I don't feel THREATENED. I simply feel excited.

Q: HOW DO YOU MEAN THAT?*

A:* Very ecstatic.

Q: DO YOU FEEL AS IF IT'S IMPORTANT TO HAVE A ARMAGEDDON-LIKE CONFRONTATION WITH THE POWERS OF THE STATE AND THE FEDERAL GOVERNMENT.*

A:* Yes. I would love it to have.

Q: IS THAT INEVITABLE, IF NOT NOW, THEN SOMEDAY SOON?*

A:* No, I think it will be now. Because if they cannot confront us in this state, when everything is in a change and in a chaos, they will never be again. After two months they will never be again able to confront us. We are ready even to confront them, even at this moment. And I have been my whole life a fighter. I have fought with Indian government, I would love to have a taste of fighting with the American government too. And as my fight is finished here, I am moving to Germany.

Q: I THOUGHT YOU WERE NEVER LEAVING?*

A:* No, only after my fight is finished. When my commune is established and my fight is finished, I cannot die without having a taste of fighting with the Germans. That's my last desire!

Q: MANY PEOPLE WANT A SIMPLE LAYMAN'S DESCRIPTION OF WHAT YOU TRY TO TEACH. SO FOR THEIR BENEFIT, HOW WOULD YOU DESCRIBE THE PROCESS IN OH, FIFTY WORDS OR LESS, TO LET THE AVERAGE PEOPLE UNDERSTAND.*

A:* My teaching is meditation. Meditation means to me, witnessing on three levels: action of the body, thoughts of the mind, feelings of the heart. Once a person becomes aware of these three things, the fourth step happens on its own accord. A quantum leap, suddenly he is at his very center, which is his life, deathless life. You can call it his soul, his being, and it is the greatest bliss in existence. There is nothing above it.

Q: (INAUDIBLE)*

A:* (inaudible)

Q: YOU SAID BEFORE, THE WORK OF THE ZORBA IS FINISHED. WHAT DID YOU MEAN BY THAT, AND WHAT IS THE FUTURE WORK?*

A:* Zorba represents the foundation, and Buddha represents the temple. Both can exist only together, and up to now there has been a dichotomy. The materialist, who is a Zorba, has denied the very possibility of any buddhahood, any awakening, any consciousness -- any thing more than eat, drink and be merry. And the people who have been spiritualists, have been condemning the Zorba and all that is natural to man, his body. They have been creating a repressive human being, sick, schizophrenic.

My effort is to bring Zorba and Buddha together. So here you will find Zorbas dancing in the disco, and the same Zorbas in the morning doing meditation. And I don't see there is any conflict between the two. In fact, both are complementary, not contradictory.

Q: I MEANT THE QUESTION ACTUALLY IN MORE CONCRETE TERMS, THAT PERHAPS THE LOGISTICAL WORK, THE BUILDING WORK, THE PHYSICAL LABOR OF CREATING A COMMUNITY HERE, WAS OVER. IS THAT TRUE?*

A:* No, it can never be over. This community is going to grow, it can never be over. We will need more houses, we will need more food, we will need more of everything. So the Zorba will be working, and the Zorba has every chances to become a Buddha. We have every facility for him: meditation places, therapies, university which teaches how to meditate -- all methods of meditation which have been EVER used in the whole history of man. But we are trying to make Buddha make the road, and Zorba meditate. And that is my conception of the new man, the new humanity -- Zorba the Buddha.

Q: SHEELA ESSENTIALLY RAN THIS COMMUNITY FOR QUITE A LONG TIME. SHEELA'S WORD WAS LAW. DO YOU NOT FEEL AS IF THERE IS LONG TERM CREDIBILITY PROBLEMS OR PSYCHIC PROBLEMS AMONG SANNYASINS IF SUDDENLY THE PERSON WHO HAS BEEN IN CHARGE IS ALL OF A SUDDEN...*

A:* No, because they are here for ME; they were not here for Sheela. Nobody is missing Sheela.

Q: DO YOU THINK, THEREFORE, THAT YOU WILL NEVER AGAIN TAKE A VOW OF SILENCE? DO YOU THINK IT'S TOO DANGEROUS TO THE REST OF THIS COMMUNITY?*

A:* No. If Sheela wants to come back, I will welcome here. But she will have to confess all her crimes, and she will have to take the responsibility of her crimes before the law. We will give her all respect and credit for what she has done, but we cannot protect her crimes. For that, she has to face the law, and that will be really tremendously dignified of her, if she comes back and confesses everything. Even if though she is punished, she will feel clean, and she will feel fresh, and she may start thinking of spiritual growth, which she has never thought about.

Q: COULD YOU NOT DESIGNATE SOMEONE TO PAY A VISIT TO SHEELA AND SUGGEST THAT?*

A:* Right now, it is not the time. Right now, she is giving interviews and telling absolute lies -- just I will wait for the right time.

Q: BUT YOU WILL DO THAT?*

A:* I will do it.

Q: YOU (INAUDIBLE) OF THE HOSTILITY THAT MIGHT EXIST ...*

A:* No, my love does not change with anything.

Q: WOULD IT BE RIGHT FOR PEOPLE HERE TO HATE SHEELA?*

A:* No. Nobody should hate anybody. You can hate actions, but not persons. If she has done something wrong, that action has to be hated, but the person is far more bigger than the action, and the person has also to be respected.

Q: GIVEN WHAT'S TAKEN PLACE HERE, ARE YOU LIKELY TO AGAIN TAKE ANOTHER VOW OF SILENCE?*

A:* No, I am not going to take a vow of silence again. Because there is no need. I needed it, because for thirty years I have been touring in India, and that has destroyed my health immensely, and I wanted complete rest for a few years. And right now I am feeling perfectly okay, so I don't see there is any need. And I am not going anywhere to tour.

I don't go even in the city anywhere. I don't know even where is the hospital, and where is the restaurant. I know only this place for my evening interview, and morning, the auditorium where I speak, and my own house. These three places I know, otherwise I know nothing. And I do not want to know either. Everything is going perfectly well.

Q: YOU WOULD LIKE TO BE REMOVED FROM THOSE THINGS.*

A:* (a tremendous sigh)

Q: (LAUGHTER) THANK YOU VERY MUCH.*

A:* Okay.

The Last Testament, Vol 3

Chapter #12

Chapter title: None

2 October 1985 pm in Sanai Grove

Archive code: 8510025

ShortTitle: LAST312

Audio: Yes

Video: Yes

Length: 94 mins

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewers' remarks have been omitted where not relevant to Osho's words] INTERVIEWS WITH JOHN MCCALL, THE SEATTLE POST INTELLIGENCE; JEANINE PERRETT, THE AUSTRALIAN; PAM ABRAMSON, NEWSWEEK MAGAZINE

Q: BHAGWAN, THIS IS JOHN MCCALL FROM THE SEATTLE POST INTELLIGENCE. IN THE NEWS CONFERENCE MONDAY NIGHT YOU SAID YOU ARE NOT A SAVIOR OR A PROPHET OR A LEADER. DO YOU WANT THE SANNYASINS TO STAY WITH YOU HERE AT RAJNEESHPURAM?

A: They want to stay with me.*

Q: SHEELA HAS TOLD US IN THE PAST THAT HER FATHER RAISED YOU FOR A TIME BEFORE SHE WAS BORN. AND THIS MORNING YOU SAID THAT YOU WERE MIFFED THAT SHE HAD NOT EVEN SAID GOOD-BY TO YOU WHEN SHE LEFT. WHAT TYPE OF RELATIONSHIP YOU HAD WITH SHEELA?*

A: Just she was my secretary -- no relationship.*

Q: DID YOU LOVE SHEELA?*

A: No. I did not even like her.*

Q: I WOULD FIND IT IRONIC THAT YOU WOULD APPOINT HER YOUR PERSONAL SECRETARY WHEN YOU KNEW SHE WAS NOT A MEDITATOR, WHEN SHE WAS A HOTEL WAITRESS, AND THAT YOU DIDN'T EVEN LIKE HER -- WHY MAKE*

HER YOUR STRONGEST AIDE?

A:* Those were her qualifications. To raise a commune, to change this desert into an oasis, a very pragmatic, practical, strong person was needed -- and she was that kind of person. She was not interested in meditation, she was not interested in any kind of spiritual growth. These were his qualifications to be a secretary.

Now the situation is totally different. The commune is established. Now a different setup of people is needed. Each step needs different kind of people. Now I need meditators, people who are interested in spiritual growth: they should take charge.

But in the beginning they would not have been able to withstand with all kind of hostility that strangers are bound to face.

So there is no contradiction in it. I did it knowingly.

Q: DID YOU EXPECT WHAT HAPPENED TO HAPPEN?*

A:* It was possible.

Q: YOU SAID ALSO AT THE NEWS CONFERENCE MONDAY NIGHT YOU BLAMED RELIGIOUS REQUIREMENTS OF CELIBACY, FOR INSTANCE IN CHRISTIANITY, FOR CREATING HOMOSEXUALITY WHICH IN TURN LED TO AIDS. YOU HAVE ALSO SAID IN THE PAST THAT YOU HAVE KNOWN MANY WOMEN, YET YOU GIVE US THE IMPRESSION NOW THAT YOU ARE A CELIBATE MAN. ARE YOU?*

A:* I am not.

Q: AT THE PRESENT?*

A:* Yes, at the present. Just as you are not eating now but tomorrow morning you will have breakfast, I can have my breakfast any time! Right now, I am celibate, you are celibate, everybody here is celibate....

Q: IN SEATTLE I HAVE A WIFE. I WONDER IF YOU HAVE A RELATIONSHIP WITH A WOMAN.*

A:* I have relationship with thousands of women. One woman is not enough. Nobody is satisfied with one woman or with one man, and you should look into yourself Because it is human nature to have change... about everything. Now you are here, you are celibate, but you cannot guarantee that there in Seattle your wife is celibate. She may be celebrating!

Q: THE, THE REASON THAT I FIND IT PECULIAR THAT YOU WOULD SAY YOU ARE NOT CELIBATE IS BECAUSE YOU HAVE A GREAT DEAL OF HEALTH NEEDS IN*

TERMS OF CLEANLINESS, AND THE TEMPERATURE OF THIS ROOM FOR INSTANCE. YOU DO NOT, AS WE NORMALLY DO, SHAKE HANDS WHEN YOU GREET SOMEONE. AND YOU'VE SPOKEN VERY FREQUENTLY OF THE AND THE DANGER THAT AIDS PRESENTS TO THE WORLD. I WONDER IF YOU HAVE A FEAR OF INFECTION?

A:* No, I don't have a fear of infection. But my people have, that I should not be infected by anything. They would like me to be with them as long as possible. As far as I am concerned, my work is done. I am perfectly fulfilled, I have arrived home. There is nowhere to go. So if I die this very moment, nothing is left incomplete.

But my people, they are still on the way. They need a friend who knows the way, who has reached the home. They need help, encouragement, guidance. They would like me to be with them as long as I can. And they have managed the whole commune according to my health needs.

Q: THE PRECAUTIONS THAT ARE TAKEN WITH SEX -- WITH THE CONDOMS AND THE GLOVES, THE SPRAYING THE ALCOHOL ON HANDS AND THE PHONES -- THESE ARE TAKEN IN CONSIDERATION OF YOUR NEEDS?*

A:* No. They are not my needs. They are *their* needs.

Q: THEIR NEEDS FOR YOUR PRESERVATION THOUGH?*

A:* Yes.

Q: I HAVE BEEN TOLD THAT PREGNANT WOMEN ARE NOT ENCOURAGED TO COME HERE AND THAT SANNYASINS ARE NOT ENCOURAGED TO HAVE CHILDREN HERE.*

A:* Yes.

Q: WHY IS THAT?*

A:* In fact, the question seems to be very irrational. Seeing the world overpopulated, no rational man can ask the question why they are not encouraged. Thousands of people are dying every day with hunger and you want my people to produce children, to make the world more poor? Thousands of people are going to die and are dying with AIDS.

Do you want my people to produce children in a world where the children will be getting inheritance of hunger, AIDS, nuclear weapons, a third world war?

I don't think anybody who loves will produce a child in this world. This world is already mad, and unless we change this world, every intelligent person should stop producing children.

This world can be happy only with one-fourth of its population. It is now four billion. By

the end of this century it will be five billion. And when this population will be five billion, you can conceive the situation.

Fifty percent of India -- that means four hundred million people -- are not getting two times food, only one time at the most.

Q: I AGREE WITH YOU, BUT YOU SAID ALSO THE OTHER NIGHT THAT YOU WERE DESTROYING RAJNEESHISM AS A RELIGION....*

A:* Yes.

Q:... BECAUSE YOU DIDN'T WANT A SYSTEM OF BELIEFS, BUT YOU ALSO WANTED NO LEADERS OR NO HIGH PRIESTESSES TELLING SANNYASINS WHAT A RELIGION WAS AFTER YOU WERE GONE.*

A:* That's true.

Q: IF THE COMMUNE DOES NOT REPRODUCE IT'LL BE LIKE THE SHAKER SOCIETIES OF NEW ENGLAND THAT HAD NO CHILDREN AND VANISHED IN FIFTY YEARS.*

A:* There is no harm. If the commune disappears, there is no harm. Shakers disappearing in England has done no harm.

Any harm that has been done is by those who have *not* disappeared! If the pope and six-hundred-million Catholics have also disappeared, it would have been a tremendous relief.

Q: YOU HAVE SAID THAT YOU WANTED TO RETURN THE TOWN OF ANTELOPE TO ITS ORIGINAL RESIDENTS....*

A:* That's true.

Q:... IF THEY WOULD BUY BACK THE PROPERTY. THEY TOLD ME THAT THEY FAVOR A DISINCORPORATION BECAUSE THEY FEAR THAT EVEN IF THE TOWN CHANGES ITS NAME BACK TO ANTELOPE THE SANNYASINS WILL OUTNUMBER THEM AND WILL STILL CONTROL THE TOWN GOVERNMENT.*

A:* First think of one thing: if they are incapable of purchasing the properties, then certainly the sannyasins will outnumber them. And it is a democracy.

Q: BUT I THOUGHT YOU IMPLIED THIS MORNING THAT YOU WOULD ASK ALL SANNYASINS TO LEAVE RAJNEESH.*

A:* I will. But they should purchase the properties as we have purchased from them.

Q: ONLY IF THE PROPERTIES ARE PURCHASED THEN?*

A:* Unless, why we should leave? Those are *our* properties. And there are only twelve Antelope people and one hundred sannyasins -- do you want in a democracy twelve persons should rule one hundred people? That should be simply stupid. And we are offering them that they can purchase back all the properties and we will immediately move. Then whatsoever they want to do with their town they can do. They can decompose it, they can destroy it, they can put fire to it -- whatsoever they want. But we don't want to do anything like that. That is not friendship. Decomposing, destroying a city, we consider an act of antagonism.

And why they are asking that? We are ready to give the properties to them, then they can have their own council and decide whatever they want to decide. We will not be interfering at all. But if they cannot purchase the properties, then they should ask all the Oregonians who were so much helpful, being hostile to us, that, "This is the time to show your real friendship -- *you* purchase the properties."

If they can gather signatures -- one hundred thousand signatures they need to put a bill for destroying the city -- they should rather ask people in Oregon. There are enough rich people who can purchase this small town very easily, and we will vacate immediately. Not even a second we want to be there!

Those houses are just simply rotten, third-rate. And if they cannot purchase, then they should move out -- they are only twelve people. We are ready to purchase their houses. Either way, they should decide it.

Q: IS IT FAIR TO SAY THAT ASIDE FROM THE ALLEGATIONS THAT YOU HAVE MADE AGAINST SHEELA AND HER GROUP, THAT WHAT THE COMMUNE IS EXPERIENCING NOW IS SORT OF A CULTURAL REVOLUTION, A WHOLE CHANGE IN ATTITUDES IN WORK?...*

A:* That's bound to be happening.

Q:... AND THAT IF THAT IS TRUE, SOME WOULD ARGUE THAT WITHOUT A HIERARCHY, WITHOUT A POWER STRUCTURE, THAT THE SOCIETY WOULD BECOME TOO ANARCHISTIC, THAT WORK WOULDN'T GET DONE, THAT THERE WOULD BE FINANCIAL PROBLEMS.*

A:* No. I am here to see. For thirty years in India I was there and without any hierarchy, without any power structure, work was being done. I don't have any power, but I have something more than power and that is my love.

And the work *will* happen and will happen far more creatively, far more lovingly.

And those who are basically slaves, they may find it a little difficult. Freedom is very difficult for slaves. They need somebody to goad them on. We will put them through

therapies to destroy their program of slavery in the mind. We will deprogram them. And there are very few people who are so much conditioned for slavery, so there is no problem. And even if a little less work happens, freedom is far more valuable.

*Q: * IS THE COMMUNE IN FINANCIAL DIFFICULTIES?*

A: * No difficulty at all.

*Q: * EVEN WITHOUT THE FORTY-THREE MILLION THAT'S IN THE SWISS BANK ACCOUNT?*

A: * They were never here. They were to come here, but they never reached here, so in fact they don't make any difference to us. And as far as money is concerned, we have enough creative people and we are not in any financial trouble.

*Q: * I'M TOLD YOU TAKE TWO ICE BATHS A DAY. WHY?*

A: * I love it.

*Q: * SO YOU LIKE THE PHYSICAL SENSATION OF IT?*

A: * I love... it is healthful to my body. Changing from hot to cold, from cold to hot, and ending with cold, it is immensely healthful for body -- for everybody, because it gives the body a tremendous change. With the hot, every fiber of the body expands, with the cold it shrinks. It is the best exercise possible without doing any exercise.

*Q: * I KNOW THAT YOU GIVE THE DISCOURSE IN THE MORNING AND YOU MEET THE PRESS IN THE EVENING. COULD YOU BRIEFLY TELL ME HOW YOU SPEND THE REST OF YOUR DAY?*

A: * My life is very simple. Two hours in my bath and swimming pool in the morning, two hours in the evening, two hours in the morning talk... Two hours in the morning discourse. Two hours in the evening interviews. Two hours afternoon sleep. One hour for my secretary after the interview. One and half hour I go for a drive in the mountains -- that is the only time that is for me. otherwise I am completely engaged from six in the morning until eleven or twelve in the night.

It depends on the work, how much work the secretary has, because I have communes all around the world. So letters from them, their problems, everything I have to look after.

*Q: * WHY DO YOU NOT VISIT THOSE COMMUNES?*

A:* Just my health does not allow. And when I can manage from sitting here, giving an interview to you and to all kinds of media, there is no need. They are seeing me every day, morning discourse, evening interview. Tomorrow you will be all over the world, seen by my commune people.

Your newspaper may be late but my video will be there tomorrow!

Q: TOMORROW?*

A:* Yes. Immediately. They get everything that they need.

So there is no reason for it. I have asked my scientists -- I have scientists, psychologists, professors, doctors, every kind of people in the commune -- I have asked them that the video should be three-dimensional. Why it should be flat? And they should work upon it to make it three-dimensional, then it is exactly as if I am visiting the commune and any moment I may come out of the screen.

Q: I BELIEVE AFTER YOU EXPERIENCED ENLIGHTENMENT YOU WERE SILENT FOR SOME YEARS. IS THAT CORRECT?*

A:* Not silent, but I did not speak about the enlightenment for few years.

Q: AND YOU WERE SILENT FOR THREE AND A HALF YEARS UNTIL LAST YEAR?*

A:* Yes.

Q: WOULD YOU ANTICIPATE ANOTHER BLOCK OF SILENCE IN YOUR LIFE?*

A:* No. There is no need.

Q: YOU WILL SPEAK FROM NOW UNTIL YOUR....*

A:* Now I am going to speak until my last breath.

Q: SOME CRITICS SAY THAT YOU ARE DESTROYING YOUR CHARISMA BY SPEAKING TOO MUCH. WOULD YOU COMMENT ON THAT?*

A:* I am destroying everything!

I want to leave this world as if I have never been here. I don't want to leave any footprints, so that no idiot starts following the footprints. I will destroy everything.

Q: OTHER CRITICS SAY THAT SANNYASINS FOR THE MOST PART ARE PEOPLE OF THE SIXTIES GENERATION WHO ARE LOOKING FOR SPIRITUAL ANSWERS, AND THAT SPIRITUAL REMEDIES DO NOT HAVE AN APPEAL FOR SEVENTIES -- PEOPLE BORN IN THE SEVENTIES OR THE FIFTIES, AND THAT THEREFORE YOU'RE SPEAKING TO A VERY SMALL AND SELECT AUDIENCE. DO YOU BELIEVE THAT TO BE TRUE?*

A:* That is not true, because I am speaking almost every day to one million sannyasins around the world and two million sympathizers around the world.

I have four hundred books. Most of them are being translated in almost all the major languages of the world. Millions of people have read them who have not heard me.

And now I have opened sannyas for a wider public. I have withdrawn the red dress, the mala, because thousands of people wanted to be sannyasins but just because of the clothes and the mala they felt difficulties in the world -- their job, their family, their wife, their parents, their friends -- and it was too much of a trouble.

I have withdrawn everything. Now whatsoever remains is something inner which neither the wife can detect nor the father nor the job nor the friends.

Q: SO YOU WOULD LIKE TO REACH A WIDER AUDIENCE? YOU WOULD LIKE ALL OREGONIANS TO BECOME SANNYASINS?*

A:* I would like the whole world to become sannyasins -- why just Oregonians? Oregon is just a small place. I don't count it at all.

The whole world -- because I don't want anybody to remain any more Christian, Hindu, Mohammedan, Jew, because all these religions have destroyed so much in man that now it is time man should get free of them.

Q: TELL ME, IF YOU WOULD, THE MEANING OF THE ROLLS ROYCES?*

A:* I am not a worshiper of poverty, as all the religions are. And because of their worship of poverty, they are responsible for poverty in the world.

To me, wealth is as significant as any other creative act. Everybody is not a Picasso, everybody is not a Ford either. And I respect both.

All the religions have created the idea that to be rich is something wrong. Jesus says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven."

Now these are the people who are responsible for keeping humanity poor. They are giving poor people opium, that "You are the blessed one" -- while they are the cursed one.

I do not agree with Jesus. I can see what he is doing, and that's being done by all the religions in different ways. I am the only man perhaps who is not a hypocrite. Pope goes on worshiping Jesus and still he holds the biggest and the largest empire in the world: six hundred million Catholics and the Vatican is the richest....

Q: MAYBE HE AGREES WITH YOU ABOUT WEALTH?*

A:* If he agrees with me, then he should say so. Then the Polack should speak.

Q: DO YOU BELIEVE IN REINCARNATION?*

A:* I don't believe in anything. I know. It is a truth.

Q: YOU KNOW THAT YOU WILL LIVE IN SOME FORM BEYOND THIS LIFE?*

A:* Not in any form. I will live without form.

Q: ETERNALLY?*

A:* Eternally. I have been here eternally and I am going to be here eternally.

Q: WILL YOU HAVE CONSCIOUSNESS BEYOND DEATH?*

A:* Yes, because death has nothing to do with consciousness.

Q: WILL YOU HAVE IDENTITY BEYOND DEATH?*

A:* No identity.

Q: I HAVE NO MORE QUESTIONS. THANK YOU VERY MUCH, BHAGWAN.*

A:* Good. Come again... in this life, not in reincarnation!

INTERVIEW WITH JEANINE PERRETT FROM THE AUSTRALIAN.

QUESTION: YOU DIDN'T KNOW WHAT WAS HAPPENING BECAUSE OF YOUR PERIOD OF SILENCE; HOW CAN YOU BE SURE THAT THERE ARE NOT PROBLEMS, SIMILAR THINGS, GOING ON IN OTHER COMMUNES AROUND THE WORLD?*

A:* There may have been going while I was silent, but nobody has escaped from any other commune in the world. And they are all happy that Sheela has left. They are happy that they have been harassed by Sheela and her group, so I don't think anything was happening as criminal as Sheela's group was doing here.

Q: YOU SAY YOU DON'T THINK SO, BUT YOU CAN'T REALLY BE SURE, CAN YOU?*

A:* I... how I can be sure? But soon it will come out if anything was happening. Once Sheela's gang is caught up -- and they are going to be caught up, because every evidence is being produced.... Now there is no way for them to escape.

Q: BUT THAT'S IN CONFLICT WITH WHAT YOUR MAYOR SAID THIS AFTERNOON, WHO SAID THAT THE INVESTIGATION IS ACTUALLY CONCENTRATING ON IMMIGRATION QUESTIONS ABOUT YOURSELF RATHER THAN ON CATCHING THE CRIMINALS.*

A:* They can concentrate on my immigration problem. It will take at least one hundred twenty years to decide. By that time I will be dead, they will be dead, their children will be dead.

Q: BY THE TIME THEY CATCH UP WITH SHEELA THAT COULD BE THE CASE?*

A:* No. It's different group is looking for Sheela's. My question is in INS' hands. Sheela's criminal acts are in FBI, state police, county police, city police. These are two different sections, different agencies. They have nothing to do with each other.

Q: THEN YOU'RE HAPPY WITH THE WAY THE INVESTIGATION IS GOING AT THE MOMENT THEN?*

A:* Yes. I'm perfectly happy.

Q: THEN THESE REPORTS IN YOUR NEWSPAPER ABOUT YOU BEING WORRIED THAT THEY DIDN'T WANT TO INTERVIEW YOU -- THAT'S NOT CORRECT? YOU'RE NOT WORRIED THAT THEY PUT OFF THOSE APPOINTMENTS?*

A:* No. Once I made the statement to the press, they have come to their senses immediately and they have started investigating....

Q: THIS IS WHY THEY PUT OUT SEVEN SEARCH WARRANTS TODAY, THEN, YOU THINK?*

A:* They are doing perfectly well. They have not interviewed me and I don't think they have guts to interview me.

Q: THAT INDICATES YOU'RE NOT QUITE HAPPY WITH THE WAY THINGS ARE GOING?*

A:* I'm quite happy, because the way they are doing... and every evidence is being produced to them.

Q: DO YOU THINK PERHAPS YOU'VE CREATED SOMETHING OF A MONSTER, BRINGING THEM IN HERE NOW?*

A:* No.

Q: YOU DON'T MIND THEM SMASHING WINDOWS, BREAKING DOWN DOORS, TAKING WHATEVER... INVESTIGATING, TAKING FILES. YOU DON'T MIND HOW FAR IT GOES, WHAT THEY FIND?*

A:* It cannot go any far, because there is nothing. Whatever WE are giving them, that's all. What they are searching, is just wasting time.

Q: YOU'RE SURE YOU'RE HAPPY WITH THE WAY THE INVESTIGATION'S GOING?*

A:* Yes.

Q: WHAT WAS THE REASON FOR THE THREE YEARS OF SILENCE, BHAGWAN?*

A:* In the beginning there was no reason. I just was tired of thirty years continuous speaking. And my health was bad, and that was the only way to rest.

Q: WELL, YOU'RE NOW GIVING THREE INTERVIEWS A NIGHT AND SPEAKING EACH MORNING -- HOW'S THAT AFFECTING YOUR HEALTH?*

A:* No. Now it is perfectly good, because I have managed -- my health has come right. And I have managed the whole commune in such a way because my sickness is not something that you can cure. You can only take precautions and it will not occur.

For example, I am allergic to few things. If those things don't come near to me, then my allergies remain dormant, I am perfectly okay.

Q: THAT'S THE NATURE OF YOUR ILLNESS -- ALLERGIES, IS IT?*

A:* Yes.

Q: WHAT DID NOT SPEAKING DO FOR ALLERGIES?*

A:* Because speaking, and thousands of people coming to listen.... Somebody is wearing perfume and that is enough. So now I am speaking only with my sannyasins who know that they don't have to wear any perfume.

And people get upset if outsiders come and you tell them that "You have to take a bath before you can go into the discourse." They get upset; they think they are being unnecessarily harassed....

So in India it was a difficulty. Now it is not a difficulty. We have our own people who understand, themselves. There is no need to say anything to them.

So one is my allergies, smoke -- now this was difficult in India. How can you stop neighbors not burning something, creating some smoke? And if you try, then they feel offended.

Now the nearest neighbor is twenty miles away. We have one hundred twenty-six square miles, complete space for ourselves, so no question of anybody creating any smoke. All our houses are air-conditioned for all five hun... thousand sannyasins, no dust.

(Tape side B: there may be something missing at the beginning of this tape.)

Q: YOU'VE CONCEDED THAT YOUR THREE AND A HALF YEAR SILENCE WAS ONE OF THE REASONS SHEELA WAS ABLE TO GET AWAY WITH WHAT SHE DID. YOU SAID AGAIN....*

A:* It was not one of the reasons but it gave her an opportunity.

Q: DO YOU NOW REGRET THAT THREE AND A HALF YEAR SILENCE?*

A:* No. I don't regret ever, for anything. Whatever happened was good. We got rid of the whole gang. Otherwise it would have been difficult to get rid of them.

Q: WAS IT WORTH THE FORTY-THREE MILLION THEY SUPPOSEDLY TOOK WITH THEM?*

A:* Forty-three million means nothing to me. If they had asked forty-three million, without doing all this nonsense, I would have told them, "Take forty-three million and get lost! There is no need to kill people, there is no need to poison anybody. If you need money, just take the money and get lost!"

Money has never been a problem to me -- I don't have a single dollar. But it has never been a problem to me because I have so many lovers around the world that any moment any

amount of money can be made available here immediately.

*Q: * WHAT'S THE ULTIMATE PURPOSE OF THE MONEY? YOU SAID YOU DON'T WANT ANYTHING TO CARRY ON WHEN YOU'VE LEFT. WHERE WILL THE MONEY GO?*

A: * The commune is going to expand every day. This is only the beginning. We have the land three times bigger than New York, and do you want in this vast land only five thousand people to live? One hundred thousand sannyasins are going to live here.

*Q: * THIS IS AFTER YOUR DEATH AS WELL?*

A: * No, now -- before my death!

*Q: * SO THEN WHAT HAPPENS ON YOUR DEATH WHEN YOU DON'T WANT PEOPLE TO FOLLOW YOUR FOOTSTEPS?*

A: * Don't care... I don't care about anything even before my death, so after my death why should I care?

To you I die; to me you all die. Death means double. It is not only my death; to me the whole world also dies at the same moment.

*Q: * YES, BUT THEY DON'T HAVE A LOT OF MONEY TO WORRY ABOUT WHEN THEY DIE.*

A: * There is no question.

*Q: * YOU SAID EARLIER THAT YOU WERE DESTROYING EVERYTHING, YOU DIDN'T WANT ANYBODY TO FOLLOW IN YOUR FOOTSTEPS. IS THAT WHY THE PRESS CONFERENCE EARLIER THIS WEEK TO ANNOUNCE THAT THE END OF THE CLOTHES, THE WORD RAJNEESH? IS THAT THE START OF THE DISMANTLING OF...?*

A: * Yes.

*Q: * WHAT BROUGHT IT ON NOW? WAS IT PURELY SHEELA OR HAVE YOU DECIDED THE TIME HAS COME TO START DISMANTLING THE...?*

A: * No, the time has come. People are mature enough. They have lived with me for fifteen years, ten years, and they are mature enough. They don't need baby clothes. They are

big enough.

*Q: * WHY THIS WEEK ARE THEY BIG ENOUGH? WHY WASN'T IT A MONTH AGO OR SIX MONTHS AGO? WHAT'S PROMPTED THIS?*

A: * Any time you would have asked the same question.

*Q: * YOUR CONCERN ABOUT AIDS, BHAGWAN. HOW DID SHEELA AND YOU GET SO OUT OF STEP ON THE AIDS QUESTION IF SHE WAS THE ONLY PERSON YOU WERE CONSULTING WITH EACH DAY FOR THREE YEARS?*

A: * She was obsessed with sex because she was raped very early in her life. Perhaps she was fifteen or sixteen. And then she became pregnant. And the man who raped her was the closest friend of his father, whom she respected just as his father.

That created a certain wound that has not healed. She is against men as such.

And she is obsessed with sex because of that rape has never allowed her to have any orgasm. She simply shrinks rather than opening to the experience of orgasm. While making love she simply shrinks, becomes tight. Naturally, in that tense state you can't have orgasm.

She has changed many husbands, thinking perhaps somebody else will be able to give her the orgasmic feeling. She had had many boyfriends.

*Q: * WERE YOU ONE OF THEM?*

A: * No.

*Q: * WHEN YOU SAY SHE IS OBSESSED WITH SEX, THERE ARE SOME PEOPLE WHO LOOK AT YOUR COMMUNE AND WOULD SAY THE SAME THING ABOUT YOURSELF AND YOUR FOLLOWERS.*

A: * That is up to them to say. I cannot stop anybody saying anything. I am not obsessed with sex. No woman has raped me yet. Do you want to try?

*Q: * NO.*

A: * Thank you.

*Q: * WHAT ABOUT THE AIDS QUESTION? IF YOU WERE IN A PERIOD OF SILENCE....*

A: * Yes, yes, change the subject right now.

Q:... FOR THREE YEARS.... I AM NOT OBSESSED WITH SEX!*

A:* I have been seeing the journalists. They change the subject when I touch their nerve.

Q: IF YOU WOULD LIKE TO CONTINUE TALKING ABOUT IT, I'M QUITE WILLING TO. IS THERE ANYTHING YOU FEEL YOU CAN ADD?*

A:* You just ask what you want.

Q: IF YOU WERE SILENT FOR THREE AND A HALF YEARS AND YOU ONLY COMMUNICATED WITH SHEELA, WHERE DID YOUR KNOWLEDGE ABOUT THE FACT THAT AIDS WAS GOING TO COME DOWN AND DESTROY THE WORLD COME FROM?*

A:* Any information that I had was from Sheela. Sheela was my only source of all information, all communication with the commune.

Q: SO IT WAS SHEELA WHO GAVE YOU THE IMPRESSION THAT AIDS WAS A PROBLEM, YET IT WAS THE SAME SHEELA WHO ALSO WANTED TO MOVE AIDS VICTIMS INTO THIS COMMUNE?*

A:* Yes.

Q: ISN'T THERE A CONFLICT THERE?*

A:* There seems to be no conflict. Whatever she gave -- the information -- after my silence I have found that it is perfectly right. But what she did, she never told me: that she tried two sannyasins, forcibly cheated them, perhaps changed their blood or mixed their blood with AIDS virus. She had a assistant, Puja, who is a trained nurse and a very criminal mind, who was experimenting in Sheela's house how to create virus, how to manage slow doses of poison that a person dies in a long time, so you can never think of him as poisoned.

So she forced two sannyasins who were not ready to do something that she wanted them to do. The whole commune was checked, and two persons were found having AIDS. And after she left they were checked again. One has died. The other has been found that he has no AIDS.

So that seems the blood was changed.

Q: SO YOU DON'T THINK THERE'S A PROBLEM WITH AIDS OR THERE'S ANY CHANCE OF AIDS CREEPING INTO THIS COMMUNE HERE?*

A:* No, but there are, because from other communes where they don't have any medical facilities eight or nine sannyasins have come. So there are eight or nine sannyasins who have AIDS, and we are taking care of them.

We have made a separate faraway place for them, very beautiful scenic place, perhaps the most beautiful in the whole commune, the best houses, given them all facilities -- books to read, to write, and whatever they want to do -- gardening, carpentry or anything -- sculpture, music. These two years are their last time. Perhaps from six months to two years they will be alive. And we can afford them their best. And this is a good chance for them to meditate.

Q: AND THEY'RE HERE IN OREGON?*

A:* They are here in Rajneeshpuram.

Q: AND DO YOU EXPECT THE NUMBER TO INCREASE?*

A:* No, because I will not be accepting anybody who is not a sannyasin.

Q: AND YOU DON'T THINK AIDS CAN INCREASE IN...?*

A:* No.

Q: SO I SUPPOSE YOU THINK IF MOST OTHER PEOPLE FOLLOWED THE EXAMPLE SET HERE, AIDS WOULDN'T BE AS BIG A PROBLEM?*

A:* Yes, it will be helpful if every city follows the same idea the way we are doing. Every city should check every person in the city and find out the AIDS people and keep them in isolation. But do not humiliate them. Do not condemn them. They are simply victims.

Q: THAT'S A MORE CONCILIATORY TURN FOR YOU ON AIDS, ISN'T IT? YOU'VE BEEN QUITE OUTSPOKEN....*

A:* Because they are victims. The disease is created by all the founders of religion. Because they have been propounding celibacy. And celibacy is absolutely unnatural. And when you force monks to live together, nuns to live together, you are creating the situation for homosexuality, lesbianism. So the first source of homosexuality is religious, and it is going on still.

Celibacy should be condemned as a crime and all monks should be married to nuns. And we have found even for Pope the Polack, Mother Teresa.

*Q: * YOU SAID BEFORE THAT YOU COULDN'T TRAVEL TO YOUR OTHER COMMUNES AROUND THE WORLD BECAUSE OF YOUR HEALTH. PEOPLE IN YOUR COMMUNE HAVE SAID THAT THE REASON YOU DON'T TRAVEL TO YOUR OTHER AREAS OF THE WORLD IS BECAUSE YOU'RE NOT GOING TO LEAVE THE COUNTRY UNTIL YOU GET A GREEN CARD. BUT ONCE YOU GET THE GREEN CARD, YOU'RE QUITE WILLING TO TRAVEL.*

A: * I have told myself to the press conference that four years they could not decide. What kind of intelligent people you have got in America? The whole department of INS for four years is working out, and they could not decide yes or no for me.

I am not leaving America unless they give me the green card, and that too is not a promise that I will leave. That simply means that I may think of visiting some other commune to see what is the situation there -- if my health permits.

*Q: * WOULD AUSTRALIA BE ONE OF THOSE COMMUNES? IT'S OFTEN BEEN MENTIONED THAT PERHAPS YOU MIGHT GO OUT THERE IF YOU COULDN'T STAY IN AMERICA ANY LONGER.*

A: * No, Australia is not a very great commune yet. Germany will be my place if I go. Switzerland will be my place. Holland will be my place if I go. These three places I have the best communes who can manage for my health everything. Australia is new.

*Q: * SHEELA'S NOT SORT OF SETTING UP THE WAY FOR YOU, IS SHE? SHEELA'S NOT THERE SORT OF SETTING UP THE COMMUNES AND HELPING...?*

A: * She cannot even enter a commune. She is hiding in a forest.

*Q: * HAS ANYBODY OFFERED TO MAKE A MOVIE OF THE LAST FEW MONTHS' EVENTS HERE? HAVE YOU HAD ANY APPROACHES FROM HOLLYWOOD?*

A: * Nobody has offered. You can manage if you want. Okay?

INTERVIEW WITH PAM ABRAMSON FROM NEWSWEEK.

BHAGWAN: * Good evening.

*QUESTION: * I'VE SPENT ABOUT A WEEK HERE LAST YEAR AND CAME AWAY TRULY FEELING THE BUDDHAFIELD, AND MY PUBLICATION ENDED UP WRITING A RATHER NEGATIVE PIECE ABOUT THE COMMUNE ANYWAY. AND, AS IT TURNS OUT, OUR NEGATIVE PIECE SORT OF MADE THIS PLACE LOOK LIKE ROMPER ROOM COMPARED WITH WHAT WAS REALLY GOING ON HERE. I JUST DON'T KNOW WHY WE SHOULD BELIEVE WHAT YOU'RE SAYING RIGHT*

NOW, NOT NECESSARILY ABOUT SHEELA BUT ABOUT YOUR NOT KNOWING WHAT WAS GOING ON. AFTER ALL YOU'RE THE ENLIGHTENED ONE.

A:* There is no reason to believe in me.

Q: WELL, PEOPLE ARE LAUGHING, BUT WHAT DOES THAT MEAN? DOES THAT MEAN THAT WHAT YOU'RE SAYING IS...?*

A:* That simply means you are nuts.

Q: WELL, IN WHAT WAY AM I NUTS?*

A:* Because first you came here. You believed Sheela and you could not manage to write what you have seen here. And your directors and your owners of Newsweek simply turned the whole article negative. And you don't have guts even enough to resign from that ugly magazine.

Q: YOU'RE RIGHT ABOUT THAT.*

A:* So that's why I say you are nuts. So now there is no question of believing me or not. You ask the question. I answer you. You go to your director, and whatever they want to publish they can publish. Your writing makes no sense. Last time your writing was completely rejected by your directors.

Q: NO, THAT'S NOT THE CASE AT ALL.*

A:* That is the case because Sheela has told me that you are absolutely positive and happy, and when I saw your article it was absolutely negative.

Q: I MEAN, WHAT WE HAD TO SAY ABOUT THE PLACE TURNED OUT TO BE NOTHING COMPARED TO WHAT YOU'RE SAYING NOW.*

A:* That means your directors are prophets or something? So that's good. You write it and take to your directors, and they can prophesy whether it is right or wrong. There is no question of believing me.

Q: DO YOU SAY THE SAME THING TO YOUR SANNYASINS? DO YOU WANT THEM TO BELIEVE?*

A:* I have been saying to them, "Nobody needs to believe me." They have to think on

their own. Belief is not my number.

*Q: * WELL, HOW ABOUT RESPONSIBILITY? I MEAN, DO YOU FEEL IN ANY WAY...?*

A: * I don't feel any responsibility about anybody.

*Q: * HOW ABOUT THE PEOPLE THAT WERE BEING POISONED? HOW ABOUT HASYA? HOW ABOUT HER HUSBAND? HOW ABOUT THE MAN WHO DIED?*

A: * I don't feel any responsibility about anybody. They are all mature people and they have their own responsibility. They are not dependent on me.

*Q: * DO YOU NOT FEEL ANY RESPONSIBILITY AT ALL FOR THE GOINGS-ON OVER THE LAST...?*

A: * For not knowing I have to be responsible.

*Q: * SO YOU FEEL RESPONSIBLE FOR NOT KNOWING?*

A: * So you mean to say that whatever Nixon was doing you weren't responsible for not knowing it?

*Q: * WELL HE WAS RESPONSIBLE.*

A: * No, you were responsible.

*Q: * NO, I WASN'T RESPONSIBLE, BUT....*

A: * Why?

*Q: * I DON'T EVEN KNOW RICHARD NIXON.*

A: * So then why I should be responsible if I did not know?

*Q: * BECAUSE THIS IS YOUR PLACE.*

A: * And this America is not your country?

Q: NOT THE SAME WAY THAT THIS COMMUNE IS YOURS.*

A:* No.

Q: PEOPLE ARE HERE BECAUSE OF YOU, NOT BECAUSE OF ME. BECAUSE OF YOU.*

A:* No, no. They are here not because of me but because of their love for me. It is their love they are here.

Q: SO OUT OF LOVE SHOULDN'T YOU HAVE BEEN MORE ON TOP OF WHAT WAS GOING ON AROUND HERE? WHAT DID YOU TALK TO SHEELA ABOUT?*

A:* You just ask questions.

Q: I DO.*

A:* You just give her some water.

Q: SOME OF THESE QUESTIONS AREN'T EVEN MINE. THEY'RE WHAT YOUR SANNYASINS ARE ASKING.*

A:* Anybody's questions, but don't waste time. Simply ask the questions. You give her first water.

Q: YOU'VE DECLARED AN END TO RAJNEESHISM. WHAT DOES THAT MEAN? HOW WILL THINGS BE DIFFERENT? WHAT CHANGES ARE IN STORE?*

A:* There has been never a religion before I went into silence. And I have been always against organized religion.

Because I was in isolation and silence Sheela and her group created Rajneeshism as a religion, and she became the high priestess of that religion.

The moment I came out of my silence, I saw that she has gone absolutely against my teachings. So the only way is to undo everything that she has done in three and a half years.

She has written a book: Rajneeshism. I hate the word ism. It simply stinks. So I told my people to burn that book, and with it burn the very idea that you are a religion.

I have a way of life. I have a way of spiritual growth, but it is not an organized religion.

And I don't want anybody to be succeeded by me. I don't want another popedom and a Vatican.

I have taken from the sannyasins everything that makes them distinct. I have told them, "Now it is not necessary to wear red clothes. All colors are ours. There is no need to wear a mala of my photo because I am not your savior or prophet or a messenger.

"I don't have any God to offer you. I can only offer you the science of knowing thyself. So you just have to understand that I am only a friend, not more than that. I am one amongst you, so no need of any adoration and no need of thinking yourself as part of a collectivity. You are all individuals.

"If you are living together, it is simply because you are all searching into yourself. Everybody is searching within himself, alone; nobody else can go with you. But because your search is the same, you can create a commune which can be supportive. Alone, perhaps, you may not be able to go inside. It is the most arduous journey in the world."

"With so many people going into themselves, a certain atmosphere of encouragement -- people becoming more loving, people becoming more silent, people becoming more serene -- you can see their faces full of joy, rejoicing for nothing, dancing. You can also gather courage to go in, however difficult in the beginning it is.

"Only the beginning is difficult. The first step is almost half the journey. And in the second step the journey is over."

*Q: * HOW ARE YOU GOING TO BE ABLE TO CONVEY TO THE IRS THAT THIS COMMUNE SHOULDN'T PAY TAXES THE SAME WAY THAT IT DIDN'T WHEN IT WAS A RELIGION?*

A: * Because it is a way of being religious. It is not a religion. It is a way of being spiritual. It is not an organized religion. It has every right not to pay any taxes to anybody.

*Q: * BECAUSE THERE ARE RELIGIOUS PEOPLE HERE?*

A: * Certainly. Anybody who goes inwards becomes religious. By going to the church you don't become religious. But by going inwards you certainly become religious. By going to the church you become a Christian, a Hindu, a Jew, a Mohammedan. Those people should be taken away their tax-exempt status. They are not religious. They are pretenders, hypocrites.

These people are mystics. They are trying to discover the mystery of their own being, and this is the highest religiousness possible to human beings. So what tax-exempt status? There is no problem.

I will face those people. You don't worry about them. You worry about your own paper.

*Q: * YOU SEEM TO HINT TONIGHT THAT YOU WERE, INDEED, READY TO FIRE SHEELA ANYWAY. IS THAT TRUE?*

A: * It is true.

*Q: * SO THIS WOULD HAVE HAPPENED ANYWAY REGARDLESS? I MEAN, SHE WOULD HAVE LOST HER JOB AS YOUR PRIVATE SECRETARY SOONER OR LATER?*

A:* That is certain.

Q: WHY DID IT TAKE SO LONG? YOU'VE BEEN TALKING FOR A YEAR, RIGHT?*

A:* I have been talking almost a year. But there were so many litigations in which Sheela was involved, and I was waiting that she cleans all litigations that she has created. And this was the time when all... she is free of all litigations. And she can be freed.

If she had not escaped, she would have been a respectable member of the commune -- unless her crimes were discovered. Then those crimes she would have to face the court and the law. We cannot protect any criminal.

We will respect her for whatever she has done to the commune, but we cannot respect her criminal activities.

So we would have even now accept her if she comes back. She will be a member of the commune, well respected because she has made four year work tremendous job. Just she slipped a little bit and got into a power trip. For that she will have to face the law.

And it is better and dignified that she comes back here rather than hiding like a criminal. It is better to be back to the commune where she will feel nourished. And she can fight against the law. Or she can confess to the court that, "All these things I have done and whatsoever punishment is there I am ready to accept it." That will be more dignified. And she will be unburdened spiritually.

But this was certain, that she was going to be dropped from her position. Her work was done.

Q: HAD YOU TOLD HER THAT?*

A:* No. She has not even seen me before she left. For almost a month she had not seen me. She has been escaping for all these six months to Europe, to Switzerland, to Australia -- for any excuse, that, "There is work."

The only reason was she was afraid to face me. And whenever she will come back she will say that she has cold, and because I have this allergy so she cannot come to see me, she will be sending her second, her assistant.

So she was avoiding even to see me, to face me, because she knew that I am becoming aware of things that she has done. But there was no proof yet.

Three persons she has poisoned, but the poison was undetectable. The doctors said, "We suspect, but it is only a speculation, that it is an undetectable poison. You can inject, you can give it in a tea, you can give it in a coffee, you can give it in food. You will feel sick, you will become weak. But there is no way to detect it."

So there was no solid ground on which.... The moment she left, finally, just within twelve hours hundreds of sannyasins opened everything: that she has bugged my own room, my caretaker's room, Hasya's whole house, the whole hotel.

Almost... one of the FBI persons said that she has bugged almost the whole city. And the work of bugging has been done with such sophistication that Nixon is left far behind.

Every phone coming in or going out was taped, but we came to know only when she had

left. All mechanism of taping phones was caught, has been delivered to the police.

In her room, books on poison, how to murder people, how to create bombs, chemicals and other elements which need to create a bomb. And in the book of poisons only one poison is underlined: which every doctor was suspecting, because that is the only one which is undetectable. In the whole book that one is underlined. That means that one has been used in all the cases.

*Q: * WHY DIDN'T YOU JUST LET HER GO AND BE GONE? SHE COULD HAVE BEEN GONE AND FORGOTTEN AND, IT COULD HAVE BEEN BUSINESS AS USUAL.*

A: * No. I am not that type of person. I can forgive but I cannot forget. And if she wants forgiveness, she has to come here.

*Q: * DO YOU THINK THAT WOULD EVER HAPPEN?*

A: * Her own soul will become a nightmare to her.

*Q: * YOU'VE ALREADY SAID SHE'S NOT A SPIRITUAL PERSON, THOUGH.*

A: * But she has a soul. Whether she is a spiritual person or not does not matter. I have never said that she has no soul. It will torture her. She will by and by recognize that the people who loved her, the people who trusted her, the people who did everything she said... because she was saying in my name everything, which I had no idea even.

Only one of her gang, a beautiful sannyasin, Ava, has turned back from Seattle. She had also gone with the group, because she was also afraid.

She was engaged in all criminal activities: arson, burning the planning office in the Wasco County, poisoning. All the Homes-Share program people, street people, keeping them under poison, drugged, so that on the election day they can do whatsoever Sheela wants them to do just like zombies.

They did not purchase the drugs in America because they needed gallons of drugs. To purchase them they would have to satisfy the pharmacist, they will have to satisfy the government for what reason so much drugs are being purchased. But for three thousand people, to keep them for twenty-one days completely drugged, certainly she needed. So they were imported from out of America.

And one man was over-drugged and died. And they simply threw him out of Rancho Rajneesh. His body was found, but the police could not manage to figure out... he was a street person. Nobody knew from where he had come. Nobody knew how he has died.

All these things Ava knew: all the persons who have been injected poison -- my physician, my caretaker. So she had gone out of fear, that she will be left alone. But she must have a better quality of humanity. From Seattle she came back. She said, "I am going to confess everything, and I am going to remain in the commune. The people love me. I love them. And whatever we have done, we have to face it."

Today she had given her testimony to the FBI. Her testimony is enough, because she is one of the chief in the Sheela's gang. And whatever she says is supported by hundreds of

sannyasins.

Now it is up to the government to catch hold of these people.

*Q: * A VERY LOVELY SANNYASIN ASKED ME TO ASK YOU. A LOT HAS BEEN SAID IN YOUR NAME. SHE WANTED TO KNOW IF YOU REALLY WANTED ALL THE SANNYASINS FROM CALIFORNIA TO MOVE HERE, OR WAS THAT SHEELA TALKING? AND SHE REALLY WANTED TO KNOW IF YOU BANNED KISSING.*

A: * Certainly I have banned kissing.

*Q: * THAT WAS YOUR IDEA?*

A: * Yes. Because kissing is one of the causes of infecting people with AIDS.
(Tape side C)

And I have called the group from Hollywood because they wanted to make a film on the commune, on me, my ideology. I had told Sheela that they should be here and work out -- and they were working out. And it is... that's how Prem Hasya, who had made with her husband one of the best movies, Godfather, wanted to make it, came in contact with me.

And I saw the beauty of the woman, the intelligence of the woman, the far different superiority to Sheela. So now Hasya is my secretary.

*Q: * I THINK HER QUESTION WAS, "DID YOU ASK ALL SANNYASINS IN CALIFORNIA TO COME UP TO THE RANCH OR WAS THAT SHEELA?"*

A: * No, not all sannyasins.

*Q: * JUST THE ONES FROM HOLLYWOOD?*

A: * Only Hasya's group.

*Q: * OKAY. SO THE BIT ABOUT THE EARTHQUAKE AND IT WAS COMING AND THEY SHOULD ALL BE HERE BECAUSE IT WAS SAFE, THAT WAS SHEELA AND NOT YOU?*

A: * Nothing to do with me. I had asked only Hasya and her group who was going to work the film. So their whole group is here, and now their whole group has taken the place of Sheela's gang. Now you are in Hollywood.

*Q: * WELL, I LIKE HASYA A LOT AND FEEL THE SAME THING ABOUT HER THAT YOU DO.*

A:* Good. But this time make your director understand....

Q: HEY, IT'S NOT ME! IT'S THE REST OF THE WORLD THAT HAS A HARD TIME BELIEVING AND NOT... NOT SNICKERING AND WONDERING WHETHER YOU'RE DOING IT MAYBE FOR PUBLICITY, WHICH WE KNOW YOU LIKE.*

A:* I love it. Don't say I like it, I love it!

Q: THANK YOU VERY VERY....*

A:* And you can make that, too, part of your article.

Q: THAT YOU LOVE PUBLICITY?*

A:* Yes.

Q: WELL, THEN, CAN'T YOU SEE HOW SOME OF US MIGHT BE WONDERING IF ALL OF THIS ISN'T JUST TO GET...?*

A:* Let them wonder! Wonder is something good. There is nothing wrong in it.

Q: OKAY. I THANK YOU VERY VERY MUCH.*

The Last Testament, Vol 3

Chapter #13

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INTERVIEW WITH RAINER PAUL, DER SPIEGEL, GERMANY; AND MARY THORNTON, THE WASHINGTON POST, USA

*QUESTION: * I WOULD APPRECIATE SHORT ANSWERS WHENEVER POSSIBLE. YOU DECLARED THE END OF RAJNEESHISM AS A RELIGION AND HAD THE BOOK ON THAT RELIGION BURNED IN ALL YOUR COMMUNES. WHY DID YOU DO IT THIS WEEK AND NOT LAST YEAR, AND NOT ONE YEAR FROM NOW?*

A:* That is a question which is absolutely illogical. Whenever I would have done it you could have asked the same question: "Why now? Why not before? Why not after?" Everything happens in its own time.

I had no religion before I went into silence. I have never been in favor of any organized religion. The moment the truth is organized it becomes untrue. It is no longer spiritual, it becomes political. But because I was in silence for three and a half years, the people who were running the commune managed to create a religion which is a very human tendency. Man wants to be in some organization. Alone he feels afraid. He wants to be part of a society, culture, religion, nation, civilization, but he does not stand on his own. He cannot declare his individuality totally free of all conditions. And that is my whole teaching. So it was basically against me that THE BOOK OF RAJNEESHISM and the idea of Rajneeshism and the idea of sannyasins being called Rajneeshees was created.

When I started speaking again, I became aware of everything that had happened in my absence, but I was waiting for valid proofs against the organization that had developed. I don't hold any post, I don't have any political power. My power is my love. I am not even a member of the commune. So naturally I had to wait, because if things have gone wrong... slowly they started coming to me, but yet there was no solid proof. People were poisoned, but the poison used was undetectable. Doctors said, "People have been poisoned but we cannot prove it. Efforts have been made to kill, but because it is undetectable there is no way to prove

it." So I had to wait, and as more facts started gathering, that every phone going out from the commune, coming into the commune, was being tapped, that every house was bugged, even *my* room was bugged -- then it was time, because now there were solid proofs. And because those people became aware that now I was collecting solid proofs, the whole gang of twenty people escaped. And because bureaucracy everywhere is slow, we have given them space inside the commune: the state police are here, the county police are here, the city police are here, FBI top officers are here -- but things are going so slow, as if they are giving time to the criminals.

They have not asked for an interview with me -- which should have been their first thing because I exposed the whole thing. They should have asked me, but they did not. I had to ask them, "Please have an interview with me." Four times they gave a date, a time, and four times they canceled it. This way they delayed again one week. The fourth time I told them, "If you cancel it, then this evening I am going to call a national press conference. I am going to talk to them, and I am going to say it clearly, that 'these people are not working to find out the criminals; their strategy seems to be to protect the criminals and destroy the commune'." They would like somehow to arrest one thousand sannyasins who are absolutely innocent, who have not done anything; or even if they did anything they had no idea why it was being done. They may have carried some bags from one place to another place not knowing that the bags contained poisons. They may have dug ditches not knowing that those ditches were going to be used for bugging homes.

These people are innocent, and all the people who knew what they were doing... they killed a man and threw his body out of Rancho Rajneesh; they tried to kill the three people most intimate to me who were a danger to them -- because they were my physician, my dentist, my caretaker, and they might inform me about things that were going on. They even tried some kind of poison in my milk. They never wanted me to speak again. They didn't have the idea to kill me; but they certainly wanted me to remain sick, weak, so that I could not come back into the commune and make Sheela's image as high priestess that she has created in three and a half years disappear -- because when I am present there is no need for any mediator between me and my people.

She insisted in many ways, "Your health is not good, and it will be dangerous to speak again. Everything is going well -- you need not bother, we are working perfectly well." "But," I said, "what am I going to do with my health if I have to remain my whole life closed in the room? My health has to be used for my people. If I live two years or four years less, it does not matter -- but whatever I want to do, I should do." That became a trouble in their minds, and they started arranging to escape, to get married in Switzerland. And they committed bigamy: Sheela was married here to an American sannyasin, she got married secretly to a sannyasin in Switzerland; the Swiss sannyasin was married to an American woman here -- they both have committed crime.

But this all went on secretly, silently; only now are things surfacing. As they escaped from here, thousands of sannyasins started coming to the office and informing us of whatever they knew. They were fragments, but those fragments indicated many things, and all put together, it became a bigger Watergate. Even the FBI people had to accept it, that this gang has used more sophisticated instruments for tapping the phones, for bugging the houses, than Nixon had used. And Nixon has bugged only a few places, they have bugged *hundreds* of houses. For each bugging, a five-year punishment....

*Q: * AN AMERICAN LAW?*

A:* Yes. So if all these buggings are to be punished, at least one thousand years' imprisonment will not be enough. And these people have done many more things... because one of them has returned. She did not go the full way to hide in the Black Forest, she returned from Seattle, seeing the point that rather than hiding her whole life as a criminal here and there, it was better to come back to the commune and confess everything that she had done and she knows. Perhaps today she is giving her testimony before the FBI. And she knows every single detail of how many people were poisoned, how many people were harassed so that they would leave the commune, for the simple reason that they were more intelligent, more independent, and they could not be enslaved. The chancellor of the meditation university left, the vice-chancellor of the university left, and hundreds of others who have been with me for years -- very intimate -- they all left. Not that they were against me. Now they are phoning from all over the world, "We want to come back. We never wanted to leave the commune, but we were harassed in such a way, humiliated in such a way, that we *had* to leave; there was no other way."

These people, because I was completely isolated and in silence, took advantage of the power. Sannyasins love me -- in my name these people were telling them to do things, in my name they collected money. Two hundred million dollars have been used in the commune, but forty-three million dollars they saved in a Swiss bank in Sheela and Savita's names. Her old secretary who is to reach here tonight -- or perhaps she has reached -- has revealed it, that forty-three million dollars what was to come here is waiting there. So they have done every kind of crime that was possible. And now they are lying to the news media.

If they have any courage they should come and face me and face the commune, and I guarantee that we will not do any harm to them. They can come and have an encounter, and if they have any allegations they should put them forward. They had not even the guts to face me when they escaped -- they did not even come to see me to say goodbye.

Q: COULD YOU IMAGINE A SITUATION WHEN YOU WOULD NEED SHEELA BACK, WHO AFTER ALL WAS NOT A BAD MANAGER IN BUILDING THIS COMMUNE? DO YOU EXPECT HER TO BE BACK?*

A:* No. I will not have her in any way. But if she *wants* to come back, she can be just like an ordinary sannyasin. But she will not have any power post -- never. And I will not need her. I have got so many intelligent people -- she is just a hotel waitress.

Q: DO YOU HAVE A JOB FOR HER?*

A:* Yes, in the hotel she can work. As a waitress she will be perfectly okay. But nothing more than that. Now I have got a better group of people -- more intelligent, more humane, more understanding, more democratic. And I am allowing every head of all the corporations to approach me. There is no need for one person only to approach me -- that was the danger. Now all the heads can approach me. Sheela had chosen all the heads, third-rate people who were below her intelligence. That is simple political strategy. Every politician wants people around him who are not competitors to him.

Those twenty people have escaped with her, and they will suffer unnecessarily. I would like them to come back. I have love and respect for whatever good they have done to the commune, but I cannot protect them against the law. They have to face the law. And it is better to be in prison for two, three years and come back clean, fresh -- we will be welcoming them, there is no problem -- rather than hiding in this place, that place, like thieves, criminals.... They will destroy their own being.

*Q: * DO YOU THINK THEY KNOW THAT THE DOOR IS OPEN?*

A:* They know *me*, that my doors can never be closed for anyone. If they don't know, you make them aware that the doors are open, and we will accept them without any condemnation -- *that* is the function of the law. We will respect them for all the good that they have done -- they have created this oasis out of the desert -- but for whatsoever crimes they have done they have to be responsible before the law. I cannot support anybody against the law. And it is good to go to the court and confess; you may get a little concession in punishment. And after the punishment you will come out far cleaner than after hiding. This hiding will make you more criminal.

Now the forty-three million dollars are there in the bank, but they cannot take them out because wherever they will use them they will be caught immediately and asked where they got forty-three million dollars. None of them is rich. None of them can manage to show from where that money has come.

*Q: * BUT THEY ARE NOT THAT OLD. THEY CAN USE IT TO THE END OF THEIR LIVES.*

A:* We will not allow that. My sannyasins are all over the world and they are watching their every step. The banks in Switzerland... my sannyasins are watching every bank, where these people go, what they are doing. We will not allow them... because that money belongs to German communes. It had come from Germany, it was to come here.

*Q: * SO IT BELONGS TO YOU, OR TO THIS COMMUNE.*

A:* Yes, it belongs to this commune or it belongs to German communes who had contributed, but it does not belong to any individual. This is theft, and we will not allow it. And we have our own means not to let it happen.

*Q: * YOU DECLARED THAT MALA AND THE RED CLOTHES NO LONGER NECESSARY, THEY SERVED THEIR PURPOSE. WHAT WAS THAT PURPOSE, AND WHAT HAPPENED THAT THEY ARE NO LONGER A MUST?*

A:* The purpose was... in India they were significant, because in India for thousands of years red has been the symbol of spiritualism, and I wanted to destroy that idea. I wanted my sannyasins to be as materialistic as they were spiritual. The dichotomy, the division between

spirit and matter, between this world and that world, is against my ideology. I don't see any division. A man can live both dimensions fully. They are not opposed to each other; on the contrary, they are helpful to each other. A healthy man is capable of getting deeper into meditation than a sick man.

What does fasting signify? -- and all the religions have been teaching fasting. In India I have seen people who have been continuously fasting. In their eyes you don't see any intelligence, in their answers you don't see any genius speaking. In their faces you don't see any aura of growth, any luminosity, that they have arrived at something beautiful within themselves. All that you see is a very crippled, sick person. But he is worshipped, because he is fasting for days together; then he eats one day and again fasts. All his spirituality consists of committing slow suicide. I don't consider it spirituality.

So I wanted my people to wear the same red clothes and destroy the old idea that red clothes represent one who has renounced the world. On the contrary, red clothes represent one who rejoices in everything of the body, of the mind, of the soul. He is an organic unity. So in India it was significant.

But when I came to America I came in silence, and I remained in silence for three and a half years. I wanted this gap for my own health, and I wanted this gap also to get rid of those people who were only intellectually clinging to me. I have told them again and again, "I am not here just to satisfy your intellectual curiosity. That you can do in any university, in any library -- I am not needed for that. If you want to go deeper than your intellect, if you want to go deeper than even your heart, if you are willing to reach to the very center of your being, then only be here; otherwise don't waste your time." But they became addicted to my words. Three and a half years' silence helped them. By and by, seeing that I was going to remain silent my whole life, now there was no point.... The people who were not addicted to my words, the people who were more in love with my presence, who were just happy to be with me -- whether I was silent or speaking was not the condition -- remained. This was one of the reasons.

The other reason was that I was speaking before on Jesus, on Zarathustra, on Buddha, on Krishna, on Mahavira -- almost all the founders of religion and all the great so-called religious people -- for the simple reason that everybody is already divided into some group. You cannot find fresh people anywhere. Unless I speak on Jesus, the Christians are not going to listen to me. The moment I started speaking on Jesus, Christians started coming to me. Even Christian bishops told me that they have never thought that this much profoundness is there in the statements of Jesus. I was laughing inside, because it was just a strategy! Jesus' statement was there, but all profundity was *my* creation. But that was the only way to get people who can listen directly to me.

Now I have got enough people, one million around the world. And I want more people. That's why I am withdrawing all discrimination, so the people who want to hear me and want to be near me need not be worried that they have to wear red clothes, that they have to wear a mala. That creates unnecessary trouble for them: their job, their wife, their children, their parents, their society... and they become unnecessarily a laughingstock. There is no need. I am opening all the doors to everybody who wants to have a communion with me. That's why I have withdrawn every outer symbol. Now if anybody wants to keep it, it is his business. But from my side now there is no outer symbol. And everybody is welcome.

*Q: * HOW MANY DISCIPLES WOULD YOU LIKE TO HAVE?*

A:* It is not a question of how many. The whole world. I don't deal with small things.

Q: CAN WE EXPECT SIMILAR SURPRISES IN THE NEAR FUTURE AS FAR AS THE ORGANIZATION OF THE BHAGWAN MOVEMENT IS CONCERNED? DO YOU HAVE ANY GRAND VISION, ANY PLAN FOR THE FUTURE?*

A:* No, I never have any plans for the future: I simply live moment to moment. So you can always expect surprises. If there is a plan, then there is no surprise. But with me, because there is no plan, every day you can have surprises.

Q: WHAT IS YOUR ANSWER TO THE RUMOR THAT SHEELA ONLY LEFT TO PREPARE A NEW NEST FOR YOU IN THE BLACK FOREST OR SOMEWHERE ELSE? SO TELL US, WHEN WILL YOU LEAVE?*

A:* I am not going to leave America.

Q: PERIOD?*

A:* Really.

Q: THE INS, ON THE OTHER HAND, IS KEEPING THE FILE ALIVE IN QUESTIONING THE LEGAL STATUS OF YOUR STAY IN THIS COUNTRY...*

A:* For four years they have been keeping the file. Let them keep it! And I am waiting for their answer so that I can go to court -- because all these Americans are foreigners in this country.

Q: EXCUSE ME, SIR, MAY I END MY QUESTION?*

A:* No. That trick won't do with me... because I have been seeing that, whenever I touch something that touches your hurting nerve, immediately you start changing the question.

Q: NO, I DIDN'T WANT TO DO THAT.*

A:* Then why were you changing it?

Q: I WOULD LIKE TO END THE QUESTION WITH THE INS.*

A:* That's what I am doing -- ending it completely. I want them to decide, and those cowards have not decided in four years, for the simple reason that if they decide "yes," the political pressure is too much on them, they cannot decide yes. "No" they cannot decide because they have no grounds for no. If they decide no, I go to the courts, up to the Supreme Court. And that's what I was saying, that I am going to say to the Supreme Court that all of you are foreigners in this country, invaders, talking of democracy, talking of freedom, talking of freedom of expression. If you really believe in your constitution, give the government to the Red Indians. And the first thing is, go back to your countries from where you come, because you have entered America without a visa and you have never obtained any green card. Your forefathers were criminals and you have to suffer for it, because if Adam and Eve are sinners and every Christian is still born in sin, what about Americans? -- only three hundred years have passed. And if you can sin for three hundred years... we have been sinning only for four years. So what is the point?

I want to fight it to the very end. Unless I have my green card, I am not going to move out of America. Once I have my green card, perhaps I may come to Germany, because I would like to have some fight with the German politicians. I love fighting!

Q: I SENSE THAT.*

A:* Yes!

Q: BUT YOU OFTEN NAMED AN ELEGANT, SIMPLE AND FAST SOLUTION FOR THE INS THING, SO LET ME ASK YOU: WHEN WILL YOU MARRY AN AMERICAN GIRL?*

A:* Not *one*.

Q: HOW MANY WOULD YOU LIKE TO MARRY?*

A:* I have asked them, that if one makes me capable of having one green card, it is simple arithmetic: I can marry one thousand American girls -- that makes me capable of having one thousand green cards, the only man in the whole world who has one thousand green cards. Really, the color green I love, and just *one* card I wouldn't like....

Q: IF YOU WERE IN THE POSITION TO SET UP AN EDUCATIONAL PLAN FOR SCHOOLCHILDREN, WHAT WOULD BE YOUR VALUES?*

A:* First, burn all history books, because history is all rubbish, inhuman; it consists only of Genghis Khan, Tamerlane, Alexander, Napoleon, Stalin, Adolf Hitler, Nixon. Burn it completely!

*Q: * WHAT ABOUT RONALD REAGAN?*

A: * He does not count at all -- not even worth burning. He will not be even in the footnotes of a history book.

*Q: * SINCE SHEELA LEFT, THERE HAVE BEEN APPARENT CHANGES IN THE MOOD AND APPEARANCE OF THE COMMUNE. FOR INSTANCE, I DIDN'T SEE THE GUN PLACED IN THE WINDOW OF THE CAR FOLLOWING YOURS YESTERDAY. DO YOU LIKE TO SEE THE SECURITY FORCE THINNED OUT? WHEN DID YOU LAST RECEIVE A DEATH THREAT?*

A: * It is coming every day, so there is no question of the last time. And I would like the security completely dissolved -- the *government* has to take the responsibility. If they take the responsibility that no nuisance is going to be done to the commune.... I am not concerned about my assassination. In fact, out of many ways of dying that seems to be the best. Ninety-nine percent of people die on their beds. I don't like that, it is too commonplace. In fact, I tell my friends, "Don't sleep in a bed, sleep on the floor. A bed is dangerous: ninety-nine percent of people die there. Avoid it!"

So I am not concerned about my assassination. I am concerned for my people, because when a security force was not there, fanatic Christians started coming and making a nuisance here, Hell's Angels started coming and making a nuisance here. We are not creating any nuisance for anybody; our people are not even going to any other place. Then naturally we had to have the security force. And, strange, since the security force is here, those fanatic Christians have disappeared. They believe in the guns more than in THE BIBLE. And those guns have not been used, and I don't think we will ever use them. They are just to show up these idiots who call themselves Hell's Angels: it is enough for them just to see a gun. The guns are not for use.

But if the state is willing to give the guarantee -- which they should give.... But the reality is, the state itself wants to destroy the commune -- a peaceful commune which is simply working hard the whole day, dancing in the night, meditating in the morning, having no concern with the whole world, whether it exists or not. We have completely forgotten about it.

They have kept their national guards alert; not only that, they are accumulating their national guard in Madras so within an hour they can reach here immediately. All their vehicles are in Madras. For what? We don't have an army here, we don't have nuclear weapons. This simply shows them up as cowards, and these cowards are going to face the Soviet Union! A small commune of five thousand meditators -- and they keep their army alert, they keep their national guard alert. I am simply amazed! I had never thought that American have no guts. Adolf Hitler made a wrong move: rather than moving towards Russia, he should have moved towards America. These fools would have fallen on their knees and worshipped him as the reincarnation of the Prophet Elijah. He made a wrong move -- Russia is not the right place for anybody. If any other time Germany comes to that same strength again, America should be the target, because I am seeing here that they are such cowards.

I have been asking the governor to come here "and see of what you are afraid. Be our

guest. Just go around the commune and see the laughing, dancing, joyous people you will never see anywhere else." Four years have passed: he hasn't the courage to come here. And he goes on speaking against us without knowing anything about us. Just the other day I was encountering the attorney general on television, and I told him, "We are not a religion and we have even burned the holy book of Rajneeshism, which was created by a criminal group while I was in silence. So withdraw your case against the city" -- because he has a case against the city, that religion and state are mixed. Now there is no religion, so there is no question of mixing. And he could not even answer. I repeated, "Your case has gone down the drain. Just come and see that there is no religion here, no church, no holy book, no catechism, no priest, no congregation, no baptism. Just come here and tell me: What is religion, that you find it here, which is mixing with the state? But -- no guts to come here, and all lying, continuously lying.

They did not allow journalists in the meeting where they decided to put the army on alert and the guards on alert. The governor said he would inform the press after the meeting, and after the meeting what he informed the press was absolutely unrelated to what happened in the meeting. Not a single word was in connection, it was absolute fiction that he said. In fact, contrary to what he said in his meeting, to the press he said that everything is calm and quiet and in control and there is no need to fear, then who is putting the army on alert? Inside they decide to put the army on alert, so that within three hours of any moment they can reach Rajneeshpuram. And then they alerted the national guards; not only that -- that was not satisfactory -- they are accumulating them in Madras. One of the journalists somehow found the confidential file of what had happened in the inside meeting, and he showed the file on television. From him we got a copy of the confidential file. These politicians are simply dirty dogs, not even worth being called human beings.

They are very much worried because we have two or three dozen guns -- which are not even automatic! And for four years nobody has used them, and perhaps if any time they have to use them I don't think they will be able to -- for four years they have been practicing, just to keep them. And what do three dozen guns mean to a country like America which claims to be the biggest world power? Seeing these people, I would like the Soviet Union to be completely aware that these cowards have no spine: don't be worried. I am not favorable toward communism, but neither am I favorable towards cowards. To coward I prefer *anything*.

*Q: * SO HOW DO WE GET THE MESSAGE TO THE SOVIET UNION?*

*A: * That's your job. Okay? Good!*

INTERVIEW WITH MARY THORNTON OF WASHINGTON POST, USA

*ANSWER: * Good evening, Mary.*

*QUESTION: * EXCUSE ME IF I ASK STUPID QUESTIONS.*

*A: * No, I love stupid questions -- you just start!*

*Q: * WITH ALL THE TURMOIL AFTER SHEELA'S DEPARTURE, WHAT WILL HAPPEN NOW TO THE COMMUNE, DO YOU THINK?*

A: * No problem is there, no trouble is there.

*Q: * YOU JUST GO ON AS USUAL?*

A: * No, there is no problem and no trouble.

*Q: * ARE YOU NOT VERY DISAPPOINTED IN HER?*

A: * Not at all.

*Q: * WHY?*

A: * Why should I be? -- because I had no expectations in the first place. Nobody can disappoint me. For that you have first to have some expectations. When they are not fulfilled you feel disappointed. I never expect anything from anybody, so I never feel disappointed.

*Q: * DID YOU NOT TRUST HER?*

A: * There is no question.... These things -- trust, distrust, love, hate -- all these contradictions I have dropped far behind.

*Q: * YOU JUST SAID THAT YOU'RE NOT A RELIGION. WHAT IS THIS THEN?*

A: * It is a mystic commune, a commune of people who are individually searching and seeking their inner being. It is a way of religiousness, but it is not an organized religion.

*Q: * WHAT ARE YOU TO THESE PEOPLE NOW?*

A: * I am a friend, a guide, a philosopher.

*Q: * YOU SEEM TO BE MORE THAN THAT.*

A: * Certainly, if you love me a little bit, I look more than that! That "more" is in the eyes of someone who has love; otherwise I am nothing.

*Q: * WILL YOU HELP THE FBI IN THE INVESTIGATION?*

*A: * I have invited them -- they are already working.*

*Q: * DO YOU EXPECT THAT THEY WILL CONVICT YOU OF SOMETHING?*

*A: * Whatever they want to do... they should just find the criminals, whoever the criminals are.*

*Q: * DO YOU THINK SHEELA COMMITTED CRIMES?*

*A: * Certainly.*

*Q: * DO YOU UNDERSTAND WHY?*

*A: * It is a human trait. Everybody lusts for power, but everybody does not have the opportunity: she got the opportunity. Millions of dollars she had never seen; millions of sannyasins who were ready to do anything that she wanted in my name.... And then she started thinking of herself as the successor or the chief priestess. These are just human frailties -- nothing to be bothered about, just ordinary qualities of human beings.*

*Q: * BUT IT SEEMS LIKE SOMETHING TO BE BOTHERED ABOUT WHEN YOU'VE GOT TO HAVE THE FBI AND EIGHT LAW ENFORCEMENT AGENCIES....*

*A: * No, I am not bothered at all. I have got all these people so that they can find out if anything criminal has happened; then I want that to be in their hands. I don't want to take the law into *my* hands, I don't hold any power. And I don't want my people to take the law in their hands. So give it to those... these are servants of the people; if some crime has happened here, they should clean the place. It is their duty, they are being paid for it.*

*Q: * SOME OF THE AUTHORITIES HERE HAVE NOT BEEN TOTALLY FAIR IN THE PAST. DOES IT NOT WORRY YOU TO HAVE THEM SNOOPING AROUND?*

*A: * No, nobody is preventing them.*

*Q: * BUT AREN'T YOU AFRAID THEY MIGHT USE THIS AS AN OPPORTUNITY TO COME BACK AT YOU?*

A:* They *can*, because the people who belong to the FBI or the KGB are not different from people who are criminals. Their qualities, their minds, are similar. The only difference is that *they* are paid by the government, and the criminals are like free-lance journalists. They can use this as an opportunity, but we will try not to allow them to use anything against innocent people. If I have committed any crime, then it is perfectly good: they can arrest me. But no innocent sannyasins should be harassed by them. I have made it clear to them that if any innocent sannyasin is harassed here, then all over the world all American embassies will be harassed by my sannyasins. Theirs is not going to be an easy job.

Q: SHEELA'S BEEN ACCUSED OF SETTING UP AN ELECTRONIC EAVESDROPPING NETWORK. DO YOU KNOW WHAT SHE WANTED TO HEAR, WHAT IT WAS FOR?*

A:* Only from hearsay I can say... because I don't come in direct contact with people, and for three and a half years I was not coming to *any* contact. I have just heard this, that one of our aeroplanes, a Japanese aeroplane, we returned. It was fresh, new, we used it for a few days, but many accidents were happening on that kind of plane all over the world. So before returning it... we have our scientists, and we told them to look at what was the reason why those accidents were happening only on that plane particularly. And it was a beautiful plane, everything perfect. Those scientists discovered that that plane creates a certain sound, and that sound stops the engine. That gave Sheela an idea that a machine can be created which can create the sound, and can stop anybody's heart. This I have heard; soon it will come before the government and before the court. But this was the idea, to kill a person without even touching him. The scientist refused, he said, "I cannot do such a thing." But he said it *is* possible. So Sheela may have been looking in other places with other people to find out how to create the same sound. And we have all kind of electronic engineers here, so it is not very difficult; they just have to know the exact wavelength of that sound, and a small box can be put by your side.... But she had a very criminal mind. This is absolutely criminal.

Q: WHEN DID YOU FIRST REALIZE THAT?*

A:* As I came out of my silence, she started to kill my physician.

Q: DO YOU KNOW HOW?*

A:* First she gave him some poison in a cup of coffee. Because he is a topmost physician, he immediately recognized that he had been poisoned. The medical center examined him -- he was sick, he was weak, his head was going beserk -- but they could not find any disease. They had only a suspicion, but no solid proof that he had been poisoned. Then the second time was when he was inside the nursing home, resting for three days. Puja, Sheela's assistant -- she is a nurse -- injected him again with the same poison, and again the same symptoms started. But it is a slow poison; it does not kill you but it weakens you. It will kill you after six, eight months, so by that time it will look almost a natural death. The third time was when I was speaking in the morning discourse. Before ten thousand sannyasins, one of Sheela's

gang pushed a needle into him and injected him. He immediately got up, looked, pulled up his robe and showed people: there was blood, and there was a point showing a needle mark. And one sannyasin now has come up to say that he had seen exactly the same person whom my physician was suspecting, because she was just by his side at the moment he felt the prick. Shanti Bhadra is the name of the girl. He was taken sick immediately, but he refused to go to the nursing home here because again Sheela's nurse would be there. He went to Bend. There, two doctors said that it was an undetectable poison. And when Sheela left the house, she left literature on poison, literature on how to make bombs, literature on how to kill people; and in the book on poisons the only poison that is underlined is the same that all the doctors were suspecting.

*Q: * WHAT IS THAT?*

A: * I don't know exactly, but that is the poison which is undetectable. And it kills the person; if you give it many times -- it can be given in milk, in water, in food -- the person will become weak, he will die slowly. This was the last straw for me, and I started looking for more evidence, because even this was not evidence. If it is undetectable, then there is no sound proof to call the police or give anything to anybody. But the day Sheela left, the sannyasins who were afraid of her and her gang... because certainly she was killing, she had killed one person and thrown his body out of the ranch. And people knew it, that she had been poisoning three thousand Share-A-Home people who had been brought here.

*Q: * WHAT WAS SHE GIVING THEM?*

A: * She had brought them -- just now I have come to know -- to take over the county, because you need to reside only twenty-one days in Oregon to become a voter. So for twenty-one days they were all drugged, so they became almost zombies: whatever you said they would do. One of these street people got too large a dose and died on the spot. And for three thousand people for twenty-one days continuously being drugged, she had to bring gallons of drugs from outside America -- because if you purchase them in America then there will be the question: what are you going to do with them?

Now everything is being reported to the police. The only problem is that the politicians of Oregon are more interested in destroying the commune than in catching the criminals, so they are delaying the process. One girl who has been a central figure in this Sheela's group -- she was the one who drove the two people who burned the planning office in The Dalles -- knows everything that has been done, how they tried to poison the whole water system of The Dalles. Their whole idea was that on election day people would be so sick that they would not be able to go to vote. Sheela would have these three thousand zombies and three thousand sannyasins, and she would take over the county.

Now this girl is really brave -- her name is Ava. She has been saying, "I want to give all the details." She had left with the group but came back from Seattle. She had some consciousness, some feeling, some humanity. She said, "It is better to confess everything rather than to carry this load all your life and hide like criminals here and there." She said, "I am going back to the commune to confess everything."

*Q: * SHE CAME TO YOU?*

A: * No, she came to the office. She is here, and she has been asking.... They have been giving her appointments and canceling them. Today is her fourth day; perhaps they have kept her appointment -- perhaps not. And they are not willing to give her her appointment *here*. Strange, because all their top officials are here. When you are taking everybody's statement here, why do you want Ava's statement in Portland? Perhaps you want somehow to change the statement, somehow to threaten Ava, or somehow to bribe her -- anything you can do. But I am making it public to the whole world. I will not allow these politicians to destroy the commune or harm any sannyasin.

They have done *all* kinds of crimes. All of the hotel rooms -- I think there are one hundred and twenty? one forty-five rooms in the hotel -- all are bugged.

*Q: * WHO BUGGED THEM?*

A: * Sheela and her colleagues.

*Q: * WHY?*

A: * Just so any officer staying there, any journalist staying there, anybody staying there... they were taping everybody, whatever was going on....

*Q: * BUT WE'RE ALL SO BORING!*

A: * It *is* boring, but for them it was significant. She bugged Hasya's whole house because she was afraid: Hasya was close to me, and Sheela was afraid that anytime I become aware of all the crimes I will tell her to resign immediately. Then Hasya will be the person to take over. So she wanted to keep all the tapes for some future use -- tapes of whatever people were saying, whatever they were doing. She was tapping, bugging even my own room.

*Q: * WHY?*

A: * Now I can see the point. For example, she was asking for something... because she was meeting every evening just the way Hasya does -- any secretary has to bring to me all the problems from all over the world communes, this commune. I see the point: she would be talking to me, and one in a while I was surprised that she would suddenly come very close to my chair; otherwise she was sitting as far away as you. Suddenly it was as if she was going to tell me some secret, but the reality was that near me was the microphone, which was hidden behind a switch.

She was insistent that I should have this switch here for the guards: if any emergency was there, then this switch.... But I said, "I will never see any emergency; all curtains are always

drawn, and the guards are above my room -- they will be seeing everything before I do." But she insisted, so I said, "Okay, if you feel happy, put in a switch -- there is no harm." But the basic thing was, the switch had hiding inside it a very sensitive microphone, and outside in the guards' bathroom was kept the tape recorder. Now I understand what she could do with those tapes. She could ask anything and I could say, "This is perfectly good -- you do it." She might be asking about the road, "Should we make this road?" And I might say, "That's perfectly right -- you do it." Now those words would be on the tape -- they could be placed in any context. Unknown to me, later she might insert the question: "One hobo has died. Should we throw him out?" And my answer would be used: "Yes, it is perfectly good."

*Q: * DOES SHE HAVE THE TAPES STILL?*

A: * She has all the tapes there with her. Even before she left -- because she knew when she left she would be searched, everybody would be searched -- the tapes were sent before she desired to leave or told her friends that she was going to resign. So now she will be managing -- and those technicians are with her who had managed the whole mechanism of bugging, taping; now they can do anything with those tapes, they can put in my words for anything. It is simple, a very simple game, so she can blame everything on me -- that was the purpose. She could say, "I want to kill Devaraj because he is dangerous to you and I have information that it is no good for him to be your physician. The only way to remove him is to finish him." She can put in her question and take any piece from the tape where I agree with her. So she can manage to make it seem that all the crimes that have been committed were committed with my consent, with my awareness; that I knew that the Wasco County was going to be taken over and this was why all those people were brought here.

She had told me that after our annual festival we had three million dollars' surplus, so it would be a good thing to use that three million dollars for some humanitarian purpose. I said, "If you have more money than you need, then certainly use it." She said, "My idea is to bring people from the streets and give them a feeling of being human, dignified, respected, to have them live with our sannyasins: `Share-A-Home'." And I said, "That's perfectly good -- you do it." Now I don't know what she can put in front of that. She can put, "I am going to give these people drugs and keep them drugged for twenty-one days," and after comes my statement, "This is perfectly good -- you do it."

*Q: * DID YOU TALK TO HER ABOUT THESE CRIMES?*

A: * For the last three months she had been avoiding me in every possible way. The more I started knowing, the more she was avoiding me. One way was her saying that she had urgent work in a commune in Germany, in a commune in France, in a commune in Italy, in England, in Holland. She was roaming all over the world -- she just had no time to be here. And whenever she came she would remain here for two, three days, but she always had a cold. And because I am allergic, she would say, "Because I have a cold I cannot come to see you. When my cold is over, I will come to see you." But before her cold was over, she was gone. So for three months she had been avoiding me. Even when she left for the last time she didn't come to see me -- again, a cold. And she was informing me, "I will be staying for three, four days till my cold is gone, then I can come to you and say goodbye, and I am going." But

next day she simply left, she didn't stay for three or four days. She never wanted to see me, because to come to me she would have to answer about the bugging, she would have to answer about the taping of every phone, she would have to answer about how that street person died.

I am still ready: if she has any courage she should come and just, before the commune, either she should prove that I am responsible for everything or she should confess that she is responsible for everything. But my feeling is that she is trying through the American embassy there to get immunity, and that's why these people are delaying the whole process. And once she gets the immunity, by that time she will have arranged all those tapes, and she can produce those tapes. Then bugging is no crime because you have immunity, then tapping the phones is no crime -- you have immunity -- and everything you have done on my orders so I am responsible for it. But even that I will prefer to my innocent sannyasins unnecessarily being harassed; I can face the court. But their desire is somehow to create a situation in which they can arrest me and leave the sannyasins in a chaos. They are absolutely wrong. I have placed the right people in every place -- they will take care of the sannyasins. The commune is going to remain here. America may disappear in the third world war, but the commune is going to remain here.

*Q: * ARE YOU GOING TO STAY HERE TOO?*

A: * Certainly. I am going to stay, and I am going to fight these politicians. I have always enjoyed fighting, because to fight for truth is such a joy. And I am telling my advocates, "Try to get permission so that I can fight myself. You can assist me but you cannot represent me. I am quite capable of representing myself."

*Q: * I WAS GOING TO ASK ABOUT THE FINANCIAL STUFF, TOO. HAS SHE TAKEN LOTS OF MONEY?*

A: * No, not from here. From here she has not taken a single cent. But she has already stopped money that was going to come here, which was coming from German communes as a contribution for this commune. She had put in a Swiss bank forty-three million dollars, and she had put it in her own name. We are not going to leave it there -- that belongs to the communes. Either it should go back to the German communes or it should come to this commune. But nobody can exploit sannyasins in such a way.

*Q: * SO YOU'RE STILL FINANCIALLY SOUND, THERE'S NO PROBLEM?*

A: * We are perfectly sound, there is no problem. In my whole life there has never been any problem. Financially, never, because I have loved so many people and so many people have loved me that finance is not a problem at all. If the people come to know that I have any financial problem, from all over the world money will start moving towards Rajneeshpuram. That is not a problem. Right now we are perfectly sound, so there is no question. And she has not taken anything from here.

Q: IN HER INTERVIEW SHE HAS COMPLAINED ABOUT ROLLS ROYCES AND THINGS LIKE THAT. WHAT DO YOU THINK OF...?*

A:* She is just lying. Those Rolls Royces sannyasins have presented to me, but I cannot accept any present for the simple reason that I don't own anything and don't want to own anything, so everything belongs to the commune. The commune has created a trust for the cars, so all those ninety Rolls Royces belong to the trust. All my watches that people have brought belong to another trust, but these are all the assets of the commune. And I have never asked her to bring anything to me.

Q: SO SHE'S MAKING THAT UP? SHE'S JUST LYING?*

A:* That's why I say she should face me. She is lying completely. And the only thing that she can do is play with those tapes and put things into them. I may have asked for something that I needed, any small thing might be needed -- "So you find it." She can arrange the tape and put "Rolls Royce" in it. And from the Jewelry Trust hundreds of watches have been given to the sannyasins, only a few watches are kept for my use. And when people bring new watches, then old ones immediately are given to sannyasins.

I had asked the car trust that these ninety Rolls Royces also be distributed to different corporations so sannyasins can use them, but there were problems. The first problem is that nobody is willing to take those Rolls Royces that I have been using; they feel it is sacrilegious. The trust does not want to give them away; they want to keep them as a memorial. And, moreover, all the sannyasins have enough cars. The percentage must be the highest in the whole world. They have one hundred buses, five aeroplanes -- and nowhere to go! If she wants, she should encounter me directly.

Q: HOW DO YOU KEEP CRAZINESS LIKE THIS FROM HAPPENING AGAIN?*

A:* Now I will be speaking, and I will be available. If I had been speaking and I had been available, this thing would not have happened at all. In thirty years in India it never happened. There was no reason for it to happen here.

Q: WHY DID YOU STOP SPEAKING?*

A:* It was just that I was tired. Thirty years of continuous speaking... four hundred books have been collected out of those speeches, and almost six hundred books must have been lost because some speeches have not been recorded. I don't think anybody has spoken so much.

So I was tired and I wanted to rest. My body was in a bad condition; my back was bad. Doctors, the best experts from England had come, and they all tried all their strategies and traction: nothing worked. They said that it is not an ordinary problem -- that some disc has slipped, so they can put it back. It is just my chair that I have been using for my whole life... it has slowly given my back a certain curve. That curve cannot be changed, so all that can be

done is that I should not sit in any other position, in any other chair. So the curve is supported, that's why I am using only this chair everywhere -- the same chair and the same car, because only this one car has the same angle. I have tried all the cars, only one car has the same angle.

*Q: * SO YOU JUST USE ONE CAR NOW?*

A: * I use only one car. Those ninety cars are just one model, they are not different cars; that is just one model, the Silver Spur. And people who love me want to give something to me -- I don't have anything. I use at the interview and in the morning the watch and the car -- these are the only two things. So with one million sannyasins around the world, ninety cars means nothing. Soon you will see three hundred and sixty-five cars. Many are on the way.

*Q: * WHAT MADE YOU START TALKING AGAIN?*

A: * This situation.

*Q: * SO YOU KNEW, YOU BEGAN TO SEE SOMETHING WAS WRONG?*

A: * I started seeing it, because my caretaker was one day poisoned in Sheela's house. Sheela called her just to meet her there, gave her a cup of tea, and immediately she went strange. Something in her head started cracking, stretching; she could not walk. To show love and to show friendliness Sheela drove her back to my house and said that something had happened. But my physician was certain, "This is the same thing that happened to me with a cup of coffee; the symptom is the same." Then I said, "It is now time that I should start speaking and meeting people."

And that was enough: they escaped. They could not do anything; otherwise they must have had much in mind. When Hasya took over Sheela's place, her room, she discovered an underground room, a hidden tunnel which goes directly out of the house, and through which you can reach to the airport directly. You can keep the plane ready and you can escape any moment. Even if the police are around the house it will not make any difference. So she had much in mind -- because what is the need of keeping literature on how to make bombs? For what? One of our best pilots she suddenly sent to a German commune where there is no airport, where there is no aeroplane. It was a punishment. And the reason was -- when she left he immediately phoned that the reason was, "She had told me, 'Take our biggest plane, fill it with bombs and other explosives, and crash it against the Wasco County office. Before the crash, jump out with a parachute so you save yourself -- but destroy the country office completely!'" He said, 'I cannot do that.'" Immediately he was put on a plane, sent away so he did not say anything to anybody. Now he is back, and I have said that he should give now the whole report.

She had in her mind many more things, it seems. If I had remained silent, then there would have been other plans also. But not much harm has happened, just a little bit which we will manage. There is no problem....

Okay?

*Q: * THANK YOU.*

The Last Testament, Vol 3

Chapter #14

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INTERVIEW WITH OLIVER GRIVAT, TWENTY-FOUR HEURES, LUSANNE, SWITZERLAND; AND MA VIREN, PLAYMAN MAGAZINE, ITALY

*QUESTION: * I HAVE ABOUT A DOZEN QUESTIONS TO ASK IN ONE HOUR. MY FIRST QUESTION: WITH THE SHEELA AFFAIR AND THE FBI'S ACTION, IS YOUR PARADISE IN REAL DANGER? YOUR MOVEMENT, IS IT IN DECLINE?*

A: * No. The movement is increasing, not declining. The gang that was like a disease to the movement has been surgically removed. Now the movement is far healthier, far more open, available to more people. It is no longer a closed religion, but just a movement of seekers who want to find out the meaning of life, the truth of their being. And this search is individual, it has nothing to do with organization. So we have celebrated the death of the religion; and the death of the religion has saved the individual from dying. Organization is the death of the individual. The more rigid an organization, the less possibility of freedom from the individual. So now the individuals are free. We have taken away everything that outwardly makes them different from humanity. The difference will be only inward, which only *they* know. That will be their growing silence, awareness, consciousness, serenity, blissfulness, and ultimately the experience of eternal life, that there is no death.

So Sheela's going has been of immense help. It is in no way detrimental to the movement, it is immensely helpful. The commune is far stronger, because now every individual is responsible. There is nobody to take care, so you can just remain asleep and somebody takes care of you, and naturally exploits you. Now there is nobody to take care and nobody to exploit. Every individual is free, responsible for himself and for the people with whom he is living in love, in joy, in all kinds of ways relating to -- in work, in silence, in dancing, in singing. So now this is how a real culture should be: individual-oriented. We are immensely happy. There is no problem for the commune.

*Q: * SO FOR YOU IT IS NOT A SORT OF DEFEAT FOR YOUR MOVEMENT?*

A:* Not at all -- it is a *victory*. "Defeat" does not exist in my vocabulary: it is absolute victory. The criminals have escaped without even facing me, and now they are hiding in the Black Forest in Germany and on some island. Their whole life they will carry the guilt and suffer. If they have any dignity and any intelligence, they should come back. Our doors are open; we will accept them, we will never ask them anything. But whatever they have done, they have to face the law. That is *their* problem. Our respect, our love, remains the same. But for their criminal acts they have to take their responsibility. And it is better that they take it sooner, and they go to the court and confess everything, whatever they have done, and ask the court for whatever punishment is necessary. We can tell the court that these people are not basically criminal, just psychologically sick, and the whole commune will ask that they should not be sent to jail but sent to a psychiatric hospital where they can be cured. That's all we can do for them, and that will be the best for them. As far as we are concerned, we are perfectly victorious.

*Q: * ABOUT THE FBI'S ACTION -- THIS MORNING YOU TOLD ABOUT SOME MANIFESTATION AT U.S. EMBASSIES. WILL YOU REALLY USE THIS THREAT AGAINST THE U.S. EMBASSIES IN THE WORLD, OR NOT?*

A:* It will depend. I have made it public so that they should be aware before they take any action, because the politicians in Oregon are trying their best to protect the criminals and destroy the commune. This we will not allow. We may be only five thousand here, but around the world we have one million sannyasins and at least two million sympathizers.

*Q: * SHEELA SAYS YOU ARE ONLY THIRTY-FIVE THOUSAND....*

A:* She is lying. And that's the nature of crime. Once you do something wrong, then you have to go on lying more and more. To protect one lie you will have to tell one thousand and one lies; still the lie remains a lie. If the Oregon government wants to see it, how many sannyasins are there, they should take the step: they should protect the criminals, against their own constitution, and we will show our strength around the world.

So my statement was just to make it clear that it is not going to be an easy job. Just because we are a small minority here it does not mean that you can just bulldoze the commune and there will be nobody around the world protesting. In every country we have our people, and they will protest against all American embassies, against their own government, and force the governments to disconnect their relationship with America. This is not a democracy, it is simply a hypocrisy.

So it is a clear challenge, and I am ready to fight with them in the Supreme Court. I challenge the attorney general of Oregon: Face me directly in the Supreme court. I am not a legal man, so why be afraid of me? But even law cannot help against truth. I will stand for the constitution of America against the Americans who are prostituting it. And we are really excited -- if they do something like that we will enjoy the whole trip, every inch of it. I don't think they have the guts to do anything. They are such cowards that against a small

community they keep the army on alert, as if we have nuclear weapons here. America is the greatest nuclear power. What fear can you have of five thousand meditators? They have put their national guard just close by, in Madras.

These cowards cannot face the Soviet Union. My experience in these four years proves it, that if any confrontation happens, America is going down the drain. These cowards don't have any guts. If for a five-thousand minority you have to keep your army alert, and the national guard you have to keep close by -- and we have only three dozen ordinary guns, not even automatic! And the governor and the attorney general are behaving like mice, not like men. We have been inviting them for four years, "Come here and see with your own eyes, and *then* decide." They don't have even that much courage, to come and see.

So that was simply to make them alert that "before you decide to do any harm, remember you will lose all your honor around the world; you will lose what you have been talking about: democracy, individuality, freedom, freedom of expression. We are not going to lose anything. You will be losing so much that I want you simply to think and count how much you will be losing. And your case against the city is absolutely bogus when we are saying that we don't have any religion.

Their whole case was that religion is being mixed with state. We don't *have* any religion, so how can we mix religion with state? And all *these* people are religions -- and religion is not something that when you become governor or president you put it aside and you become impartial. If you are a fundamentalist Christian, you remain one, if you are a Mohammedan, you remain a Mohammedan. Being religious is something that you are twenty-four hours a day. Even in your sleep you are a Christian or a Hindu. So these people who are all Christians of different brands are mixing religion everywhere with state; otherwise what is the need of THE BIBLE in every court for taking the oath? Certainly the court believes in THE BIBLE; it accepts that THE BIBLE is a holy book. All the BIBLES from the courts should be thrown out. For the oath you can keep the constitution of America which is far cleaner. At least it is not Christian, not Hindu, not Mohammedan, not Jewish. And that rotten book, THE HOLY BIBLE, not even well written -- for what reason do you go on keeping it in the court? Even in the Supreme Court you have to take oath on THE BIBLE.

Here we don't have any religion, any church, any priest, no ritual, no congregation, nothing that you can point to as religious. I have been telling them, "Come and see. Watch for two or three days: see if you find any religion being mixed with the state -- and *then* go to the court." But they will not come here, and they have gone to the court. We will fight in the court; and we are absolutely certain of winning because there is no question: all my people are religionless. We don't believe in any god, we don't believe in any heaven and hell. We don't believe in *believing*. We are scientific seekers. And they are not my followers, they are just my friends. They love me.

*Q: * ARE YOU NOT A SORT OF STATE IN A STATE?*

*A: * No, not at all, because the state follows exactly the laws and the constitution of the state. Not on a single point can they show that the city has gone against the law of the state. The police of the city follow the state police; they are part of the police of Oregon. So they have to be factual -- just creating fictions won't help. On no point, not a single point, have we gone against the law or the state or the federal government or the constitution. *They* have gone against them on so many points, betrayed their own constitution just to harass us. For*

two years they accepted the incorporation of the city as legal. For two years they themselves accepted the city as legal, they supported the city with finances; the federal government supported the city with finances. And suddenly one day the city becomes illegal because the Christian pressure is too much. Who is mixing religion?

We have to see in the court how suddenly one day it becomes illegal. What have we done on that day that made us illegal? For two years it was legal, and *your* judges incorporated it. And if it was incorporated in any illegal way, does it take two years for an intelligent man to see that a city is incorporated illegally? If the attorney general takes two years to find that the city is incorporated illegally, he is disqualified already. He is not worth being even an ordinary attorney in a county. But we will say that we are ready to fight on every point.

*Q: * COULD YOU IMAGINE THAT YOU MUST PERHAPS LEAVE OREGON? AND WHERE WOULD YOU GO?*

A: * No. We are not going anywhere. America can go anywhere it wants; we are going to be here.

*Q: * A BIG PART OF YOUR MONEY IS IN OUR BANK IN SWITZERLAND, SOME FORTY-THREE MILLION DOLLARS. WILL YOU OPEN AN ACTION IN MY COUNTRY AGAINST THE BANK, OR AGAINST THE PERSON WHO TOOK THE MONEY?*

A: * Yes, we are working on how to find out... because we don't know which bank it is in, what the account number is. But we are working and finding out, and we are keeping our sannyasins on guard on each bank in Zurich so they cannot take the money out from anywhere; they cannot even enter any bank. We will not leave them this easy. If they had told us, "We want to create a small commune in Switzerland and these forty-three million dollars are there," we would have willingly given it to them -- there is no problem, because it belongs to sannyasins. Whether it is used here or it is used in Switzerland does not matter to us, we are world citizens. And the money was coming from Germany. But rather than doing that, they have stolen the money. We will not leave them so easily.

And this is only one bank account. Who knows? -- they may be having other bank accounts. One of Sheela's colleagues -- in India she was a friend of Sheela's, when Sheela was nobody... this Italian girl, Deeksha, was an important figure in the Indian commune, and she had lived for years in Geneva, she had connections in Switzerland. Now she has informed us that Sheela was doing business in smuggling heroin and gold; and she must have earned millions, which must be in some other account. And the strange fact is, since that information we have been searching for Deeksha for ten days. her mother knows not where she is. All her friends we have contacted, nobody knows where she is. Either she has been killed by this gang, doped, drugged, kept a prisoner... but we are sending Swiss sannyasins to look in all possible places in Geneva to find out what happened to her. Just after her phone call -- because she had phoned, "I am coming tomorrow" -- she simply disappeared. but Sheela's other secretary, who used to work in India as her secretary, reached here yesterday: she had all the information. Forty-three million -- that is her information. And she has much more to reveal. We said, "You just rest" -- because she is suffering from cancer. "Rest one day, and then by and by recollect everything, so you can give it to the police."

We will not leave them. We can leave them very easily if they come and confess; then they can become part again of the commune, and we will stand with them in the court and tell the court that they were just psychologically sick. Because they have done so much good work... the whole commune is their creation, they made this desert change into an oasis. So the whole credit goes to them, in spite of all the crimes that they committed. Those crimes are a very small part of their actions. And I am not angry with them, I understand human nature much more than that. It is very easy to be tempted when you have millions of dollars which you have never seen before. Sheela was only a waitress in an ordinary restaurant. Now having millions of dollars pouring in every day -- two hundred million dollars we have put into the commune here.... It is how the ordinary human mind thinks, and particularly the mind of a woman, to put some money here, some money there. It is not much.

And then the pressure of the hostile forces around also has fifty percent of the responsibility for all the crimes that they committed. Ordinarily we think that a criminal has one hundred percent responsibility. That is never true. The Oregonians were behaving in a very hostile way, full of hatred; every day threatening messages that they would kill, they would destroy the whole commune, they would burn the whole commune. Naturally the people who were in power would start thinking how to protect the commune, what to do. And when you think about dealing with criminals, you start thinking in the same way, because that is the only language that criminals will understand. They started behaving like politicians and criminals -- which are of the same category: if you are successful, you are a politician, if you are not successful you are a criminal.

These politicians were harassing Sheela and her group in every possible way; she started learning their tactics. It is not good, because this is being manipulated unconsciously -- but you need a better consciousness, a higher state of consciousness, not to be manipulated by a lower type of people. Because they were threatening that they would destroy Rajneeshpuram, Sheela's group started purchasing properties in Antelope just as a counterattack. And when sannyasins were in the majority, she took over Antelope. She proved to them that she is a far better politician than they are: they have not been able to destroy this commune, but she had taken over Antelope. And then her ambition became bigger and bigger.

And because I was in silence and isolation, unaware of anything... nor did I *want* to know anything. This was my instruction before I entered into silence, "Don't disturb me about unnecessary things; if there is an urgent emergency you tell me; otherwise don't bother me." she started thinking to take over the whole county, and to take the whole county she needed three thousand more votes. she brought in three thousand street people, made a program, the Share-A-Home program, for street people to live in the commune for three months, in the commune's houses with sannyasins, and have a taste of being treated with dignity, with respect as human beings, not as dogs on the street. There was nothing wrong, it was not against the law of Oregon. The Oregon law is that anybody who lives twenty-one days here is capable of voting, so she started bringing people twenty-one days before. But then one thing leads to another. Sheela had no idea that these street people are not easy people. They have been born in crime, they have been brought up in crime, they are rowdy, gamblers, drunkards, drug addicts -- all kinds of people -- murderers, thieves; they are not just poor people.

When she had brought them in, then she found that these people are difficult to deal with. They started stealing things here, spoiling things here, fighting, and they had to be kept here for twenty-one days now. And in those twenty-one days they would create such a havoc... so Sheela and her company brought gallons of a certain drug to mix into their food, just to keep

them silent and pacified. That is a crime, but the situation was such that there was no other way. What to do with these people? They will rape women, they can do anything. That's what they have been doing all their life. So they were kept drugged for twenty-one days. They became almost zombies. Now whatever you said, they would do, so if you said, "Vote for us," they would vote for you.

One man died because he got overdosed with the drug. This is how things happen in life -- one thing leads to another. Now, one man died; this was murder, so they had to throw his body outside Rancho Rajneesh. The police found the body, but they could not figure out from where the man came. He may have come from New York or from anywhere around America. He had no identity, he had no address; and there was no possible way to know how he died, who killed him. So the file was closed. But now sannyasins have started opening up, as Sheela's company went away. All these crimes, by and by.... People who saw what she can do were afraid: if she can just kill a person and throw the body without any feeling... sannyasins became afraid.

She tried to poison people here -- anybody whom she felt was a danger, who could open up his mouth or say something which may bring the crime out. She started thinking of poisoning those people, killing those people. She could not succeed. When she left we found in her room literature on all kinds of poisons, literature on how to murder people, literature on how to poison people very slowly so that they don't die suddenly but die a "natural" death, slowly slowly, so you can never think that the person has been killed; literature on poisons which are undetectable so you can inject the person but there is no way to detect it through the blood. And they were using that poison; they used it against my own personal physician, my own dental surgeon, my own caretaker, because they were afraid: these three people were capable of approaching me, perhaps they might say something.

Out of the fear that they may say something, Sheela bugged my room. She bugged all the rooms where she felt people may be talking about the commune. She bugged the whole hotel, one hundred and forty-five rooms -- because journalists were staying there, officers were staying there, visitors were staying there, all kinds of tourists were staying there, and she wanted to know each of them, what kind of people they were. Now this is just paranoia. She started tapping phones -- any phone call going out of Rajneeshpuram, any phone call coming in. They developed very sophisticated machines. Even the FBI people were surprised when they saw the bugging devices, they could not believe it. They said, "These people have outsmarted Nixon," But this is how people become criminal.

And this gives me an idea that perhaps either they have killed Deeksha -- because Sheela was perfectly aware that Deeksha would contact us immediately, the moment she felt safe... because Deeksha was thrown out from here. In the beginning she had come here, but she was a very powerful and strong person, and she was more powerful in India. Sheela was nobody in India, and she did not want anybody here who thought that he was more powerful in any way. She threw Deeksha out. Sheela must have suspected that as Deeksha came to know that she had to leave Rajneeshpuram, she would contact the ranch. And Deeksha knows things about heroin, about gold, about Sheela's bank balances, so there is every possibility.... So we are looking -- otherwise we are going to inform the police that they should look, perhaps she has been killed.

But this is the nature of crime. It goes on leading you from one thing to another, and there is no end to it. Truth does not give birth to children; it is always a bachelor. Lies go on giving birth to children, because after each lie you have to lie again to protect it, to hide it. That's why truth has a beauty -- you need not even remember it. Lies you have to remember: what

lies you have been telling, to whom you have been telling, to whom you have not been telling. It needs a certain capacity of memory. Truth is simple. Even if you don't have a good memory, it does not matter; you can be truthful.

But as far as we are concerned, I can understand the human mind and its workings. Hence I cannot feel angry, I only feel compassion. And if Sheela comes back, whatever we can do to save her we will do. We cannot guarantee it, because things will be in the hands of the law, but we will try to save her as far as possible. But if she goes on hiding here and there, then it is impossible. The police are here, the FBI are here; they are looking for all proof of the crimes and we have to give them all the proof. We are not to hide anything from them -- and we are not, nobody is hiding anything. And we have to see whether there is still any sincerity left in politicians or not. On our side we are absolutely honest and sincere, telling everything as it is without any consideration of consequences. If they are still human, then they will not take this opportunity as an advantage to leave the criminals who have left, and start catching hold of innocent people and force the crime on these people. But that's what is in the attorney general's mind: somehow to give the criminals immunity so they can throw and dump all their crimes on innocent people. His idea is that at least one thousand sannyasins should be sent to jail. But if he does it, he will be doing immense harm to America, its prestige, its integrity; and he will be helping the Soviet Union immensely. He will be unconsciously becoming an agent of the KGB. Perhaps he is already an agent of the KGB.

Q: I HAVE A QUESTION ABOUT THE SUBJECT. YOU PROFESS A CAPITALISM SORT OF...*

A:* Yes.

Q:... BUT YOUR SANNYASINS LIVE NOT AS CAPITALIST PEOPLE, BUT AS SORT OF COMMUNIST PEOPLE, NO?*

A:* It is a little bit complex. My idea of capitalism is not similar to the idea of American capitalism. My idea of capitalism is that we are in a position, scientifically, technologically, that if we stop this stupid idea of a third world war there will be so much wealth, so much comfort and luxury available, that there will be no need for anybody to hoard it. Out of that abundance there will arise a communism -- but out of abundance. That will be the highest peak of capitalism -- not against capitalism, but an evolution of capitalism to its ultimate state, where there is so much richness that there is no point in anybody accumulating it, hoarding it. And everybody is rich. It does not mean that everybody is equally rich -- because I am against equality. It is psychologically wrong. People are neither of equal height nor are people of equal intelligence, nor are people of equal health, nor are people equally creative, nor are people equally capable of painting or sculpture or music or poetry. Everybody is unique, so the question of equality does not arise. The question of inferiority or superiority does not arise, because each individual is unique. There is no other like him with whom he can be compared as superior or inferior. So people will be unique, but nobody will be poor.

Karl Marx and his communism are out of date. And in Russia they have only been capable of distributing *poverty* equally; it has not become a rich country. People are equal, but people are poor. And because everybody is equally poor, nobody feels jealous of the rich

people, because there *are* no rich people. But this is not the right kind of society. And it is forced, this equality is not natural; it is almost a big concentration camp. Just give freedom for two weeks and you will see all equality gone: people are again different, unequal.

The idea of a classless society has not happened. Only the names of the classes have changed in Russia. Instead of the bourgeois and the proletariat, now there is the ruler and the ruled -- because in a capitalist country the poor have the capacity, theoretically at least, to move upwards, and a few poor people do move. A few middle class people move, and can reach and become super-rich; many super-rich people go bankrupt and go down. So there is movement. In a Russian context there is no movement, society has come to a static stage. The rulers, the same group, have been for sixty to seventy years in power, and there is no possibility of any revolution and no possibility for the ruled people to become rulers. The movement has stopped.

So I am against the communism preached by Karl Marx, Engels, Lenin, Stalin. I have my own idea of communism, that's why I call my place a commune. The word "communism" basically comes from "commune," so it is "commune-ism" but from a totally different angle. I want wealth in such abundance -- which *is* possible. Seventy-five percent of the national income of every country is going into war, into destruction; people are living only on twenty-five percent. If we can simply drop this idiotic idea of a third world war -- which is not a necessity -- and seventy-five percent of our energy, science, technology, becomes available to people, becomes creative rather than destructive.... Right now it is in the service of death. If it comes into the service of life, we can have such an opulence, such an affluence, that there is no need for anybody to think of a classless society. Poverty can disappear, and people can have more than enough; everybody can live in comfort and luxury.

There is no need to force people to be equal -- that is a kind of monotonous society. I would like a more colorful, unique people, with different talents -- the whole society becomes rich through them. So my commune is not poor. I am against poverty, I am all for riches. And there is no need to be poor. If we are poor, we are responsible for it. For example, for four years in my commune not a single child has been born. Now, this is simple intelligence. The world is overpopulated and becoming every day more and more poor. Don't overpopulate it any more. At least this much contribution you can make: don't produce children. If you cannot do any other service, you can do at least this much.

Q: BUT THE SOCIETY THAT HAS NO CHILDREN IS A SOCIETY THAT DIES.*

*A:** No. I want for twenty to thirty years total birth control, so the society comes to one-fourth of what it is today, and then there is no need for birth control. But there will be a need, certainly, to say that unless the medical board gives you permission to have a child, you cannot. We don't want blind children, we don't want crippled children, we don't want children who will remain sick their whole life. We don't want retarded children. Why unnecessarily create misery in the world when we can manage very easily to produce geniuses? We can have more Albert Einsteins, more Yehudi Menuhins, more Ravi Shankars. Then why create these street people and Share-A-Home programs? So for thirty years complete total birth control, to let the old disappear.

Right now there are four billion people on the earth. One billion is the right number which can live really in a paradise. Man also needs space. Man also needs gardens around his house, miles of greenery, birds, animals. By the end of this century if the same production

rate continues, there will be five billion people. There will not be even elbow room, everywhere you be in a congregation. This is something stupid which has to be stopped, and this is the time to stop it. It is already late, but still not too late. Thousands of people are dying of hunger, and the real reason is that there are more people than the earth can support. So rather than having five billion people hungry, starving, sick, dying, why not have one billion people healthy, living for one hundred and fifty years, two hundred years, never becoming old, dying young and dying only when they want to die. Otherwise they can continue to live and still be productive, creative. Why not have a society which has space, greenery, rivers? And all this pollution and all this disturbance in ecology will disappear. One billion people is the right number for this small planet. Okay?

INTERVIEW WITH MA VIREN FROM PLAYMAN MAGAZINE IN ITALY.

A:* Good!

Q: PLAYMAN MAGAZINE IS A KIND OF PLAYBOY BUT PRETENDING TO BE FOR MORE INTELLECTUAL PEOPLE. THE INTERVIEW WILL COME UP IN NOVEMBER, SO IF YOU AGREE I WILL MOVE FROM THIS CRIME STORY TO A LOVE STORY.*

A:* Um hmm! You can move anywhere!

Q: YOU SAID YOU ARE ALL FOR HETEROSEXUALITY. CAN YOU DESCRIBE THE DIFFERENT QUALITIES OF A MATURE MAN AND OF A MATURE WOMAN?*

A:* The first thing for both man and woman to be mature is to have as many sexual experiences as possible between the ages of fourteen to twenty-one. And that is the age at which children are taught by every society to repress sexuality. And this is something of immense importance: if sexuality is repressed, intelligence is repressed automatically. They grow together. You will be surprised to know that in the first world war for the first time the mental age of soldiers was checked, and it was a surprising fact that in every nation the average mental age of a soldier was thirteen years, although his physical age might be thirty. What happened at thirteen years? That is the time, between thirteen and fourteen somewhere, that a man becomes sexually mature. If you repress his sexuality, you also repress his intelligence.

The second thing to remember is that at the age of eighteen the man and the woman are both at the prime of their sexual power. They can have the best orgasmic experience as they will never experience afterwards. And every culture and society goes on forcing their children -- up to twenty-five, you have to remain celibate. That is very destructive. On the one hand, it keeps the mind at the age of only thirteen, stuck, retarded. Secondly, the man who has not had an orgasmic experience at the age of eighteen will never experience it. Whatever he does is of no use. And to miss that experience is to miss something immensely valuable, the most pleasant, the most blissful, the most ecstatic possibility that biology makes available. People are miserable, suffering, tense, in anguish, searching for the meaning of life, but they never find it. They have lost something which would have helped them to find the

meaning of life.

*Q: * SO THERE IS NO CHANCE AFTER EIGHTEEN? I MEAN, IF SOMEBODY DOESN'T HAVE THIS EXPERIENCE WHEN HE IS EIGHTEEN, THEN IT IS LOST FOREVER?*

A: * No, there is a possibility, but then it will not be just through nature; he will have to do something. That's where meditation comes in. If he had it biologically, it was natural. He was not doing anything, it happened on its own. If it happened naturally, then meditation is very easy, because he knows the experience already. He need not *believe* in meditation, he knows that there is such an experience. It was attained through sex -- in meditation it is attained, achieved, alone, through some method. But the man knows the experience, and as he starts any meditative experimentation he starts feeling he is coming close to that experience, the fragrance of it, the freshness of it; he knows that he is moving in the right direction. He can see the flame is there, just a little more and he will be there. But even if somebody has missed -- and most of the people have missed -- meditation can give them that experience. But it is a little bit difficult, difficult only because they don't have any past experience to support them.

That's why I have created communes around the world where so many people are meditating. Somebody is ahead of you, somebody is behind you, somebody is *far* ahead. That gives you a tremendous encouragement, that there is no need to be worried: people *are* going, people are reaching to the point. And if you happen to have a guide who has arrived, then just his presence, his love, will keep you encouraged. There will be moment when you will think that it is futile, but he will go on encouraging you, "Don't be worried, just a little more."

There is a beautiful story in Buddha's life. He is coming to a village -- they are very tired, the whole day they have been walking. His disciple, Anand, asks a villager who is working in his field, "How far is the village?" The village says, "Not very far, just two miles and you will have reached." They gather courage again and they start moving. "Only two miles? Okay." The whole day they have been walking -- two miles is nothing. they can do it. But two miles have passed and the village is not yet there.

They meet another villager, who is taking his cows to the field, and they ask him, "How far is the village?" He says, "Very close, just two miles." Ananda says to Buddha, "These villagers seem to be very strange! The other one was saying two miles, and two miles we have walked. This man is also saying two miles; but now I don't believe that we will reach the village." Now Buddha says, "Two miles will do." Two miles they walk and again there is no village.

They meet an old woman sitting by the side of the road, and they ask her. She says, "It is very close. I am just resting, but I will be coming -- you go ahead. It is just two miles." Ananda says, "This village seems to be completely full of lying people. Six miles we have walked, and it is *still* two miles!"

Buddha says, "Ananda, you don't know. I know, because this is all that I have been doing my whole life. Whenever any of my disciples ask, 'How far?' I say, 'Just two miles!'"

*Q: * NOW THERE IS A JOKE GOING AROUND IN EUROPE: "BHAGWAN, HOW FAR ARE WE FROM AMERICA? BHAGWAN, HOW FAR ARE WE FROM AMERICA?" "BE PATIENT AND SWIM."*

A:* Hmm-mm, that's good! Just tell them it is only two miles!

Q: SO WHAT ABOUT THE QUALITIES OF A MATURE MAN AND OF A MATURE WOMAN?*

A:* The orgasmic experience is the basic quality of maturity. That's why there are very few mature men and women on the earth.

Q: JUST A SIMPLE METHOD OF MEDITATION TO SUGGEST TO LATIN LOVERS, SO THEY MAY FIND THEIR WAY?*

A:* The simplest method for lovers is, while they are making love they should make it a sacred experience.

All the religions have destroyed the sacredness of love. They have condemned it as sin. And the conditioning has gone so deep in the human mind that people are making love in such a hurry, as if they want to finish it as quickly as possible. Naturally, if it is a sin it is better finished soon. Their hearts are guilt-ridden, their minds completely full of sin. If lovers want to make love a meditative experience, then the first thing is to drop the idea that it is sin, that it is something wrong. It is something immensely beautiful, a tremendous gift of nature, of existence, for which you should not be guilty, you should be *grateful!* And to show your gratefulness you have to make a special place for it.

Every house and every couple which can afford it should have a separate room just for love: no other vibe there -- no fight, no argument, no throwing of pillows. They should enter the room after taking a bath, as if they are going into a temple. The room should be full of beautiful burning incense; there should not be glaring lights -- just candles, dim light.

And they should not be in a hurry, because the foreplay is immensely important, for the simple reason that the woman's whole body is erotic. Man's whole body is not erotic; his sexuality is local, just limited to his genitalia. But the woman's whole body is erotic, and unless her whole body starts throbbing with joy, with ecstasy, she will not have any orgasmic experience. If the man plays enough with the woman's body, the woman plays enough with the man's body... and the meditation technique is: while you are playing with each other's body, remain a witness, don't get identified. So there are four persons, not two: the woman and the witness inside, the man and the witness inside. The witness is simply watching what the man is doing to the woman, what the woman is doing to the man. The witness has no judgment of good and bad; it is simply like a mirror, showing what is happening. This witnessing is nothing but awareness, alertness, consciousness. And particularly in the foreplay, if you are conscious, alert, then there is a possibility you both will know the exact time when your bodies are ready to make love. You will feel the bio-electricity of each other's body.

When you start making love, don't be in a hurry. Let the woman be always on top. The missionary posture is the worst posture in the whole world. In the East nobody knew before the Christians reached there that the man can be on top of the woman. It is so brutal, it is so ugly. The woman is delicate, and a huge animal is doing pushups over her! In India it is

called the missionary posture, because it was known only when missionaries came to India. They made India aware that this too is possible; otherwise, the woman is always to be on top. And scientifically it is right that the woman should be on top, because then she can be more active and the man can be less active. If the man is on the top, the woman cannot be more active, the man is more active. If he is more active, he comes to his ejaculation very soon, and the woman has not yet come to the point where she can have an orgasm. If the woman is on top and *she* is active, and the man remains inactive, there is ever possibility that by the time the woman comes to orgasm the man will be coming to orgasm. And if both come to orgasm at the same time, then there is a tremendous meeting and merging, as if bodies disappear and two souls are no longer two souls, two beings are no longer two beings. And the witnessing continues. That is your inner work of meditation that goes on: you are witnessing.

After your orgasm has settled, slowly slowly disappearing, watch it. Watch as it is coming up, watch as it explodes, watch as it starts settling back again to the normal state of your bodies. Then don't be in a hurry to separate from each other; remain together for awhile. In tantra that is called valley orgasm. That is not known to millions of people. The first orgasm was peak orgasm. You had met together on a peak of your energy, now the peak has disappeared. But every peak has a valley by its side; without a valley there can be no peak. So if you can remain silently watching together, you will be amazed: there is another orgasm with a totally different beauty, a different depth, a different joy -- the valley orgasm. Until the valley orgasm disappears and you come back again to normal, don't separate. Meanwhile, all the time the witnessing continues. When you separate, don't just start going to sleep. Something very essential is still there, and that is the afterplay. You have made such a turmoil in the whole energy of each other's bodies, minds, that it is needed. You massage each other's bodies, play with each other's body, and have beautiful incense, flowers, candlelight, music... if you feel like dancing, you dance. But the witnessing continues.

Why am I insisting that witnessing continues? I am emphasizing it because if you do it many times, then one day you can try just (ROM witnessing, without your man, without your woman -- alone. In the same room, in the same atmosphere, with the same incense which creates the same memories, the same light, the same milieu, you start simply witnessing, sitting there. And you are in for a great surprise. All that has been happening with the woman starts happening just inside you, without the woman or without the man. You start moving slowly to the peak orgasm -- the same experience with no physical, no biological expression -- and you reach to the valley orgasm, the same experience. You have learned meditation through love, and you have also learned love through meditation; they will go on enriching each other.

This will bring maturity to both the persons, and the maturity will release their repressed intelligence, awareness, lovingness, compassion. And it will destroy jealousy, anger, hatred. It will bring tremendous changes in you. Those changes will be the proof that you are on the right track.

*Q: * IT IS REPORTED YOU KNOW REINCARNATION AS A TRUTH. IS THERE A WAY TO RECOGNIZE A PAST-LIFE LOVER?*

*A: * It is very difficult. It is difficult to recognize a this-life lover! If the lights are put off and twenty naked women are there, it is difficult for the man to find his own woman amongst*

twenty. So ordinarily it is very difficult, but it is not impossible.

If you can remember your past life -- which *is* possible.... There are methods to go backwards: first into your childhood, then into your birth process, then into your memories of the womb, then your memories of the death before you entered this womb. The methods are there, you can enter into your past life, and you can recognize from your past life who was your lover. But to find that person in this life still remains a difficult job: the big world is there. And what ordinarily is that if you are a woman in this life, then in my experience, experimenting with many friends who have been on the path for many years, if you are a woman in this life then it is almost certain you were a man in the past life. It is really through your being a man in the past life that the desire to be a woman has brought you in the form of a woman; and the man must have been a woman in his past life. The opposite is always attractive, and at one's dying moment, the opposite remains in the mind, and that becomes the seed that drives you into a new womb.

So the difficult is complex. For example, if you were a man in the past life, then a woman must have been your lover. Now you are a woman and you will seek in the man... but there you will not find, because the form has changed. Your form has changed; your woman or your man's form has changed. But if you insist on finding your lover, then you have to go again and again back into the past life, so that the memory of the person you loved -- the qualities, the characteristics, the gestures, the eyes, the way the person walked, the way the person talked, the way he reacted in certain situations -- all slowly slowly become clear. The same will be still with the person, whether he is man or woman. So if you are aware and if you are searching, perhaps somewhere you may find the man or the woman who has the same pattern of behavior, structure of reactions, and there is a possibility of recognition from both the sides -- immediately. It is not a question of calculation then; then it is not whether this is the person or not -- no. If you have come across the person, then it is something immediate, and on both sides. You both will recognize it immediately, not a single moment will be lost. But it is a very rare thing.

*Q: * WHEN YOU SAY -- THIS IS THE LAST ONE -- IN THIS COMMUNE THERE ARE MANY GENIUSES, ARE YOU REFERRING TO PAST-LIFE ONES, TOO?*

A:* In fact, if a person is a genius, he must have been something of a genius in the past life too, because the quality of being a genius is a growth of many lives. It does not die with death. Talent is one thing -- talent dies. And that is the difference between a talented man and a genius. A talented man may look almost like a genius, but he has simply learned a skill; he does not have an insight into its workings. When he dies, he will be born again without the talent. That talent belonged to the body and the brain which has died. Genius belongs to your very soul, which moves from one form to another. For example, Albert Einstein will continue to be a genius wherever he is born.

So when I refer to geniuses, certainly I am referring to this life, but in this life they can be a genius only if they have been preparing for many lives for this flowering. It is not one life's effort, one life is too short to create a genius: it can create talent. It can create skill -- it cannot create genius.

*Q: * YOU DIDN'T WANT TO ANSWER THIS ONE. THE QUESTION WAS: YOU SAID*

IN THIS COMMUNE, RAJNEESHPURAM, THERE ARE MANY GENIUSES. SO THEY WERE GENIUSES BEFORE, RIGHT?

A:* Yes.

Q: CAN YOU RECOGNIZE THAT SAY, MOZART IS HERE, LEONARDO DA VINCI IS HERE, BACK HERE IS EINSTEIN?*

A* Yes.

Q: CAN YOU TELL ME A FEW NAMES?*

A:* That is not nice of you! Okay?

The Last Testament, Vol 3

Chapter #15

Chapter title: None

5 October 1985 pm in Sanai Grove

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INTERVIEW WITH JOHN TUTTLE, KGW-TV, PORTLAND, OREGON; AND SWAMI VISHRANT, AUSTRALIAN CONSOLIDATED NEWS

INTERVIEW WITH JOHN TUTTLE OF KGW CHANNEL 8 IN PORTLAND.

BHAGWAN:* Hello, John.

QUESTION: HELLO. BHAGWAN, WHAT DO YOUR PEOPLE TELL YOU ABOUT SIDDHA AND PRABODHI? ARE THEY ALIVE AND WHERE ARE THEY?*

ANSWER:* My people here are almost reborn. They suffered for three and a half years under a fascist type of regime.

The criminals have escaped on their own. This is a victory without fight, without a struggle. We have not said a single word to them, but they could feel the change in the atmosphere.

The moment I started speaking again, the sannyasins felt a tremendous relief that now I am available, now nobody can enforce any kind of slavery on them. And the criminals understood it clearly, that while I am available to the sannyasins they cannot manage to go on committing the same type of things that they have been doing for three and a half years. They have committed all major crimes.

I have not said them to resign or to leave the commune. I have not said a single word, but just my presence made my people feel a strength, a courage, a freedom that made them....

Q: THE TWO PEOPLE I ASKED ABOUT, SIDDHA AND PRABODHI.... ARE YOU SUGGESTING THAT THEY WERE PART OF THESE CRIMINALS?*

A:* No. They were victims of the criminals.

Many people had left, particularly those who were more intelligent than Sheela and her group.

Sheela was afraid of more intelligent people. She herself was uneducated, not very intelligent. What you have seen on the television screen, each and single word I had to teach her.

She was just a hotel waitress when she had come to me. She was neither interested in spirituality nor in meditation. But she was certainly deep down had a lust for power.

So when I was in silence, she removed all those people, harassed them, humiliated them so they had to leave. It is not only Siddha and Prabodhi. Hundreds of other sannyasins have left. And now they are all calling back that, "We want to come back because we had never left Bhagwan, we have never left the commune. We had left only this gang. Now the gang is gone, we can come back."

Q: SIDDHA IS NOT ON THE RANCH?*

A:* Siddha is not here, but I think soon he will be here. KD had gone but he is back.

Q: HAVE YOU HAD CONTACT WITH KD?*

A:* Not yet. Just I have heard that he has come back. He is a little afraid to face me because he has shown a little cowardliness. So it will take few days for him to gather courage to face me.

Q: YOU SAID THAT KD HAS SOUGHT IMMUNITY. DO YOU KNOW WHO ELSE? WHO HAVE YOU BEEN TOLD HAS SOUGHT IMMUNITY IN ORDER TO TESTIFY AGAINST YOU AND THE COMMUNE?*

A:* I don't know. And anybody who testifies against me, no immunity can save him, because I have not committed any crime. To be silent is not a crime, to be in isolation is not a crime. So I don't think anybody can testify against me. He will have to face in the court. If he cannot face here, how he will be able to face me in the court?

Sheela did not see me before she escaped from here.

Criminals are always cowards, bound to be.

Their own crime destroys their strength. They don't have the strength of truth. Lies are impotent.

But many people who had gone are coming back. Sheela's old secretary has come back two days before. Now, because of her I have been informed that she is telling things that we were not even aware of, that Sheela was dealing in heroin.

Q: WHEN AND WHERE?*

A:* In '82, here in America. And not only a small quantity. A full load of an airplane.

Q: WHERE WAS IT GOING?*

A:* South America.

Full details will be available soon, as she goes on telling all the stories that she remembers.

She is the one who has told that Sheela stole forty-three million dollars from European communes. The money that was donated for Rajneeshpuram was prevented in Switzerland.

She feels that she will be able to remember the bank account, the bank's name and everything under hypnosis, because some government agency got hold of her, threatened her, hypnotized her and made her forget everything that she has told them. So now our hypnotists are hypnotizing him... her, and she is coming back.

It is a simple process, there is no problem in it. To remove any hypnotic barrier is very simple. She can be dehypnotized. Then she will be able to remember everything correctly, exactly.

Q: WHO ELSE DO YOU BELIEVE WAS INVOLVED IN THE HEROIN SCHEME BESIDES SHEELA?*

A:* We have to see what comes out. There must have been few more people, because Sheela alone cannot do that. If an airplane goes, then there must be a pilot involved in it -- perhaps innocently, not knowing what he is carrying. It is possible.

There may be other people involved who were purchasing the heroin for him, who were selling the heroin for him, the people who were taking heroin there in Latin America. Things will come out. They are coming out. Solid proofs soon will be out.

The only problem is the attorney general of Oregon. His effort is somehow to protect the criminals and destroy the commune. This is a great opportunity for him for which he has been looking for four years and could not find any excuse. Now this is a good excuse. He can give immunity to the criminals and they can point out to innocent people for all the crimes. And his desire is at least one thousand sannyasins should be imprisoned.

The second possibility is, if he cannot manage to give immunity to Sheela, which is not easy because the federal agencies are working in a very cooperative way and sannyasins are revealing everything to them, and they are now in... every solid proof in their hands to catch hold of the criminals.

The other thing is the attorney general can do: Sheela can be killed. Either she will be given immunity so that the crime can be thrown over innocent people; if that is not possible, then the easier way will be to kill her.

Q: SHEELA HAS SUGGESTED THAT IF SHE IS KILLED, SHE WILL BE KILLED BY SOMEONE FROM THE COMMUNE.*

A:* Nobody from the commune will even kill an ant. Sheela is welcome home, there is no need. She can come back and she will have the same respect and same love. Of course, she will not have the same power. And she will have to face the law.

But as far as her individuality is concerned, she has done much for the commune and the commune is grateful for it. And commune does not believe in violence.

We are ready to take all those people who have gone, but they will have to face the law.

We can do one thing: we can give them our love, our respect. But we cannot support their crimes. We will rather suggest them to go to the court and confess their crimes.

It is better to confess the crimes and ask for punishment. It is far more spiritual, because if you get two years jail or three years jail nothing is lost. After three years you will come clean, unburdened.

Otherwise your whole life you will remain a criminal, guilty, that you deceived those people who loved you, you tried to kill those people who trusted you. Your whole life will become a nightmare.

*Q: * I THINK YOU SAID SHEELA WAS NOT A SPIRITUAL PERSON. THIS IS NOT A LIKELY EVENTUALITY, IS IT?*

A: * That does not matter. Even if you are not a spiritual person....

If she was a spiritual person, she would not have committed these crimes. But once you have committed these crimes, you cannot avoid the prick in your conscience. You are human being after all.

*Q: * BHAGWAN, YOU SAID YOU HAD TO TEACH SHEELA THE WORDS... WHEN WE SAW HER ON TELEVISION. IN STERN SHE SAID THAT YOU CRITICIZED HER AND YOU SAID THAT SHE HAD TO BE MORE VOCAL, TO BE OBSCENE TO APPEAR ON TELEVISION, TO GET THE MESSAGE ACROSS.*

A: * Obscene? That I have never said.

*Q: * HAVE YOU SEEN THE STERN ARTICLES?*

A: * No. I have said she has to be more assertive. And to be assertive does not mean obscene. She has to learn a little bit of language too.

*Q: * DID SHE DO WELL WHEN SHE APPEARED ON TELEVISION? WERE YOU PLEASED WITH HER PERFORMANCES?*

A: * No, never.

*Q: * WHY NOT?*

A: * She was never assertive the way I wanted her to be. To be assertive does not mean to be hostile. There is a very fine demarcation line between the two.

To be hostile is not the right thing. The person who is hostile simply shows that he is trying to cover up something through hostility.

Q: SHOULD OREGONIANS HAVE RECOGNIZED THAT IN SHEELA?*

A:* That I don't know. That you have to ask the Oregonians. You are an Oregonian; you can answer.

Q: AS AN OREGONIAN I THOUGHT SHEELA SPOKE FOR YOU, AND I THOUGHT THAT SHE SHOWED YOUR TEMPERAMENT AS YOU WANTED IT PORTRAYED....*

A:* No. Oregonians have no idea of my temperament.

You should be assertive in the service of truth. But your assertiveness has to be very loving and very compassionate. It has not to be ugly and obscene.

And I have never said to her to be obscene or to be hostile. I have certainly said to her again and again that, "Be assertive. But remain nice, cultured, humane. Your assertiveness is for the truth. If you are lying, then your assertiveness turns into hostility."

Q: DO YOU THINK THAT HASYA IS ASSERTIVE ENOUGH TO RUN THIS COMMUNE?*

A:* Perfectly.

Q: IS ANY THOUGHT BEEN GIVEN ON YOUR PART, NOW THAT PUJA IS GONE, TO PERHAPS ABANDONING THE EXTRAORDINARY AIDS PRECAUTIONS THAT ARE USED ON THIS RANCH?*

A:* No.

Q: YOU'RE CONFIDENT THEY'RE A GOOD DECISION?*

A:* It is perfectly right and they should be continued.

Q: HOW ACTIVE A ROLE ARE YOU TAKING NOW IN THE OPERATION OF THE RANCH ON A DAY-TO-DAY BASIS?*

A:* No, I never take any active part in anything. There are corporations who function. My purpose is simply to give guidelines. To follow them or not to follow them is their business.

*Q: * YOU LAID DOWN A PRETTY HARD GUIDELINE THIS MORNING AT DISCOURSE, TELLING PEOPLE ESSENTIALLY THEY HAVE A SEVEN-DAY DEADLINE TO SHAPE UP, START COMING TO WORK, DOING THEIR WORK.*

A: * Certainly, because even seven days are too much. If seven days the people who run the cafeteria just start enjoying, going into the mountains, swimming in the lake, then even seven days will be too long. The whole commune will start dying.

*Q: * WE TALK TO PEOPLE HERE AT THE COMMUNE, AND WHEN WE TURN THE CAMERAS OFF AND THEY CAN TALK TO US KNOWING THEIR PICTURES ARE NOT GOING TO BE TAKEN, THEIR VOICES ARE NOT GOING TO BE RECORDED, NOT A FEW OF THEM TELL US THEY HAVE ENORMOUS DOUBTS NOW, THERE ARE BIG QUESTIONS IN THEIR MINDS. THEY... THESE ARE PROBABLY THE SAME PEOPLE WHO ARE SHOWING UP LATE FOR WORK, AND THEY'RE ASKING THEMSELVES, "SHOULD I STAY? WHAT IS THIS ALL ABOUT? REALLY, IS IT FOR ME ANY MORE?" AS OUTSIDERS, I THINK WE HEAR OR WE SEE THE SIGNS OF CRACKS IN THE COMMUNE FOR THE FIRST TIME. WE HEAR THINGS THAT MAKE US THINK THE COMMUNE COULD DISSOLVE FROM WITHINSIDE.*

A: * No. These are signs of freedom. You have not seen them before because you can never see them in a fascist structure. But in a freedom....

*Q: * I'VE HEARD YOU MAKE THE POINT BEFORE AT DISCOURSE, THAT THESE PEOPLE HAVE A CERTAIN AMOUNT OF FREEDOM AND THEY WANT A HELL OF A LOT MORE. THEY WANT MORE FREE TIME, THEY WANT TO PLAY THEIR GUITARS, THEY WANT TO SING AND DANCE....*

A: * Then they will have less food. They can play. Nobody is preventing. It is their responsibility. Then they will have less food, then they won't have the same facilities that they are having now because others who provide those facilities will also want to work less.

*Q: * THESE PEOPLE, SOME OF THEM, I'M TOLD THEY'RE WORKING AS MUCH AS TWELVE HOURS A DAY SEVEN DAYS A WEEK. YOU WOULDN'T THINK ABOUT INITIATING, SAY, AN EIGHT-HOUR WORK WEEK...*

A: * No, I have been....

*Q: *... WEEKDAY.*

A: * We will reduce their work to six hours a day but only when whatever Sheela has left incomplete has to be completed before the winter sets in. Otherwise all that work that they

have done will be spoiled.

For example, they are making a road. If they don't put tar on it before winter, all the work that they have done for eight miles will be spoiled. In the rain, in the snow, all their work will be gone. They will have to do it again. So it is better to finish it and then there is possibility to have six hours a day.

*Q: * I THINK THAT SOME PEOPLE MAY FEEL -- AS MUCH AS THEY LOVE YOU -- THAT THERE'S ALWAYS ANOTHER ROAD THAT HAS TO BE FINISHED, THAT THERE'S NO POINT AT WHICH THEY CAN SAY WE CAN STOP NOW AND WE CAN ENJOY WHAT WE'VE BUILT.*

A: * There is no other road to be finished.

Only things that are unfinished have to be finished, and then we will take work only which can be finished within six hours time. And we will calculate how many people we have and how much work we have.

Sheela was never thinking of that, never thought about people, how many work hours they can provide and how much work you are thinking to do. She never thought about the relationship of the both.

That's what I am telling President Hasya, that, "You have to remember before you plan for any work, the first thing to be considered is whether your people have time to do it. If they don't have time to do it, then that work cannot be done. Then don't start it."

(Tape side B)

*Q: * TALK ABOUT FREEDOM IN THE COMMUNE. HOW MUCH FREEDOM CAN THEY HAVE? SHEELA REALLY SERVED A PURPOSE HERE. SHEELA WAS GREAT FOR THIS COMMUNE BECAUSE SHE KEPT PEOPLE WORKING.*

A: * Slaves can always be kept working. That's how pyramids were made. No society which has freedom can make pyramids. But that does not mean that people should live in slavery and make pyramids.

Those pyramids are ugly symbols of slavery. I don't want any pyramids here.

Just necessary human facilities are enough. We don't want any miracles to happen. There is no need for people to work twelve hours. But because they have already done three-fourth of the work, if they don't do the remaining work then the winter will spoil their three-fourth work, and again they will have to start from the scratch. That is stupid.

And when they were working twelve hours without any complaint, just because there was a fascist regime, why they cannot work on their own responsibility? Why they cannot see the simple point that the work has to be finished? It is the commune's work.

And now onwards this will be our effort, to take as much work in hand as people can do within six hours per day, not more than that.

*Q: * WHAT HAPPENS IF SEVEN DAYS PASS AND PEOPLE DON'T SHOW UP AT THAT CAFETERIA BECAUSE THEY'RE NOT WORKING THAT HARD? HOW DO YOU CRACK THE WHIP?*

A:* I have told them, if they don't take the responsibility then I can tell Hasya to be strict.

Q: AND BEING STRICT WOULD MEAN KICKING PEOPLE OUT OF HERE IF THEY DON'T WORK?*

A:* Yes. Get them out.

Q: YOU HAVE PEOPLE WHO WOULD COME IN TO REPLACE THEM.*

A:* Yes, there are thousands of people who want to come and we don't have space, so it will be perfectly good that lazybones go on down the county road which goes directly to hell. We can get better people, there is no question about it.

But they will have to work responsibly. And our effort will be that... it will take a little time to reduce their work hours, to give them more and more time for their own creativity or just for rest or just to sit in the sun, meditate. That's what they have come here for.

Q: WOULD IT HAVE BEEN BETTER OR WOULD IT HAVE BEEN POSSIBLE TO BUILD THIS COMMUNE WITH SIX-HOUR DAYS?*

A:* It was difficult. What Sheela did was not all wrong. We tend to divide things into black and white. What Sheela did was mostly right.

Most of the people who had come were hippies. They did not want to work at all. They did not want to take baths. They did not want to be clean. They did not want to have clean clothes. So what you do with these people? You explain to them -- they don't listen. They think they are very progressive. You are talking primitive ideas: cleanliness.

So what Sheela did was absolutely necessary. She made it clear: either you do it or get out.

And they did it.

And she changed those hippies. They are no more hippies here.

But if you leave them without any responsibility, they may fall back to their old habits.

They were a... They were all addicted to drugs. And I am absolutely against drugs, that in the commune no drug can enter. And if you cannot live without drugs, then live somewhere else. This is not the place for you.

Because drugs are the most hindering influences for growth of meditateness. Drugs gives you a sense of meditation which is only an illusion. But once you become addicted with the illusion, so when just injecting yourself with a drug you can have beautiful experiences which are hallucinatory, who bothers to sit for meditation and work for years to get to those spaces which are not hallucinatory but a reality?

So I cannot allow any drugs in the commune. And no freedom about drugs can be allowed here.

So it is open for them. If they want drugs they can move out. If they want meditation they can remain here.

It will take a little time for the change. Now they have become addicted with a fascist structure. Somebody has to goad them, continuously be on their neck, nag them and then they will do. Now suddenly they are free; nobody is forcing them to do it....

*Q: *...(INAUDIBLE, SOUNDS LIKE "I HAVE A SIGN SHEET?")*

*A: * Um hmm. You just tell me whenever you feel.*

*Q: * DOES IT CONCERN YOU THAT YOU ARE THE PERSON WHO IS NOW DOING THE NAGGING AND THE GOADING?*

*A: * No. Neither I will do it nor I will have a second person to do it. I hate the very idea of nagging anybody. Either he understands or -- the whole world is free -- he can move and live with his misunderstanding, non-understanding, wherever he wants. But here we will not allow nagging, goading. No.*

And if you think that you can create a commune then try. And you will be surprised that except failure you will not get anything out of it.

*Q: * SO MANY PEOPLE HAVE COME TO THE UNITED STATES AND TRIED TO BUILD SOCIETIES. AND THERE'S A HISTORY OF FAILURES.*

*A: * The reason is that all those societies that have come here had an average life of three years at the most. None of them succeeded for the simple reason, first, they were all fanatics of some kind or other.*

Secondly, they were all dreamers, not realistic.

Thirdly, they all worshiped poverty and thought that poverty has something spiritual in it. These three things were the causes of all those communes' disappearance.

I know the history of all those communes.

I hate poverty. I don't think it has anything to do with spirituality. In fact, poverty is the source of all crime and everything disgusting that has happened to humanity. I want my people to be comfortable, to be luxurious -- not poor.

Secondly, I am not a dreamer and I am not thinking of an Utopia. All those societies were Utopians. They were thinking of creating some Utopia. I am not interested in any Utopia. I am thinking only of a very human, real, society.

Thirdly, we are not fanatics about anything. We don't have any religious fanaticism, we don't have any political fanaticism. We don't have, in fact, any ideology to be fanatic about.

So all the three ingredients which have been the cause of disappearance of all the societies are absent in this commune. So I don't see there is any possibility of this commune disappearing.

The only possibility is if the Oregonian government wants to make another Hiroshima, then it can disappear. But it will be a good, beautiful place. You miss a Hiroshima in America: a memorial for tourists, and good income.

*Q: * HOW WOULD YOU FEEL IF THERE WAS A MINOR REBELLION HERE? FOR EXAMPLE, YOU'VE ASKED THE CITIZENS OF RAJNEESH TO CHANGE THE NAME OF THE CITY BACK. WHAT IF THEY DON'T DO IT?*

A:* They understand me. If they have any doubt they can ask, if they have any argument against me they can place their argument. I am ready for an open encounter with all the sannyasins who live there.

In fact, because no sannyasin wants to live there, they want to live here, so I don't see that they will disagree what I have said. If they want to live here, they can't have the government of City of Rajneesh, then why not gracefully give it back to the people the city belonged? Why create unnecessary hostility?

*Q: * WHY NOT HAVE THOSE SANNYASINS WHO DON'T LIKE LIVING DOWN IN RAJNEESH RIGHT NOW PACK TONIGHT, COME DOWN HERE AND LIVE WHERE THEY WANT TO LIVE?*

A:* Mm, then what about the properties that the Foundation has purchased from the Antelopians? Give them in donation?

*Q: * IT WAS THE CORPORATION'S FAULT FOR BUYING IT IN THE FIRST PLACE. WHAT DO THEY WANT WITH ANTELOPE? YOU'VE ASKED THE QUESTION YOURSELF?*

A:* No, this is sannyasins' corporation. This is their property.

*Q: * THE SAME PEOPLE WHO BOUGHT THAT I BELIEVE BOUGHT THAT ENORMOUS MAN-CAMP THAT'S DOWN THERE, THAT'S HOUSING FOR ANOTHER SIX HUNDRED PEOPLE? ANOTHER...*

A:* No. The question is, the people who are living there, the property is theirs too. Right now it is theirs. And we have offered that, "You can purchase your property and we will take our sannyasins back."

Now, this seems to be very illogical of you to ask me to tell people that, "Just vacate." Why don't you go and tell the Antelopians, who are only twelve? And there are one hundred sannyasins. This will be more rational, that those twelve pack away. And we are ready to purchase their properties, so they will not be losing anything.

*Q: * PEOPLE ARE MORE IMPORTANT THAN PROPERTY, AND THOSE PEOPLE WOULD BE A LOT HAPPIER IN THIS COMMUNITY. AND THE AMOUNT OF MONEY INVOLVED IS NOT THAT GREAT.*

A:* The property is also important, because the people cannot exist without the property. People ARE important, and it happens almost in this way.

For example, Jesus says man cannot live by bread alone. It looks certainly right: man needs some higher values to live. He cannot live by bread alone. But this sentence is not complete. Can man live without bread? Somebody should ask Jesus? I say man may live with bread alone, but man cannot live at all without bread.

So the prop.... Man is important and the property is for man, but without property the man cannot live.

Q: THERE'S PROBABLY NOBODY IN OREGON WHO WANTS THAT LAND RIGHT NOW, AND THAT MEANS THOSE SANNYASINS...*

A:* If they don't want, then we are going to remain there. Then all those idiots were supporting Antelope people, where all their sympathy has gone now?

Q: YOU'RE SUGGESTING THAT OREGONIANS SHOULD PUT TOGETHER THE MONEY TO BUY THAT PROPERTY...?*

A:* Certainly, because if they supporting Antelope people all along their fight, and they were in their favor, this is a chance to show whether their sympathy is verbal or they mean it. If they mean it, then what is the problem? Oregon is such a big state. There are so many people with millions of dollars. They can purchase... just a single person can purchase the whole property.

Q: THIS IS A VERY RICH COMMUNE. THIS COMMUNE COULD FORGET THAT PROPERTY AND JUST BRING THE PEOPLE BACK.*

A:* I cannot forget anything. This way or that, either we will have Antelope or they will have Antelope. It is now for them to decide. We are ready to vacate if they purchase the properties. Otherwise they should sell their properties and get lost.

Q: ARE YOU PREPARED TO MAKE OFFERS FOR THE REMAINING PROPERTY IN ANTELOPE?*

A:* We are ready to purchase their properties. At the market price we are ready to purchase.

Q: YOU CONFIDENT THAT THE BOOKS BALANCE HERE IN THE UNITED STATES, THAT THAT MONEY THAT IS MISSING WAS PERHAPS TAKEN OUT OF DONATIONS?*

A:* No money is missing from here.

Q: I HEARD YOU AT THE NEWS CONFERENCE LAST MONDAY, I WOULD LIKE YOU IF YOU COULD GIVE ME A YES OR NO ANSWER. YOU ARE NO LONGER A RELIGION. DO YOU EXPECT TO KEEP A TAX EXEMPTION?*

A:* Certainly. Because we are a way of religiousness. We are not a religion, not an organized religion but a way of religiousness, a way of life, a way of spirituality. Our whole effort here is to create a school of mystics.

This is higher than religion. If religion can have tax-exempt status, we are doubly qualified to have it.

Q: HAVE YOU TALKED TO A LAWYER ABOUT THIS?*

A:* Yes. I know I don't need to talk to any lawyer. I will talk to the income tax people. I don't need to talk with lawyers, there is no need. I am enough intelligent to prove that the way of spirituality is far higher than an organized religion.

In fact, all organized religions should be taken away their tax-exempt status, because whatever they have done to the world is simply ugly. They have created wars, crusades, murders, burnt living people. They have done all the crimes, and still they need tax-exempt status.

And we are a commune of meditators, and meditation is simply a way of religiousness. This religiousness is just like....

An organized religion is a dead corpse. Once perhaps there was a living school of meditation, of the science of going inwards, but that has disappeared long. Now only popes, Ayatollah Khomeini, Hindu shankaracharya, Tibetan Dalai Lama -- these people who don't know even ABC of meditation. And I give them open challenge. They can come here for an open discussion. All that they know is a parrotlike repetition of scriptures.

This is not a religion, but this is far more. It is exactly what religion should have been.

The word religion comes from a root: RELIGIO. It is a religio. And religio simply means a way of crystallizing your being, making you centered, alert, aware, conscious, so that you can feel on your own accord the beauty, the benediction and the blessing of existence.

So who can say that our tax-exempt status can be taken away? If it is taken away, I am going to fight up to the Supreme Court.

(Tape side C)

Q: THERE'S A LOT OF NICE GIRLS ON THIS RANCH. WHY HAVEN'T YOU GOTTEN MARRIED, GOTTEN THE GREEN CARD AND GOTTEN IT OVER WITH?*

A:* I can get married to as many women....

Q: I'M ONLY SUGGESTING ONE.*

A:* No. In one I don't believe. You know my ninety cars. I am going to have three hundred sixty-five. In one woman I don't believe.

Q: IT COULD SAVE YOU A LOT OF PROBLEMS.*

A:* No, I don't want to solve in so easy way. I love the hard ways. I want to fight tooth and nail and show to those people that four years the whole department is working, and they have not been able to come to any conclusion.

I used to think that Americans have some intelligence, but now I cannot say that. Four years for the whole INS department, and they cannot decide. And I have applied on five grounds. They should deny on any ground and I will fight on that ground up to the Supreme Court. And I know perfectly well that every ground is solid. That's why it is taking them for so long.

Yes they cannot say because of the political pressure. No they cannot say because there is no ground for no. If they say no, I am going to move into the court. And then they will be unable to face me, because, "On what ground you have said no?"

I will fight. It was easy, I know, to get married and get the green card. But who cares about green card? I am going to be here, green card or no green card.

Q: THE GREEN CARD COULD MEAN YOU COULD TRAVEL, THOUGH. YOU COULD BE IN GERMANY TO....*

A:* No. I would like to be here without green card.

In fact, I want to show to the whole world that these Americans talk about democracy, talk about freedom of the individual, talk about freedom of expression, and actually what they have done: they have invaded somebody else' land.

They are all foreigners here, and their forefathers had no visa, no green cards. They all entered country without any legal status. Strange how their sons have become legal. Illegal fathers producing legal sons.

I am going to see if the Supreme Court of America is really for the constitution of America -- which is one of the best in the whole world -- has any respect for it. Then the first thing should be: "Return the land to the red Indians. It does not belong to you. And ask for green cards from the red Indians."

My green card is not going to be a simple thing, It is going to be complex, and it is going to create a world turmoil around it.

My sannyasins are going to fight it before every American embassy around the world, that, "You are invaders. You have committed a crime against a poor country, poor people. You have exploited them. And suddenly you have become masters.

"Just because you came two hundred years before and I came four years before, what difference does it make? You have been tourists for two hundred years, I have been tourist only for four years. So who is more criminal -- me or you? And who will decide?"

All the green cards of the Americans and their passports are illegal, unconstitutional. They are holding a whole country into slavery and talking about freedom. They don't have even shame.

So I am going to fight it. That's why I am not getting married. That was easy. I know it.

But the easiest I have not chosen. I have chosen something which is going to test the intelligence of INS and the fairness of the Supreme Court and to show to the whole world that this is not a democracy, this is a hypocrisy.

So my green card is simply an excuse. I don't care a bit about it.

Q: DO YOU EXPECT TO BE ARRESTED SOON? HAS THERE BEEN ANYTHING FROM YOUR PEOPLE, YOUR LAWYERS, TO INDICATE THAT YOU ARE IN SOME DANGER OF BEING ARRESTED?*

A:* I have been my whole life waiting to be arrested, because that is the only excitement I have been missing. I would love to be arrested and handcuffed so I can show my both handcuffed hands to the whole world, that: This is America.

Bravo America.

And this is the America who is going to save the democracy of other countries.

And this is the America who is fighting against the dictatorial regime of Soviet Union.

There is no difference at all. The only difference is that Soviet Union is straightforward. They declare they are a dictatorship of the proletariat. And America is hypocrite, talking about democracy and behaving in a dictatorial way.

So I would love. Those two hands in handcuffs you have to show on your television screen to the whole world.

Good, John.

INTERVIEW WITH SWAMI VISHRANT FROM AUSTRALIAN CONSOLIDATED NEWS

QUESTION: I'VE GOT TWELVE QUESTIONS TO ASK YOU. THE LAST ONE'S THE MOST IMPORTANT ONE TO ME BECAUSE IT'S A BIT PERSONAL. I'M TAKING ADVANTAGE OF THE INTERVIEW. BUT THE FIRST QUESTION: BHAGWAN, I'VE HEARD YOU SAY THAT YOU ARE AN ORDINARY MAN. IN AUSTRALIA WE HAVE A LOT OF PEOPLE WHO WOULD CONSIDER THEMSELVES AS ORDINARY PEOPLE. WHAT DO YOU SEE AS THE DIFFERENCE BETWEEN YOUR ORDINARINESS AND THEIR ORDINARINESS?*

ANSWER:* There is great difference. The difference is all the ordinary people of the world, without exception, deep down believe they are extraordinary. They are not ordinary.

Q: THE THING THAT SEEMS TO COME TO MIND TO A LOT OF AUSTRALIANS I'VE SPOKEN TO WHO ARE ANTI-DISCIPLES IS THAT YOU HAVE THE ROLLS ROYCES AND YOU HAVE THE WATCHES WHICH ARE LOVELY, AND YOU STILL CLAIM YOU'RE ORDINARY. AND THEY CAN'T SEEM TO UNDERSTAND AT ALL....*

A:* You just wait. You have not listened my answer. I am saying that the ordinary man believes deep down in his heart that he is not ordinary. Just tell to anybody that, "You are ordinary," and see the reaction.

I say I am ordinary, because to be ordinary is the nature of things. And there is no desire to be extraordinary, no ambition to be extraordinary. In fact, because I am an ordinary man, I can enjoy diamond watches, I can enjoy Rolls Royces. No extraordinary man can do that.

For example, Mahatma Gandhi is an extraordinary man. He will move in a third-class compartment in the train because he has renounced all comforts. He cannot move in a first-class compartment, he cannot go into an air-conditioned compartment. He will move in a third-class compartment. And because of that he will be respected as a great saint all over India.

But nobody looks at the reality. The reality is, because Gandhi was moving in a third-class compartment, a compartment that is meant to carry sixty people is carrying one person.

If he was going into an air-conditioned class, in which I have been moving, it is only four times to the third-class fare. Now his fare is sixty times more. My fare is only four times more. But he is a great saint. Nobody can call me a saint. Saints don't go into air-conditioned class. They don't have ninety Rolls Royces, they don't have limousines.

He will not drink even the milk of a cow because it is richer. Buffalos' milk is even more richer in content. He will drink only a goat's milk because that is the poorest milk in content. And he will be worshiped as a great saint.

But his goat in those days used to eat cashew nuts, grapes, oranges, apples -- worth ten rupees. In those days, ten rupee was the salary of a schoolmaster for a whole month. And Gandhi's goat will eat ten rupees worth food in one day. And this is saintly.

One of Gandhi's most intimate disciples, Surojini Nayadu*, is reported to have said that, "To keep Mahatma Gandhi poor, we have to waste fortunes."

But I am an ordinary man, and I will enjoy everything that ordinary man is supposed to enjoy.

*Q: * BHAGWAN, YOU'RE ONE OF THE MOST CONTROVERSIAL MEN IN THE WORLD. YOU'VE UPSET THE MASSES IN AUSTRALIA. WHAT'S YOUR REASON FOR DOING THIS?*

A: * I love it.

*Q: * IT DOESN'T MAKE YOU THAT POPULAR, THOUGH. PEOPLE TEND TO RUN RATHER THAN COME.*

A: * Nobody is asking them to come. Let them run -- as far as they can go. But once a person starts running away from me, he is in my grip. The earth is round. Soon from the other side he will be coming to me. Where he will go? How far he can run?

So I have a simple principle. Either a person has to love me or he has to hate me. I don't allow any other alternative, because love and hate both are deep relationships. Love can change into hate, hate can change into love. It is very simple.

So I create controversies. Those controversies create divisions in people: people who are for me, people who are against me. But they both are unaware of one fact: that I have become the focus of their attention of them both.

Q: BHAGWAN, THEY'RE NOT UNAWARE OF THAT. AND THEY BELIEVE IT'S A PUBLICITY STUNT FOR YOU TO GET THEM IN.*

A:* That's perfectly right. Publicity is perfectly right. The sun rising early in the morning does publicity all over the world. Stars in the night do publicity. Moon and the full moon, they do publicity. Flowers spreading their fragrance into the wind, what they are doing? Publicity! I am also doing publicity.

Q: YOUR PUBLICITY IS MORE A VERBAL PUBLICITY. IT'S NOT SOMETHING THAT COMES UP LIKE THE SUN.*

A:* It cannot come like the sun -- not because of any incapacity on my side. It is because the sun cannot speak, cannot give an interview to the news media.

Otherwise, the sun will do. He cannot speak; poor fellow is just mute. What can I do about it?

I am not mute. I will speak. Those who can understand my presence, they will understand my presence. Those who can understand my voice will understand my voice. Those who cannot understand anything at least will understand hate, hostility, towards me. But I am not going to leave a single word... around the world a single man who can ignore me.

Q: NO, IT SEEMS NOT. AS A MATTER OF FACT, I'M HEADING THIS STORY 'BHAGWAN SHREE RAJNEESH: MADMAN OR SAVIOR?'*

A:* That's good. It is groovy.

Q: ARE YOU A MADMAN OR A SAVIOR, BHAGWAN?*

A:* I am a madman.

Q: WHEN SHEELA WAS IN AUSTRALIA, SHE SAID MANY RUDE THINGS TO AUSTRALIANS ON AND OFF THE AIR. WAS SHE ACTING FOR YOU OR WAS SHE ACTING FOR HERSELF?*

A:* I don't know what she did there. I have no idea. She was continuously using my name in everything, because sannyasins won't listen to her. They are in love with me. So she was exploiting my name in every possible way and telling everybody that this is my message, this is what I have said. And I don't even know what she was doing there, what business was hers there to be.

In fact, since I started speaking, she started finding any excuse to run away from here, for the simple reason because she became more and more afraid that now I am speaking, two

things are happening.

One thing, her image from the television disappeared, her voice from the radio disappeared, her pictures and statements in the newspapers disappeared. That was bursting her balloon of the ego. In three and half years she has become a big ego, a celebrity. So this was one of the reasons she was running to Europe, to Australia, to Japan, to Singapore, to India -- because there she had still the same image. I was not there, so she was my representative, my mediator, to the sannyasins.

Secondly, she started feeling that sooner or later her crimes, which were confined only within a group of twenty people.... Naturally, every criminal keeps the group as small as possible, otherwise it is dangerous. More people, more possibility of things getting into public. So only twenty major people in the commune she has placed on top positions knew about her crimes. But she was becoming alert, because the crimes that were committed -- few were such that my physician was thrice poisoned, my caretaker one time poisoned.

(Tape side D)

Now, these people started bringing all kinds of news to me, that houses are bugged, that phones are taped. Even my room was bugged. I asked Sheela that, "Is my room bugged?" And she flatly denied, "No. Why we should bug Your room? And if it is bugged, then we should have a checkup."

I said, "If it is not you, then who can bug it? There is no need to check."

*Q: * WHY WOULD YOU SUSPECT SHEELA WOULD BUG YOUR ROOM, BHAGWAN?*

A: * Just so that whatever anybody tells me she knows. And then I figured it out, that it is bugged, because I talked with Devaraj something and next day she brought the subject. I talked something to Vivek, and exact words next day she brought it up. She will bring it up in such a way that, "Last night I dreamt that You are sitting in the chair and Vivek is sitting in front and Devaraj is sitting in front and something You are talking, and they are talking, and they are talking that somebody is poisoned. I can't exactly remember, but it was something about poisoning people. And," she said, "not only I dreamt it, Savita dreamt it, Vidya dreamt it." Exact same dream!

So that was enough proof that -- I was searching -- that there is bugging or not. There was bugging, because she was repeating exactly.

She became aware that sooner or later she will be caught.

*Q: * DO YOU THINK THIS COULD HAPPEN AGAIN.*

A: * There is no possibility.

*Q: * WELL, DO YOU THINK THAT HASYA, YOUR NEW SECRETARY, IS CAPABLE OF MISTRUST AS SHEELA WAS?*

A: * No.

Q: IN JULY I HEARD YOU SAY, "TELL THEM TO GET READY. I'M COMING." THAT WAS REFERRING TO COMING TO AUSTRALIA. ARE YOU STILL COMING?*

A:* Just I have to see with this green card thing.

Q: SO IF YOU GET A GREEN CARD, YOU'RE COMING OUT AND SEE US?*

A:* Unless green card is in my hand, I cannot move out of America.

Q: THEY WOULDN'T LET YOU BACK IN?*

A:* They will not let me back in.

Q: WHEN DO YOU THINK THAT YOU'LL PUT THAT PLAN INTO ACTION OF GETTING THE SANNYASINS TO START PICKETING THE AMERICAN CONSULATES WITH REGARD YOUR GREEN CARD?*

A:* No, not about my green card. That I am not worried. But if they do any harm to the commune.... They are keeping their army alert, they are keeping their national guard alert to attack Rajneeshpuram. If this happens, then I am going to tell my sannyasins... I am also keeping them alert.

They have already got this message, that they have to be alert. Any moment any nuisance American government does, then you have to demonstrate, meditate, dance, do Dynamic Meditation before every American embassy.

Q: THAT'D BE SOMETHING TO SEE, BHAGWAN.*

A:* It will be worth seeing, because nobody has ever done meditation as a protest.

Q: IN AUSTRALIA WE HAVE TWO COMMUNES: ONE IN SYDNEY AND ONE IN PERTH, WEST AUSTRALIA. IS IT POSSIBLE THAT NOW THAT SHEELA AND THE GANG HAVE GONE THAT WE COULD HAVE MORE COMMUNES IN MORE OF THE TOWNS?*

A:* Yes, certainly you can have. Those people had this idea of keeping as small number of communes as possible. That is stupid. The idea was to control, because when you have many communes control becomes impossible.

I don't want to control. There is no need.

I had given thousands names for centers around the world, and in these three and half year they destroyed those centers, forced the centers to close, told the people to move to one

commune. Few moved, few have not moved. And they are not happy, because they were having their own place. Even if there was just twelve people, but they were happy and doing their work. So there is no question.

Now again every center can start working. New communes should start. Every city should have a commune. If commune is too big, you can have a ashram, which will be a smaller place. If ashram is also too big, then you can have just a center where two, three sannyasins will be living. But other sannyasins can come, meet, discuss, dance, sing, meditate.

But spread it wide. I want it to be completely decentralized.

Their effort was centralizing, everything keeping in their hands. That is absolutely fascist idea.

I would like every place to have my commune, my people. And now that I have freed my people from red clothes, mala, you will be able to have many more people available to become sannyasins. Now there is no barrier for them.

These small things were unnecessary barriers. Red clothes, their job becomes difficult, their family creates trouble, their society, their culture, their friends -- they become unnecessarily a problem, everywhere they feel embarrassed. No need any more.

Q: I HEARD YOU SAY EARLIER THIS EVENING THAT YOU WERE GOING TO PUT A SIX-HOUR-DAY ON FOR SANNYASINS IN THE COMMUNES. NOW, THERE SEEMS TO BE A SITUATION AT RAJNEESHPURAM HERE IN OREGON WHERE YOU'VE GOT SOME ROADS TO BUILD AND YOU'RE GOING TO HAVE TO WORK THE TWELVE HOURS A DAY UNTIL THAT GETS DONE. IN OTHER CENTERS AROUND THE WORLD, WHICH DO FOLLOW EXACTLY WHAT THE RANCH DOES IN THEIR HOURS AND EVERYTHING, THE THING IS A LOT OF THEM WON'T HAVE THE SAME PROBLEM, THEY WON'T HAVE THE ROADS TO BUILD AND THAT. IS IT NECESSARY FOR THEM TO WORK THE TWELVE HOURS A DAY?*

A:* No, just whatsoever is necessary. If they can manage six hours and there is no need to work more, that's perfectly good. If they can manage in four hours, that's even better. I am not....

But the question is, they should decide their economy, because they should not become poor. There were few communes which were very poor, eating just bread and soup. If you don't create, then naturally you will become poor. They were not having good clothes. Their houses were dilapidated. Old abandoned places they had taken and were living. This is not good.

So if work is needed to be done, do it, because you are doing for yourself. But if work is not needed and you are perfectly comfortable with six hours, then six hours is perfect. There is no need.

Just tell everybody that, "You have to look to your need. There is no world standard that everybody has to work in this way. But one thing has to be remembered which is a world standard: that our sannyasins should not be poor, that our sannyasins should not look like paupers.

"Our sannyasins should have good clothes, comfortable housing, heated rooms, air conditioning. Whatsoever modern technology makes available, our sannyasins should

manage it. And work for it. Then six hours is perfect. The whole remaining time you meditate, you read, you discuss, you dance, you sing. And there are so many things in life to do, not just work."

But these people in three and half years had created an idea everywhere that work is the only thing. They were not interested in meditation because they never did themselves any meditation. They were not interested in any creativity. They were not creative people. They were not interested in music because they had never played. They were not interested in anything except work. Their interest was more and more money.

My interest is that you should be comfortable. That much money is enough.

You should not live for money, but you should be alert that enough money is always produced by the commune so you don't become poor.

*Q: * ARE THERE ANY ENLIGHTENED AUSTRALIAN SANNYASINS?*

A: * There are few.

*Q: * COULD YOU NAME THEM FOR US?*

A: * No, that...(words drowned out by audience laughter)

*Q: * ARE THERE ANY ON THE RANCH HERE?*

A: * Yes, there are.

*Q: * WOULD YOU BE PREPARED TO NAME ANY OF THEM?*

A: * They will remain anonymous, because it is dangerous. Others will start feeling jealous. Others will start feeling that, "They are superior and we are inferior." And I don't want to create any classes in sannyasins.

Somebody is enlightened, it is perfectly good. He should help others to be enlightened. But there is no need to declare your enlightenment. Let others feel that you are far advanced, and help them to advance farther and farther towards the goal -- without declaring yourself.

So I declare somebody is enlightened only when he is dead, because with dead people it is good. Nobody feels jealous.

*Q: * HAVE YOU GOT ANYTHING TO SAY TO YOUR SANNYASINS THAT LIVE IN AUSTRALIA?*

A: * Just tell them that whatsoever Sheela and her company has done there was not my work.

For example, I have heard they have put all their children in one place. Neither the

parents are happy nor the children are happy. Remove those children back with their parents. They have closed many centers. Open them. Open in new cities.

And because now sannyas becomes so simple and so available that you will be getting many more new faces, now we are absolutely in a position to take over the world. There is no problem.

So tell them that all that Sheela and her company has done has nothing to do with me, so any litigation, any unnecessary troubles that they have created, get out of it. It is none of our business.

And you go back the way you were functioning. You were functioning perfectly well. This turmoil was of no use. It simply made sannyasins discriminated from other people, as enemies. It is not right.

So create again bridges rather than walls. Make friendship.

Tell them that we don't have any religion so there is no question of any competition with Christianity or Catholicism or Judaism. We don't have any competition because we are not a religion at all.

We are simply a way of living, a way of attaining consciousness, a way of religiousness, a way of spirituality.

So anybody can join us. And there is no conflict with anybody else.

So make friendship and make it clear that Sheela's group has been thrown out of the commune, and commune is being cleaned of all that they have done which was not right. And the same is being done in Europe, in Switzerland, in England.

In England Sheela did the same thing. She collected all the children of sannyasins from all the communes of Europe in England. So the whole commune became of childrens and the sannyasins -- four hundred sannyasins who were living in the communes -- she forced them to move to European communes.

This is absolutely absurd. Parents are unhappy, children are unhappy. And the woman, Poonam, who has made the whole commune, she got so disgusted with these peoples she left the commune. She went out to live in London, opened her own bodywork shop.

Just last night I have informed her, "You take over the commune, send the children back to their parents, call all the sannyasins to the commune."

She was so immensely happy. She could not believe... she had tears. She started crying, I was informed, on the phone, that, "It was hurting so much, that I put my whole life in making that commune."

And she had made a beautiful commune, and these people simply destroyed everything and took over. And the whole idea was how to get power over their money, over their finances.

This is absolutely ugly. We don't want any commune's finances. If they can manage themselves comfortably, we are absolutely happy.

So just tell that to them.

*Q: * THANK YOU VERY MUCH.*

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Ma Yoga Pratima

RAJNEESHPURAM,

OREGON

QUESTION: BHAGWAN, YOU HAVE OFTEN SAID THAT NO IMPROVEMENT IS NEEDED; NO GOAL IS THERE TO BE ACHIEVED. AND YOU HAVE ALSO SPOKEN ABOUT HOW, IN THE BUDDHAFIELD, A PERSON CAN BE HELPED BY THOSE WHO ARE FURTHER ALONG THE PATH WHO CAN HELP THOSE WHO ARE A FEW STEPS BEHIND THEM. ARE THERE DIFFERENT STAGES OF SPIRITUAL GROWTH? AND IF SO, CAN YOU TALK TO US ABOUT THEM, AND HOW PEOPLE IN THESE DIFFERENT STAGES CAN BE HELPFUL TO EACH OTHER?

ANSWER: In one sense, it is an indivisible reality. Because what it is on the first step, so it is on the last step. It is pure witnessing. But on the first step, you are witnessing only the activities of the body. On the second step, you are witnessing the activities of the mind. On the third step, you are witnessing the activities of the heart. And on the fourth, you are simply witnessing your witnessing itself.

So if you look at witnessing, it is just the same reality -- indivisible. But if you look at the objects of witnessing, then you can divide it into steps. The person who is witnessing only his bodily activities can be immensely helped by the person who has passed that stage and is witnessing his mind, thoughts, dreams, imaginations -- all the activities that mind is capable of. The person who is on the third stage can help both -- the first stage person and the second stage person, because now he is witnessing very subtle moods, feelings, emotions -- very fine, very subtle, very slippery. And the person who has come to the fourth and the last stage can help all the three.

The help is a kind of encouragement. First he can explain to you that whatever hindrances you are feeling are natural. He has experienced them himself, so don't be worried. Go on

working on them, however hard they look. They may be rocks, and your witnessing may be as soft as water, but in the long run, the water wins and the rock simply disappears into sand. At the first glance it seems that there is no way for the water to win. How can it win over the rock? But finally, that's what happens. Just somebody who has seen it happen has to help you, that "Don't be discouraged by the rock and its strength. It is nothing before the water."

Lao Tzu used to call his way the watercourse way -- a beautiful name, so soft, so liquid, no rigidity. You can put it into any form. It is always ready, gives no resistance. If you put it in a bottle, it takes the shape of the bottle. If you put it into a jar, it takes the shape of the jar, with no resistance at all. Such a non-resistant element finally destroys the rock. But somebody has to say to you, "I have faced the same situation. Don't be discouraged. The rock will disappear, will have to disappear. That is the way of existence."

So as far as objects are concerned, you can divide the way into three steps: the body, the mind, the heart. The fourth happens on its own accord. Nobody can do it. If you can fulfill three steps totally and completely, suddenly there is a quantum leap. You find yourself at the very center of your being. The seer is there, but there is nothing to see. The awareness is there, but there is nothing to be aware of when awareness has nothing to be aware of, it turn upon itself. It becomes its own object. And this is what we call *realization*. You have known thousands of things; for the first time, you know your knowing. You have been conscious of many things; for the first time you become conscious of consciousness itself You have arrived home.

So remember, whenever I say that it is indivisible, I mean witnessing. Whenever I say that people can be more advanced, less advanced, I mean that their objects of witnessing can be gross, can be subtle, can be very subtle -- or, there may be nothing as an object. That is the moment of revolution; and that is the only revolution there is. It opens the doors of all the mysteries of existence. It allows you to feel deathlessness, eternity. It gives you the taste of pure existence. Yes, it is a taste -- that's why there is no way to say it, no way to explain it -- one can only experience.

Q: YOUR EMPHASIS HAS ALWAYS BEEN THAT EVERY HUMAN BEING HAS THE BIRTHRIGHT TO BECOME ENLIGHTENED, THAT IT IS NOTHING SPECIAL. HOWEVER, NOT MANY PEOPLE CLAIM THIS BIRTHRIGHT, OR ARE EVEN INTERESTED IN IT. WHY NOT? IS THERE SOME INGREDIENT, SOME QUALITY WHICH MAKES SOME PEOPLE MORE INTERESTED IN THE INQUIRY THAN OTHERS?

A: Just because it is the very birthright of every human being, it prevents people. It gives no challenge. The ego has no interest in it. It is your birthright. It is not something that the ego can brag of It would like to go to the moon, which is not your birthright. Howsoever silly it will be, it would like to go to Everest. That is not your birthright, but the ego gets interested only in things which make you superior, higher, special, famous, celebrities.

The ego is not interested in something which you are carrying with you from your very birth. It is interested in extraordinary things. The more difficult the job, the more the ego becomes interested in it. And enlightenment is the easiest thing in existence, the most natural. Hence, ego has no interest in it.

This is how the problem arises. The moment a child is born, nobody is interested in the child's nature, his potential, his possibilities of growth. Nobody is interested in the child's birthright. Everybody is interested in making the child something very special -- an

Alexander the Great, a Beethoven, a Picasso, an Albert Einstein, a Mao Tse-tung -- somebody who is going to be in history. Your mother, your father, your teachers, your priests, everybody is helping you to move away from yourself as much as possible. And this distance is the strength of your ego. The farther you are from yourself, the bigger is your ego.

I remember... I was in a very beautiful place, Ajanta. The whole mountain has been cut out; it must have taken thousands of years, perhaps, and thousands of artists, sculptors. These caves are Buddhist, so Buddhists must have done that.

I was looking for a small place to stay in the city, just before you go into the forest and into the caves. There are so many caves -- and I am not a tourist who can go and come back within half an hour -- so I wanted to stay for a few days. Each cave may take days for me. If the cave has taken hundreds of years to make -- the carvings, the statues of thousands of meditators -- then you don't just go in and have a look and you are finished. It is not a tourist place. You have to be in that cave one day, two days, three days to be acquainted with its vibe. It must be still vibrant with those thousands of meditators who had worked for hundreds of years. Generations of meditators... and they have not just painted like modern painters; they have made those statues with a certain specific aim in mind, that they will convey to people something which cannot be said in words. Otherwise, there are so many scriptures, what is the need to carve these beautiful statues in different postures, lotuses, flowers? It seems to be sheer wastage of time.

So I was looking for somewhere to stay, and I came across a small temple. I went in and I asked the priest, "Will you allow me to leave my luggage here? And it will be very, kind of you if you can allow me to sleep here for two or three days, because in your town there is no hotel." The priest said, "But nobody stays here. People come and within an hour, or two hours at the most, they are gone." I said, "I am not a tourist. I am one of those who have carved these statues." The man looked at me as if I am mad! He said, "My God! Then it is okay, you can leave your luggage in the temple."

As I entered the temple, on the door there was a sentence -- that's why I had remembered it -- a very famous quotation from the Vedas: "The king is respected in his own country, but the enlightened one is respected in the whole world. So strive to become enlightened." I asked the priest, "Please remove this sentence from here. You have spoiled the whole thing. 'A king is respected in his own kingdom.' The emphasis is on respect. 'The enlightened one is respected in the whole world, so strive for it.' You are making enlightenment also an object for the ego. Who cares about respect except the ego? And ego is the only barrier which does not allow a man to become enlightened. So if a person is trying to become enlightened to be respected all over the world, it is impossible that he will ever become enlightened."

But I can understand; whoever made that sutra must be aware that unless you make enlightenment an object of the ego, nobody is even going to try. I can understand his idea, to make enlightenment so respectable, far better than becoming a world conqueror, that the ego becomes interested in it. But whoever made the sutra is a fool. He does not know that if ego is interested in becoming enlightened, then there is no possibility for enlightenment.

The only barrier is the ego. Whether one becomes respectable or not, whether anybody knows or not, whether your name is written in golden letters in this history or not does not matter. Only then, when respectability does not matter at all and you are perfectly happy just being yourself, your very ordinary self...

The phenomenon is very simple, that's the trouble. It is your birthright. That's why nobody seems to be interested in it. If it were far away, as the moon is, then many idiots would have been trying to reach there. But it is within you. You are carrying it day in, day

out; wherever you go it is there with you, within you. Even while you are committing a crime, a murder, it is there. If you can witness your murder, you will become enlightened. It does not matter what you are doing. What matters is whether you are doing it as a witness. Perhaps as a witness you cannot murder, you cannot commit a crime. But that is a separate story.

Witnessing you have brought with your birth. But the society, the educational system, the family, all are trying to make you ambitious.

My father never knew -- he had eleven children -- he never knew which child was studying in which school, in which class, and whether he had passed or failed this year. He never inquired. Even for our progressive reports, we had to tell him, "You have to sign it." And he would say, "You could have signed it yourself My signature is so simple. But I will sign." And he would sign without reading whether I have passed or failed. Any recommendations from the teacher, from the principal, he would not read. When I topped the university, that was the first time I told him, "You will be happy to know... you know me, that I am good for nothing, but by some coincidence I have topped the whole university and received the gold medal." He became very serious. I said, "This is not some crime that I have committed. You need not be so serious."

He said, "No, I am serious. Because that simply means in your whole university.... If you can top the university then the people who are studying there must be far worse than you! That makes me serious. I was thinking you only are good for nothing. This proves that your whole university is just good for nothing. And you topped -- that means you are at least better." I said, "That is true. I never thought about it, otherwise I would not have told you. I thought you would be happy."

To get such a father is very difficult. He never imposed any ambition on me. If some of my brothers failed in a class and they came home crying and weeping, he would say, "Don't cry and weep. What is the matter? It simply means that in two years you will become far stronger and far wiser than you can become in one year. And what is the loss? And what is the hurry? If you cannot come out of the school one year earlier, there is no problem. You can take your time, you can fail as many times as you want. One thing is certain, the longer you remain in one class, the wiser and stronger you will become. Nothing is lost. Don't cry and weep unnecessarily."

The principal would come just to console my father. "It is not our fault that your son has failed, but he never pays any attention to the studies. He is continuously interested in games, and he is almost always absent. So you just tell him to be present. He is intelligent, there is no problem about it." But my father would say, "But what is the problem? Let him play, let him not be attentive. Let him not be present, what is the hurry? I am still alive. He can take his time; one year, two years, three years, as much as he wants. He will become far more mature, and failure is also a great experience in life. In life, you cannot succeed in everything. So this is good; he will know some taste of failure and will be able to absorb it in his life. There is no need to be worried and no need to console me. Nothing has gone wrong."

But to find this kind of parent is very difficult. Ordinarily they are all ambitious people, and, because they cannot fulfill their own ambitions, they project their ambitions on their children. They wanted to become something special, but they could not; at least their sons will become.

I used to know a very famous politician, Seth Govinddas. He had a very ambitious mind and wanted to become not less than prime minister of India. He and the man who became the first prime minister of India were both friends, and very intimate friends. Both had been

together in jails, both had come from very rich families. In one of his speeches the father of Jawaharlal Nehru, Motilal, said, "I have two sons. One is Jawaharlal, the other is Govinddas."

Naturally, he was thinking of becoming the prime minister. If he cannot become the first prime minister, then his must be the second chance after Jawaharlal. But he could not manage even to become a cabinet minister. He could not manage to become even a governor, a chief minister of a state. He had tried everything, but basically he was not a politician. He was very simple, almost a simpleton. So the desire was there, burning his heart.

He had two sons, and he tried hard that they should become what he had missed. And he had all the political connections, so he helped his first son become a deputy minister. He was hoping that the son soon would become minister, then move to the cabinet of the central government and then become prime minister.

If he had not been able to become the prime minister himself, at least he can claim to be the father of a prime minister, which is far better. But the son died as a deputy minister in a state council. He was only thirty-six when he died.

But ambition is such a thing that this old man tried to commit suicide, because with the death of the son all his ambitions had failed again. I told him, "You have another son. Give him a try. You have all the best connections in the country, from the lowest to the highest. It is just very easy for you." And suddenly I could see his eyes shine again, as if life returned to him. He said "Yes, I had never thought about it. I was thinking simply to die, because what is the point of living? I missed, my son has died." So he managed that his second son enter into the same post; he became the deputy minister. But neither of his sons had the ability to be politicians. They were his sons, just as stupid as he was, perhaps a little more.

And you will be surprised that the second son also died. The man was now seventy-five or seventy-eight, and this was too much of a shock. Again he started talking about suicide. His wife phoned me and said, "You come. Last time you had done something and he dropped the idea of suicide. Now you do something because again he is talking of suicide." I said, "Don't be worried. People who talk of suicide never commit suicide. People who commit suicide are those who never talk about it. But I will come."

I went. He was sitting again in the same posture, and I said to him, "If you want to commit suicide, commit! Why do you harass the whole family by talking about it?" He said, "Everybody, the mayor of the city, the chief minister, all have come to console me. Indira Gandhi's telegram has come." He was sitting with a pile of telegrams from all the ministers and governors -- India has thirty states and chief ministers -- and he was showing them to everybody who was coming. I told him, "You don't seem to be interested in the death of the son. You are more interested in these telegrams."

Just one man had not sent him a telegram, and about that he was feeling very much hurt. He was one of his old colleagues, but then later on they became enemies in politics. He joined another party, and became a chief minister. Only Govinddas had not, so he was continuously telling everybody, "Only Dwarka Prasad Mishra... his telegram has not come. And I have made the man." And it was true, if you think that Dwarka Prasad lived in Govinddas' house and was financially supported by him. But it was not true that he had made the man. That man was capable to reach the post, any post, on his own. He was a very ambitious, very cunning, very clever man. He used him, he used all his friendships with all the great politicians.

And I said, "You are so much interested in telegrams, and you are not interested in the death of your son. Can you understand that you have lived your whole life in ambition? You failed, your first son died, your second son died, but your ambition -- it continues. You are

ready to commit suicide but you are not ready to drop the ambition. As if ambition is far more valuable than life!" And I said, "If you just want to project your ambition on somebody, then why not your son-in-law?" He said, "You are a genius, certainly! I never thought about my son-in-law." He had only one daughter and two sons. And because he was so rich the daughter was living with him, and the son-in-law also.

I said, "He lives with you. He is just like a son to you. Make arrangements, make him deputy minister in the cabinet somewhere and see whether he dies or not. Then we will think.... Why did these two sons die? It seems they were not capable of withstanding the political pressures, challenges, worries. They were both young and there was no need to die so soon. There was no reason except that politics proved poisonous to them. Let us try this one." And he tried. And this time things went well. The man became deputy minister and Seth Govinddas died!

And the moment he died, his son-in-law was thrown out of the ministry, because he was just taken in because of Govinddas's pressure, that he would commit suicide. All the politicians had known him for his whole life. He had been in the freedom struggle and he was known as father of the parliament. He was the only man in the whole world except Winston Churchill who had been a member of parliament so long, continuously from 1916 to 1978, without a break, so he was known as the father of Indian parliament. Everybody knew him and everybody was obliged to him in many ways. But the moment he died, the son-in-law was thrown out.

I said, "This is far better, because if you were thrown out before, he would have tried to commit suicide again." And he was not capable of committing suicide, either, because still ambition was there, some hope from some corner.

All the parents are ambitious. The whole educational system is ambitious. All the religions are ambitious. They are all promising and giving hope to people that their ambitions will be fulfilled after death. That's why people are missing something which is very simple, which needs no ambition, which needs no ego, which needs no effort; which needs a simple, very simple understanding; just a little clarity, a little intelligence, and your whole life is transformed.

The whole earth can become enlightened. We have just to change the educational system, to change the organized religions of the world, to change the political structures of the society. And we have to allow every child his way. Whatever he wants to become, let him become. Even if he turns out to be a beggar, he will be far more fulfilled. Forced to be a king, he will not be happy to be a king; that will not go according to his heart. Let something happen according to his heart. If he wants to play guitar, let him play guitar. He will not become Yehudi Menuhin -- how many people can become Yehudi Menuhin? -- but there is no need for everybody to become Yehudi Menuhin. He can play and enjoy. If he enjoys himself without disturbing the neighbors, there is no problem.

I have heard that there was a man who was practicing Indian classical music. His neighbor came to him and said, "Tonight we are going to have a party. Can we have your harmonium?" He said, "There is no problem, you can take the harmonium." Just after a few minutes the neighbor's wife came, and said, "It doesn't look good, but we don't have a set of tablas. Can we have your tablas?" He said, "Yes, you can have. But when is the party going to begin?" The wife said, "What party?" The man said, "But your husband has taken the harmonium saying, 'We are going to have a party so some music will be happening.'"

The wife said, "To be true, tonight we want to sleep. Music is happening too much! So when he had taken the harmonium, we remembered you may start playing on the tablas. I

have come to ask for the tablas because what will we do with only the harmonium? -- tablas are also needed. There is no party. Just for so many days we have not been able to sleep. Just once in a while, let us have sleep."

So if you are not disturbing your neighbors, there is no problem. You can play your guitar, your sitar. You can play anything you want, and even if you don't become famous.

I don't understand what becoming famous is going to give to you. Twenty people know you, what are you getting? Two hundred people know you, you will be getting ten times more. But what are you getting with twenty? Two thousand people know you, then you will be getting still more, but what are you getting with twenty? Just think of that: the whole world knows you, but what will you be getting out of it? Just start with twenty and go on multiplying and you will be clearly able to perceive that it is simple nonsense.

Ambition is a very stupid game in which there is no victory, only defeat. Only defeat because you will never become what you are born to become. And you will never know your birthright, the ultimate bliss of being enlightened.

Q: OFTEN YOU HAVE SPOKEN ABOUT YOUR REBELLIOUS CHILDHOOD AND HOW IT GAVE YOU SUCH FREEDOM, HOW YOU INSISTED ON DISCOVERING YOUR OWN INDIVIDUALITY. HOW DID YOU KNOW THE NEED TO REBEL AT THIS EARLY AGE? WHAT ABOUT THOSE PEOPLE WHO DIDN'T HAVE THE COURAGE TO REBEL AND WHO HAD A HAMPERED CHILDHOOD? IS A REBELLIOUS CHILDHOOD NECESSARY FOR ENLIGHTENMENT?

A: No, not necessary. A man can become enlightened without having a rebellious childhood; but nobody can become enlightened without becoming rebellious beforehand. If one is fortunate enough to be rebellious in his childhood, enlightenment will be coming sooner. I became enlightened when I was twenty-one. Gautam Buddha became enlightened when he was forty-two, because up to his twenty-ninth year he had never rebelled against his father's wishes.

At the age of twenty-nine, he had to rebel. He could see that these twenty-nine years had gone just without any meaning. The astrologers had said to his father that he should not be allowed to see a dead body, a sick man, an old man, a sannyasin. He was the only son of his father, born in his very old age, so the whole kingdom belonged to Gautam Buddha. And the father was very much afraid because the astrologers had said, "If you don't manage rightly there is every possibility that he may renounce the world and become a seeker of truth. If he remains in the world and becomes the king, then there is a possibility that he may even become the king of the whole world, he has such great potential. Either he will become the great conqueror of the world -- in Sanskrit it is called *chakravartin* -- or he will become an enlightened one. It is between these two.

"And we cannot say right now what will happen, but if you can manage to keep these few things from his knowledge, he will never renounce the world. Bring the most beautiful girls of the kingdom. Keep him surrounded with the girls, with music, with dance, with wine, with good food. Make beautiful palaces for him for different seasons in different locations. In summer he should be in a cold region, in winter he should be in a warmer place. So make three palaces."

India has three very clear -- cut seasons: summer, winter, rains. And the father was so rich he managed three beautiful palaces. The gardeners were told that he should not see even a

pale leaf or a dead leaf No idea should get into his mind that things get old or things die. For twenty-nine years he lived almost a prisoner in utter luxury.

The rebellion came because he was going to open the annual ceremony of the entire kingdom, some kind of Olympic games for youth. On the way in his golden chariot, he saw an old man for the first time in his life. He asked the charioteer, "What has happened to this man?" The charioteer said, "I cannot tell you a lie. What has happened to this man happens to everybody; he has become old." Immediately Gautam Buddha asked, "That means it is going to happen to me also?" He was at his prime of youth, a beautiful young man. The charioteer said, "I would like that it should not happen to you, but nature cannot be changed. It is just the law of nature. One who is born will become old, it cannot be prevented."

And then came a dead man's body being carried to the crematorium. And Buddha said, "What is happening?" The charioteer said, "This happens after old age. This is the last stage. After this nothing happens. This man is dead." Buddha had not even heard the word death.

And then he saw a sannyasin who was just following the dead man's body. And he said, "This man looks strange. Shaven head, orange clothes, with a begging bowl in his hand. I have never seen such a type. What is his profession?" The charioteer said, "He has renounced all professions. He is a sannyasin. He is a seeker of truth. Realizing that life one day becomes death, he wants to know, 'Is there something within us which does not die? Or does everything die?' He is on an immense journey, a search for himself, his eternity."

Buddha said to him, "Return the chariot back to my palace. I am not going to open, inaugurate the function, because I have already become old. I am already feeling as if I am dying and suffocating. You just take me back home. I have been deceived." And this was the first time a great rebellion was born in his mind. That very night he escaped from the palace. But twenty-nine years were lost. He could have become enlightened long before.

But one thing is certain: whether one is rebellious in his childhood or not, nobody becomes enlightened without a rebellious approach, because he will have to fight against the conditionings of the society. He will have to rebel against the beliefs of the society. He will have to rebel against his own ego, against his own ambitions.

Rebellion is certainly a necessary part. It cuts you from the ordinary social world and makes you an individual. Rebellion is the fire, passing through which one gains freedom, individuality, integrity. And only after that can one relax and be oneself, be simple, be innocent. It is a new birth. And then enlightenment is not far away. Hindrances removed, enlightenment is always there. It is your birthright.

Q: YOU HAVE SAID THAT YOUR SANNYASINS LIVE INDIVIDUAL LIVES IN FREEDOM. DOESN'T EVERYONE LIVE AN INDIVIDUAL LIFE? WHAT IS THE DIFFERENCE THAT MAKES A PERSON A SANNYASIN? IS IT MEDITATION?

A: There are many things that make a person a sannyasin. One is a deep frustration with life as it is available in the ordinary world, a sense of meaninglessness in whatever one is doing, a despair that one does not know even who one is, a deep anguish that "Life is slipping out of my hands. Death can happen any moment and I have not even started the journey yet."

These are the first circle of the necessary milieu that makes one seek and search for someone who may have a different quality of life, who may have found some meaning, who may have reached the oasis. While you are in the desert, somebody may have found the sources of living waters. And if one looks around, one is always bound to find someone.

And it is not a question of any intellectual conviction. Just the meeting with such a person and there is an instant communion. One knows, one cannot give any explanation why, but one knows that this is the man. It is not of the head, otherwise reason could have been supplied. It is something of the heart, almost a love affair.

Once you have found a man of whom you can think as one who has arrived -- you can give it any name: who is enlightened, awakened, simply one who has no longer any problems, no anxiety, no anguish, no boredom -- one's every breath is full of joy, one's every moment is a rejoicing.

This synchronicity makes you ask and inquire about the way -- call it meditation, the journey towards one's own self, the search for meaning, for truth. This meeting is very significant. It ignites something in you. Something that was dormant in you suddenly becomes active. The presence of this man is enough; it is a catalytic agent, and you start flying with him into new dimensions of being.

I had started alone, and then people went on coming and my caravan began to become bigger and bigger and bigger. Now everything becomes totally different, because now you are no more zombies. The whole world is full of zombies, sleeping people, somnambulists. Now something has awakened in you and that something is enough. As a seed, it will grow. It will come to fruition, to flowering.

And when so many people gather around such a man, naturally a commune arises. All this happens without any planning. I had never thought of any commune. I have never even thought of teaching anybody anything. I was fulfilled and happy. But you cannot avoid -- something like a magnetic force pulls potential people around you. And soon it is going to become a vast ocean.

Then the work becomes very easy, because all these people are at different points in the journey and they start helping each other. They become sharers of my work, they relieve me of much work. They start helping each other. The commune becomes almost many bodies and one soul. Everybody's growth somehow helps your growth. Everybody's enlightenment is going to help everybody else's enlightenment. It is a kind of invisible sharing of energies.

So communes are immensely important, other wise it is very difficult: how can I help millions of people? And now the world needs more and more communes. People can come here, have a little taste of what it is all about, go back to their own commune and spread the fragrance. So this place has already become a world capital of all the mystics, of all the seekers of truth.

It was for many reasons that I declared that it is not a religion, not an organization -- because I want it to remain a very liquid, free, flowing energy; not solid, rocklike, but like a breeze. We can start these vibrations around the earth and all our communes can become both receivers and broadcasters.

If we can create a circle of conscious energy around the earth, that is the only hope for the world, for the new man. Otherwise, this century is going to see the end of all life on this earth. But we are taking the challenge, and I don't think that death is more powerful than life, that hate is more powerful than love, that nuclear weapons are more powerful than mystic experiences. We have to prove it. And I am certain that we are capable of proving it.

Q: NO MORE QUESTIONS.

A: Good.

The Last Testament, Vol 3

Chapter #17

Chapter title: None

7 October 1985 pm in Sanai Grove

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INTERVIEW WITH NAOMI MENEZES, TIMES OF INDIA, INDIA

Q: HOW DO YOU PLAN TO SUBSTANTIATE THE ACCUSATIONS THAT YOU HAVE MADE AGAINST SHEELA AND HER GROUP, OF ATTEMPTED MURDER AND POISONING, CONSPIRACY, ESPIONAGE, GRAND LARCENY?*

A:* Every accusation has been given to the police with all the evidences possible, eyewitnesses, and the people who were part in all these conspiracies have confessed. Not a single thing that I have said is without any evidence.

All the rooms of the hotel were bugged. The FBI, the State Police, the Wasco County Police, the City Police -- they all have been here for almost two weeks. They were surprised, they could not believe: one-hundred-forty-five rooms in the hotel -- all were bugged! My own room was bugged, my caretaker's room was bugged. My new secretary, Hasya's whole house was bugged. They have bugged almost the whole commune. And the evidence is there; they have taken all the mechanisms, the wires, the microphones. Every telephone was being taped, they have found the machinery on which all the telephones could be taped simultaneously. They were amazed to know that how sophisticated instruments were being used -- Nixon was left far behind.

Three persons in the commune were poisoned. My own physical physician -- who has been taking care of my body in India and has been taking my care here -- she was afraid of him because he was too close to me, and he may disclose something to me which she never wanted. So the only way was, she first tried to convince me that we have better physicians. I said it is not a question of better physician; it is a question of knowing *my* body and he knows my body. For ten years he has been looking after it and I am perfectly satisfied so there is no need to change. When I refused completely, then she started thinking to kill him.

First he was poisoned in her room, in a cup of coffee. Because he is a physician, he immediately could think of poison. Ordinarily, nobody would have thought of poison.

My caretaker was poisoned few days before in a cup of tea, in the same manner, in the same place -- Sheela's room -- but nobody even thought about it. Just we thought that she has fallen sick. The doctors could not find there is any sickness, so they simply suggested to rest.

But my physician is one of the most intelligent physicians. He is the youngest man who has ever been accepted in the Royal Society of Physicians in England as their member. He has the highest qualifications possible. He felt immediately that this is a certain poison which is undetectable -- but nobody will listen to him! Even other doctors in the medical center looked and they could not find any poison in his blood, no indication that he has been poisoned. And while he was resting in the care home in the hospital, Sheela's nurse injected him *again* with the poison and he went through the same agony, the same trouble, the same sickness and the doctors could not diagnose it either that there is any sickness.

Third time while I was speaking, ten thousand sannyasins were there, and one of Sheela's... inner circle members injected him -- in the meeting, while he was attentively looking at me, listening, she simply injected him from behind. Feeling the prick he just looked and he saw the woman, disappearing in the crowd. He pulled his robes, showed to the people -- there was blood, and there was the mark of the needle and there was an eyewitness who has confessed before the police that "That woman, Shanti Bhadra, has injected the needle -- I have seen it with my own eyes." And that was my physician's suspicion because he saw her disappearing in the crowd.

Twenty people have escaped with Sheela; Shanti Bhadra is one of them. If she was not guilty there was no reason to escape. Only the group who had committed any crime has escaped. So for poisoning now we have an eyewitness, and when Sheela left, in her room, we found -- the police has taken all the evidences -- books on poison. Now what she has to do with books on poison? How to murder people, how to make bombs.... And they have found chemicals and other elements which are needed to make bombs. And the book on the poisons has all kinds of poisons described, and only one poison is underlined -- that is the poison that my physician was continuously telling that that is the only poison that is undetectable -- and it is in the description of the poison, that it is undetectable. It will not kill the person, but it will go on weakening him.

You go on giving... within six months, the person will die a natural death. You cannot be caught because the poison is undetectable. And the person will not die immediately -- suddenly -- so nobody can suspect; he will simply go on becoming weaker and one day he will die. You have just to go on giving at certain periods. And it can be given in food, it can be given in tea, in coffee, it can be injected, it can be given in water....

She was planning to make bombs, because she told one of the pilots who is back now and has given his testimony to the police, that he was asked to carry a whole, whole plane load of bombs and other explosives, and crash the plane on the county office and destroy it completely, "And before the plane crashes, you jump out in a parachute, so you save yourself, but you destroy the whole county office -- and all the people working there...."

And the pilot could not think that it will not only destroy the county office; it will destroy many other houses by the both sides. So much explosives, so many bombs -- the fire will be simply wild, uncontrollable. He refused. Because he refused, *immediately* he was sent to Germany, to a commune that "You are needed there." And he was not needed there because there was no airport in the commune, no airplane -- what need of a pilot? But he had to be removed from here, fearing that he may start telling others. He was not one of the group.

And the problem was that none of the group was a pilot, so they had to use somebody outside the group. And the pilot even could not believe that this kind of thing should be

expected of him.

So as he heard that Sheela and her group has left he phoned that "I am coming and I have a story to tell to the police." And whatever he has told, we have found all the literature -- that how to make bombs and what chemicals have to be used for explosives. And this man is a very simple and uncomplicated man, and the *best* pilot.

They burned the planning office of the Wasco county, for the simple reason that they had some papers there that Sheela did not want them to have; she wanted to destroy all those papers.

The twenty people who had left from here, one of them returned from Seattle back -- just a woman of some conscience. She said that "We have done wrong and now this will be doing even more. I don't want to remain my whole life hiding here and there like a criminal. I had not come here to Bhagwan to become a criminal; I had to come to live a simple, silent, meditative life, and you all turned me into a criminal. I am going back. I will confess everything." And she was one of the most important persons in the group, so she knows *everything* that the group has done, had planned to do.... Her coming has been of immense help. Her testimony is going on continuously for three days and it may take two, three days more.

It seems they were continuously planning to do some crime, to kill somebody. She was the woman to take two sannyasins to the planning office. They burned the office and she was the sannyasin who drove them back. So nobody can be a better eyewitness than her. And she was present in all these meetings in which Shanti Bhadra was told to inject my physician in the meeting, and she was the one, when Shanti Bhadra did it -- she was with Sheela in her room -- and Shanti Bhadra came running, greatly joyous and saying "I did it, I did it!"

She could not understand what she has done. Only later on she could find that the plan that was arranged last night, to inject Devaraj, Shanti Bhadra has fulfilled it.

Now there are other, two more people, who had not gone with the group but who had been intimately connected with the group. They had not gone because they were working in Australia in one of the communes and they had no knowledge what was happening here. So while Sheela left from here, they came from Australia here, without knowing that Sheela has left.

They were first wavering, whether to go to Sheela or to remain here, and I had made it clear to them that if you want to go to Sheela then you will go to jail, not to Sheela; then we are going to hand you over to the police. Otherwise, you remain here and confess to the police, whatever you know and whatever you have been part in, then the commune can fight for you, because you have been confessing and you have been helping the police and the law, to catch hold of the main criminals. So they have stayed and now they are ready that perhaps tomorrow or day after tomorrow, they will be confessing and giving their testimony.

So whatever I have said, we have found enough evidence. There is no question now of Sheela and her whole gang to be brought to the court. The only problem here is that the Attorney General of Oregon, from the very beginning, has been against the commune, and he has not been able to find anything against it.

Now, he wants to have the criminals to be protected, to have some dealings with Sheela and to give them immunity and catch hold of innocent sannyasins. The people of the police who have been here have been overheard that he plans to arrest one thousand sannyasins so that he can cripple the whole commune completely. And those who have left, they have left; one thousand key-people -- doctors, plumbers, electricians, the people who make the food -- if all these people are caught, then his desire can be fulfilled. But it is not so easy....

That's why I have been giving interviews to the world media and making it known to the whole world, that what is in the mind of the Attorney General of Oregon. Even the police, the Federal agencies are simply surprised that he seems to be *more* criminal than the criminals: his desire is to protect the criminals and destroy the innocent people who have not done anything, who don't even know what was happening. Only that group of twenty people knew what was happening, what was going on.

So it is not going to be easy and we are going to give them good fight -- not only here, but around the world, in every country because I have almost more than one million sannyasins around the world. So I have challenged him that if any harm happens to any innocent sannyasin, then you have, are taking a risk. We are not violent people, we will not hijack your airplanes -- we have experts who can do it; we will not be taking over your embassies -- we have people who can do it -- but we don't want any violence at all. But we can silently be a world-protest against you.

In America we will protest, and before every American embassy we will protest, and before every government in the world we will protest that "You disconnect your connections with American government. This is not a democracy. This is pure fascism. So if you want to wave your mask of being democrat, then keep off! And let the law take its course.

We don't want anything in our favor. Anybody who is found guilty should be punished. It does not matter whether he is here in the commune or there with those twenty people, but no innocent person can be in any way harmed, otherwise you will have to make another Hiroshima here!

And I used to think that American government has some guts. It is not so.... I have told my Russian sannyasins that inform your government that don't be afraid of these cowards: a commune of five-thousand people, who have only three dozen old type guns for security -- not even automatic guns -- and a nuclear power who claims to be the greatest nuclear power, greater than Soviet Union, is afraid. They are keeping their army alert, they are bringing their national guard close to us, just so that within half an hour they can enter into Rajneeshpuram. They are gathering their vehicles in Madras.... And they don't have even guts to come themselves.

I have invited the Governor, the Attorney General that you come and be our guest and you see yourself -- what is happening, what we are doing. Without seeing you go on condemning. For fifty years this land was not used -- it was just a desert. Nobody was ready to purchase it. The owner was stuck. It was for sale for fifty years and not a single buyer turned up. We purchased it because we thought this is a good challenge for our sannyasins: if we can transform it into an oasis, and if we can make our commune self-sufficient as far as food is concerned, vegetables are concerned, fruits are concerned, milk products are concerned -- then it will be a great joy of creativity.

For fifty years nobody bothered about the land and when we started cultivating it, so many law cases against us, from the Attorney General.... First, that whatever we are doing is against their land use laws. And I told him publicly that first you should come here and you should see what we have done, whether it is against land.... It may be against your land use laws, but is it against the land?

We have transformed a desert and rather than helping us, rather than appreciating us, you are dragging us unnecessarily into courts. Just because twenty years away you had made some law and some technicalities, that we don't come under it, then change it! We are not against the land -- you have to come and see it -- and for twenty years your land use laws have not helped the land in any way.

Half of the Oregon's land has been sold to the Federal government because Oregon's economy goes on falling down. Still they are two-hundred-million in debts. Sooner or later they will have to give up their other lands also. So what kind of land use laws you have? But they never came here.

Supreme court has decided in favor, in our favor. He has imposed, on a small matter.... We had made tents with a little difference than ordinary tents, because ordinary tents can be used only in summer, but not in snow, in winter -- and here it is seven months winter and heavy snow -- so we had made them winterized, they can be heated, they can be air conditioned. Still they are tents, they are not permanent structures, because within ten minutes you can put them up or you can fold them up. Without seeing them, just hearing that they are different from tents, he declared they are permanent structures. And unheard before, he punished us one million-four-hundred-thousand dollars punishment, without even sending an officer to see what kind of tents they are. And the courts simply was amazed when they saw that these tents can be folded in ten minutes and can be put up in ten minutes, it does not matter with what material they are made -- they are not permanent structures. He simply dismissed the whole case as stupid.

But he goes on finding anything. Now he has declared the city illegal, because religion and city are mixed.

We don't have a god, we don't have a temple, we don't have any ritual. We don't have any theology. My whole effort has been to create an individual who is not dependent on any organized religion.

So I say that my people have a certain quality of religiousness, but they are not a religion. And this quality of religiousness is just like the quality of lovingness, friendliness -- you don't have to become a part of an organization to have lovingness.

Religiousness is simply a gratitude towards existence, that it has given us so much and we cannot repay. So a silent gratitude and an inner search to find out the center from where we are connected with the lifeline -- of the stars, of the trees, of the mountains. And there is a point in us which joins us to the smallest blade of grass, to the biggest star, millions of light years away.

So this is a mystery school. We have explained it that it is not a religion, so there is no question at all of mixing religion with state. *You* are doing it: in your courts the oath is to be taken on the Bible -- *that* is mixture. Your president wanted that in every religious institution prayer should be introduced. It was Supreme Court who rejected it. That is an effort to mix religion. Then the president wanted that *all* Christian schools -- colleges, universities -- should be given the same grant as it is given to public schools, public institutions. Supreme Court refused that, that that is not possible. A Christian college, a Catholic university, we cannot support. The government has to be above these religious creeds and cults.

Jews have their institutions, Christians have their institutions -- this is not possible. Government is secular.

Politicians have their own way, so what he has done -- because he could not manage the Supreme Court -- he has decided to give money to the parents of the children, not to the institution but to the parents, and now it is up to the parents: where they want to send their children, they can send. That means, in a round about way the Christian schools, the Catholic colleges *will* receive the money but now it will come through the parents.

*Q: * YOU SAID "HE HAS GIVEN THE MONEY" -- MEANING THE PRESIDENT OF THE UNITED STATES?*

A:* Yes. That's a decision.... It will be given to find a way around the Supreme Court.

Q: WHO WILL GIVE THE MONEY, BHAGWAN?*

A:* It is president of the United States, who is trying to support Christianity, who really wants, who himself is a fanatic Christian, a fundamentalist Christian and who wants the whole country to become Christian. And these are the ways: of indoctrination, enforcing.

Now if institutions cannot be given, then give to the parents and the parents will give to the institutions.

Q: YOU HAVE MENTIONED MORE THAN ONCE HOW THE SUPREME COURT HAS GONE AGAINST VARIOUS PEOPLE. ONE OF THE GREATNESSES OF THIS COUNTY IS THAT THERE IS DUE PROCESS OF LAW.*

A:* That is certainly. That is certainly true that there is a hope in this country and that is its Constitution, its law, its courts. And in fact that's what creates the difficulty for the politicians. The Constitution has really great values and the politicians are always third-rate as everywhere. They cannot rise to the level of the Constitution, so naturally, American Constitution is more prostituted than any other Constitution in the world, because other Constitutions are very close to the politicians. They can manage with the constitution and still go on doing every crime they want to do.

In America, even the president has to find out round about ways... so that's what I have publicly told to the media and Ronald Reagan must be knowing, the whole America must be knowing, because it is every day on the news, that I am going to fight for the Constitution of America -- against the Americans. This is a strange situation, but I am going to fight for the Constitution, because this is the best Constitution the world has. And it has a ray of hope.

And we *will* win certainly, but just it destroys so much time which we could have used creatively. We have one-hundred-twenty-six square miles land. If we are not distracted unnecessarily, we can make the whole land luscious green. The Oregon will be proud of it. It can become the best holiday resort. Already in America no place attracts more people than Rajneeshpuram. Every year near about thirty thousand people are coming and going. In each festival there are at least fifteen thousand people coming from all over the world.

We used to have a festival every year for four years, twenty-one days, annual festival, fifteen to seventeen thousand people used to come. Just to prevent it -- I could not see the stupidity of these people because twenty-one days, if fifteen thousand people from outside the world remain here, they help the economy of Oregon! And there is no other place in America where people are going to stay for twenty-one days.

America does not have a Jerusalem, neither a Mecca nor a Kashi.... They have passed a resolution in Oregon's assembly that no festival in Oregon can be more than five days -- and we are the only people who have the festival. There is no other festival going on anywhere. To just destroy our festival, naturally, just for five days a person will think many times whether to come from Calcutta or from Japan or from Australia or from England, wasting that much money and just within five days, even he has not recovered, rested, and he is to go

back.

*Q: * I'M SURE YOU WILL FIND A WAY OF MAKING THOSE FIVE DAYS SO WORTH IT THAT THEY WILL COME.*

A: * No, I *have* managed.

*Q: *... YOU NEED TO WORRY ABOUT THAT AT ALL.*

A: * We will manage.

*Q: * DO NOT BE BOTHERED BY... SMALL-MINDED PEOPLE ARE THERE ANYWHERE IN THE WORLD.*

A: * No, no. We are not bothered, we are not bothered. I simply want you to make your readers aware of what is being done to a commune which has done no harm to anybody, which is simply trying to improve and which is trying to prove my arguments existentially.

I do not want the world to become communist in such a way that only poverty is equally distributed. That is not *my* of communism. *My* idea of communism is something better than capitalism -- so much wealth can be created that there is no need to hoard it, so much wealth can be created that there is no need to distribute it. People will be enjoying their wealth and it will be distributed. People hoard only because the wealth is so scarce. When wealth is so much, just like air, you don't worry about it. If the air becomes scarce then only, of course, rich people will have air, poor people will not have.

And that what I am trying to prove: we *have* created a commune which is self-sufficient, everybody is comfortable, everybody is immensely happy. The whole commune has all the facilities that modern technology provides. The whole commune is air conditioned, almost everybody can get a car any moment he wants. There are pools of cars, so nobody is without a car. The commune has one hundred busses, most of them air conditioned. The commune has five airplanes.... And when we had come here, there was only one house, dilapidated, and just a desert -- not even a single bird!

When I came here I looked -- I surprised: I have never seen such a place where not a single bird! Now birds have started coming. Life has a certain organic unity. Deers have come in hundreds -- from all other ranches they have moved to this ranch -- for the simple reason because in every other ranch they are killed!

Only this ranch they are respected as people. Nobody can kill them, nobody can harm them. And I have told my sannyasins that make everywhere small ponds, this winter, in hundreds, so deers can have enough water wherever they want. And grow as much alfalfa grass which they like -- the only grass they eat -- fill the whole valley with alfalfa grass. So let the whole commune become a deer park.

We have now three hundred peacocks, one dozen swans, and we are trying to bring other animals, other trees, and creating an ecological balance. We have made the dam... enough for commune's needs. We have another lake for people to swim, to enjoy, and we are not using this dam either for irrigation. For irrigation we have a river, so this dam is also used for

swimming. In festival time, you will see in the lake ten thousand people. The whole place becomes such a dance and such a song.

All that I wanted these people that we are not asking any favor from you; we are putting money from our own sanniyasins. We have not asked a single cent from you; just we want, please don't waste our time! You know perfectly well that you are going to be defeated, but you can waste our time. So we -- rather than creating -- four-hundred legal experts are simply wasting their time continuously, because so many cases -- on small things, on anything, and they start a case. And when there is a real case to start, they are delaying it as long as possible.

We are asking them that why don't you start it? When we have given you every evidence, we have given you open availability to enter any house, search any place -- and they have searched whatever they wanted -- and they have got enough evidence, then why you are delaying, for what? There must be something cooking behind the scene.

*Q: * AND WHAT IS THE ANSWER, BHAGWAN?*

*A: * They are simply silent.*

*Q: * HAVE YOU PERSONALLY BEEN SERVED WITH A SUBPOENA?*

*A: * No. They cannot even have courage to do that.*

*Q: * SUPPOSE THEY WANT TO SERVE YOU WITH ONE, WILL YOU ACCEPT IT?*

*A: * I will see it. They don't have any reason.*

Here, when their police was here, it would have been absolutely proper for them because I brought all the accusations publicly, into the notice of the government. They should have asked for my interview; they did not. Today I waited, then I requested them that "I want you to interview me." They gave a date, the appointment and then they cancelled. This happened four times. They wasted almost ten days. They will fix a date, after two days, and then exactly fifteen minutes before, they will connect to the Attorney General what has to be done, and they will say that from the higher up it is cancelled.

But I don't see the point -- why it is cancelled and who are these higher ups? You are here to inquire, you are on the spot -- why you should ask anybody? And those were the topmost police officers, and fourth time I told them that "If you cancel this time, then by the evening I am going to call a national press conference and then I am going to tell everything to them," and still, fourth time they cancelled. They were thinking that I was simply threatening them. And I called the press conference -- sixty people from almost every media inside America and outside America were present -- and I told them that these people are trying something else; they are not looking for the criminals. We have provided enough proof, now the simple thing is just to inform the Interpol and catch hold of these people and bring them here back.

And we are ready! Whatever is needed from us, we will supply. But just silence.... They are afraid about my subpoena too, because I am going to raise that question that, "Why I have not been asked in the first place? I was the person to make it open -- it should have been just

natural to ask me -- and I have to request you. And then too, for four times you go on canceling. So are you in the service of law or in the service of crime? Whom you are serving?

They know perfectly well, because once they have taken my deposition in a case -- and I chewed the guy perfectly well -- since then they don't ask for my deposition.

*Q: * IS IT TRUE, BHAGWAN, THAT IF THIS MATTER COMES TO COURT OF LAW, YOU ARE GOING TO SPEAK IN YOUR OWN DEFENSE?*

A: * Yes. I am going to ask... my legal people are going to ask for permission are going to ask for permission. They can assist me but I will speak on my own.

*Q: * DO YOU THINK IT IS ADVISABLE CONSIDERING THE CIRCUMSTANCES IN WHICH THESE PEOPLE OPERATE?*

A: * It doesn't matter. Because truth needs no defense. Only lies need defense. And this much I know: that I can argue with any kind of people -- there is no problem in it.

My whole life I have been arguing and doing nothing else! I may not know the law -- that does not matter; I know that law is nothing but a branch of logic. I know logic, I does not know law; doesn't matter. I know the father, I don't know the son.

*Q: * IS IT POSSIBLE FOR SOMEONE OF YOUR ENLIGHTENMENT, OF YOUR KNOWLEDGE OF HUMAN NATURE -- AS YOU SAY OF LOGIC, OF THE WAY PEOPLE ACT AND BEHAVE -- TO HAVE SOMEBODY IN YOUR MIDST FOR THREE YEARS AND NOT TO BE AWARE THAT THAT PERSON WAS UNDERGOING A FUNDAMENTAL CHANGE?*

A: * No, the problem was that Sheela was never inclined towards spirituality, towards any inner growth, towards meditation... from the very beginning. If she would have been inclined, then I would have immediately detected the change. She was never a meditator, she never meditated. She has other qualities: she was very pragmatic, very practical, and very strong. And in the beginning days of this commune, particularly so because I was in silence and in isolation, I cannot give it to someone who was too much in meditation.

Either someone who is enlightened could have been able to manage it or someone who has nothing to do with enlightenment, who is just earthly. A person who is in between would not have been able to manage millions of dollars, all these politicians, all these courts, all these legal affairs. A person who is just on the way is more inclined towards himself, wants to be left alone, wants to have peace and silence; he does not want to fight and struggle.

I can fight because I have nothing to lose. What I have gained is something which even if I *want* there is no way to lose it. But a meditator can lose easily. So there were only two possibilities: either I have to do it myself -- I was sick... badly, that I wanted complete rest for three, four years, until I am perfectly okay so that I can come back again.

Sheela has lived in America almost her whole life. She was married in America to an American. She knew America, she knew the American way of doing things. The whole group that has come with me, none of them was American; only Sheela was the person who was not

American but she has lived in America and was married in America -- she was almost an American... and she was absolutely materialistic. These were the qualities that I had chosen her.

As far as the future is concerned of anybody, one thing has to be understood, that it is not determined. Somebody may be absolutely loving this moment and next moment he may murder someone.

You cannot decide what is going to happen in the next moment. And this is one of the man's privilege, that his future is not determined -- that means his future is free and he has a freedom to move. The sinner can become a saint, the saint can become a sinner....

So I had no idea that Sheela -- who has never done anything like that -- will turn into a criminal. But she alone is not responsible for it. The politicians forced her; the Oregonians, their hostility forced her. She must have some instinct in her unconscious that became conscious, took advantage of the situation. But she was not alone. The hostility outside, the constant threat of those people -- that they will kill her, they will kill me, they will come and bulldoze the whole commune -- by and by she started functioning actually like those people. It is almost human and understandable.

Q: BHAGWAN, IT HAS HAPPENED IN THE COURSE OF HISTORY -- IT'S NOT SOMETHING UNIQUE.*

A:* No, it is not unique... it is not unique. Sheela is not unique.... It cannot happen with me. For thirty years people have been with me; it has never even occurred, not even an idea, that somebody has to be killed. Even though I have been attacked; attempts on my life have been made, then too it has never occurred to me, that I should retaliate. I had people who were really angry and wanted to retaliate, and when the person who had attacked last time before I left India and threw a knife at me -- ten thousand sannyasins were eyewitnesses, twenty top police officers of Poona were eyewitnesses, because they received an anonymous phone call that somebody is going to throw a knife at me, this morning's discourse, so you hurry up.... So all the top police officers were there before they threw. They caught him red-handed, they saw him, they took the knife with them, they took the man with them, and still the man was released by the court, honorably, that this thing has not happened -- the knife has not been thrown.

Ten thousand people, my tape record, suddenly my stopping, the noise of the knife falling on the floor, that man shouting... and then I started speaking again where I had left, twenty police officers, and it was not our case -- it was a police case. They had caught him red-handed.... Still he was left, and the magistrate must have felt very bad.

From a common friend -- a doctor -- he informed and asked my apology. He said, "Just forgive me, because that man belongs to a political party and the pressure is too much on me. The government wants him to be released, my promotion is due, and I am a poor magistrate -- children are there, my wife is there, my old parents are there -- and if I give him any punishment then my life is ruined, my children's life is ruined. They will send me to some far off place and my promotion is finished -- then it is not going to happen at least till this party remains in power. So please forgive me."

I told the doctor, tell the magistrate there is no problem in it -- I can understand your position. The difficulty is how I am to make *my* people understand, because they are almost ready to kill the man, because this is too much. Every evidence....

So it cannot happen with me, but with Sheela -- just an ordinary human being, with no higher qualities, with no higher aspirations -- she became ambitious, she became power-oriented, and suddenly she saw so much money she had never dreamt of: two hundred million dollars were in her hands. Forty-three million dollars she has kept in Switzerland -- which were bound to come here, that is a theft -- in her own name. But she is simply foolish.

Now she is purchasing a hotel in Germany and once she purchases it -- because that money was coming from German sannyasins and German communes... that money either belongs to German communes or it belongs to this commune, and she is purchasing a hotel, five-star hotel in Germany -- she will be soon, if these people don't catch in, then German sannyasins are going to put her into jail. From where she got the money?

She is not rich, neither the other people in her group are rich. Forty-three million dollars -- from where she got?

*Q: * DO YOU HAVE EVIDENCE THAT IT IS WITH HER IN FACT?*

A: * Yes, because her secretary who left her two years before because she had cancer, she has come back. She is going to give her affidavit and her testimony, that she remembers the number of the account, the bank, how much money. And she also remembers that when she got this money, she started dealing in drugs, she started smuggling things from one country to another country -- gold from this country to that country and particularly hard drugs.

So forty-three is just from the communes, but she may have more than that. If she was dealing in hard, hard drugs, then she will get into more trouble. But nobody can, there is no way to predict what a man can do. The future remains always unpredictable and unknown.

*Q: * BUT IN THE LIFE OF A COMMUNE, BHAGWAN, HOW ARE YOU GOING TO SEE THAT SUCH A THING CAN NEVER HAPPEN AGAIN?*

A: * At least in my lifetime it won't happen, because I am not going into silence again -- just so that nothing like this happens -- and I am making every possible arrangement that even if I am not here, it will not happen. For example, I am decentralizing the power. Sheela had all the power in her hands.

Now I am distributing it into ten corporations so ten people will be equally powerful and they will all will be chosen from their corporations.

Secondly, I am making it that the people should not remain long time in power. At the most, one year, six month to one year should be the longest term, then they should rotate. So nobody takes it for granted that it is *his* power.

So decentralization and rotation of the people, so many more people have the chances to show their ability, their potentiality, capacity, and nobody becomes addicted that it is something that is *his*, nobody else can have it.

Thirdly, I have changed. Now sannyasins will not be having any uniform, so that sannyas becomes available to many more people. Many intelligent people were simply prevented because of the red clothes -- their jobs are there, their parents are there, their wife, their children, their friends, and everywhere they feel in a kind of embarrassment, the mala is no more needed -- it is all optional. You can use any color, if you want you can use mala, if you don't want you don't need -- only meditation remains the central core, which is something

inner, which has nothing to do with outside.

So I want it more wide, so more people can come in. What Sheela did, she removed all intelligent people from the commune: the chancellor of the university, the vice-chancellor of the university -- both she harassed and they had to leave. She harassed so many people, particularly all the people who have been close to me, she harassed them because she was afraid: these people can be her competitors at any time. And she was almost always afraid that I can change her.

She was asking me again and again that, "Bhagwan, help me when you change me that I can gracefully become an ordinary sannyasin again." And I said, "Certainly, I will help you...." But she escaped like a thief! That was not graceful. I had asked her to come to see me at least before you leave. I am not going to say anything to you -- it is perfectly your choice, your freedom. If you don't want to be here, there is no problem; you can go.

But I had no idea, but she had every idea what she has done and she was afraid, perhaps, I have come to know. She was not here for one month, she was in Australia, so she was afraid perhaps within this one month I have come to know few things. She never came to see me.

I reminded her, sent the message that, "Remember, you always used to ask that 'Let me become gracefully an ordinary sannyasin, whenever you feel that somebody else can take over my place and do the work better....' So don't go without seeing me and remember that I am not going to ask any question. But she could not gather the courage and she escaped simply at the time when I always go into the mountains, just for one and half hour drive in, at two o'clock -- two to four -- I am in the mountains, at that time exactly at four, I saw the plane going. I had no idea that she is going. When I came back home, then I heard that she has left and she has taken twenty other people, all the topmost people, with her.

Q: BHAGWAN, YOU HAVE BEEN ASKED BEFORE THAT WHY IS IT THAT YOU HAVE GIVEN WOMEN A CHANCE MORE THAN MEN AND THE ANSWER YOU HAVE GIVEN IS THAT YOU FELT THAT WITH WOMEN THERE WOULD BE A BETTER, MORE COMPASSIONATE CHANCE FOR PEOPLE. HAVE THE EVENTS OF THE RECENT PAST CAUSED YOU TO REVISE THAT OPINION?*

A:* No. Not a single Sheela can represent the whole womanhood. I have given it again to another woman.

Q: YOU ANNOUNCED THE END OF RAJNEESHISM, YOU SAY THE ROBES, COLORED ROBES ARE NO LONGER REQUIRED NOR THE MALA. HAS THERE BEEN ANY FUNDAMENTAL CHANGE IN YOUR WAY OF THINKING OR LIFESTYLE OF THIS COMMUNITY.*

A:* No. Just outer symbols have to be dropped, so that there will be no difference between outsiders and sannyasins, no discrimination, and anybody who wants to be sannyasin -- because I know thousands of people have wanted and had asked, but were afraid about the robe and the mala, now there will be no fear for them. So I want it to become as wide as possible so more intelligent people, more intelligent, creative -- musicians, artists -- all those who are really not power-oriented, but have contributed to the beauty of life, become interested. They are interested and they would like to be part of such a commune.

I have chosen Prem Hasya as the President, because of her very creative mind. She, with her husband, has created one of the best movies, GODFATHER, and she came close to me because she wanted to make a movie on me, on the sannyasins and my whole way of life. So she was working on it, that's why she had come. And I saw in her intelligence, creativity, a very loving heart, and no desire for power.

I have given again places to women.... The commune president is now Anuradha who has been with me almost for ten years, doing any kind of work, comes from one of the richest families in England -- so there is no question of that money can become important to her -- and is ready to do anything. She was very friendly to Sheela, but Sheela could not take her into her group for the simple reason because her love towards me and to the commune is so much that she will not do any such thing that goes against my ideology, so she was left out.

Just one woman cannot destroy my respect for womanhood. I will go on giving chances again and again, for the simple reason: for thousands of years women have not been given chance.

So it is possible that when they get the chance -- it is just like a hungry man who has been hungry for many days is bound to eat too much and is bound to become sick by eating. That's what happened to Sheela: she had never seen so big money, she had never seen so much power, in my name she had ten thousand people who could have died or done anything.... She was just a waitress in a hotel... and the mind has not changed -- again she has purchased a hotel!

Q: YOU LEFT INDIA RATHER ABRUPTLY AND CAME HERE. MANY RUMORS HAVE BEEN FLOATING AS TO WHY YOU LEFT, WHY YOU CAME, WHAT ARE THE REASONS. WOULD YOU LIKE TO TELL US BRIEFLY, WHAT WERE THE CIRCUMSTANCES THAT MADE YOU COME HERE?*

A:* No, there was nothing -- really my health and no other reason. My back was very bad, I could not walk, could not sit. In my commune in Poona we had all kinds of therapists, massage people, bodyworkers, and very good ones -- they all tried but there was no changer. They tried traction, nothing worked. Then from England we had to call experts, the best one in the world. He was known almost as a miracleworker on the back, but within two days he also lost hope; he said, "You will have to live with it. All that can be done is, take care, but don't hope that the back will be absolutely right, because it is not something that has gone wrong suddenly; it has gone wrong in a long period of time. Perhaps thirty, forty years, it has been going slowly, slowly, in a wrong state and you never became aware, and now it has come to a peak. When suddenly something happens to the back, it can be settled again, but this is not a sudden case. So when we push the bone back, it slips out again. It has become its natural state."

And then I was suffering from allergy -- any perfume, any dust, any smoke and I will have asthma attacks. Then the whole night it was difficult to sleep.

Thirdly, was my diabetes which is my inheritance. My great-grandfather had it, my grandfather had it, my father had it, I have it, my all uncles have it, my all brothers have it -- it seems to be something intrinsic, so it cannot be cured. It can only be kept in control.

And my allergy needed dry air and cool air, no humidity. That's why I shifted from Bombay to Poona, because Bombay was more humid, Poona was less, but still it didn't make much difference. I was asking Indian government to allow me to purchase land in Kutch, but

Morarji has been my lifelong friend! When he was chief minister of Gujarat, he wanted to prohibit my entrance into Gujarat, but he could not do it because I said that "I will take you to the court -- on what grounds you can prohibit me from entering Gujarat? Gujarat is not a separate country!" And he could not convince his own assembly either that they said, "It will be absolutely absurd. Before the Supreme Court what grounds, on what grounds? What wrong he has done against Gujarat?"

But he was prime minister, so he made every effort that I should not get into Kutch, because now Kutch is part of Gujarat. Kutch was exactly the same climate as this place in Oregon -- desert, dry -- and the palace in Kutch, the father of the present Maharajah, had the same problem with allergies. So experts have explored all over Kutch, where the palace should be made, so it was exactly made as if for me. The palace was in such a place that the place was cool, dry, and immensely beautiful. And since the maharajah died, nobody has lived in that palace. And it was big enough for my commune; seven- hundred acres, and almost one thousand people could live, immediately, and then we could create more and we could purchase more, because Kutch is almost empty -- nobody lives there.

Morarji was creating trouble. He managed it because he could not do anything directly. The king was ready to sell it to me. He even took the advance of two lakhs.... Morarji could not do anything, whether you are a prime minister or what that does not matter. The property belonged to the Maharajah and I could purchase it. But what he did: he convinced the army -- they had army headquarters somewhere near the palace, fifty miles away, because it is the border of Pakistan -- that if I am there, then thousands of foreigners will be there and that will be dangerous to the security of India because it is on the boundary.

So army became the barrier. Army told the Maharajah, "You cannot sell it. It is a question of national security."

I tried in Himachal Pradesh, something similar, near Simla, but Morarji was forcing the chief minister of Simla -- who was *willing* to sell it because it was a government hotel, thirty miles away, interior into the Himalayas and they were going in loss. Once it was a palace of the Maharajah of Mysore. The sheer maintenance of it was too much, and as a hotel, nobody was going there. So he wanted to get rid of it. He was willing at any price, because he said, "Nobody wants to buy it. Now there are no more Maharajahs, so who will purchase that palace? But Morarji is adamant," and he said, "I cannot annoy him, he is fanatic, so you will have to wait."

And my health went on deteriorating and finally Morarji went away.... Then the Maharashtra government became interested in another thing, that I should not move out of Maharashtra, because that brings their tourism finished. Thousands of foreigners are coming, they bring money and Poona has become world-famous, all the hotels of Poona are completely full.... So the Maharashtra government was forcing that I should not be allowed anywhere to be purchased, any property. At that moment I got really frustrated and fed up that these idiots -- how long I have to suffer and they are not going to change in any way -- so I told that "I would like to go for few years outside."

I had not come to America with the intention to stay here. First, we had purchased a very beautiful castle, one hundred year old, in New Jersey.

Q: MONTCLAIR?

A: Montclair. It was a beautiful castle and somebody who had made was himself a very

creative architect. We made it completely new, renovated it totally. It became really a beautiful palace. But it was going to be just for the time being before we can find a place -- because New Jersey was not the right place, it was humid, very humid. It was beautiful, it is *really* a garden state -- the whole state is a garden -- so I loved it, but my allergy was giving trouble.

Then this place was found, and this suited me. Just as I entered here I felt a great relief, as if my heart and my lungs, both felt a burden removed. And for these four years, I have not had a single attack, otherwise it was almost three, four times per week. That means three, four nights per week sleep was impossible -- just coughing, sneezing -- and the pain with the neck, with the back was there, and this diabetes was there, so....

I would have had gone back, but because they refused the green card, then I told the INS authorities, "Then unless I receive the green card I am not going to leave America."

*Q: * BUT BHAGWAN, DOESN'T THE GREEN CARD INDICATE YOUR DESIRE TO BE A PERMANENT RESIDENT OF THIS COUNTRY?*

A: * I can change my desire. I had come here as a visitor, I had come for my health, but my health got improved. So I want to be here forever. Nobody can prevent me from changing my desire or my intention. And I have told them that I had no intention of staying here. I had come here just for my health.

And if you give me the green card there is every possibility I may go back, but if you don't give me the green card, then I am the *last* person to go back.

*Q: * DO YOU HAVE ANY PLANS AT ALL FOR A VISIT OR FOR THE FUTURE TO GO BACK TO INDIA?*

A: * I have forgotten all.

*Q: * YOU HAVE SEVERED ALL CONNECTION WITH INDIA?*

A: * No. My commune is there, my people are there, sannyasins are there, they come here -- this festival two-hundred-fifty Indians were here -- so there is no problem about that. But whenever something becomes a challenge, then I cannot move. I have made it clear: four years they have not been able to decide. They know perfectly well: yes they cannot say because of the political pressure; no, they cannot say because there is no ground for saying no. And I fulfill their five categories, not only one. Just only one category I don't fulfill and I have told them that if you insist, I can do that too -- that is marriage. I can marry as many women as you want!

But green card or no green card, I am going to be here. And unless Rajneeshpuram is a legal city and my people are completely victorious over this fanatic attorney general, it is difficult for me to leave. And anyway, Morarji is no more in power, so... no joy of coming back! Okay?

*Q: * DO YOU FEEL CONCERN AND INVOLVEMENT WITH THE FUTURE OF INDIA?*

A: * I never think of the future.

*Q: * WHAT IS YOUR OPINION OF THE STEWARDSHIP OF RAJIV GANDHI AS OUR PRIME MINISTER?*

A: * Something is better than nothing.

*Q: * DO YOU FEEL THAT THE COUNTRY IS TAKING A NEW DIRECTION UNDER THIS YOUNG, NON-POLITICAL LEADER?*

A: * I don't think.

*Q: * IN THE DISCOURSE YOU GAVE ON SEPTEMBER NINTH YOU SAID THAT RAJIV GANDHI IS INDIA'S ONLY HOPE.*

A: * That's why I said something is better than nothing because if Rajiv Gandhi is not there, then you can't even think of another name. So he is just filling a space, but he will not be able to do anything, for the simple reason that already he has started doing stupid things. He is selling wheat to outside world, while fifty percent of India is almost on the starving point, and he is selling wheat so that he can make India a nuclear power -- now this is stupid.

It will take three hundred years for India to become a big nuclear power like Soviet Union or America, and in these three hundred years, what will happen to India? Seventy-five percent of its income you go on pouring into nuclear weapons and the country goes on dying -- for whom those nuclear weapons you are creating? And in three hundred years America and Soviet Union will not stand still and wait for you, so that you can join them. In three hundred years they will be three thousand years ahead of you. So there is no point at all!

He should stop all nonsense about atomic energy, about nuclear weapons; he should think of how *all* technology can be in the service of the country and how the country can be saved.

For twenty years there must be a absolute birth control. Already you are eight hundred million people; by the end of this century, India will be one billion people. You would have crossed far ahead than China. You are going to create another Nigeria, far bigger and far more disgusting. If in Nigeria one thousand people were dying every day, in India ten thousand, twenty-thousand people will be dying every day.

And there is no need for India to become an atomic power. Whatever atomic energy you are able to create, direct it towards production, use it for productive methods. But his mind seems to be the same: to become a great power. What India needs is to reduce the population and to become a comfortable nation. And right now, it is beyond your capacity to become a big power, so simply forget all about it -- there is no need.

So I can see that there is no other alternative. Rajiv could be of great help if he

understands correctly that India does not need to become a war country. Make it just comfortable, happy, rejoicing, and don't be worried about war, because war has gone so ahead of you that you cannot....

And this need not make you afraid. It makes you afraid only because you go on continuing a stupid policy, propagated by Jawaharlal Nehru, of being neutral. The idea was that if you are neutral then Soviet Union and America, both will be friendly to you. The reality is: nobody trust you -- neither Soviet Union nor America.

The best thing will be, forget about creating nuclear weapons, become aligned to one camp.

Q: WHICH CAMP WOULD YOU ADVOCATE?*

A:* Whatsoever, whatever India decides -- that is not for me. Whatever India decides, become aligned to one camp so you need not be worried about somebody attacking you -- then what you will do? Make a treaty about with one big power and forget about creating yourself nuclear weapons, so that you can divert all your energy for creative purposes and the big power you become aligned, takes care. It is such a simple thing!

This neutral policy has been one of the most foolish things that Jawaharlal imposed on India's mind. For forty years India has been suffering under it. You can change the name: now he has started calling it "non-alignment." It does not matter what you call. I say *be* aligned, whomsoever the country prefers. I am not giving you any preference. Whomsoever the country prefers -- let the country decide -- and then join totally with that power.

My idea is so that you need not create any war, machinery, technology, big army, so you can drop that and you can divert your whole energy in creating better standard of life for the people.

Q: YOU HAVE ADVOCATED THAT BIRTH CONTROL SHOULD BE ENFORCED; AT THE SAME TIME YOU SAY PEOPLE SHOULD BE ALLOWED FREEDOM OF SELF-EXPRESSION AND INDIVIDUALISM. HOW CAN YOU RECONCILE THIS WHEN YOU FORCE PEOPLE TO DO SOMETHING THAT THEY ARE NOT CONVINCED ABOUT? THIS HAS BEEN THE STUMBLING BLOCK OF INDIRA GANDHI, AS YOU KNOW, DURING THE EMERGENCY LAST TIME. HER SON, SANJAY GANDHI, TRIED TO ENFORCE BIRTH CONTROL AND THERE WAS A VIOLENT REACTION AGAINST IT. IN A DEMOCRACY HOW DO YOU ENFORCE SOMETHING?*

A:* It was... it was not really Sanjay Gandhi's fault; it was Indira Gandhi's fault, to bring elections too soon. There was no need. Birth control *has* to be forced. Democracy is not something that you can simply *have*. First you have to deserve it. India don't deserve it.

What kind of people you have got who deserve democracy? Most of them are uneducated, they don't know even the meaning of democracy. In fact, what you are doing for forty years is enforcing democracy on people who do not understand what democracy is!

Q: SO WHAT IS THE ALTERNATIVE, BHAGWAN?*

A:* India does not need democracy. It is not in a situation to afford it. India needs simply a very benevolent dictatorship, and Sanjay was absolutely right and Indira unnecessarily was worried about her image in the world -- that she is now condemned as dictator? So what!

If they are afraid, I can come! And within twenty years I can settle every problem of the country, but it cannot be settled by democracy. So if you love democracy so much, then Ethiopia will be the result.

Democracy needs a certain life standard, a certain education, a certain quality of intelligence in people.... Where people can sell their votes in two rupees, you talk about democracy? Where people vote for the symbol: if cow is your symbol, then people will vote you, because you must be right; cow is the mother... holy mother!

Nobody thinks that every kind of government needs a certain atmosphere. India is not in a position to afford democracy. It *can be*: Just twenty years of benevolent dictatorship, absolute birth control, alignment with a big nuclear power, all the efforts, energy, economy, technology, science, the whole intelligence of the country diverted towards production, and after twenty years you can have democracy... but not now!

I am a very practical man. I am not a dreamer. And Jawaharlal was a dreamer, and it was one of the greatest mistake that India chose a dreamer to be his first prime minister. And still, India is suffering because of his dreams.

India needs practical people.

Q: DON'T YOU THINK RAJIV GANDHI IS BRINGING YOUNGER, PRACTICAL PEOPLE, GIVING THEM A CHANCE NOW... WHICH WAS NEVER DONE BEFORE? FIFTY PERCENT OF THE POPULATION IS UNDER FORTY AND THEY ARE MAKING THEIR VOICE HEARD.*

A:* He has the chance... just tell him that no more nuclear power and no more this stupid non-alignment, and no more talk of democracy. India is not in a state to be democratic.

Q: THERE WAS A RECENT PRESS TRUST OF INDIA NOTICE THAT I GOT TWO DAYS AGO, THAT FIVE TRUSTEES OF THE ASHRAM IN POONA ARE BEING CHARGED WITH TRYING TO DEFRAUD THE INCOME TAX AUTHORITIES BY PRODUCING A FALSE LETTER OF WAIVER -- ARE YOU AWARE OF THIS?*

A:* No, I don't know anything.

Q: YOU DO NOT KNOW ABOUT IT BECAUSE AT THE SAME TIME THAT THIS WAS HAPPENING HERE, THIS WAS HAPPENING IN INDIA. I WAS WANTING TO KNOW WHAT YOUR REACTION WAS.*

A:* No. I don't know at all.

Q: I THANK YOU VERY MUCH FOR YOUR TIME.*

A:* Okay. Come again.

The Last Testament, Vol 3

Chapter #18

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INTERVIEW WITH CHRIST KEIZER, THE BOSTON GLOBE, BOSTON, MA

*QUESTION: * I WAS NOTICING YOUR CALLIGRAPHY ON THE WALL OVER THERE, THE ONE THAT SAYS THE HUMAN HEART IS THE MOST DANGEROUS THING IN THE WORLD.*

ANSWER: * That's true.

*Q: * WHY?*

A: * (laughing) Just listen to your heart, how fast it is beating.
Every Master is a dangerous person. To be near to a Master you have to lose your ego, which is the most difficult thing in the world.

*Q: * WHAT IS DANGEROUS ABOUT THE HUMAN HEART?*

A: * About ego everything is ugly. But the whole society, education, religion -- they all teach you ambition, and ambition is nourishment for the ego.

The Master's function is to undo whatever the society, religion, culture, has done to you. It is a total deprogramming.

The Master brings you back to the innocence in which you were born. And that is the danger.

Nobody wants to lose knowledgeability, nobody wants to lose his fame, his respectability....

Q: BUT DANGEROUS FOR WHO?*

A: Dangerous for the ego.*

Q: SO WHEN YOU SAY THE MOST DANGEROUS THING IN THE WORLD, ARE YOU SAYING DANGEROUS IN THE SENSE OF THREATENING THE WORLD AS IT IS? SOCIETY AS IT IS?*

A: Yes. It has to be changed totally. As it is, it is sick, insane.*

Q: YOU DON'T FOLLOW ANY PARTICULAR LINEAGE OR ANY PARTICULAR TRADITION, AND I WONDERED WHAT YOU COULD SAY ABOUT THAT, BECAUSE IT SEEMS TO ME THAT A LOT OF THINGS YOU DO ARE VERY TRADITIONAL.*

A: I don't follow any tradition. And anybody who follows any tradition can never arrive to know the reality.*

All traditions are dead. Don't make the distinction that you are talking about: living traditions. Tradition means that which is dead. Once it may have been living.

Q: WHAT ABOUT A LINEAGE OF SPIRITUALITY, A LINEAGE OF STUDENTS AND TEACHERS WORKING TOGETHER FROM ONE GENERATION TO ANOTHER, SUCH AS YOUR STUDENTS HERE? WHO KNOWS WHAT IT'LL CARRY ON TO IN THE NEXT GENERATION? BUT HOPEFULLY IF THEY HAVE SOME KIND OF REALIZATION, IT WOULDN'T JUST STOP WITH THEM.*

A: There is no possibility for anybody to carry my experience to another generation. In fact, it is impossible for me to express it to my own disciples. It is inexpressible. All that can be done is, it can be indicated, not explained.*

Q: I DON'T MEAN EXPLAINED, I MEAN TRANSMITTED -- BY CREATING THIS TYPE OF A SITUATION, FOR INSTANCE, FOR PEOPLE TO REALIZE THEIR MINDS OR THEMSELVES.*

A: Yes. Devices and situations can be created, but when the person will realize the truth it will be his own. It will not be my truth.*

So I can help to create a situation in which he realizes his truth, but it is not my truth. And, hence, truth never becomes a tradition because it never becomes a theory, a philosophy, a theology.

That student in his own way may create situations, may help people, but they will be realizing their truth.

Q: WHAT I WAS SPEAKING OF WAS THE FACT THAT ENLIGHTENED ENERGY OR ENLIGHTENMENT CAN CONTINUE FROM ONE GENERATION TO ANOTHER...*

A:* There is no way. It is not something that can be given from one to another as inheritance. That's why truth always remains new, fresh. It never becomes old. Millions of people may have experienced, but it was their truth, their experience.

Q: WELL, ISN'T THERE SOMETHING ABOUT TRUTH THAT'S UNIVERSAL AND TIMELESS?*

A:* There is something which is universal. There is something which is similar, but the more emphatic thing is its uniqueness.

Now, let me say it in this way: the uniqueness of truth is universal so whenever one realizes it, it is unique, his own -- yet universal because it is always unique and always fresh.

Q: SO YOU DON'T SEE ANYTHING VALID IN SPIRITUAL LINEAGES, THEN, OF PEOPLE STUDYING WITH MASTER-DISCIPLE RELATIONSHIPS?*

A:* There is nothing which can be given.

Q: BUT THERE CAN BE SOMETHING THAT CAN BE EMULATED.*

A:* No. All that can be given, transpired, emanated, will be only very superficial and psychological. It will not be spiritual.

Q: WELL THEN WHAT ABOUT YOUR STUDENTS, IF THEY BECAME ENLIGHTENED? WOULDN'T THAT HAVE SOME CONNECTION WITH YOU?*

A:* Some gratitude, not any relationship. Gratitude is not a relationship.

Q: BUT WOULDN'T YOU HAVE HAD SOMETHING TO DO WITH THAT AS AN INSTIGATOR OR A CREATOR OF SITUATION?*

A:*... I have nothing to do with it.

Q: WELL THEN WHY DO YOU HAVE RAJNEESHPURAM?*

A:* I enjoy it. To make the effort to create the situations in which people can become

afire.

*Q: * THEN YOU ARE CREATING A SITUATION, YOU ARE CONNECTED WITH THEM IN THAT WAY.*

A: * Just in a very outside way. The flame is their own. It is already there. All the devices are just strategies to awaken you.

*Q: * BUT DO YOU THINK THAT THEY WOULD HAVE BEEN AWAKENED OR THEY MIGHT BE AWAKENED IF THEY WEREN'T IN THIS SITUATION, IF THEY WERE JUST LIKE SOMEWHERE LIKE NEW YORK CITY OR SOMETHING?*

A: * There is every possibility they may be awakened. There is every possibility they may not be awakened here. It is such an unpredictable and mysterious experience. I had never a Master.

*Q: * YOU DIDN'T STUDY WITH ANYONE?*

A: * No. Life itself was enough.

*Q: * BUT DID YOU STUDY DIFFERENT TRADITIONS?*

A: * No tradition. I have studied all the traditions. But they are dead words. They don't help you. On the contrary, they can hinder. If you become too much attached to those words, you become too much knowledgeable, you can become a scholar but you cannot become enlightened.

*Q: * BUT DON'T YOU THINK THAT THERE IS WISDOM CONTAINED IN THE TEACHINGS OF THE BUDDHA AND LAO TZU AND SOME OTHER... I MEAN, ALL OVER THE RANCH HERE THERE IS...*

A: * Nothing. Lao Tzu begins his book -- he wrote only one book and that to be under compulsion. His whole life he never wrote.

*Q: * DO YOU THINK THE BUDDHA WAS AWAKENED, WAS ENLIGHTENED?*

A: * Yes.

*Q: * WELL THEN WHY AREN'T HIS TEACHINGS VALID TODAY THEN? WHY AREN'T THE TEACHINGS OF THE BUDDHA VALID?*

A:* No teaching is valid. Every teaching is bound to be far away from the true experience. The very nature of it has to be understood.

You experience love. Now there is no way to say what that experience is. You may be very articulate, you may be a great poet, but still you cannot express the experience of love itself. Whatever you will say will be about love, it will not be love itself.

Q: BUT THEN WHY DID THE BUDDHA AND CHRIST AND ALL THOSE OTHER TEACHERS GO OUT INTO THE WORLD AND TEACH, THEN?*

A:* That was their device. I have been teaching for thirty years. That is my device, but it can be useful only while I am here. It is my device, I can go on improving upon it, changing it according to the disciple. So you will find thousand and one contradictions because it is not describing the truth, it is more or less creating a situation for different categories of people.

Q: SO WHAT YOU'RE SAYING IS THAT IT'S VALID TO HAVE A TEACHER WHILE THE TEACHER IS ALIVE, BUT THAT THAT TEACHER'S TEACHINGS CANNOT BE PUT INTO SOME KIND OF STRUCTURE AND CARRIED ON TO ANOTHER GENERATION.*

A:* There is no way. Up to now, every effort has failed.

Q: WHY DO YOU THINK THAT'S SO?*

A:* The very nature of experience is such that it cannot be put into words. The experience happens in a state of wordless consciousness. To translate it into the world of words is a very long distance.

Q: WELL, WHAT IF YOU HAD A MAJOR DISCIPLE THAT HAD A MAJOR ENLIGHTENMENT EXPERIENCE? WOULDN'T THEY BE IN A POSITION TO GO AND TEACH OTHER PEOPLE? AND WHAT IF THEY HAD ANOTHER STUDENT THE SAME WAY?*

A:* Unless they are enlightened.... And there is no partial enlightenment. If somebody is enlightened he will create his own devices.

Q: BUT SEE, WHAT I'M SAYING IS THAT BECOMES TRADITION.*

A:* No, it is not a tradition because he will create his own devices. He will not use my devices. He cannot.

*Q: * BUT HE GOT THAT FROM YOU. HE MIGHT HAVE BECOME ENLIGHTENED BECAUSE HE WAS WITH YOU.*

A: * No, not necessarily. He would have become enlightened anywhere. Once he becomes enlightened he understands that all devices were meaningless. It was just....

A house is on fire. The children are playing inside. All the neighbors are around the house shouting to the children to come out, but they are so engaged in playing inside, they don't listen.

Then the father comes from the shop and he could not believe what is happening. All his children are inside, and the whole house is on fire. Then suddenly he remembers his children has told him to bring few toys: railway trains, small cars, other toys. He shouts that, "I have brought the railway train you wanted, the toy you wanted, the car you wanted! Come out!"

He has not brought anything. The children, who were not listening to anybody that the house is on fire -- because they were small children, they did not understand even the meaning of the house on fire -- they suddenly came running out of the house and they started asking, "Where are the toys?"

The father said, "I will bring the toys tomorrow. Today it was only a device to bring you out. The house is on fire. Look at the house."

Now the child... the children understand that the father has been lying, but his lying has saved them. They are grateful that he lied.

All the teachers have been lying. There is no other way. Truth cannot be said, so whatever you say is bound to be untrue.

*Q: * BUT THEN WHY ARE YOU TEACHING?*

A: * Hmm? Because those children have to be brought out of the house. Toys or no toys does not make any sense. And once they are out, they will understand.

*Q: * SO BASICALLY WHAT YOU'RE SAYING IS, YOU'RE JUST CREATING A SITUATION FOR THEM TO REALIZE THEMSELVES?*

A: * Yes. And all situations are just arbitrary. In other words, they are all lies.

*Q: * ARE YOU SAYING THIS IS A LIE?*

A: * Yes. Only lies can be said. Truth remains silent, cannot be said. So you have to read the truth between the words and between the lines, but never read it in the words and in the lines. There you will find only lies -- beautiful lies.

When a man like Buddha or Lao Tzu speaks, even he is speaking a lie, he is a Master-mind. He speaks a beautiful lie.

*Q: * SO BASICALLY WHAT YOU'RE SAYING IS, THE FACT OF SPEAKING IT MAKES*

IT A LIE, THE FACT OF EXPRESSING IT.

A:* Yes. Certainly.

Q:* *IN OTHER WORDS, YOU CAN'T EXPRESS...*

A:* Yes, there are experiences which cannot be expressed. but people can be led to those experiences by creating certain situations.

For example, you are asleep. I can go on telling to you that, "You are asleep, please wake up." But a person who is fast asleep is not supposed to listen to you.

It is better, bring ice-cold water and pour a bucketful on his face. Although that bucketful of ice-cold water has nothing to do with sleeping or awakening , but it will wake him up.

In the beginning, perhaps, he may be angry. But soon he will feel the gratitude.

The Master's work is really very strange. He has to continuously balance that he does not hurt the disciple too much that he simply escapes. And he has to hurt, certainly. So as the disciple becomes more and more closer, he hurts deeper and deeper.

Q:* *IS THAT WHAT'S GOING ON WITH YOUR WITH YOUR DEPARTED DISCIPLES, THE ONES THAT LEFT?*

A:* With everybody it is going on. Anybody who is a disciple of me is forever a disciple.

Q:* *DO YOU STILL CONSIDER SHEELA AND THE OTHER PEOPLE WHO LEFT HERE TO BE YOUR DISCIPLES?*

A:* Certainly they are my disciples... turned criminals, that's another thing.

Q:* *WELL, HOW COME IF THEY'RE YOUR DISCIPLES YOU CALL THEM FASCIST?*

A:* Yes, my disciples are of various types. There are democrats, there are communists, there are fascists. It is a whole world.

Q:* *DO YOU THINK THAT YOUR PRESENCE IN SOME WAY IS WITH THEM NOW OR THAT THEY'RE HAUNTED BY YOU OR ANYTHING?*

A:* They will be haunted by me wherever they go. They cannot forget me.

Q:* *DO YOU THINK THEY'LL HAVE TO COME BACK TO YOU IN PHYSICAL FORM?*

A:* Yes, I will be certainly very happy.

Q: YOU THINK THEY WILL COME BACK THOUGH?*

A:* That is difficult to say. But my doors are open. My whole commune will be happy. It does not matter what they did. That is the function of law, to take care about it. That is not our business. We don't take the law in our hands.

As persons, we respect them, love them. If they come back, they will be in the commune. And I will suggest them that, "You go and confess your crimes before the court and ask for the punishment, and be clean of it. It is better to remain three years in jail and come out clean -- the whole commune will be there to receive you back with garlands, rejoicing, dancing -- rather than your whole life carrying a burden in the heart, hiding from one place to another place like criminals.

Q: WELL, WHY DID YOU DECIDE TO MAKE ALL THIS PUBLIC? WHY DIDN'T YOU JUST TRY TO TAKE CARE OF IT WITHIN THE COMMUNITY HERE? WHY DID YOU ANNOUNCE IT TO THE PRESS AND TO THE AUTHORITIES?*

A:* It was absolutely necessary. No crime should be allowed. And particularly from people who are supposed to be meditators it is even more criminal. If other criminals get three years imprisonment, then these people should get six years imprisonment -- at least double -- because here they were to meditate, here they were not to commit all sorts of crime.

Q: BUT YOU DON'T FEEL THAT ANY CONNECTION BETWEEN YOU AND THEM HAS BEEN BROKEN BY ALL THIS?*

A:* No, it cannot be broken. It is impossible. Once a person has received my love, knows that I will be loving always, whatever he does makes no difference. My love is unconditional. Your action is irrelevant. You have committed crime in the eyes of the law; to me you are the same person. If the law forgives you, I have nothing to say about it.

Q: DID YOU HAVE SOME FEELING THAT THINGS WEREN'T THE WAY THEY SHOULD BE WITH, SAY, SHEELA, FOR INSTANCE?*

A:* Not about Sheela or her group. My concern is more about the attorney general of Oregon. He is more interested in destroying the commune rather than capturing the criminals and punishing them. So he is delaying the whole process. Even federal government agencies became fed up with him because he goes on delaying unnecessarily. The more you delay, the things will become more complicated.

When all the proofs are there and every evidence has been given, eyewitnesses have given their testimony, now what is the reason that you are not trying to catch them while they are in the countries where you have connections, treaties that they will capture them if they are criminals?

They can move to countries where you don't have any treaty and they will not capture them. It is very simple to move from West Germany to East Germany. Once they are in East Germany you cannot do anything.

*Q: * YOU THINK THAT'S WHERE THEY MIGHT BE HEADED?*

A: * That must be in their mind. If... but the attorney general has something else in his mind. His effort is somehow to give them immunity.

His agents must be contacting them, because they are freely moving without any fear of being caught. His effort is to give them immunity, bring them back to America and dump all the crimes on innocent sannyasins so his purpose is served: he can demolish the whole commune.

*Q: * YOU MUST HAVE SEEN SHEELA DAY AFTER DAY WHILE ALL THIS WAS HAPPENING. DID YOU PERCEIVE A CHANGE IN HER STATE OF MIND?*

A: * I could see only one thing, because for the last six months, since I started speaking, she has almost not been here. Either she was in Australia taking care of the commune there or in Japan or in Germany or in England or in Switzerland. She will come for one or two day but will not come to see me. And very easy excuse is, because I am allergic to very small things, so simple excuse is that she is having cold.

*Q: * WELL, WHY DIDN'T YOU SORT OF DEPOSE HER, TAKE HER AWAY FROM HER POSITION OF AUTHORITY HERE?*

A: * She was... while she was in power, nobody has said anything against her criminal acts. she has removed all people who could have been probable competitors. She has put in all powerful positions just her own people, a group of twenty people, and...

*Q: * YOU KNOW HER VERY WELL. DID YOU THINK THAT SHE WAS CAPABLE OF EVER DOING SOMETHING LIKE THIS?*

A: * Everybody is capable of doing something like that if that much opportunity is given. She was just a hotel waitress when she came to me, and suddenly she had two hundred fifty million dollars in her hands. Now, it can turn anybody's mind.

She was just an ordinary servant in a restaurant and suddenly she saw one million sannyasins around the world respecting her in my name, because she was my secretary and I was in isolation and in silence. So she was speaking on my behalf.

So around the world she was being respected, that she had never dreamt of. Suddenly the very human nature, lust for power....

*Q: * SO YOU DIDN'T THINK SHE WAS MORE CAPABLE OF THAT THAN SOME*

OTHER PERSON? I MEAN, YOU DIDN'T THINK SHE HAD THOSE PARTICULAR TENDENCIES...

A:* Everybody has it. Unconsciously everybody is full of the desire for power.

Q: A LOT OF PEOPLE HAVE IT BUT WOULD NEVER ACT ON IT EVEN IF THEY WERE....*

A:* Because they don't have the opportunity.

Q: BUT EVEN IF THEY DID HAVE THE OPPORTUNITY....*

A:* No, I have never seen a single person who has the opportunity and has not acted.

Q: SO IF SOMEBODY ELSE FROM HERE WAS IN THAT SAME POSITION THEY COULD DO THE SAME THING ALL OVER AGAIN?*

A:* Certainly, if the same opportunity is given.

Q: SO YOU WON'T LET THAT OPPORTUNITY BE GIVEN AGAIN?*

A:* No. I have decentralized the whole power situation. It is no more now in one hand. Now ten corporations' heads have equal power. The power is distributed.

The religion I have declared dead, so nobody is a high priestess of a religion, so nobody can create another Vatican.

And I have told my sannyasins to choose people who are coming from super-rich families, so money does not drive them crazy, one thing. They know money perfectly well.

Choose very educated people, intelligent, creative people, so that if they want to become famous they need not do criminal acts. They can be creative and be famous. A person who cannot be creative and wants to be famous, then there is no other way than to become a Mafia.

Q: DO YOU THINK THAT NOW, WITH SHEELA AND THE OTHER PEOPLE GONE WHO WERE NEGATIVE INFLUENCES, THAT RAJNEESHPURAM WILL GROW AND MORE PEOPLE WILL COME HERE?*

A:* Certainly. More people will be coming here because I have withdrawn all outside hindrances. For example, now people can be initiated in any color of clothes they want to wear they want wear. Mala if they want to wear....

Q: WHY DO YOU HAVE YOUR DISCIPLES WEAR A PICTURE OF YOU AROUND THEIR NECK?*

A:* It was necessary. In the beginning it helped the movement to become integrated all around the world.

Q: BUT DOESN'T THAT ENCOURAGE SOME SENSE OF WORSHIP?*

A:* No, because I am here to destroy that sense of worship. Now I have withdrawn that too. Now it is up to everybody else. Whatever color he wants, he can use. The only thing that remains is the method of meditation, which is something inner. Nobody knows what you are doing inside.

Q: COULD YOU TELL ME ABOUT YOUR METHOD OF MEDITATION?*

A:* I have one hundred twelve methods of meditation.

Q: ARE THEY ONES THAT YOU'VE BORROWED FROM OTHER TRADITIONS OR ONES THAT YOU'VE CREATED ALL YOURSELF?*

A:* I have created my own. These one hundred twelve methods are used by all the traditions in the East -- not all the methods by one tradition. One method is enough for one tradition. These one hundred twelve are exhaustive.

Q: IF SOMEBODY DOESN'T STICK WITH ONE THING AND THEY GO FROM ONE TO THE NEXT TO THE NEXT, HOW DO THEY EVER GET A CHANCE TO REALLY DISCOVER WHAT ONE IN...?*

A:* They are available. I have spoken on one hundred twelve methods -- they are available -- explained how they have to be done. And anybody can choose any method. And I have developed many methods of my own which are available in the university, which are being taught. People are meditating and choosing their own.

One method is needed. Any can be chosen. The basic element running through all the methods is witnessing.

Q: WHAT IS WITNESSING?*

A:* Whatever you are doing....

For example, right now you are writing. You can write in two ways. The ordinary way that you always write.... You can try another method: you can write it and you can also inside

witness that you are writing it.

*Q: * DOES THAT MEAN SOME KIND OF DETACHMENT?*

A: * A detachment. You are a little distant, away, watching yourself writing.

So any act, just moving my hand, I can watch. Walking on the road, I can watch myself walking. Eating, I can watch.

So whatever you are doing, just remain a witness.

*Q: * BUT DOESN'T THAT HAVE A TENDENCY TO DEVELOP SOME KIND OF SUPER-EGO, A WATCHER, A WATCHER, A WATCHER?**

A: * Not at all. If you have any ego, it will destroy it, because this watching is very much poisonous to the ego. It is not ego that watches. The ego is absolutely blind. It cannot watch anything. You can watch your ego.

For example, somebody insults you and you feel hurt, and your ego feels hurt. You can watch it. You can watch that you are feeling hurt, your ego is feeling hurt, that you are angry. And you can still remain aloof, detached, just a watcher on the hills. Whatever goes on in the valley you can see.

So all these methods are basically different ways of witnessing. I have condensed in a very simple way. First, watch your actions of the body. Second, watch your actions of the mind: thoughts, imaginations. Third, watch your actions of the heart: feelings, love, hate, moods, sadness, happiness.

And if you can succeed in watching all these three, and as your witnessing grows deeper and deeper, a moment comes that there is only witnessing but nothing to witness. The mind is empty, the heart is empty, the body is relaxed.

In that moment happens something like a quantum leap. Your whole witnessing jumps upon itself. It witnesses itself, because there is nothing else to witness. And this is the revolution which I call enlightenment, self-realization. Or you can give it any name, but this is the ultimate experience of bliss. You cannot go beyond it.

*Q: * SO DO YOU THINK THAT A PARTICULAR FORMAL MEDITATION IS NECESSARY FOR THIS, OR DO YOU ENCOURAGE PEOPLE MORE TO JUST DO IT IN THEIR EVERYDAY LIFE?*

A: * This is the simplest. And because it can be done without in any way interfering with your everyday life, because it is something that you can go on doing the whole day....

Any other method you have to take some time apart for it. And any method that needs one hour or half an hour to sit and do it is not going to help much, because twenty-three hours you will be doing just the opposite. And whatever you have gained in one hour will be washed away in twenty-three hours.

This is the only method that you can continue around the clock. While falling asleep you can go on witnessing, witnessing, that the sleep is coming, coming, coming, that it is getting darker and the body is relaxing. And a moment comes when you can watch that you are

asleep. And still there is a corner, a space in you which is awake.

When you can watch yourself twenty-four hours, you have arrived. Now there is nothing to be done. Then witnessing has become natural to you. You don't have to do it. It will be simply like breathing -- happening to you.

This is my basic method. But there are other methods. If people feel that this is difficult for them, they can try other methods. All are available.

*Q: * DO YOU YOURSELF BELIEVE IN NON-VIOLENCE?*

A: * I don't believe in non-violence. It is not a question of belief. I am non-violent. One who knows himself cannot be violent.

*Q: * WELL, IN THAT CASE, WHY DO YOU THINK THAT IT'S NECESSARY TO HAVE GUNS TO PROTECT YOU?*

A: * It is necessary because the people around are not non-violent.

*Q: * ISN'T NON-VIOLENCE SOMETHING THAT, SAY, IN MAHATMA GANDHI'S CASE...?*

A: * Absolute nonsense. Mahatma Gandhi was one of the most violent men of this century.

*Q: * I'VE HEARD THAT BEFORE.*

A: * Yes. So don't mention his name. And he....

*Q: * YOU MEAN VIOLENT IN HIS OWN PERSONAL LIFE?*

A: * Yes, in his own personal life he was violent. He was violent with his family. He was violent with his disciples. He was in every way violent to the whole country.

*Q: * DO YOU THINK THAT INDIA HAS A LOT OF PROBLEMS NOW BECAUSE OF HIM?*

A: * Certainly. He is the cause.

*Q: * THIS IS CAUSE OF THE PARTITION AND ALL THAT?*

A:* He caused the partition, because Jinnah was a very intelligent man and would have agreed with any intelligent man. He was not in any way a fanatic Mohammedan. Gandhi drove him to become a fanatic Mohammedan, because Gandhi was a fanatic Hindu.

It was Gandhi's mahatmahood that created the idea in Jinnah's mind that if India remains one, then Hindus are going to rule forever. And Mohammedans have no chance here because they will always be minority and Hindus will always be majority.

And this man Gandhi is exploiting religion, and he is simply a politician. He learned the whole technique. He started exploiting religion for his politics.

The division came because of Gandhi. After the division, almost one million people were killed because of Gandhi. This was the repressed violence that Gandhi has been repressing for thirty years continuously that exploded, because once British government was gone there was nobody to control.

Q: WHAT DO YOU THINK NOW IS HAPPENING WITH THE SITUATION WITH THE SIKHS IN INDIA?*

A:* My own opinion is that the Sikhs should be allowed an independent country. You have basically accepted the principle when you accepted Pakistan. You have accepted the principle that any religion who wants to become a separate entity -- and Sikhs can never be majority in a overwhelming majority of Hindus -- they have every right to have their own country.

Q: DO YOU FEEL THAT THEY'RE BEING PERSECUTED BY THAT SAME TYPE OF BRAHMANIC CULT, THE BRAHMIN CLASS OF, SAY, FIRST INDIRA GANDHI, NOW HER SON -- THE SAME TYPE OF THING THAT HIERARCHY...*

A:* Sikhs don't have any hierarchy.

Q: I KNOW, BUT THE BRAHMINS DO.*

A:* Brahmins are part of Hinduism. In fact, Sikhism is a revolt against Brahmins.

Q: BUT DO YOU FEEL THAT THE GOVERNMENT NOW IS PUNISHING THEM FOR REVOLTING AGAINST...?*

A:* Certainly, because all politicians want their countries to be as big as possible because that gives them power.

My own... because in India before it became a slave country -- it has never been one country.

In Buddha's time twenty-five centuries ago there were two thousand kingdoms in India. All have their languages, all have their cultures, all have their different kind of clothes. India has never been one country.

Q: WHAT THE GOVERNMENT'S DOING NOW, TALKING ABOUT UNITY AND NATIONAL UNITY AND CLAMPING DOWN ON ALL THE MINORITIES. WHAT IS THAT ABOUT?*

A:* This is all politics. Politicians always want more and more numbers. Gandhi and others very unwillingly became ready that Pakistan should be divided.

It was their old age that decided it. Seeing it, that if they don't decide then they are never going to be free in their life. They were all becoming old. Gandhi died, was assassinated after one year. Jinnah died after two years.

Q: DO YOU THINK INDIA RIGHT NOW IS WORSE OFF THAN IT WAS UNDER THE BRITISH?*

A:* Certainly worse. And Lord Mountbatten, the last viceroy who divided India, who was sent to India to make it independent, did a real lousy job.

You divide a country without even thinking that half of the Pakistan will be one thousand miles away. Half of the Pakistan will be on this side, in the West, half in the East. How they are going to remain one?

Not long enough. And that's what happened. Soon Bangladesh became independent from Pakistan.

And before you divide a country you should make it certain that under your control the population moves.

The whole point was that Mohammedans should move to Pakistan and Hindus should move to India. That was never done.

Principally it was decided and Mountbatten simply left with his forces. Now there was nobody to manage both the countries. Mohammedans simply started killing Hindus in Pakistan. Hindus started killing Mohammedans in India. One million people were killed very brutally. Women were raped in thousands.

Q: WHAT DO YOU THINK'S THE FUTURE FOR INDIA, THEN?*

A:* There is no future.

Q: YOU THINK IT'S GOING TO FALL APART?*

A:* Sooner the better. If anybody asks my advice, I would like... India is right now thirty states. Each state is big enough to be an independent country like Holland or Germany or Italy or England. Every state is big enough, has its own culture, has its own language, is not willing in any way to have a national language. What is the point of keeping all these people unnecessarily forced together?

And they have been fighting. Assam has been fighting for forty years continuously to be independent.

Q: DO YOU THINK INDIA IS UNDER THE SOVIET INFLUENCE?*

A:* It is. And there is no way for it because Pakistan is under the influence of America. China is making friendship with America. And India is just between these two enemies. There is no way. These two enemies are forcing India to be with Soviet Union.

Q: SO IT'S ALL JUST A BIG MESS.*

A:* Yes.

Q: SO DOES THAT MEAN YOU'RE NOT GOING BACK THERE?*

A:* I am not going. I am not going anywhere. I am going to be here.

And my suggestion for India is that let every state which wants to be free become a free country. And those states who want to remain together, let them. Perhaps it may cut India to its half size, but it will also cut India's problem to half size.

Q: BUT KNOWING HOW CORRUPT POLITICAL LIFE IS IN INDIA, EVEN MORE SO THAN IN THIS COUNTRY MAYBE, DO YOU THINK THAT'LL HAPPEN WITHOUT TREMENDOUS AMOUNT OF BLOODSHED?*

A:* It is corrupt. It is bound to be because India has no experience of politics. For at least two thousand years it has been slave. It has no experience of politics. Suddenly politics became available and the people who were fighting for independence had no idea what you are going to do after independence.

That happens in many situations. People fight for revolution and nobody bothers what you are going to do after revolution.

Q: WELL, WHAT ABOUT ALL YOUR DISCIPLES IN INDIA? DO YOU FEEL THEY SHOULD GET OUT OR STAY THERE?*

A:* No, there is no need. They are perfectly doing well. There is no need. Just they are creating small communes in different places and sannyasins are gathering together in the communes.

Q: HOW MANY SANNYASINS DO YOU HAVE IN INDIA?*

A:* In India there must be at least three hundred thousand sannyasins.

Q: ALL OVER THE COUNTRY?*

A:* All over the country.

Q: HOW ARE THEY TREATED? I MEAN, HOW DO PEOPLE RESPOND TO THEM?*

A:* People are afraid of them just as they are afraid everywhere. Here in America, a nuclear power, the world's biggest power is afraid of five thousand sanniyasins because they have thirty semi-automatic guns.

Q: WHAT DO YOU THINK IS THE MOST BASIC ISSUE, BASIC QUESTION, IN PROMOTING WORLD PEACE?*

A:* It is very simple. Nations should disappear. UNO should become a world government. All the armies of the world and all nuclear weapons and everything should be surrendered to UNO.

Just if the world is one the possibility of third world war can be avoided.

And UNO is impotent just as nations, League of Nations, was impotent, for the simple reason because they don't have any power. Have all nations represented, but all nations should surrender their war mechanism, war technology, their armies, to UNO.

Q: BUT GIVEN THE FACT THAT NATIONS ARE SUPER SUPER SUPER EGOS, SUPER... BASED ON TERRITORIALITY AND SO FORTH, THAT'S NOT GOING TO HAPPEN ANYWHERE IN THE NEAR FUTURE.*

A:* That will have to happen, otherwise there is the other alternative: global suicide. Compared to that, this is the simpler solution.

If third world war happens, then all life as such disappears from the earth.

Q: WHICH DO YOU THINK IS GOING TO HAPPEN? DO YOU THINK THAT LIFE IS GOING TO CONTINUE OR DO YOU THINK WE'RE GOING TO COMMIT GLOBAL SUICIDE?*

A:* I think it is going to continue. Life is always more powerful than death and it will always find ways to continue. And when it comes to such a critical moment, the nations will have to disappear -- not life.

The world government is the only solution. And the world government is not only a solution for war, it is also a solution for poverty, population and other problems -- because it is a very insane state right now.

Thirty million people in America are suffering from overeating. Now, there are countries -- Ethiopia, one thousand people are daily dying because they don't have to eat anything. Fifty percent people in India have only one meal a day, and that too is not going to last long. By the end of this year half of the India will be in the same situation as Ethiopia.

Q: YOU'RE FOR REDISTRIBUTING THE RESOURCES....*

A:* Yes, if the world is one, then naturally everything can be easily redistributed, changed.

India has immense labor power, very cheap. You can create great industries in India. And all that is so costly in America can be reduced to its tenth. Just because the labor is so cheap you can create everything in India. The poor will be fed, the unemployed will have employment, and you will have cheap things as good as you are having them now, unnecessarily paying so much money. And in the same way everything is.

Just few months before in Europe, they drowned thousands of tons of oranges and other fruits into the ocean. At that very time, people were dying in Ethiopia. And they are drowning in the ocean thousands of tons of fruit, because to keep it in the market the price goes down. Just to drown them, they had to waste one hundred thousand dollars. But they were not ready to give it to Ethiopia.

Q: HOW DO WE GO ABOUT CHANGING THINGS TO MAKE THINGS MORE BALANCED, MORE EQUITABLE?*

A:* Just people have to be made aware of the whole situation, that there is no need of nations, that we have come to a point -- science has made the world so small that now there is no need to divide it into nations.

And our needs are one.

And we have enough, and if we don't prepare -- all the nations are preparing for war. And all the nations are putting their seventy-five percent national income for war preparations. If the world is one, the question of war simply disappears and seventy-five percent income of all the nations becomes available to you.

All the scientists who are engaged in creating death to humanity can start creating something for life, for people's comfort.

This is simply a question of making a worldwide campaign of making people aware.

Q: BUT A LOT OF PEOPLE WOULD SAY YOU WERE A UTOPIAN OR A IDEALIST OR SOMETHING LIKE THAT.*

A:* Whatever they say, that does not matter. I am quite notorious, so nothing matters what they say: idealist, utopian. What I am saying is very realistic.

Otherwise they can propose. If they have any more realistic idea that can prevent war and that can divert our energies towards making life more comfortable rather than creating death, they should propose some idea. If I am an utopian, an idealist, then some realist should come ahead. I have not seen any realist coming out.

So it seems, whether you call me idealist or utopian, I am the only one who is giving a solution.

*Q: * BUT WHAT I MEANT IS THAT THE POWERS THAT HAVE CONTROL RIGHT NOW ARE IN MUCH MORE ENTRENCHED THAN SHEELA WAS, FOR INSTANCE.*

A: * They are all trembling inside, all those big powers. Things have changed totally.

In the old days war was one thing. Somebody was going to be victorious, somebody was going to be defeated, and there was some joy in it. But now nobody is going to be victorious. All are going to be dead.

So war has lost all meaning. War losing all meaning is a very great phenomenon. We have to change our whole structure, because our whole structure was geared around war.

*Q: * SO DO YOU FEEL OPTIMISTIC ABOUT THE CHANCES OF THE WORLD FOR SURVIVAL AND...?*

A: * Certainly, because I can see that nobody is ready to die, neither America nor Soviet Union nor anybody else. If they don't want to die, they will have to come to some negotiation that makes war impossible.

And the only way is that UNO becomes really the power and everybody surrenders to UNO. Everybody has its representative there. All their problems UNO has to solve.

*Q: * BUT THAT'S COMPLETELY DIFFERENT FROM THE WAY SOCIETY HAS ALWAYS BEEN.*

A: * Because the situation has changed, so old thinking and old ideas won't work.

*Q: * DO YOU SEE THIS HAPPENING ANYTIME IN THE NEXT CENTURY, FOR INSTANCE?*

A: * It will have to happen in this century, because already we have got so much nuclear weapons that we can destroy humanity seven hundred times. It is already gone beyond imagination and beyond all stupidity. Just destroying one time is enough, what is the point of preparing so much? Seven hundred times! And still they go on pouring all their energy in making nuclear weapons.

*Q: * I KNOW YOU SAID YOU DON'T BELIEVE IN PARTICULAR RELIGIOUS TRADITIONS, BUT WHAT ABOUT CAUSE AND EFFECT, KARMA?*

A: * Every action has its effect immediately. It does not wait for another life. The Hindu idea is just cunning, and it is an effort to console the poor.

*Q: * TO KEEP THEM ENSLAVED IN THEIR CONDITION?*

A:* Yes.

Q: WELL, HOW DOES THAT CARRY OVER, THEN, TO WHAT YOU WERE SAYING ABOUT THE NEED FOR WORLD GOVERNMENT, ONE WORLD GOVERNMENT? SINCE... YOU KNOW, I MEAN IT'S GREAT TO SAY THAT THAT'S WHAT WE NEED, BUT CONSIDERING THE WAY NATIONS ARE AND THE WAY -- FRANCE, FOR INSTANCE, BLOWS UP SOME GREEN PEACE* SHIP TO KEEP... WANTS TO KEEP THEM FROM DOING JUST A TEST -- THAT THERE'S THAT LEVEL OF AGGRESSION IN THE WORLD. DO YOU THINK IT'S FEASIBLE TO SAY THAT WE REALLY WILL...?*

A:* It is feasible. Just few days before, twenty topmost scientists of America who had founded the whole nuclear plants, those twenty founders had signed a petition that now it is time that nuclear weapons should be stopped.

If these scientists -- just twenty scientists who are the foundation of American nuclear weapons -- can be convinced and they can see it, it is clear that they are creating death. If they can be convinced and they can simply refuse, that, "It is enough and we are not going to do anything any more," the same can happen in Soviet Union.

Man has some conscience too. We have never appealed to it. Just the scientists in Soviet Union can be appealed, approached, that, "You stop completely. At the most it may mean your death, but you will save the whole humanity from dying. And you can force the government to come to a certain conclusion. This cannot go on any more."

So it is not such a big problem One need not be too optimistic about it. It is a very realistic thing. Twenty scientists here and twenty scientists in Soviet Union -- just forty people have to be convinced.

Q: BUT WHAT ABOUT THE POLITICIANS?*

A:* Politicians cannot do anything. If they don't have nuclear weapons, if they don't know how to use nuclear weapons, what the politicians can do? Ronald Reagan can go back to Hollywood.

What the politicians can do? What do they know? Politics is only... the only profession where no qualifications are needed. The most unqualified, unskilled work is of the politician.

They are exploiting our geniuses -- and they are not many. Just one Albert Einstein wrote a letter to President Roosevelt that, "I can make the atom bomb," and he repented his whole life. Just that one man -- if he had not done, and Hiroshima and Nagasaki has not happened, there would have been no question of any nuclear energy.

Before dying he said that, "If I am born again I would like to be a plumber. I don't want to be a physicist again."

These people can be approached. They are human beings.

And a world academy of scientists can be made by UNO, so all the scientists from all the world can work and function together. There is no need for them to function separately in different countries.

And only if scientists -- which is not a very big group.... Around the world there cannot

be more than hundred scientists who are nuclear experts. These hundred people can be easily convinced. It is not difficult. Just it is a question of approaching these people.

And UNO has to understand that the days of just discussing continuously the whole year round and doing nothing are gone. Now something has to be DONE -- and done quickly before any mad politician starts something, and then it will be too late.

Q: SO WHAT WOULD YOU SUGGEST THAT WE DO ABOUT ALL THIS?*

A:* The modern media can do immense job. It is one of the most powerful thing today. The whole modern media should insist on UNO, that, "You should take the responsibility of creating a world academy of scientists, and invite all the scientists from all over the world. And you make an effort to create a world government."

National governments can remain but they will not have any power -- military power. They will be functional governments. They can manage everything else but not war. They can send their representatives, they can bring their problems to the world government and the world government will be decisive where things have to be moved, where food has to go, where labor has to go, where population has to move, where population has to be completely controlled.

It is simple in a way. Just the whole media should become almost insistent continuously. From all over the world bombard on the UNO that, "You are being simply impotent and it is time to act, not just to go on discussing unnecessary things."

And the most basic thing is a world academy of sciences so all the scientists are under the world government, not under national governments.

Just we have to try. There is nothing to lose. If we cannot succeed, then the world goes. So what? But at least we will be dying with the satisfaction that whatever we could do as powerless individuals, we did it. At least that contentment will be there. We were not politicians. We had no power. But whatever we could do, we did it.

If two journalists can manage and force the president, Nixon, to resign from his presidency, can not the whole world of media -- television, radio, newspapers, magazines -- if they all insist, they certainly can create an atmosphere in which change is possible.

And there is nothing to lose. Either we save the world or we die with the contentment that we did whatever we could.

Q: SO YOU DON'T SEE... WELL, I THINK A LOT OF PEOPLE WOULD THINK THAT A COMMUNE SUCH AS RAJNEESHPURAM, WHICH IS SOMEWHAT REMOVED FROM THE REST OF THE WORLD, IS RECLUSIVE OR SO FORTH, BUT YOU DON'T PROMOTE THAT TYPE OF A LIFESTYLE?*

A:* We are promoting.

Q: I MEAN, YOU'RE NOT TELLING YOUR DISCIPLES TO NOT GET INVOLVED IN THE WORLD.*

A:* Yes, certainly. If the whole world listens to me and stops getting involved with the

politics and politicians and just starts forgetting about them....

It is time. They should not be given so much importance. Why they should be always on the first pages of newspapers, magazines, television? They should be put on the last page. First page should be devoted to musicians, artists, painters, poets -- creative people. Politicians should be on the fourth page. First page is not for them. What they have done to be on the first pages except killing and murder and burning people, creating Hiroshima and Nagasaki?

A single man, Adolf Hitler, killed ten million people. And these people are still on the first pages. And nobody feels even ashamed.

Journalists have some duty to do.

*Q: * UNFORTUNATELY, IT'S THE EDITORS WHO MAKE THOSE DECISIONS.*

A: * Just drop the politicians, the importance that you have been giving to them. That importance should go to creative people, people who enhance life, who make life more beautiful.

These are the ugly people. They should be with the criminals, not anywhere else.

It is in our hands, and that's what I am saying to my people, that we are no more interested in politics, no more interested in their stupid games that they have been playing the whole history.

We are living silently, peacefully, happily, and we are creating such small oases around the world just as models so other people can also see that these models can work and can work far better than the old type of family, old type of city.

Here five thousand sannyasins are here. If it was a city, then there will be at least five hundred or one thousand kitchens. Just one kitchen is serving five thousand people so perfectly that it is sheer stupidity to have one thousand women unnecessary wasting their whole life in kitchens. Few people can manage it. Few people can manage the whole cleaning of the commune. Few people can manage the whole laundry of the commune. Just go and have a look, and you will not find a more clean place anywhere. More hygienic in every way.

*Q: * SO DO YOU SEE THE COMMUNE AS SOME KIND OF MODEL FOR GREATER SOCIETY?*

A: * Hmm?

*Q: * DO YOU SEE THE COMMUNE AS A MODEL FOR...?*

A: * Yes, it is a model for society.

*Q: * IS THAT PART OF THE REASON WHY YOU WERE SO OUTSP -- WELL, SO....*

A: * Yes, use any word that you....

*Q: * I TRIED TO FIND THE RIGHT WORD, I MEAN IN TERMS OF THIS INCIDENT WITH SHEELA AND THE OTHER PEOPLE. IT SEEMED LIKE YOU INVITED EVERYBODY TO TAKE PART IN IT, ALMOST. LIKE THE WHOLE....*

A: * Yes.

*Q: * I MEAN, YOU INVITED THE WHOLE WORLD PRESS OUT HERE TO....*

A: * Um hmm.

*Q: * AND YOU INVITED THE LAW ENFORCEMENT OFFICERS AND SO FORTH.*

A: * Yes.

*Q: * YOU ASKED EVERYONE TO....*

A: * Yes, I want everybody to see rather than just live on gossip. Just see with your own eyes, and anybody who has seen has gone immensely satisfied, feeling that something unique is happening -- and very economical.

People don't have personal cars but they have pools of cars, so everybody can use from the pool. So everybody has a car available anytime. Still there is no need for him to bother about the car. That is taken care of by the commune garage. They will keep the car in right order, everything ready, and you can use it anytime. And you can return the car to the garage.

There are one hundred buses. Every ten minutes you can get the bus from anyplace to any other place.

The commune has five airplanes you can use anytime for any work. And it is easy, because five thousand people are putting their whole energy. It is so economical. It saves so much unnecessary wastage.

*Q: * BUT... OKAY, LIKE... I GUESS WHAT I WAS TRYING TO SAY IS, YOU SOMEHOW MADE A PUBLIC PROCLAMATION OVER WHAT HAS GONE ON HERE WITH THOSE PEOPLE, AND... BUT THAT ALSO AT THE SAME TIME HAS OPENED THE DOOR TO PEOPLE WHO WOULD LIKE TO SEE YOU OUT OF HERE, SUCH AS THE ATTORNEY GENERAL, TO EXPLOIT THE SITUATION.*

A: * That makes no problem. He can try, but he cannot prostitute the American constitution. We are going to fight for the values the constitution has.

*Q: * I GUESS WHAT I WAS TRYING TO ASK IS, DO YOU FEEL THAT THERE'S A DANGER IN WHAT YOU'RE DOING BEING MISUNDERSTOOD BY THE GENERAL*

PUBLIC?

A:* It is always dangerous, because any new thing people misunderstand. It takes a little time for them to understand. And that's why I am giving interviews to all media, so people can understand and can feel that they are welcome to come here, be a guest and see with their own eyes, and perhaps they may think that this is far better arrangement than old type of family and old type of city.

For example, in the whole world no city has been able yet to find out how many AIDS patients they have, how many homosexuals they have. But my commune has no problem. All five thousand people have gone through the tests and only two persons were found to have AIDS.

And those two persons were not rejected, were not condemned, because they were simply victims. They have not committed any crime. And they are on a dying point: between six months to two years they will die.

So we have given them the best place in the commune, isolated, away, but in the most scenic spot. We have given them literature, music, films. They can do gardening and they can meditate. They can come to the commune. They come every day to the discourse.

Just they have to be aware that the people who are taking care about them -- and with all respect. There is no condemnation at all. They should be also careful not to touch physically anybody. And they have been careful. And they have been grateful.

Now this is the only place in the whole world where we have taken all precautions about AIDS. It cannot spread.

But in every other place the situation is just the opposite. No state government wants to release the information how many AIDS patients are in the state. Neither they go for a general test for every citizen of the state. No hospital is ready to accept an AIDS patient because he is dangerous -- to the nurses, to the doctors, to other patients. So they simply try to avoid.

In fact, it has been known that they simply say that, "You don't have AIDS."

Now, they are leaving that person into the society to spread AIDS, which is nothing but death because there is no cure.

Every day in L.A. one person is dying of AIDS. But nobody knows how many people are suffering. If one person every day is dying of AIDS, then there must be thousands of people who are suffering. And there will be thousands more who are homosexuals. But nobody knows exact number.

In Texas they made a law -- a very stupid law -- that homosexuality is declared criminal. One million homosexuals protested. This way we came to know that Texas has one million homosexuals. Otherwise nobody ever would have thought that Texas has one million homosexuals. Then what about California? How many times we have to multiply?

And driving these homosexuals underground -- because making them criminals simply means now they will be underground, they will not say they are homosexuals.

But you cannot change just by making a law. You are making things difficult. Up to now they were aboveground. They could have been treated. They could have been checked. They could have been prevented, isolated. Now you have made everything a mess. Now you cannot find them. Nobody is going to declare himself a homosexual.

And how many out of one million homosexuals are suffering from AIDS? Now there is no way to know.

And AIDS spreads not only through sexual contact: by kissing -- saliva is a carrier. Even

by tears -- tears are a carrier. Any liquid coming out of the body is a carrier of AIDS virus.

People should look at it rather than coming to a decision without understanding.

And whatever we are doing they will have to do sooner or later, but they will find it difficult because they will have to change all their values.

Okay?

Come again.

*Q: * PARDON?*

*A: * Come again.*

The Last Testament, Vol 3

Chapter #19

Chapter title: None

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INTERVIEW BY SWAMI VIDEHA, RIZA MAGAZINE, ITALY

QUESTION: BHAGWAN, THE MAGAZINE IS A MEDICAL PSYCHOSOMATIC MAGAZINE, SO WE ARE SPEAKING TO PROFESSIONALS: DOCTORS, PHYSICIANS, AND PEOPLE DEALING WITH MEDICINE WHO LIKE TO KNOW ABOUT THE SCIENCE OF MEDITATION. CAN YOU INTRODUCE THIS TO THESE PEOPLE?*

ANSWER:* The first thing -- perhaps they may not be aware of it -- is that the words "medicine" and "meditation" come from the same root. Their meaning is the same: to heal.

Medicine heals the body, meditation heals the soul. Medicine is outwardly, meditation is inwardly. And man is whole only when medicine and meditation are together in deep harmony.

It is unfortunate that the day has not yet arrived when they are in harmony. The people who belong to the world of medicine think meditation is something crazy. And the people who belong to the world of meditation think medicine is just part of materialism which has to be renounced to attain to spiritual heights. Both are wrong. Neither meditation is crazy nor is medicine something worthless.

A deep synthesis is needed. A real man who is authentically a healer will always think of an organic unity between the body and the soul, between matter and spirit, between the visible and the invisible.

Medicine will remain incomplete without meditation. And it is very apparent that it is incomplete.

You can give medicine to a person, but if the person has lost the will to live your medicine is not going to help. Medicine does not cure, it can only help. If the person deep down wants to live, then medicine can be of immense help; on its own it is impotent.

Meditation releases not only your will to live, it releases your experience of eternal life; it makes death nonexistent.

If medicine is also supported by meditation, if each hospital, clinic -- psychiatric, psychoanalytic -- takes the help of meditation, then so many things which you go round and round and are never able to accomplish, can be very easily accomplished.

But strange to know that even the greatest founders of psychoanalysis, Sigmund Freud; of analytical psychology, Carl Gustav Jung; of another school of psychoanalysis, Adler and even also the man who should be expected to understand more than Freud, Jung and Adler -- Assagioli, the founder of psychosynthesis -- are not aware of meditation.

They are all going in circles within the mind; but the real healing force is beyond the mind. The real life source is not in the mind. Mind, in fact, is the cause of all sickness.

That's why, in comparison to any other profession, twice as many psychoanalysts commit suicide. Now, in what way are these people going to help? Twice as many psychoanalysts are sexually perverted -- and these are the people who are going to help? Twice as many psychoanalysts go mad -- that is simply unbelievable!.

Something is basically wrong; otherwise, the psychoanalyst should be the last to go mad. Even politicians are left far behind; even criminals are left far behind. Compared to any other profession, psychoanalysts are ahead in going mad, being perverted sexually, committing suicide.

It only shows that something very fundamental is missing. And I point towards meditation. Unless meditation is incorporated the situation is not going to change.

Meditation simply means a discipline that makes you capable of being aloof and detached from your mind. So even if the mind is sick, your consciousness is never sick. Even if your mind is going crazy, you are just witnessing it.

Mind is only a machine. You are not.

Meditation is the experience: "I am not my body, not my mind -- I am the witness of it all." This experience, this transcendental experience, immensely transforms the whole situation. Many things which were driving you crazy simply drop away.

They were capable of driving you crazy because you were identified with them. Now you are no longer identified, you are just a watcher on the hills. They are something like a film on the screen. You need not be identified, although because of the continuous habit of identification you get identified.

Even in a movie I have seen people crying -- and they know perfectly well that there is only an empty screen and a film is projected; there is nothing to cry about. They have forgotten, they have become part of the movie.

I am reminded of a very famous scholar in India, Ishwarchandra* Vidyasagar*. He was considered to be the topmost scholar of the ancient tradition of the Hindus. And it is a long tradition, thousands and thousands of scriptures.

Vidyasagar had a Sanskrit honorary degree, equivalent to D.Litt. Even the viceroy of India was impressed with Vidyasagar's wisdom and he wanted him to be honored by the British government. This man was world famous, his books were translated into all the important languages. His word was authority. And he was a very humble and simple man.

He was invited to see a drama. In the drama the villain is after a very simple and innocent woman -- but a very beautiful woman. And one day finally he gets the chance. The woman is coming from the forest where her father's farm is, to the house; it is evening and this man catches hold of her. In the thick forest, darkness is settling, and he is intent on raping her.

Vidyasagar was sitting just in front. He jumped on the stage, took off his shoe and started beating the villain. There was great silence. The villain took the shoe from his hand and said, "This is my life's greatest prize. I had never thought that a man of even the wisdom of

Vidyasagar would be so identified, and forget that he is seeing simply a drama -- no rape is happening."

He refused to return the shoe. He kept the shoe in a beautiful glass case in his house as a memory, and he would show it with pride to everyone: "This shoe belongs to Ishwachandra Vidyasagar, the man completely forgot that this is a drama and became identified."

But this is our actual situation. What is happening in your mind is just a screen: thoughts moving, dreams moving. You can sit aside and see it all just as a spectator, a witness. You need not even judge, because the moment you judge you become identified. You say, "This is good, this is bad." Then you want to keep the good and drop the bad.

When you are absolutely a witness, there is no judgment. You are simply a mirror reflecting whatsoever is happening.

Any man who can learn a little bit of meditation can get out of all mind sicknesses. There is no need for years and years of psychoanalysis, it is simply stupid. And there is not a single man on the whole earth whose psychoanalysis is complete; it can never be complete. There are people who have been in psychoanalysis for fifteen years, changing psychoanalysts, hoping perhaps if not with Freudians then with Jungians, if not with Jungians then Adlerians.... But the problem remains the same.

Great analysis is being done, it is one of the greatest profession today -- and absolutely based on nonsense.

There is no need to analyze anybody's dreams. What is needed is to wake up the man so dreams stop. But that will go against the whole profession.

If meditation spreads, psychoanalysis and other schools -- differing in small details but not basically -- are bound to disappear.

The health of the mind is not to be sought in the mind itself. The mind itself is sickness.

So there are degrees of sickness. Somebody is average sick so you don't think that he is a mental case -- just average sick like everybody else. Somebody is a little more; you think he is a little eccentric. Somebody is a little more and you start becoming afraid; he seems to be dangerous. He can do anything -- he becomes unpredictable. He becomes afraid of himself too; he does not know what he can do. He can kill himself, he can kill somebody -- he has no control over himself.

Now the only way is psychoanalysis, analytical psychology, psychosynthesis. All these can help him to become average sick at the most. If they succeed they can bring him back to the level of everybody else.

But if you watch people who are not psychologically sick, you will be surprised to know that they also have symptoms. For example, nobody thinks that smoking is part of a psychological sickness; because the whole world is smoking, nobody will think of it. The psychoanalyst himself, is smoking. But smoking a cigarette simply shows that the man has remained unsatisfied with his mother's breast. A cigarette is the substitute; it is just like the nipple of the mother. He holds it in his mouth and just as the warm milk from the mother's breast flows in his mouth, warm smoke from the cigarette flows into his mouth. It is harmful, he knows; there is no doubt about its harm. It is going to kill him two years earlier -- perhaps it will create tuberculosis for him, perhaps cancer of the lungs.

But it is strange... it helps him to relax. Knowing all this, whenever he feels nervous, tense, some strain, he immediately starts looking for a cigarette. The moment the cigarette is there in his mouth, he feels calm, quiet, collected, not nervous.

What has happened? This is just a repetition of an experience. Whenever the child was hungry, was tense, afraid of death, hunger -- where is the mother? If she never comes back,

then what? A great strain is on the poor child. And then the mother comes and he finds the breast and the warm milk, and he is fast asleep on his mother's chest -- relaxed, no worry, no tension, no problem. This is the situation that the cigarette creates again and again.

Now, this is average sickness so nobody thinks that you are mad if you are smoking. It is accepted sickness. But if you look at the psychology of it, then it needs to be treated. It is dangerous and it shows that the man has missed something in his childhood. Perhaps the mother was not willing to give her breast as many times as the child wanted. Perhaps the breast was not given up to the age the child needed it; the mother was afraid about her breasts, her beauty. She has created a sick mind.

You will be surprised that many people I have simply cured of smoking by telling them, "This is the situation, so don't be worried. Go into the bathroom, put one of your fingers in your mouth. Imagine it is your mother's breast, and enjoy it as much as you want."

The man will laugh, he will say, "What are you saying!"

I will say, "You just try. There is no need for anybody to know, there is no need even for me to be informed. But just give it a try. Lying down in your bed, just suck your own thumb. Children do. when they don't find the mother's breast, they suck their own thumb. They have already found a substitute. And you are stupid that you cannot find a simple substitute which the child finds."

Hesitantly, embarrassed, but they tried. And one day they had to accept that.... Of course they were very much embarrassed taking their own thumb in their mouth. They were afraid if somebody sees it, what will they think -- he is a professor of psychology and what is he doing? "If my wife sees me... so under my blanket, covered completely, I was enjoying my own thumb. And I really enjoyed it. I cannot explain to you how pleasant it was."

*Q: * THEN HE KEEPS ON SUCKING HIS THUMB?*

A: * Yes, people can suck their thumb. That is far better than cigarettes, because it will not harm anybody; the thumb has no nicotine, no poison, no smoke -- nothing. And it costs nothing -- it is free! Just don't start sucking other people's thumbs, suck your own thumb! If you start sucking other people's thumbs, then it may create another psychological problem. And the professors smoking habit dropped.

And there are thousand and one things that I can tell you that show that the average man is sick. But nobody takes note of them because they are common.

Just look at the paintings down the ages. Why are painters so much obsessed with the breasts of the woman? And these are great painters! All great sculpture is bound to depict beautiful breasts, breasts which do not in reality exist, cannot exist. But man has been imagining....

In Kajuraho in India, in Konarak in India -- and in India there are thousands of other places where you will find the most beautiful sculptures of naked women. And you will not find such breasts anywhere else in the whole world.

Why not in the rest of the world, why only in India -- because the Indian woman hides the breast so much that the painter has to paint it, the sculptor has to sculpt it. Otherwise people will go mad -- in fact, he himself is going mad. And when he sculpts, then of course he makes the breast as beautiful as possible. He does not understand biology, he has only an aesthetic sense. so very round-shaped breasts.... But he does not know that if that round shaped breasts were really there, no child would ever survive, because on such a rounded

breast the nipple will be in the middle and the poor child -- if he drinks the milk, his nose will be closed, he cannot breathe. He cannot do both things together. For the child, a longer breast is the best, his nose remains free.

But the artist is concerned with his own sickness. He is not worried about the child -- for whom the breast exists, it is not for the artist.

Strange, around the world all kinds of painters, sculptors, poets, are all so obsessed with breasts. And the breast is just a gland -- what is the point in it? You don't get obsessed with the breasts of a cow. It is the same gland, just a different formation because it is for a different kind of kid. If bulls were painters, do you think they would be painting women's breasts? Never! It is just out of the question. They may be painting cows' breasts, and they will make them as impossible for the kids as you have made them. This whole literature, poetry, painting, is out of the average-sick mind, so nobody takes note of it.

Millions of people around the world go on worshipping God. Has anyone taken note of the fact that this is sickness, that this is simply a projection of a helpless child, a projection of a father figure?

There is no God, there has never been. Man has created God according to his own image because it is something that is needed by the sick mind. The healthy mind has no need for a God, the healthy mind has no need for a prayer. The healthy mind has no need for churches, temples, mosques, synagogues.

Someday in the future, when man may be more mature, he will be simply laughing at the whole history, thinking that people were simply idiots -- what were they doing? But this is common sickness.

Even if something looks absolutely mad if it is accepted by a group as a religious practice then nobody objects.

For example, Jaina monks in India once a year just pull out their hairs -- their beard, their mustache -- because they are against using any technology. That poor blade is technology! Don't use the rocket that goes to the moon, okay, but the poor blade.... It is not much technology.

And it is a symptom of a certain madness in madhouses that many mad people pull their hairs out. Everybody knows that when you are feeling crazy it feels like you would like to pull your hair out. Particularly women really feel like pulling them out, and sometimes they do it.

Now these Jaina monks are simply behaving in a sick way, but because it is a religious ritual and they have followers, nobody can call them sick. They are respected for that! Thousands of people gather to see when a Jaina monk pulls out his hairs, and those thousands of people are in tears, throwing flowers over the Jaina monk in deep respect, gratitude. And all that he is doing is something for which he needs some psychiatric care, not flowers. He needs medicine, he needs meditation -- both together.

The Jaina monk lives naked. Now, anybody else moving naked on the street is bound to be caught by the police, it is against the law. And psychoanalysts say that he is an exhibitionist, that he wants to show his genitalia to other people. He is committing a crime. But a Jaina monk lives naked -- nobody thinks that perhaps he is an exhibitionist who has taken shelter behind a religious doctrine and is simply enjoying showing his genitalia.

In particular areas where, during the British rule in India, British people lived, they had their own areas; Jaina monks were not allowed to move in those areas. And if they were allowed to move, then special permission... and the followers had to surround them -- two, three hundred followers surrounding a naked man so nobody else could see it, then they

could pass. I think it was perfectly right.

All the religions have done many pathological things, but because they are done by a religion they are accepted by the masses.

In Russia there was a Christian sect which used to cut off genitalia, and that was considered the greatest act of virtue. Women were not ready to be left behind, but they don't have any genitalia hanging out to cut; so they started cutting their breasts. They were also respected. Up to the revolution in Russia these people were worshipped as saints, great saints, and all that they had done was mutilate themselves. Do you think these people are mentally healthy? Is not something wrong?

All the religions preach fasting, which is against nature. You are starving yourself, torturing yourself. But you are respected for it, your ego is fulfilled because of it. So there is competition among saints: who fasts longer? They become just skeletons... but their worshippers go on growing.

This is something that cannot be called healthy. When you are thirsty you need water; when you are hungry you need food. To prevent your body from getting its needs means you have created a schizophrenia in yourself, you have split your personality in two. The body is the enemy and it has to be crushed, destroyed, tortured. The more it is tortured, the more is your gain in the spiritual world.

This is sheer nonsense. This is violence, and these people think they are non-violent people. I have been constantly in argument with these non-violent people, and I told them, "You are not non-violent. Whom are you trying to deceive? Yes, you are violent with yourself, that's why nobody takes objection."

I made it clear to these people -- and they have never been able to forgive me, "You are eating your own meat. You say you are vegetarians -- you are not, because if you are not eating your meat then where does your weight go on disappearing? Every day two pounds of meat is absorbed by your physical activities: moving, sitting, walking. You are eating your own meat -- you are cannibals. And you are known all over the world as the most non-violent people! I cannot accept that."

If you look around, you will find the same kind of things everywhere -- different manifestations, but some degree of mental illness. So I don't see a division between the healthy, the so-called healthy masses, and the mad people in the madhouses. The difference is only of degrees.

And the function that the psychoanalysts are performing is making that difference less and less, making the madman average-mad. He had gone too far and become unique. He has attained to some individuality, he has made his madness special. That is not allowed; your madness should be just commonplace, then it is okay. But more than that your psychoanalysis has not been able to achieve. Without meditation it can never be able to achieve it.

So tell your psychologists, "If you really want to make an authentic science of psychology, then meditation has to become its very foundation. And if you can teach your patients to become detached from their mind, to be just a witness, you will be surprised that what ten years psychoanalysis cannot do, can be done within minutes."

The moment the person withdraws from the mind, the mind has no energy to go on into old routines. It is your identity with the mind that gives power to it. You have taken your identity back, you are no longer nursing the mind; it starts dying.

The farther you go away from it, the more and more your mind dies. And to attain a state of no-mind is what I call health. That is the goal of meditation. Then your spirit is healed, you have become whole.

And if your spirit is whole then your mind can never go crazy, because you don't have any mind. You have a brain, you have a memory system, but you are separate from it. You can use it but you cannot be used by it.

The ordinary man is being used by his mind. When it becomes too much, when the mind starts using you completely in a totalitarian way, we call it madness.

In front of my house in my village there lived a goldsmith -- a little eccentric. I used to sit in front of my house, reading, looking at him, and I could see what was his problem. He will be going to the market... he will lock his shop, check his lock two, three times, go a few feet, come back again, check the lock.

Sometimes I will meet him in the market and I say, "Have you checked the lock?"

And he will say, "My God! I am going back!" -- and he will rush back. First he must check his lock....

In the middle of his bath in the river, I will say, "What are you doing? Have you checked your lock?" His bath is incomplete and he takes his clothes and runs.

One day I saw him on the station, he was going out somewhere. He had purchased the ticket and was just going to sit in the train and I said, "What are you doing? Have you checked your lock?"

He said, "My God! You are something! Wherever I go, you are there. Now I cannot go even to this marriage. I was going, but now I cannot go." He returned the ticket, went back to check his lock -- but by that time the train was gone.

He became very angry at me, because wherever I will see him I will ask him only one thing: "Have you checked your lock?"

By and by it became known to other people and to other children, that there is something strange. Just say to this man, "Have you checked your lock?" and he rushes back towards his home, he does not answer. Strange...!

His life became very troubled because the whole city was after him. Wherever he will go -- he will be purchasing vegetables and the man who is selling simply asks, "Have you checked your lock?" and he has dropped the idea of vegetables. First he will run half a mile to look at the lock and check it!

One day he came to my father and he said, " This whole thing your son has done. He started it."

But my father said, "Don't listen to these people. If they say, 'Have you checked your lock?' tell them, 'Yes, I have checked it'"

He said, "That is the problem -- because suspicion arises in me: perhaps... I may have checked, I may not have checked. Who knows? I want to say, 'Yes, I have checked.' But how can I say it, with that doubt inside me...."

My father said, "Then what can I do? My boy is there; whatever you want to do, you can do with him."

And I said, "I have never done anything wrong to you. I have just reminded you in case you have forgotten. You should be grateful to me, thankful to me. And I had been taking such trouble. I go behind you to the river, to the railway station, to the market. I waste so much time just to remind you, 'Have you checked your lock?' And you are complaining against me! And I do all this out of compassion."

He said, "Compassion! The whole town is doing it now -- out of compassion -- and my life has become a nightmare because these people cannot let me do anything. I am milking my cow and somebody is standing there: 'Have you checked your lock?' Now I have to stop milking and run to check the lock."

There was nothing else in this man which was mad. If I had not exposed this idea, he would have known as perfectly normal. But now the whole village knew that he is a crackpot.

If you watch anybody you can find where his weak point is. It is not that something special has to be found.

One of my teachers was very friendly towards me and I was telling him about this goldsmith. He said, "That's okay." And where we were standing, just in front was a small shopkeeper, selling all kinds of things. He said, "Can you find something in this man?"

I said, "I don't know him, and he lives so far away from me that it will be difficult for me. But you just wait here; I will go and have a try."

I just went to that storekeeper and stood in front of him. He looked at me, waiting for me to purchase something, but I remained silent. He became a little nervous.

He said, "What is the matter?"

I said, "Nothing is the matter."

"What do you want?"

I said, "Nothing."

He said, "Then why are you standing here?"

I said, "This is strange: this is a street -- can't I stand here? Is it your property?"

The man started looking busy just to forget me, but I remained standing there. It was all useless what he was doing, I could see that: putting some box here, some box there, and in between looking at me. And finally he again asked, "What is the matter?"

I said, "I have told you, there is nothing the matter at all."

"But why are you standing there?"

I said, "You can provide me a chair, I can sit. But this is a street -- then others will start asking me, 'On the street, why are you sitting in a chair?' So better I should stand. You be busy with your work."

He said, "Very strange. I have seen you many times passing by here" -- because he was just half way between my house and the school, so every day four times I was passing. "But you have never done such a thing."

I said, "But now I will do it every day."

He said, "What!"

"Yes. And I cannot guarantee -- others may start doing it too."

He became so afraid, he simply closed his shop and went inside. I came to my teacher, who was waiting. I said, "I have found it! You do only one thing: tomorrow when he opens, you just stand outside. Don't move. He will ask you, 'What is the matter?' You say, 'Nothing' He will try to look busy; let him be busy. He will ask again, 'Why are you standing there?' You simply say, 'This is a street, there is no question....'"

The teacher said, "But he closed the shop!"

I said, "You can see -- this is not the time for closing the shop but he has closed it."

Next day the teacher was standing there, and I was waiting by the side so the shopkeeper could not see me. The same conversation followed, and the same result -- he closed the doors and went in. And then it became known to the whole school. One thousand students -- morning, afternoon, day, night, anytime: "You just stand there...."

My teacher said, "But this is strange. This man has always been absolutely sane -- you have driven him insane."

I said, "But I have not done anything except stand there. There must be something in that man which may have been dormant -- some fear, some paranoia; otherwise there was no need. I could have remained standing there. He should have waited; I would have gone --

how long can I stand there? And now he will be in constant trouble."

Just within ten days he was in the hospital, hospitalized for his insane behavior closing the shop in the day twenty, thirty times. The other shopkeepers reported, "This man has gone crazy. He opens the shop, closes it immediately, opens it, closes." Even his customers -- as they will approach close to him, he will close the shop. He forgot to make the distinction, "These are my customers."

I went to see him in the hospital. And I was just standing by the side of his bed. He opened his eyes and he said, "My God! You will be coming here too?"

I said, "Wherever you go you will find me. You will have to tell me what is the fear? Have I done any harm to you?"

He said, "Harm? You destroyed my whole life. My business is finished, I am bankrupt. Nobody comes to my shop -- they think I am crazy. And all kinds of hooligans stand in front of my shop and just make me a laughingstock."

But I said, "In the first place, why did you get afraid? I really want to help you because I started this whole thing. Trust me -- I don't want to drive you more nuts, you are nuts already. What was the fear?"

And he said, "Perhaps I can say. I should say, it is time. If I don't say it, then I don't know what is going to happen to me."

He said, "My father was a very angry man, and he used to force me to stand where you were standing -- for hours, sometimes for the whole day -- without food, without water. Just a slight mistake on my part and the punishment was to stand there.

"The day you stood there, you reminded me of my childhood, and I became as afraid as I used to be afraid of my father. I knew perfectly well that you are not my father, and I am a grown-up man and there is no problem, but something inside me started trembling. I was feeling that I was breaking down. Out of fear I closed the shop.

"And then it became a daily routine. Every five, ten minutes I had to close my shop. How can I do business? -- closing, opening, closing, opening. Even my customers started laughing, my neighbors started laughing, my wife started laughing, my children started standing outside. Now I am in the hospital, and I don't know what is my future."

I said, "There is nothing in your future. Just my teacher, who lives behind your house -- we were arguing that every man has some trait, some possibility of becoming crazy. And he said, 'You try it on this man because he is perfectly sane.' And I had no idea what to do, so I simply stood there. And then when I saw that you were becoming afraid, I thought, 'I have got the exact point.' And when you became too much afraid and closed the doors I knew something in your psychology is connected with the situation, and unless that surfaces you can always be made afraid by this.

"So forgive me. But there is no need to be afraid. You come back, I will stand in the same place; you simply remain a witness, as if it does not matter. If I decide to stand there, that is my problem. If you can manage that, you will get over it; otherwise this whole town is going to finish you. I have started it, I want to end it."

He looked at me, he felt my sincerity. He came back home; stood on that spot -- and we both laughed. He neither asked me why I was standing there, nor did he ask me why I was laughing; nor did I ask him why he was laughing. But with that laughter something disappeared from that man.

And then people who had become accustomed to tease him by standing there, started looking stupid, looking silly, because he would simply smile and look at them and would not ask anything. They will stand there a few minutes and then they will be gone.

I told him one day, "You do one thing. When somebody is moving away, ask him, 'Why are you going? Keep standing here a little more!' Because we have to finish it completely. If you start saying that, then that man will never stand there again."

He followed the advice, and soon, within fifteen days' time, we cleaned away the whole crowd; nobody was standing there.

And he was really grateful to me. Whenever I used to pass the railway station -- years later, when I started traveling around the country -- he used to always come with a packet of sweets or something to present to me.

I said, "Why do you unnecessarily take this trouble, coming two miles to the station?"

He said, "You have helped me so much. Since that day I am finished with fear, I am finished with my father. Now I can forgive him. Before that it was impossible, always wanted to kill him; now that idea never arises in me."

Every man is brought up in a society where it is impossible to keep him intact, sane. Hence psychology and other therapies have to do something for every individual. It is not only a question of treating the patients; the whole society is the patient.

My idea is, treat the patient, but also every university, every college, every school should run classes, courses, three-month courses, for anybody to join -- not particularly for sick people, for everybody -- to become more healthy, to become more whole. And meditation should be their base.

We can create a society which is basically healthy. Then these insane people will disappear. They are just extremes of the average human being.

But I don't see yet any psychology functioning in the direction of meditation.

*Q: * YOU HAVE INVENTED SOME TECHNIQUES, MEDITATION TECHNIQUES, AND YOU SAY THAT IN INDIA THERE ARE A 112 TECHNIQUES OF MEDITATION. SO HOW TO CHOOSE WHAT IS USEFUL?*

*A:** They are all useful. One can just go through all 112 techniques -- which one can do within half an hour, because each technique consists only of two lines. So just go through them, and any technique that strikes you "This is what will be suitable to me" -- try it. Or if you find two, three techniques, then try them one by one. Give each a chance.

Out of 112 there must be a technique -- more than one; one is absolutely certain, but my experience is that more than one will be applicable to every human being. And the easiest way is just to go through, read them, and any technique that suddenly strikes you "This is it!" -- give it a try, at least for twenty-one days.

If it starts working, then forget everything, other techniques. Go on working on it. It does not matter how many techniques you try. What matters is that you try one technique to its very end, to its ultimate depth. And if you succeed in one technique, then every other technique becomes very easy.

If the first technique took six months, the other techniques may take just one week, because now you have reached to the exact point. You know the place, you know the space that meditation creates. This is a different path leading to the same space. And as you try a few other techniques, the time will become less.

I have tried all 112 techniques. After trying a dozen techniques, it becomes so easy -- the first time, you reach immediately to the space.

And then I have developed my own techniques other than these 112, because I saw that

for the modern man there are a few problems which are not covered in those 112 techniques. They were written perhaps ten thousand years ago for a totally different kind of mankind, a different kind of culture, different kind of people. The modern man, the contemporary man, has some differences -- over ten thousand years it is absolutely evadable.

For example, the Dynamic Meditation is not amongst those 112. It is absolutely necessary for the modern man, although it may not have been at that time. If people are innocent there is no need for Dynamic Meditation. But if people are repressed, psychologically are carrying a lot of burden, then they need catharsis. So Dynamic Meditation is just to help them clean the place. And then they can use any method from the 112. It will not be difficult. If they, right now, directly try, they will fail.

I have seen many people trying directly -- reaching nowhere, because they are so full of garbage that first it has to be emptied out.

Dynamic Meditation is of immense help. All the techniques that I have developed are for the contemporary man, and doing these techniques he will be clean, unburdened, simple, innocent. Perhaps there will be no need to try those techniques. But just for curiosity's sake you can try one of the techniques, and you will be surprised how quickly you enter into its very innermost core.

So first thing is something cathartic, which is absolutely necessary for the contemporary man. And then those silent methods can be used.

(Tape side C)

Q: WHILE YOU WERE SPEAKING, THIS IDEA CAME! YOU SAY PEOPLE HAVE TO BE HELPED TO BE AWAKENED, AND BASICALLY, I THINK, NONE OF THE PSYCHIATRIC OR MEDICAL TECHNIQUES ARE AWAKENING THE SELF. SO HOW IS IT POSSIBLE TO CREATE MEDITATION COURSES IF SOMEBODY IS NOT AWAKENED TO LEAD THOSE MEDITATION COURSES?*

*A:** It is not much of a problem. Even a man who has no cancer himself can be an expert in cancer surgery. You don't ask the surgeon, "Do you have any personal experience? Have you gone through cancer surgery?" No, he has just expertise, no experience, but his expertise can be used to give you an experience.

So it is not a question. If somebody has gone into meditation it is tremendously helpful to help others, because they will bring many problems, and if you have no experience it will be difficult for you to solve their problems. But you can make it clean and clear to them, "I have not experienced anything but I know the whole method. I can teach you the method, you can try it."

The method can be taught even through a tape recorder, a cassette. Not even a man is needed, just a cassette can be played and people can meditate accordingly. Of course, the cassette will not be able to answer your questions, but in fact there is no need to answer any questions. If you continue to meditate, those questions disappear by themselves.

So it is not an absolute necessity that only a man who knows meditation existentially can be a teacher.

Teachers and Masters are different things. The teacher is one who technically is an expert, who knows the method but has no experience. The Master is one who has the experience, who can even create methods, who can change old methods, who can make new

methods, who can answer your questions. To have a Master is a benediction, but that is difficult: many will have to be satisfied with teachers. But even through a teacher you can become a Master. This is the miracle. It has happened many times that the master was not enlightened but the disciple became enlightened. The master was simply an expert about every step in detail. He taught the method and the disciple followed it -- and reached to that experience which the teacher himself was missing.

The teacher only gives information: the Master can give transformation. But if transformation is not available, then something is better than nothing. So even a teacher is good, rather than having no idea of what meditation is. Perhaps the teacher, seeing the disciples flowering, becoming blissful, silent, may start himself moving beyond knowledge into the world of existential experiencing. There is no harm anyway.

Right now you cannot find so many Masters, but one Master can create thousands of teachers immediately. Masters cannot be created. It is something that is unpredictable. It may happen to someone..., and even then, if somebody becomes enlightened it is not necessary that he will be able to become a Master -- or even a teacher. He may know, but he may not be articulate enough to lead others to the same experience. That is a different art.

It was easy for me to speak because I started speaking before I became enlightened. Speaking became almost a natural thing to me before I became enlightened.

I have never learned any oratory, never been to any school where oratory is taught. I have never even read a book on the art of speaking. From my very childhood, because I was argumentative and everybody wanted me to keep silent.... In the family, in the school, in the college, in the university, everybody was saying to me, "Don't speak at all!"

I was expelled from many colleges for the simple reason that teachers were complaining that they could not complete the syllabus, the course for the year, because "this student leads us into such arguments that nothing can be completed."

But all that gave me great opportunity and made me more and more articulate. It became just a natural thing to me to argue with the neighbors, to argue with the teachers, to argue on the street -- anywhere. Just to find a man was enough and I will start some argument.

*Q: * IT WAS NEEDED?*

*A: * I loved it -- there was no question of need -- just the way I love it now! So when I became enlightened it was not difficult for me. It was very easy.*

So everybody is not necessarily going to be a Master or a teacher. That is a totally different art.

For example, enlightenment does not make you a poet. There have been a few enlightened people who have written immensely beautiful poetry, but they were poets. Even if they had not become enlightened they would have been great poets; poetry was something inborn in them. They became enlightened -- that was a different phenomenon. They used their poetic abilities to express their enlightenment.

There have been painters who became enlightened. Then certainly their painting has a quality which no other painter can compete with. It is luminous with something mysterious. They have poured into the canvas something which only they can. Some enlightened people become... became sculptors. Their sculpture is something to sit silently and meditate upon. They were not just creating art, they were using art to express the inexpressible. The way I am using words, they were using marble, stones, paints.

But thousands of enlightened people have lived on the earth and died silently because they did not have any talent to make their enlightenment available to other people in some way.

And there have been teachers who were not enlightened but many of their disciples became enlightened. These teachers had the articulateness of expressing something which they don't know, they have just heard about.

You will be surprised to know that every Buddhist scripture starts with the words, "I have heard." It is written by a teacher, not by a Master -- every scripture. Buddha has not written anything. He was a Master. Ananda, his disciple, who goes on writing, is very sincere. He simply goes on writing every scripture with the words, "I have heard Gautam the Buddha saying this." He does not say, "This is my experience" -- he cannot say it. But he was very articulate. He managed to collect tremendous treasure for centuries to come. Many have become enlightened through Ananda and his scriptures, but he himself became enlightened only after Buddha's death.

And then comes a second surprise. When he became enlightened, he never spoke. Asked why, he said, "That will be ungrateful towards the Master. I cannot say things the way he could. I cannot put the same fragrance in my words, the way he was capable of. It is better for me to remain silent now. All that is worth saying he has said, and I have collected it."

But when he collected it, he was not enlightened. And when he became enlightened he declined to write anything, to say anything, for the simple reason, "It will be sheer ungratefulness to the Master and it will be cheap compared to him. He has showered such a treasure and I am a poor man: whatever I say will not stand any comparison. I know now what he knew, but he was he and I am I. I am still just a disciple."

Okay?

*Q: * THANK YOU.*

The Last Testament, Vol 3

Chapter #20

Chapter title: None

10 October 1985 pm in Sanai Grove

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INTERVIEW WITH SWAMI DEVA BHASKAR, CORREIO BRASILIENSE, BRAZIL

QUESTION: BHAGWAN, ALMOST TWO MONTHS AGO I MADE THE INTERVIEW TOO FOR BRAZILIAN NEWSPAPER, AND THAT INTERVIEW HAS PROVOKED A STATE OF SHOCK THERE. ONE WEEK AFTER THE PUBLICATION, THE SAME NEWSPAPER MADE INTERVIEWS WITH PRIESTS, INTELLECTUALS AND HOMOSEXUALS. ALL WERE AGAINST YOUR STATEMENTS. I BROUGHT SOME OF THE REACTIONS AND I WOULD LIKE YOU TO COMMENT.*

FATHER DOMINGOS, ONE OF THE MOST IMPORTANT AND PROGRESSIVE PRIESTS IN BRAZIL, SAID, "MR. BHAGWAN IS PROPOSING JOY. IS IT ENOUGH FOR BEING HAPPY TO HAVE GOOD HOUSE AND GOOD FOOD? AND HOW TO LIBERATE THE SPIRIT?"*

HE IS ALSO SAYING THAT YOU DON'T HAVE GOOD INFORMATIONS AND THAT YOU DON'T KNOW THE WORK OF THE CHURCH WITH THE POOR, AND ESPECIALLY THE POPE'S STATEMENT WHICH SAYS, "WHEREVER IS PRIVATE PROPERTY THERE IS HUMAN MISERY, AND THE CHURCH HAVE TO FIGHT AGAINST IT."

ANSWER: There are so many things in that statement.*

First, the church has private properties. So what the nonsense he is talking about? The first thing the churches should do, they should disown private properties if they mean business. Otherwise this is bullshit.

Rome has the most richest private ownership than anybody else, and pope is the head of the biggest private empire. What kind of service they are doing to the poor? They are creating poverty in the world. Being against birth control, being against abortion, being against the pill, they are creating poverty, more population than the earth is capable to support. This is the service to the poor?

You create the poor and then you serve the poor.

In the first place, why create the poor? There is no need for poverty in the world. If the church drops its stupidity against birth control methods, the poverty can disappear. But they would not drop that. Not that any spiritual thing is involved in it, but for the simple reason that if there are not poor people, whom they are going to convert into Christianity? Whom they are going to make Catholics?

They need orphans, they need beggars, they need starving people because only they can be converted.

In India I have looked for almost half a century for a single rich man who has been converted to Christianity. I have not found. All the people who have been converted to Christianity are the poor people.

Poverty is their whole game -- power game. Greater the number, bigger is their power. It is simply the politics of numbers.

Secondly, service to the poor is very necessary for the Christian. If there is nobody who is poor, then you cannot go to heaven, you cannot be a saint. Your whole base of the religion disappears. The poor is a must. He *should* exist because only stepping on the shoulders of the poor people you are going to become a saint, you are going to reach to heaven and be rewarded by God.

But if everybody is comfortable, happy, luxurious, who needs your service? And without service there is no Christianity. The whole Christianity depends on the idea of service: service is religion.

If service is religion, then the poor, the sick, the old -- they are absolutely needed. Without them the whole edifice of religion will disappear. And he is saying to me that I do not know.

I have lived in one of the most poor countries of the world and I have seen how the poor people are being exploited by the Christians.

They are exploited by the Christians, they are exploited by the communists. Very strange bedfellows, Christians and communists. Kremlin and Vatican together. Pope the Polack sleeping with Josef Stalin.

The communist needs poor people. Without the poor his revolution dies. They both need the poor.

I want to destroy poverty. And to destroy the poverty, the first thing is to destroy the idea that poverty is something spiritual. It is not.

Jesus says, "Blessed are the poor because they shall inherit the kingdom of God."

I say to you, "Cursed are the poor because they have already inherited the kingdom of the devil."

Why give them hopes which cannot be fulfilled, promises which cannot be kept? All these hopes and promises prove only opium to the people and nothing else.

So the first thing is that poverty has nothing spiritual about it. It is nothing blessed. It is a curse, because when you think poverty as something spiritual, blessed, God-given, how you are going to destroy it? It seems very contradictory.

Mahatma Gandhi in India was telling that the poor are the children of God. That means God is looking very well after his children. And who are the rich? Children of devil? Then I think it is better to choose devil as your father than God. He is looking far better after his children.

On the one hand Mahatma Gandhi says the poor are the children of God and poverty is something spiritual. And on the other hand he wants poverty to disappear.

I see a contradiction there. Do you want spirituality to disappear? Do you want God's

children to disappear?

And what Mahatma Gandhi is saying is nothing but pure Christianity. He was ninety percent Christian. In his life, at least four times he was on the verge of becoming a Christian. He was constantly thinking of becoming a Christian for the simple reason because no other religion teaches service to the poor.

The first thing to me is to withdraw the idea that poverty has something divine in it.

The second thing, the poor person has to be made clear that most of his poverty is created by himself.

Rich people produce very few children. It is the poor who go on creating children by dozens. And the spiritual teachers of all religions help them to produce children by dozens.

These people are serving the poor or creating more and more poverty, making the world more and more poor?

So the second thing is that the poor should understand their responsibility. For thirty years, total birth control -- no children. That will be true service.

Thirdly, the poor are in the grip of the priests of different religions. They may give them different explanations. For example, Hinduism, Jainism, Buddhism, they say, "You are poor because in your past life you committed grave crimes. This is the result of it. The theory of karma. You have to suffer it. It is better to be finished with it; suffer it silently, patiently, without any complaint and without any grudge so that in the future life you are not born poor.

Now, this is a very great strategy to distract the mind of the poor from the social structure, the economic structure which makes him poor and give him a phony explanation for which no proof exists, no evidence. And a simple logic is enough to destroy it and its credibility. You put your hand in the fire. Will it burn now or in the next life?

Action certainly brings its consequence, but it is connected. It is not disconnected and so far away that one death has to happen between. There seems to be no reason why.

You do something good, you should be rewarded now. No. In the next life you will be reaping a great crop of joy, happiness, comfort, luxury -- but in the next life. Strange. What is the connection? Why the consequence should be so delayed?

Nobody knows about the next life. Nobody knows about the previous life. That gives the priest a good ground to deceive the poor.

The reality is that he is economically exploited right now. So his eyes have to be taken away from the past, away from the future, and focused in the present. He has to fight for his rights now. He produces and somebody else enjoys the fruit. And the priests go on helping him to remain patient.

No.

I cannot say that. Enough is enough. Some impatience is needed. Some revolution is needed.

And the poor has to revolt.

And the church has been nothing but a protection for the rich. It is using the poor in two ways: making its number bigger by serving the poor, opening the hospitals, schools, so making his bank balance in the other world better, and, secondly, he is protecting the rich. And because he is protecting the rich, the rich are pouring their riches into the churches.

From where all these riches have accumulated in the Vatican? From the poor people or from the God? Who gives all these donations to the Vatican? All these big cathedrals, churches in thousands around the world -- who creates them? And for what purpose?

The rich people bribe the church because church is a very great protection against revolution.

I want to destroy poverty completely, but with the poverty the church will die together. It has no place at all anywhere.

The poor should stop producing more population and should put their whole energy not in future lives in paradises but fighting for their right, because they produce and somebody else goes on becoming richer and richer. They go on producing and they go on becoming poorer and poorer.

Strange kind of economy.

This economy has to be changed.

But the church has no place then, because whom will it protect? Revolution will burn this social economy and these churches and temples and mosques and all their bogus ideologies.

I do not respect poverty. I respect wealth.

And I say blessed are the rich because theirs is the kingdom of God -- right now. It is not a question of tomorrow.

And wealth has not been understood well. Wealth is a creation. Everybody is not a Henry Ford just as everybody is not a Picasso.

You respect Picasso for his genius, because he paints in such a unique way that only he can do it. But you never bother to give some respect to Henry Ford. He also creates something which is far more important than Picasso's paintings. He creates wealth.

Man can live without Picasso's paintings. Man cannot live without wealth. And Picasso's paintings can be purchased. But wealth has to be produced, you cannot purchase it.

If the population of the earth can be reduced to one-fourth of what it is now -- and what it is now is the responsibility of all these idiots: bishops, cardinals, priests, popes....

For thirty years I have been talking about birth control. It has brought me only condemnation. Stones have been thrown at me, poison has been given to me, knives has been thrown at me, efforts to kill me has been made. That was my reward because I was talking about birth control and the priests became alerted.

In thirty years time India has doubled its population. When I had started talking it was only four hundred million. Today it is eight hundred million. If they had listened to me, they would not have been poor. Only fifty percent of the country is poor. That means these four hundred million people that have increased have made the country poor.

But I was condemned in the name of morality, in the name of God, that I am teaching something immoral, that if people start using birth control methods then there is a possibility of immorality spreading.

I had encountered Hindu priests, Jaina priests, Buddhist priests, and I asked them, "Then your moral people are not very moral. Then it is just the fear that if they make love to some other woman than their own wife and she becomes pregnant, they will be caught. They will be in trouble. So it is only the fear that is keeping them moral. This is not morality. If they are really moral, birth control methods cannot make them immoral. There is no reason."

And they had no answer to it.

They were using the name of God, that God is giving birth to children. And I am teaching people to prevent children. That means I am against God.

I had an encounter with one of the shankaracharyas, the equivalent of pope to the Hindus. I asked him that, "What are the basic qualities of God?"

He said, "That is irrelevant for the subject we are discussing."

I said, "It is not irrelevant. If you are not courageous to say because you are afraid, you will be caught into it. I will say -- that all your scriptures give God three qualities: that he is omnipotent, all-powerful; omniscient, all-knowing -- past, present, future; omnipresent,

everywhere present. If God has these qualities and he can make this whole universe from nothing...."

Because there was nothing. In Hindu scriptures God makes the universe out of nothing. Naturally, they have to accept that position because if there was something already then God is not a creator. Maybe a contractor. If he has to be a creator, then there must not be anything: no matter. Out of nothing he creates this whole immense universe.

"Do you accept it?"

He said, "Yes, I accept it."

I said, "Such a God. Cannot he remove a small pill? If a man is using a condom, cannot he make a small hole in it?"

Omnipotent God, just needs a little safety pin. And he is all-present, everywhere. Even in your bedroom while you are making love he is just between you and your beloved. He can make all your condoms punctured before you use them.

"So why you should be afraid? He cannot even make a small hole in the condom. He cannot change the quality of a small pill. And you still want to call him omnipotent, all-powerful? Then drop these qualities. And if you want to keep these qualities, then drop your argument against me, that I am telling people to do something against God.

"The other quality of God is that he knows everything. So whether the person is going to use birth control methods or not, he knows from eternity -- before this person was even born. He knows that he will use birth control methods. It is not out of his knowledge.

"And if he wanted, he could have prevented the scientist who created the pill. It is such a small thing. Just before he was going to create it, his heart would have stopped -- and there would have been no pill and no problem.

"If God has allowed the pill to happen, birth control methods to be manufactured, it is according to his will. *You* are talking against God, I am not talking against God."

But the problem is poor illiterate, uneducated people. They cannot understand subtleties of arguments.

If they had listened to me, India would not have been poor now.

If they still listen to me, India can recover from poverty. Otherwise, by the end of this century, India's population will be one billion. It will have gone beyond China. For the first time in the history it will be the biggest, the largest populated country in the world. Otherwise it has always been number two. China has been number one.

Poverty can be stopped, but not by service. How long Christians have been serving the poor? Two thousand years. And the poverty has been increasing. Strange kind of service, that you go on serving the poor and the poor go on increasing.

A true service will be that the poor decrease and disappear.

My suggestions are very simple.

Create one world. Nations are outdated.

Create one world government, because unless there is one world government the fear of war will always remain. And war goes on taking seventy-five percent income of every nation. Every nation is just surviving on twenty-five percent of its income.

Just think if hundred percent income is available to the country, it will change the whole face. Poverty need not be there.

One government, one world -- then there is no need for nuclear weapons. Then there is no need for having big armies. It is sheer foolishness that millions of people are just sitting unproductively, doing nothing, just polishing their guns. Every morning doing the march: left turn, right turn, forward, backward. Polishing their boots.

And it is not one or two person. Millions of people around the world.
All these people should be working, producing.

And they are given the best food, best clothes. They are given the best hospitals, the best doctors, best surgeons, best medicine. They are to be kept in perfect health because any moment they may be needed for war.

So these useless people are getting the best and doing nothing.

One world means there is no need for such big armies. Maybe a small police force is enough -- just for hooligans, Mafia, small gangs of criminals. But there is no need for nuclear weapons, atomic plants, and no need for millions of people simply go on polishing their guns.

The poverty can be so easily eradicated. If we can create one world government, then we can create the World Academy of Sciences. So all the scientists of the world, who are right now in the service of death, can be put in the service of life.

There is no need to go to the moon. When the earth is starving, you are wasting billions of dollars to go to the moon -- for what?

Whenever I think the first man standing on the moon, I always think he must have thought, "What the hell I am doing here? It is good that nobody is seeing. Otherwise I must be looking silly. There is nothing to see."

And so much effort, so much science, so much technology for something utterly useless.

A world academy of sciences will put all the efforts into producing better food, more food, better fruits, new fruits. In Soviet Russia they have done some crossbreeding between fruits: apple crossbreed with lemon. A new fruit which has never been in existence, with a new taste.

You can create thousands of new fruits, new crops, new food.

You can make this earth a paradise without any difficulty. All that is needed that the worship of death should be stopped. The possibility of war should be completely eliminated. The humanity is one, hence there is no question of war.

National governments can exist, but they will be only functional because they won't have any armies. They will be just like post office, railway board.

Nobody cares who is the head postmaster general. There is no need to know about him. All that is needed is that you receive your post in right time. It is a functional thing.

As nations lose their war machines, politicians lose their significance. They should disappear from the first pages of newspapers, televisions, radios. They have no need to be there. Those pages should be given to the creators: musicians, poets, people who have done something to make life more richer, more glorious -- mystics, those who have opened doors of new mysteries of consciousness.

Right now everything is simply insane.

And it can be put right very easily. Only the intelligentsia of the world has to stand up courageously and say that, "Now it is time. That we don't want any nations. That we don't want any passports and we don't want any visas. This whole earth is ours."

There are countries where people are dying without food. In America thirty million people are dying by overeating. Now, this is incomprehensible. These thirty million people in a world which is dying with hunger are simply psychologically sick.

And they are also dying, because they are eating too much.

You will find these people always near the freeze, always something or other. Either they are drinking something ... if nothing, then they are chewing gum. Just mad people.

I cannot conceive anybody chewing gum. And these people are educated people, have educational degrees, maybe professors in the universities -- and chewing gum! They should

be hospitalized. Chewing gum cannot be forgiven! I have compassion for all, but not for people who are chewing gum. Compassion cannot be stretched that far. Just their mouth has to continue, go on doing something.

And they are perfectly aware that people are eating. They don't have even water to drink. For four years there has been no rains in Ethiopia so all water has evaporated.

In Europe they drowned millions of tons of oranges in the ocean -- just few days before -- because keeping them in the market was lowering the price. Just to drown them, they had to waste one hundred thousand dollars -- just to throw them in the ocean. And nearby in Ethiopia people are dying with thirst.

If the world is one, this cannot happen. Then wherever, whatever is needed will be moved. If there are too many oranges in Europe, they should be moved to Ethiopia. If there is too much wheat in Russia....

There was a time when there was too much wheat, that they were burning wheat in the railway trains instead of coal. People are dying around the world, but in Russia they are burning wheat because that is cheaper than burning coal.

In one world this will be absurd.

There are countries where is so much coal you can take coal to Russia. Wheat can move to countries where it is needed.

Now Russia is almost one-sixth land of the whole world, but the population is only two hundred million. More people can be absorbed there. Sixth part of the land, and the world population is four billion, and they are only two hundred million.

They talk about friendship with India. They should take at least two hundred million Indians to Soviet Union.

They have such a vast land. It is because of their vast land that all the conquerors who have tried to conquer Russia failed.

Napoleon Bonaparte failed because the land is so big, by the time you reach Moscow winter comes -- and a winter which only Russians can survive.

The same happened to Adolf Hitler. The same stupidity he committed. And the same was the result. Russia simply was trying to postpone, playing hide-and-seek, waiting for winter to come. And once winter sets in, then nobody can survive. All your vehicles stop, your planes no more function. Everything becomes frozen. Your people have never seen such cold. Their blood seems to be frozen.

You cannot win, for the simple reason, the land is so big that whatsoever you do.... It spreads from one corner of Europe to almost the other corner of Asia. It covers two continents.

If there is one world government, it will be very simple to divide population, to help people move, to make it possible for crossbreeding, to mix races -- because better children are produced.

Farther away are the parents, the best is the product. It is true about trees, it is true about animals, it is true about man. It is not good to go on getting married in the same small community. It gives retarded children, it gives blind children, it gives at the most normally stupid children -- which make the majority of humanity. Just normally stupid.

This whole scene can be changed. All that is needed is intelligent people of the world should stand up, because it is a cause for which no sacrifice is big enough.

My idea of serving the poor is not the idea of Christians. They have served enough, and nothing has happened.

And my people don't want to go to heaven anyway. So that is no more a motivation. And

my peoples understand it, that it is their responsibility. Why they have been continually producing children? For their responsibility.

Why we are to destroy our own growth, our own silence, our own way of life? They don't listen to us. They listen to the priests.

Then they should ask the priests that, "Ask your God. He gives the children. Now he should give bread, he should give butter and he should give other things too."

Otherwise, hang your priests in every church.

What is the need of keeping Jesus Christ statue hanging there? Hang a real priest in every church! These are the criminals.

On the front of the Vatican, hang the pope, because these are the people who have been teaching you wrong things, and they have led you into this situation.

My people want to live happily, and if you want to learn to live happily you will have to learn the ways my people are living. If these people can be happy, if these people can be without children for four years, then what is the problem?

If for four years these five thousand people were also producing children, here also we would have been really poor. But we have understood that we don't want to be poor, then don't increase the population.

It has been asked to me again and again, "Then how You are going to increase Your commune?"

I said, "What is the need of increasing it? And if there is any need, we purchase readymade clothes."

They say, "What do You mean?"

I say, "There are readymade people already all around the world. Others are producing. We can pick up from anywhere. There is no need for us to produce.

If we need people, people are all over the world too much. We can invite. We can choose.

When you give birth to a child, you cannot choose. You don't know whether he will be crippled, blind, paralyzed -- who knows what? It is better if our commune has more than its needs and feels that we can bring few children. There are so many orphans in the world -- choose the best. Adopt them.

But we are not going in the same way to serve them. Let the Christians do it. It is not my philosophy. It is not my responsibility.

*Q: * STILL THE SAME PRIEST. HE IS ASKING IF MR. BHAGWAN HAS CALLOUSES ON HIS HANDS. AND MORE, HE ASK, "MR. BHAGWAN, HAVE YOU BEEN HUNGRY? HAVE YOU BEEN CRYING YOUR LIFE? DID YOU LOVE ANYONE IN YOUR LIFE?"*

A:* I have never been hungry. And I have intelligence enough to provide food for myself even though for thirty years I don't have a single cent with me. But I live the way only an emperor can live.

And my hands have done never anything. These are the most bourgeois hands in the whole world. But they are very expressive. All that they do, they speak.

And there are many things which I cannot say, but my hands can say. That's the only work they have done. And I think they have done it beautifully.

And I am perfectly proud of it. It has been my creation. Every gesture is creative.

As for loving, I have loved more people than anybody else in the whole history of man. And I have received love also in the same way, more than anybody else in the whole history

of man.

And I don't see why people should be hungry. They are hungry because they have been following stupid teachings of Jesus Christ. They are hungry because they are following still the moral code five thousand years old written by Manu in India. All kinds of garbage they are carrying as holy and trying to follow it, which deprives them.

For example, in India Mohammedans are the second biggest community after Hindus, but they are very poor. I was continuously wondering what is the reason that all the Mohammedans in the whole country -- and India has the biggest number of Mohammedans than any country. Although it is not a Mohammedan country, but it has the biggest number of Mohammedans than any other country. Why they are all poor?

And as I looked into their scriptures, I found the reason. The reason was that they have been prohibited by Prophet Mohammed that interest is a sin, so never give money on interest, one thing. Never take money on interest.

This is the reason they are poor, because they cannot take money on interest and they cannot give money on interest. And the whole economy functions on interest. You take money from the bank on interest, you take loan from the government on interest, but they cannot take it. It is sin.

Now, a stupid idea keeps them poor. Am I responsible for it? Should I go and serve them? If they are hungry and poor, this is one reason.

The second reason, Mohammed has given them the opportunity that they can marry four women. If one woman marries four men, that will be very helpful in reducing the world population. One woman can marry as many men as she wants, there is no harm. It will not create more poverty because she can give only birth to one child. How many husbands she has makes no difference.

But one man and four women is a dangerous thing. Now that man can have four children every year. So Mohammedans are having more children than anybody in India. Naturally, every man goes on dividing his poverty into so many children, they all end up almost like beggars.

They cannot do anything, they cannot be well educated because the money is not there. They have to do very unskilled work which cannot pay much. Now who is responsible for this?

And why Mohammedan priests go on telling them to marry four women? Because that increases the number of Mohammedans. That's how they have become the second biggest religion in the world. Christianity is first, Mohammedanism is second. And if they continue creating children with four wives, any day they can surpass Christianity.

Their only problem is how to find four women, because nature produces in a very balanced way: almost the equal number of men and women. So the idea of having four women creates criminals. They will rape some woman.

Now, Hindus will not accept a woman back if she has been raped by a Mohammedan. Hindus think they are the purest race. Now that woman has fallen. The Mohammedan has to marry her.

If a Mohammedan falls in love with a Hindu woman, she has to marry the Mohammedan.

So they have to search in every possible way for as many women as they can manage. And because they have four women, the men become lazy. They start living on women's labor.

Now, the women are illiterate. What they can do? They can do cleaning or things like that. But four women can manage at least one lazy man. So men become lazy, women are

burdened with work, with children, and poverty goes on growing.

My approach is very simple. I trust in man's intelligence, and if people put their intelligence together....

For example, five thousand people are here. If they were living in the old way, the family way, then there would have been at least one thousand families. One thousand kitchens. One thousand women unnecessarily engaged in kitchen, cleaning, washing clothes, bringing up children.

And naturally, a woman who has nothing else than just to keep up the house somehow together becomes irritated, annoyed, angry, because she has no scope for her own growth. She has no sky to fly. And her whole anger becomes arrowed towards the husband. So directly or indirectly she is nagging. She becomes a pain in the neck -- literally. But she is not responsible.

Every family is miserable. Children are a torture. They are a continuous nuisance. She has to keep up with those children the whole day. And the whole day she is burning, boiling inside. And this man, her husband, is responsible for this all. Naturally there is continuous fight, continuous quarrel. Life is not a joy, and poverty is bound to be there.

In this commune families have dissolved.

I am against families because family is the unit of the nation, of the society, of the church. If family dissolves there cannot be any congregation, there cannot be any nation, there cannot be any church.

Five thousand people can be taken care of by one kitchen far more efficiently, in a far better way. And only very few people are involved in the work.

Few people can take care of the whole commune's laundry. There is no need for them to worry about it. Few people can take care of the cleaning of the whole commune.

Economically it saves much. Economically money becomes irrelevant. In the commune there is no transfer of money. There is no need. Clothes we purchase wholesale for five thousand people. Naturally they are cheaper than anybody can purchase. Everything that is needed we purchase wholesale: medicine, shoes. It is cheaper.

And whatever is saved can make the commune more comfortable.

And because the family is dissolved, the barriers between people are no more there. Five thousand people feel almost as one organic unity.

They work for themselves. They work hard because they know they are working for themselves. If they are making houses, they are making for themselves.

In the outside world everybody is working for somebody else. That makes work a burden, a necessity, a slavery. You have to work because you need money.

Here you work because you want your commune to live more comfortably, have all modern equipments available.

The world has passed the family. It is unnecessarily hanging around and keeping people poor.

Cities should be divided into communes, not in families, and every commune should look after itself. And everything should be common.

It is just a question of little intelligence, not a question of service to the poor.

And we have enough intelligent people around the world who can manage it. And they will have to manage it, otherwise we cannot survive. Okay?

The Last Testament, Vol 3

Chapter #21

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INTERVIEW BY SWAMI DHARMA BODHI, DIE NEUE ZEITUNG, GERMANY

BODHI: SOMEHOW I FEEL THAT THIS RATHER INTELLECTUAL MAGAZINE WHICH I REPRESENT NEEDS SOME FUN. YOU ARE THE ONLY AND FIRST MASTER WITH A CHANCE TO WORK ON A PLANETARY SCALE, USING MODERN COMMUNICATION SYSTEMS. DO YOU LIKE SCANDALS AS A MEANS OF PUBLICITY?

A: Certainly.

Q: THIS IS THE FIRST COMMUNITY WITH A LOT OF FUN AND ENJOYMENT, ALBEIT EVEN FASCIST FUN. IS FUN A BETTER DEVICE FOR TRANSFORMATION THAN SERIOUSNESS?

A: Seriousness is sickness, it is not a device. It leads to death, not to eternal life. Life is playfulness, fun, because the whole existence is a tremendous circus. It is all fun -- all the colors of the flowers, so many beautiful animals, birds, clouds, and for no purpose; they don't serve any purpose. There is no goal to life. Life is a play unto itself. It is sheer abundance of energy, overflowing energy -- existence goes on expanding.

No God has created it, because whenever something is created there is purpose. Whenever something is created there is a motive, and when somebody creates it, the created can never be anything other than a machine. Existence has no use as such, it remains eternal, an eternal play of energies in millions of forms.

Fun is the most sacred word, far more sacred than prayer. It is the only word that can give you a sense of playfulness, can make you again a child. You can start running after butterflies, searching for seashells on the beach, colored stones.

In my own childhood, my tailor had much trouble with me. He was the best tailor in the

town, but he said, "You are the worst customer" because I asked him to make as many pockets as possible. He said, "But people will laugh at me."

I said, "I am not going to tell anybody that you are my tailor. Make as many pockets as possible, because I have to collect so many things, so many shells, so many stones, so many flowers." My mother had great trouble every night to unload my pockets, and she will say again and again, "Have you ever thought what is the purpose of all this?" And I always answered, I remember, that, "As far as purpose is concerned, what is the purpose of your giving birth to me? What is the purpose of getting married? What is the purpose of the whole day working from four o'clock early in the morning till twelve in the night? What is the purpose? So don't ask the question about purpose. You enjoy what you are doing, I enjoy what I am doing. That is your play, this is my play. I love these stones, that's enough. More than that is not needed."

Life has intrinsic value, there is no goal outside it. Hence my whole effort is to change everything into playfulness. To me that is real spirituality.

Q: WHAT TO GIVE CHILDREN NOWADAYS, SO THAT THEY CAN BE AS PLAYFUL AS YOU HAVE BEEN?

A: It all depends on them. Nobody was allowing me, I took the liberty and the responsibility, and the consequences. I was punished, but I took the punishment as part of the play; I enjoyed so much that the punishment did not mean anything. And when my family started understanding me a little more, they stopped punishing me; they said, "It is useless." When my teachers started understanding me, they said, "It is difficult to punish you," because they will say, "Sit down and stand up for ten times," and I will ask, "Can I do it thirty times?" And the teacher will say, "Are you crazy? I am punishing you for being late! It is not a reward, and you are asking thirty times!" I said, "I don't care about your punishment; I can change it into a reward, you cannot stop me. In fact, this morning I have not done any exercise. Just be compassionate, let me do it thirty times."

They will tell me, "Go round the school one dozen times." I will say, "That's great. I love to run, to jog, for miles. So a dozen times is insulting." They said, "What?" I said, "Yes, it is insulting. Tell me, 'Go round the school the whole day.' I love the field, I love the trees, I love the sun, I love the wind. And I hate your dismal class and your face and your blackboard."

Finally they stopped punishing me, because it was useless. If somebody takes punishment as playfulness, reward, what can you do with that man? Everybody has to understand that. But life will not allow you -- by life I mean the society around you. The people who are purposive, utilitarian, always ask, "For what? What is the goal? What is the motive?" And if you cannot answer, then you are mad.

Just doing anything for its own sake... Only a few artists have been courageous enough to say that art is for art's sake, but nobody listened to them. They were saying something of eternal value. It is not only art which is for art's sake: love is also for love's sake, friendship is also for friendship's sake. In life everything has its own intrinsic value, no ulterior motive. That changes you completely. You are no longer running for some goal; you are already there. Each moment you are at home. There is nowhere to go, nothing to be achieved, no ambition to be fulfilled. Each moment is a fulfillment unto itself.

And I call this kind of life authentic, real, spiritual. The moment motive enters in, you are

a businessman. You have lost track of the mysterious; you have fallen into the mundane, into the marketplace, where everything can be purchased and sold. But there is a space within you where nothing can be purchased, nothing can be sold, yet tremendous experiences are waiting for you -- invaluable, with no price tag on them.

When I say fun is the most sacred word in human language, all this is implied in it.

Q: BUT ISN'T THERE IN THIS PLACE INSIDE OF EVERYBODY, AND THE FUN -- ISN'T THERE THIS HEAP OF UNCONSCIOUS FEAR? I FEEL WHEN YOU WERE A BOY, YOU WERE SO AWAKE, OR SO AWARE, THAT IT'S DIFFICULT FOR THE CHILDREN NOW WHO, I FEEL EVEN IN THIS COMMUNE, ARE STILL FULL OF FEAR, OF VIOLENCE, OF DIFFICULTIES. HOW CAN WE GET RID OF THIS FEAR AND HAVE FUN, AND ENJOY OURSELVES MORE?

A: Fear is not natural, it has been created. It has been imposed on you by the parents, the priests, the teachers. Everybody you have come in contact with has been imposing fear on you, because fear is the antithesis of freedom. The more fear you have in you, the less is the possibility of freedom. The more fear is there, the less is the possibility of rebellion.

The society, the church, the state, all want everybody to be in a state of constant fear: fear of the known, fear of the unknown, fear of death, fear of hell, fear of missing heaven, fear of not making your name in the world, fear of just being a nobody. Everybody around you from the very birth is creating fear. No child is born with fear. Every child is born with freedom, doubt, rebellion, individuality, innocence -- all great qualities. But he is helpless, dependent.

But when you are grown up, you can see -- you can try to peel the onion layer by layer -- how fears have been created in you, how gullible you have been, how people have exploited your innocence. The priest had no knowledge of God, yet he deceived you and pretended that he knows God. He had no idea of heaven and hell, yet he forced you to be afraid of hell, to be ambitious for heaven. He created greed, he created fear. He himself was a victim of other people. Now you can look back: your father was not aware what he was teaching, what he was telling to you.

Everybody has been pretending to their children. All are hypocrites. But the problem is that when you are grown up, you have your children, you have your younger brothers, sisters, and now you are afraid that if you don't play the game of being a hypocrite yourself, what will happen to these children? ... Because that is the only game you know, and you don't have the guts to say, "I know nothing." The first thing, to drop fear, is to accept the fact, "I know nothing."

Just yesterday I received a letter from the president of the Atheist's Association of America -- she seems to be an old woman. She is very much impressed with my declaration that there is no God, that religion is dead, that man is mature enough and needs no religion, no God. So she has written in great praise: "You are the first man who has such courage. I would like to meet you. I want to come and share thoughts with you. I am an atheist, the founder of the atheist movement in America and in other countries, even in India." She is the founder.

I told my secretary to write to the old woman and say that, "You are welcome to come, but you must be made aware of a few things. First I am not an atheist. If there is no God, the theist is as stupid as the atheist. Both are idiots, wasting their time on something which is not there. And the theist can be forgiven; at least he believes that God is there. You believe there

is no God, and your whole life you have devoted to preaching that there is no God. What have you gained out of it? If there is no God -- finished! Why should you be an atheist?"

Have you looked into the word "atheist"? It contains "theist"; it is only a reaction. Just think, if all theisms disappear, what will happen to atheists? They will have to die. They will lose all the excitement of denying God, because nobody is proposing the exists. I am not an atheist. The theist knows not, but believes. The atheist also knows not, but believes.

Have you really searched every nook and corner of existence and found that there is no God? Forget about every nook and corner of existence -- have you searched within yourself? Your atheism is just an ideology, a negative belief. I am not an atheist, so you have to come here knowing perfectly well that I will not support you. Thirdly, I teach the state of no-mind, so there is no question of exchanging thoughts. If you are willing to exchange silence, I am ready."

People are very strange: they move from one extreme into another extreme. If they drop fear of one thing, they will immediately catch hold of fear of something else. But they will not drop fear as such, for the simple reason that to drop fear as such means giving yourself total freedom. And total freedom is risky, it is dangerous; one does not know where it will lead. And freedom brings with it responsibility: only you are responsible, whatever you do. The man who fears God has a certain consolation that whatever happens, happens through the will of God; he is not responsible.

In India they say, "Even a leaf of a tree moves only if God wants to move it." So even the murderer is not really responsible, he is simply doing what God wants to do. That's the whole teaching in the Gita of Krishna, and the Gita is worshipped by Hindus and even by non-Hindus, and one cannot believe... even people like Mahatma Gandhi, who pretend to be non-violent, call the Gita their mother. Gandhi used to say that Hindus and Mohammedans are one. I was not more than seventeen when I wrote him a letter and asked him, "If Hindus and Mohammedans are one, if the Gita is your mother, what about the holy Koran? Is the holy Koran your father?" He was so angry -- his son was my friend and he told me that he simply threw the letter out the window. Ramdas, his son, told him, "What he is asking is relevant. If you can call the Gita your mother, if you cannot call the Koran your father you can call it, step-father, uncle -- but some relationship has to be there: otherwise how are Hindus and Mohammedans one?" I never received any letter. Ramdas informed me, "You will never receive any answer."

I wrote Gandhi another letter: "On the one hand you say you are non-violent, and on the other hand you worship the Gita, which teaches simply violence and nothing else." The whole book is a teaching for violence. Krishna, to his disciple, Arjuna, is teaching, "You go to the war, fight, because that's what is the will of God, because without His will nothing happens. So if this big war is happening, it cannot happen without His will." Krishna tries in every way to persuade Arjuna. Arjuna argues, but he is not a great logician; otherwise, it was so simple.

If I was in his place, I would have simply got out of the chariot and walked towards the forest, and told him, "This is what God wills. What can I do? I am simply following His will. Nobody can do anything against His will, so if I am going to the forest to meditate and not to fight, it is His responsibility." There was no need for any argument. And the whole Gita is just an argument: Arjuna trying to argue or non-violence and Krishna imposing violence because God wants it. His sole argument is, "You should surrender to God's will and do whatever He wants." Arjuna must have been stupid. I would have accepted in the very beginning -- there would have been no need for the Gita -- that "You are right, I surrender.

And now I will do only that which God wants." And I would have walked into the forest.

I was amazed that Gandhi was reading this Gita every morning, chanting, explaining to his disciples the meaning of it -- and it is nothing but an argument of a very stupid kind. Then Adolf Hitler is not wrong: if God wants him to kill ten million people, what can the poor man do?

Q: BUT IF YOU HAVE LOVE FOR YOUR MASTER, DON'T YOU THEN DO WHAT HE WANTS YOU TO DO, ESPECIALLY IN HIS PRESENCE?

A: If you love your Master, you will certainly let him do what he wants to do. But if he is a Master he will not make you do anything that goes against your freedom, that goes against your growth. And if he does anything like that, that simply proves that he is a hypocrite, not a Master.

Krishna is a hypocrite, not a Master, because what he is trying to do is just against the freedom of Arjuna, against the freedom of the whole existence. And he is telling him that some god far away in the sky decides everything, and he is pretending to be a mediator. On what authority? On what grounds? It was the same kind of thing as Jesus Christ was doing. He has no proof; nobody has any proof that he has been sent by God. At least these people should bring a certificate signed by God -- but not even a certificate is there. And what he is telling the disciple to do is absolutely against the disciple's heart, his feeling, his intuition, his intelligence.

No, I will say he should reject such a Master. He is not a Master. A Master is to give you freedom, not to enslave you. A Master is to help you to become Master yourself. A Master has to give you insight, understanding, but he is not going to impose it authoritatively.

Krishna has no argument in his favor. This is argument, you think? -- that God wills that the war should happen, so you have to fight. This is not an argument, this is a very fascist attitude. I could have conceived Adolf Hitler praising the Gita, I cannot conceive Mahatma Gandhi praising the Gita. That's why I see some similarity between both of them.

Q: IS NOT THE FREEDOM YOU GIVE US SOMETIMES RATHER PAINFUL FOR US?

A: It can be -- not sometimes, almost always. Freedom is painful. Slavery is very simple, there is no complexity. You have just to follow orders; you need not worry about the consequences, you need not worry whether it is right or wrong. But with freedom comes a tremendous turmoil. You have to decide each moment what to do, what not to do; each moment you are walking a razor's edge. But only this fire of constant awareness, of keeping to the right, crystallizes your being. Soon freedom is no longer pain; it is tremendous release, relaxation. And then you can compare and see that slavery was pain. Somebody was sitting on your shoulders, he was goading you and you had become accustomed to it. Now a great burden is removed. Nobody is goading you; for the first time you can breathe on your own.

Freedom is tremendous bliss, but between slavery and freedom there is a little gap which is painful. It is just like any surgery -- it is surgery; slavery is a cancer -- and whenever you go through surgery it is painful. But soon you will recover, you will be healthier than you have ever been before. The function of the Master is exactly the function of the surgeon, but his surgery is very subtle, very invisible, so only the disciple knows. No instruments are to be

used, but the Master creates situations which are painful, which shake your very foundations. If you survive, you are free. If you don't survive, you don't lose anything; you will be a slave again.

Q: I SEE IN MYSELF AND EVEN IN THIS COMMUNE SO MUCH UNCONSCIOUS FEAR OF CHANGE. IS YOUR APPROACH NOT UTOPIAN? WILL THERE EVER WILL BE ANYBODY WILLING TO FORM ONE WORLD GOVERNMENT WITH ALL ITS IMPLICATIONS?

A: Anywhere, at any time, with any Master, there is a utopia, because the whole effort is to transform man. You are accustomed to a certain way of life, and that way of life creates your bondage. Coming close to a Master certainly creates fear. If you don't see fear around a Master that means there is no Master. The fear simply shows that people know that being here they have to change -- and change is painful.

It is exactly like a child in the womb of the mother. The child has lived for nine months in the womb comfortably. He will never find such comfort again -- no worry, no tension, no question of employment, no wife to nag, no children to harass, no neighbors whom you have to love, no boring friends. He is completely relaxed for nine months. Then suddenly one day he is being thrown out from his world, which was so comfortable. It seems to the child almost a death. And it is natural that it looks like a death. His world is being destroyed. His beautiful home where everything was supplied without demand is being shattered. He is being thrown out into the unknown. It is painful. The child resists to come out, that's what gives pain to the mother. The child is not willing to come out -- why should he have to leave his home? And he knows nothing about where he is going. In absolute darkness to an unknown, why should he go? He makes every effort to cling -- that's why it becomes such a pain to the mother. But there is no way to convince the child, "You are not dying, in fact, you are entering into life. Up to now you were only getting prepared. Now begins your real life, and you are entering into a vast, beautiful universe." Yes, later on he will understand it, but by that time he has forgotten how it was in the womb.

The same is the situation with a Master. It is a new birth. Your whole way of life you have created cozy -- comfortable in every way -- and the Master is throwing you out into the unknown again. It is painful; there is fear. It is only through the love of the Master that you may gather courage, and you may take a jump.

Immense love is needed from the side of the Master because that is the only thing that can dispel fear. Love is almost like light, and fear is just like darkness. If the Master really loves you -- and there is no other possibility; an authentic Master is nothing but love. His love is the guarantee that your fear sooner or later will be destroyed, that you will gather courage, that you will take a jump. And once you have taken the jump and attained a new, luminous experience of life, you will be grateful for the Master, grateful for his love -- because without his love it would have been impossible for you to get rid of the fear.

And once you have experienced something that was just so close -- but you were not opening your eyes, you were so afraid; once you take one step out of your fear, anxiety, anguish, then the whole journey becomes easy. Now you know on your own experience that on each step you are becoming new, that on each step you are gaining strength, insight, vision: that things are the same but you are not the same, that the same flowers have a totally different beauty, the same flowers have a new fragrance. The same sunset takes you into an

ecstasy which you had never imagined before.

You have seen the sunset many times, you have even told your friends, "How beautiful!" Now you know those words were phony, you have simply learned those words -- because you have not experienced beauty, you were simply repeating words which are part of etiquette, part of social formality. Otherwise you had no contact with the beauty. Now you see what beauty is, and now it is so difficult to say, "How beautiful" because words fall short. The beauty is so vast, so immense, and the words are so tiny. You cannot put the sky in the small capsules of your words. Now you will be standing there dazed.

That reminds me. Just today I was looking at a news. Somebody is telling to the attorney general about my statement, that "Either the attorney general wants to protect the criminals and give them immunity, and if that is not possible, then there is every possibility those criminals will disappear, they will be killed." The attorney general was not shocked. I was watching his face. Even hearing this, that I am telling that I infer from all the delayings that he can kill the chief criminals and then destroy the whole commune, because then he can put all the crimes on innocent people, he simply said that it is lunacy. I don't think he understands the word. But, I remembered it in this context.

Lunacy comes from lunar. Lunar means the moon. The people who are moon gazers were called in the beginning lunatics, and the disease of gazing in the moon was called lunacy. In fact, my name, Rajneesh, means lunatic. I can gaze at the moon for hours, as if time stops. So hearing the attorney general using the word lunacy, I said, "At least this idiot for the first time has said something right."

I can look at a flower for hours. Not even the word beauty arises in my mind, because that will be a disturbance. That will disturb what is transpiring between me and the flower, between me and the moon, between me and you. If a word comes in, it will be a disturbance. When you know beauty, you forget even the word beauty. When you know love, you cannot say so easily as people say, "I love you." You know that what love is is so much, how it can be contained into these small words, which have been used for millions of times by millions of people? You have also used them when you had no idea of love. You just wanted to go to bed with a woman, and you had used "I love you." Now, to say "I love you" will be sacrilegious, because now there is no idea of going to the bed. It is something so totally different.

Once you start going beyond your fear, your paranoia that the society has created around you, the whole sky is yours. Then even farthest stars are not far away. Your wings are small, but they are capable to reach to the farthest stars. Seeing the Master is an encouragement. Loving the Master makes your encouragement more and more strong. I have chosen the symbol for the seekers who have gathered around me of two birds. One is the Master, the other is the disciple. Both are the same kind of bird. Both have the same wings. Just seeing the Master fly, immediately the disciple gets the idea, "I have also got the same wings which I have not been using." He tries. Maybe once or twice he may fall. Maybe once and twice he may get discouraged. But even if he starts fluttering, that gives him the first glimpse that what is today just fluttering, tomorrow can become flying. It needs just a little discipline, a little more training, a little more time. And to come to this point, you are already beyond fear. So you will find here people who are afraid, you will find people here who are not afraid, who have passed that stage of fear. You will find people on all steps of the whole journey. And that's the beauty of a commune, that it gives you the whole panorama and you can see somebody is one foot ahead of you, you can be there. Then you see somebody else is one foot ahead of you, why you cannot be there? And these people on different steps of growth help

immensely without helping anybody, just their presence creates the atmosphere of encouragement.

A commune is a mystery school where people learn how to give rebirth to themselves. Okay? Good!

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INTERVIEWS WITH MARY CATHERINE, SAMYA AND SUBHUTI FOR THE RAJNEESH TIMES .

*SAMYA: BHAGWAN, WHAT IS THE DIFFERENCE BETWEEN PRINTING
NEGATIVITY AND PRINTING FREEDOM OF EXPRESSION?*

A:* There is no difference. It is man's birthright to express whatever he thinks, whatever he feels, in whatever language he wants to express it. To interfere in it on any grounds, is to destroy democracy.

The grounds may look valid. For example, the literature may be condemned as obscene. But who is going to determine what is obscene? If the act of making love is not obscene, then writing about it cannot be obscene. Then printing a picture or painting about it, cannot be obscene.

Freedom of expression knows no limits. Any limit is an infringement on human individuality, on the grounds of morality, religion, ethics, manners, etiquette. These are all excuses, and these are the ways that humanity has been repressed. Anything can be called immoral, it all depends how you define it. There is no fixed definition of morality.

One of the greatest thinkers of this age, G.E. Moore, worked for years on one book, PRINCIPIA ETHICA . And his whole concentration was to define what is good, because if that can be defined then morality can be defined, immorality can be defined, and many more complex things become easier. But the nature of goodness has to be first determined.

Two hundred fifty pages, and he comes to the conclusion that the nature of good is experienceable* but not definable. He accepts his defeat. And if you cannot define even what is good, how can you define what is bad? So all definitions are arbitrary.

What is obscene?

I have never seen anything obscene, and I have looked in the whole literature of the world. Things which have been condemned as obscene, even in the twentieth century, for example, books of D.H. Lawrence were condemned by courts as obscene, and banned, are

one of the best, the highest quality literature that twentieth century has produced. But the problem is he describes intimate love acts in such depth that they become almost tangible.

He could not defend himself. But if I was there, I would have fought for him. Because if you can love a woman or a man -- and there is nothing wrong in it -- and you can feel each other's warmth, melting into each other, reaching to a climax, to an orgasmic experience -- and it is not banned -- then why it should be prohibited if somebody is capable to describe it in such detail that it almost becomes real when you are reading it?

In fact, the man is doing a great service to humanity. It is easy to make love; it is very difficult to express it. The man should be rewarded; he is on the contrary, punished, because the churches are against it. They don't want people to know the beauties of love. They don't want people to know that something like orgasmic ecstasy exists. And this man is making people aware of something, which perhaps they may live without ever experiencing. This man is dangerous to the church.

What he is writing is not obscene. What he is writing is very authentic and very real, and very poetic and very beautiful.

But the trouble lies in the vested interest of the church, that is people start moving more and more into love, more and more enjoying the natural phenomenon of orgasm, then churches will remain empty, congregations will disappear, because people will be happy. Only it is the miserable who go to the churches. It is only the sad ones, the people who have missed life, who start searching for a paradise after life.

If you cannot find paradise before death, what guarantee is there that you will be able to find it after death? There is not a single witness. The whole thing is just fiction. But to keep that fiction alive, man has to be deprived of his natural experiences of ecstasies.

I am not against D.H. Lawrence. I will not say that his books are obscene. I will say his books are far more valuable than Holy Bible, because he is helping people to know some fragment of bliss.

And once they know that fragment then their longing to have more of it is bound to arise, and that's what leads people to meditation. That's what leads people on an inner pilgrimage to find the source from where comes this joy, because it does not come from the woman, it does not come from the man. They both are in it, but both can see it; it is not coming from the other. It is happening to both, but happening from some inner space.

Once it is realized that it happens from your own inner space, then it is very simple arithmetic, that why it cannot happen without the woman? Why it cannot happen without the man?

And a little effort, and it starts happening in your aloneness, and you are freed from the dependenc of the other. You can share your joy still, but it is no more a dependence, because in your aloneness you are as blissful as in your togetherness.

So D.H. Lawrence is making way for me.

I consider him to be the most important creator as far as literature is concerned. But the courts were against it, the churches were against it. They condemned his literature.

I have never come across anything which is obscene. Either something is real or unreal, but there is no question of obscenity. It is only in the perverted minds that things become obscene. And the churches create the perverted minds. It is a very strange game.

For example, in the Middle Ages in Europe, ladies were covering their dogs with valuable coats when they were taking them out, because a dog is a dog. If he meets some beautiful girl on the way.... He does not believe in Christianity; he simply believes in nature. He may start moving towards the girl, and it will be very embarrassing to the lady.

And if the dog is naked, he may have erection -- that is obscene. But obscene only to the perverted mind, otherwise what is wrong in a dog having a erection? It simply shows the dog is healthy. It simply shows the dog is interested in the girlfriend. It simply shows the dog is not dead yet.

The dog is not a monk, he has not taken any vow of being celibate. He is not a homosexual; all the monks are.

Just few days before one of the monk in Vatican created an electric device for masturbation. And just to test it, he tried it, but something went wrong... short circuit, and the monk was dead. This is obscenity.

But why the monk should create such a device? He is forced to remain celibate, and his biology has no idea of his celibacy. The biology goes on functioning in the same way. So he has to find some way. Now homosexuality has become dangerous.

Homosexuality was born in monasteries. I give the whole credit to religions for homosexuality. All the religions are responsible for homosexuality. And they should accept the responsibility for AIDS, because it is the ultimate outcome of their *mad* attempt of going against nature and forcing celibacy on people.

So this poor monk was trying how to avoid homosexuality.

This is obscene.

So either things are natural, real -- then there is no question of preventing any expression.

If somebody is bringing unreal, unnatural things to people's mind, then he is a pervert. He should be prevented, because the freedom of expression does not mean that you can poison other people's minds.

The priests should be prevented from preaching celibacy, because that is the root cause of all the perversions. But no court rules against celibacy.

And anything that can be expressed in words can also be printed, painted, sculpted -- there should be no limitation on it. The only thing that should be prevented is anybody creating in people sick ideas.

You are free to express, but you are not free to vomit over people's mind. You are free to express, but you are not to create people nauseous, sick. That will be a crime.

So, it may be a holy book, but if it creates sickness in people's mind and perversion to their natural beings, it should be prohibited.

And you will be surprised that almost all the holy books are worth being banned. They all carry unnatural, idiotic ideas. And because they are thought to be holy, those ideas become conditionings in people's minds.

And people like D.H. Lawrence, who are simply representing the truth of life, they should be rewarded, respected. Their books should be read in the universities, in the colleges. They should be made available to all the people, so that they can understand that what they are missing, what is possible but they have never tried it. They have never tried to reach the highest star which was within their reach.

I am for absolute expression, only with one expression: that sick people, psychologically neurotic people should be prevented.

*Q: * THEN HOW WOULD YOU MAKE THE DISTINCTION OF WHO IS SICK AND WHO IS NEUROTIC? DO YOU MEAN THE PERSON THAT IS WRITING? WE HAVE TO MAKE SURE THAT HE'S NOT SICK OR NEUROTIC? HOW WOULD YOU MAKE THAT DISTINCTION?*

A:* It is very easy.

Anybody who is not going against nature, who is normal, natural, is acceptable. And anybody who is trying to go against nature, writing things, preaching things which are not possible, which will drive anybody crazy if he tries to do them, which will be destructive.... The criterion should be whether they are according to nature or not, and it is very simple to decide.

For example, celibacy -- whether it is natural or unnatural. Now, no scientist can say that celibacy is natural, no doctor can say that celibacy is natural. Nobody who understands the nature of physiology, biology, human chemistry, can say that it is natural.

Then those who are preaching it should be prevented. They are creating a diseased society, a sick culture, and that sickness will bring thousands of perversions.

No animal is celibate -- that is very decisive. No animal in natural, wild state is ever homosexual. But animals in zoos, where females are not available, become homosexuals, start masturbating.

Nobody has seen animals masturbating in the wild, natural state. So it is very simple to decide that it is just a unnatural state; zoo is not their natural world. The female is not available, only male are available, then naturally homosexuality.... And sometimes even males are not available, a single male animal is there -- then masturbation.

What do you suppose from the animal to do?

And your religions have changed your whole society in a zoo. These are the real criminals.

But strange, these criminals are respected. They are the popes, they are the Ayatollah Khomeiniacs, they are shankaracharyas. They are great saints, sages, wise people. And nobody bothers that these people are responsible for driving the whole humanity into perversion, into sickness.

So it is very simple: anything unnatural is sick. And nature is available, there is no problem to decide whether it is natural or unnatural. When you are hungry, you know what is natural -- to eat. But to fast is unnatural.

All the religions teach fasting. No religion teaches feasting. Why fasting? In fact, religions depend on turning human minds into unnatural directions, because those are the directions which will make you dependent on the priest, on the God. Those are the dimensions will make you *hate* yourself, because you cannot fulfill them.

For example, in Jainism fasting is one of the most spiritual acts, but you are not even allowed to dream about food. Now, this is expecting too much. If you have not eaten the whole day, it is absolutely certain that you will dream about food.

But Jainist scriptures say, that if you dream about food, the whole value of the fast is lost. You have eaten, although it was simply a dream, but it was your dream, it was your mind. It shows your desire, it shows your reality. So somehow you managed the whole day not to eat, but you wanted to eat -- that's why the dream.

Now you are asking something impossible, and because it is impossible the man will become self-condemned. He will hate himself, that he is a sinner, he cannot fast few days without dreaming about food. He cannot remain celibate without thinking of women in night. So he thinks of himself as the worst quality of human beings, the most third-rate.

So they do two things. They give to humanity things which are unnatural and impossible, so man becomes humiliated in his own eyes, loses integrity, loses self-respect. And on the other hand, they raise their saints to fictitious qualities. So the difference between the

common man and the saviors becomes almost unbridgeable.

The Jaina prophet, Mahavira, does not perspire. Now, that is simply stupidity. He lived naked, and he lived in the hottest part of India. He walked -- he never used any vehicle -- for forty years continuously teaching, moving from one village to another village, and you think he will not perspire? The only possibility is that his skin is made of plastic.

But the reality is, that if all your pores in the body are closed, even though you breathe you cannot live more than few hours, because you breathe from all the pores of your body too. Your whole body is breathing. It is not only that your lungs needs fresh oxygen, your each cell of the body needs continuously to be refreshed. Those pores are for many purposes. They breathe, and when there is too much heat around you, they have glands which collect water for emergency purposes, they release water -- that is your perspiration. That is a protection, very necessary protection to keep your body at the same temperature.

For example, if it is ninety-eight degrees, normal temperature, if there is too much heat around you, you cannot remain at ninety-eight permanently. Soon you will become hotter and hotter and hotter, and your life span is not much, only twelve degrees. By one hundred ten you are finished. From ninety-eight to one hundred ten degrees -- twelve degrees is your whole life span. So your body has to be kept permanently at ninety-eight degrees. That's the function of perspiration.

When you perspire, the sun rays become engaged in evaporating the perspiration, so they don't heat you. They evaporate the perspiration and they are finished in that evaporation, and you remain intact at your normal body temperature. It is a great natural mystery. That's how you can remain continuously at the same body temperature.

When it is too cold -- for example, in this room -- you will start shaking. That shaking is a device; it is a device to keep your body warm. By shaking you are doing a certain activity, and that activity keeps you warm. Except me, it is cold for everyone here.

Saviors are put on fictitious grounds -- you cannot reach them -- and you are even degraded from your natural status. You see, they are raised from their natural status to something higher, which is not possible, which only idiot can believe, and you are degraded from your natural status. The distance becomes so big that all that you can do is worship, touch their feet, pray, and hope that in some future life perhaps you may be able to fulfill all the demands that can make you an authentic individual. But following these ideas, in no life you are going to become an authentic individual.

So the simple way of deciding is, anything natural is good; anything that goes against nature is bad. And freedom of expression means everything natural you are absolutely free to print, to say, to paint -- use any medium -- and you will be serving humanity. But remember always, don't do or say anything that can create a sick mind. Then you are not capable of having the freedom of expression. It is a great responsibility.

SUBHUTI: YOU HAVE SAID THAT FREEDOM OF EXPRESSION IS THE FOUNDATION OF DEMOCRACY, BUT THIS NEWSPAPER IS IN THE UNIQUE SITUATION, BECAUSE IT IS PART OF A COMMUNITY THAT IS BEING GUIDED BY AN ENLIGHTENED MASTER. IN THE PAST, ANYTHING THAT WAS SAID CRITICIZING THE COMMUNE, THE CITY AND THE CORPORATIONS HERE, OR SIMPLY OFFERING AN ALTERNATIVE VIEWPOINT, WAS CENSORED BY SHEELA AND HER GROUP ON THE GROUNDS THAT IT WAS AGAINST YOUR VISION. IS THERE A ROLE FOR CRITICISM AND FREEDOM OF EXPRESSION HERE, NOW?

A:* This newspaper is certainly not an ordinary newspaper. It is not just that you are collecting news and printing it. It has a certain purpose behind it. It has a message, and you have to keep in mind that whatever you do, whatever you write, it does not go against the message.

This paper is not a mere newspaper; it is a messenger. So you have to keep alert that it beats with my heart, that it keeps in tune with me, that it does not lose contact with my vision.

If you simply want it to be a newspaper, then my name should be removed from it. Then you can collect all kinds of stupid things that are happening around the world -- murders, suicides, wars, and certainly you will be selling better. You can make it sensational -- which all the newspapers of the world are doing. They don't have a vision, they don't have a message. They are only a business in search of sensation. If they can get sensation, good; if they cannot get, then they have to create, because it is sensation that sells. And the motive behind those newspapers is earning. That is not the motive behind your newspaper.

We are not concerned whether we sell to millions of people or not. Our concern is not sensational, but to spread the message. And anything that you can find in the world happening which supports the message, choose it, but the message remains your criterion.

So your freedom of expression is absolutely there, but you have accepted a vision. Now, you have to use your ability of expression to make that vision available to as many people as possible. That will be your creativity.

But if *my* newspaper starts writing something against my own message, and you call it freedom of expression, then you are not being a gentleman, then you start a newspaper of your own and use your freedom of expression.

My newspaper has to be *my* freedom of expression, and you have to give it form, reality, relevant context. Your work is more difficult, because you have to constantly remember that it is not going to be against my message. And my message is your message. If it goes against me, it is going against you! Freedom of expression does not mean suicide -- that would be suicidal.

So you have to be alert, then there is no need for anybody else to prevent you from doing something. But if you are not responsible, then somebody else will interfere.

And now that Sheela is gone... she herself was not fulfilling *my* vision; she was trying to do her own trip in my name. She was taking an advantage which is absolutely ugly.

So now your responsibility becomes even bigger, because I never read, I never read your newspaper, so I don't now what you are doing in it. I trust you, and I have lived my whole life on trust.

So you have to be alert that somewhere you are not letting me down -- that's what Sheela did.

She did things which were absolutely against my idea. She used my name without asking me. And in fact, how she could have asked? If she bugs my own room, then how she can ask me? And what is the fear of bugging my room? The fear, perhaps, I may say to someone something which does not go with her doings. I don't know what she is doing. She is afraid also, that somebody, particularly... not many more people were saying me -- only my physician, my dentist, my caretaker -- three persons were there. But they may say something to me: that this is going on. And she had to know what information I have been given, so even before I ask her any question, she comes prepared with an answer.

That's what gave me the idea that the room is bugged. Because I will say something to

Devaraj, who had just come to check me, and next day when Sheela will come to see me, the conversation with Devaraj was bound to come up.

And she was really stupid in that way, that she will say, that "I had a dream last night that you are talking with Devaraj, and this conversation happened. And not only I had the dream, Vidya also had the same dream, Savita had also the same dream."

I told Sheela, "You don't know about dreams at all. Three persons having the same dream has never been heard in the whole history. You are just ignorant. You don't know about dreaming anything. It would have been enough that you had dreamed. There is no need for two more evidences. Those two more evidences make your dream suspicious.

"And do you think I can accept that you all are -- all the three -- intuitive? That you have some super-sensory powers? Then you will have to give a proof.

"I can open a book, and you are sitting there, you just tell me what page is open and that will prove everything, whether you have any intuitive grasp of things. Or I can mark it and keep it here on my table, and you all three dream tonight, and tomorrow you report me what page. Otherwise, this room is bugged. You tell me exactly right. It will be easier."

And she flatly denied. "No, how we can do this thing to you?!" And she started crying, and...

I said, "This crying, et cetera, will not help. You simply say whether the room is bugged or not. I can forgive you, but you have to tell the truth."

That was the last time I saw her. Then she started avoiding me.

Then she was here for three, four months more, but she was always going to Australia, to Singapore, to Mexico, to Europe, to Switzerland, on any small excuse: that the commune needs her there.

And even when she was going on all these tours, she will not come to ask me. It is very easy with me: you can just send a message that you have a cold or a sore throat, and you don't want to infect me, so you are unable to come.

For four months continuously, she was having sore throat, colds, whenever she was here. Even the last day she left, she did not come to see me, because she became more and more afraid, because I was becoming more and more aware of things that were going on.

When I became aware that my room is bugged, then what will be happening to others? Then Vivek was poisoned, then Devaraj was poisoned four times. And just today my mother came to see me....

And this is the ugliest thing of all. She has done many ugly things. Laxmi had operations, major operations, in which her ovaries are removed, and some other parts of the stomach are removed. And she was sick few days before. She was hospitalized. Since then she started getting better. She came back to her place, and she was* feeling very good and recovering.

Last day, when Sheela left, just one hour before, Prateeksha, Sheela's sister, came with a glass of juice -- and she had never come. All this time Laxmi has been here, Prateeksha had never come even to see her.

And she drank the juice, and immediately became badly sick. And she is already in a dying position. Now to poison her?

They must have thought that to leave Laxmi alive is dangerous, because as far as coming from India is concerned, they have committed many crimes. But they thought because they are never coming back, so who cares? Just once they are out of the country, and governments and bureaucracies take time to find out... But Laxmi knows everything, so she may be dangerous. It is better to finish her.

It seems killing became to them just an ordinary thing. Nothing even to think about. Very

casually.

And you will be surprised what they did. They had committed all the crimes, because they moved all the literature from India that was the cost price, ten million dollars, they sold it to Chidvilas, the center in New Jersey.

According to Reserve Bank of India, those ten million dollars had to come back within six month; that is their limit. They never came back. That was not their intention, that they should come back.

And things like that. Many things they did, which were not right -- false papers they produced.

And what they have done now? Here, they poisoned* Laxmi, and from Switzerland, they informed the Indian government of all the crimes that they have been done by the Rajneesh Foundation of India. They were going just to give it again the tax exempt status, within two days, and they phoned that "Stop that, because all these crimes have been committed by the Foundation trustees."

And they were clever enough -- Savita, Sheela, Vidya -- nobody was a trustee. All the work they were doing, but they were not trustees. So now five trustees who had* nothing to do with it have received arrest warrant. And Jayantibhai had to put seven hundred thousand rupees for some guarantee, and the tax exempt status has been stopped.

Everything was ready. Papers were ready. Papers were signed by the Finance Minister, but everything has been stopped. And all the crimes were done by these people, but now all those crimes are on the head of those innocent people who had no knowledge of it.

So as I started becoming aware of all these things, she started becoming afraid to face me. She had not seen me for months. And whatever she was checking, and preventing, must have been something that was going against her.

Now, your responsibility is greater. Nobody will be checking you. Nobody will be preventing you. I never read what you write. Even if you write against me, I will never know.

And remember, this is not an ordinary paper. It is a message, and you have to use everything that is happening in the world to help the message. That's the whole function of your TIMES. If it was simply just my words, there was no question. We have another paper, NEWSLETTER, that simply reports what I say.

Your function is different. Your function is whatever I say, you can report a little bit of it, but you have to support it, that what I am saying is actually happening.

For example, if I say something about AIDS and its spread, or how it can be prevented, what measures should be taken, then you have to work out, with our medical people, find out everything supportive, because I don't read, I am not a medical man. You have to look all around the world. One day*, every day, is dying in L.A. because of AIDS. You have to find how many people in the whole world are dying, and if one man every day is dying, then how many people must be suffering from AIDS in L.A.? And why L.A. corporation is silent? Why don't they give the information?

You have to collect all these things -- what I cannot do. I can give a statement. You have to arrange all supportive data for it.

Now, I hear that many people in the commune, as Sheela left... Some people started creating the rumor that the whole idea was Sheela's -- of creating preventive measures -- so now there is no need. And people are kissing again, and they are not using condoms or gloves or any precautions.

You have to put what is happening, and what is going to happen, to make our commune aware that this is the only place where we are taking precautions. And if you don't want to

take precautions, then you will have to understand well those ten people who are positive AIDS I will bring back into the commune. Then what is the need to separate them? That was part of the preventive measures. Then why keep them in Desiderata?

Either you take all the precautions, or drop all the precautions and go to hell. And bring all those people from Desiderata and leave them into the commune, so within two years you are all suffering from AIDS.

You have to use your paper to support whatever I say, and to find out all relevant data. Every day there are new things coming out about AIDS. You have to keep update our people, so they don't go into such foolish things. If they go, then they should understand perfectly, that they if they want to cheat, then they will have to suffer, and suffer badly. I will bring all those ten people. Why they should be isolated unnecessarily, when you are not taking any precautions?

Just yesterday, two more people have been found having positive AIDS, and you were not taking precautions. Now, should I send these two people to Desiderata, or let them live with you? They were living with you.

And this seems so unintelligent, that you cannot even use small measures to protect yourself and your commune.

So your responsibility is great about everything. And I am saying so many things which you have to bring to the light, to the public.

For example, I said that this Attorney General is not interested at all in catching hold of the criminals. His interest is somehow to give them immunity and force innocent commune people, that they have done it. His desire is at least one thousand sannnyasins should be imprisoned. Only twenty people have committed crimes. But about those twenty, they are completely silent.

So your function is there: to make it as strong as possible that Attorney General cannot protect the criminals. And the second alternative that he had is to kill them. So all criminals are erased, but crimes has happened, so he can start picking up whomsoever he wants. And he had his informers in the commune, who can say, that "These are the people who have done it. We are eyewitnesses."

So your newspaper is not an ordinary newspaper. It has to bring my vision to the world. It has to bring the problems of the commune to the world, the challenge that the commune has to face, and expose any government authorities who are trying to go against the American Constitution, against law, and are just being as fascist, or even more fascists, than Sheela's gang was.

So it is something you have to remember, and now nobody will be sitting on your head, so your responsibility becomes total and absolute.

MARY CATHERINE: BHAGWAN, HOW CAN WE AS JOURNALISTS INQUIRE INTO THE TRUTH, OR WHAT MIGHT BE THE TRUTH, WITHOUT CREATING CONFRONTATION WITHIN THE COMMUNITY? AND IS IT POSSIBLE TO BE OBJECTIVE IN DOING THAT?

(Tape side C)

A:* It will be difficult for you... because you are part of the commune. It will create unnecessary confrontation, antagonism. You cannot do that kind of inquiry in the commune. That will look suspicious, as if you are serving somebody else.

What you can do is: rather than inquiring in the commune, you should start inquiring the Oregon police officers who have been investigating here, the Attorney General, and his office, the FBI -- and they have been the most sympathetic and most helpful people.

They were very angry at the attitude of the state, because the state was trying to delay everything in every possible way.

So your inquiry should be, on the part of the commune, with all those Wasco County police, attorney, state attorney, state police, FBI people, and find out what exactly are the crimes that you feel have happened. And what are the possibilities of those people to be caught? And what do you think about delaying matters? Because there are countries which have treaties with America, that if America wants their criminals, they will catch their criminals and send them to America.

But there are countries with which America has no treaties. And it is so easy to move from West Germany into East Germany -- just a question of minutes -- and the road is open now. And then America has no hold on... They can take refuge against America. So why you are delaying? Are you giving them chances so that they can take refuge somewhere where you don't have any reach?

Or you don't have enough grounds? Because we have provided every ground. We have provided eyewitness. We have provided all kinds of testimonies. Now for what you are waiting, and you are silent?

That should be your inquiry, rather than confronting poor sannyasins, who are unnecessarily already harassed by police, by FBI, and you start harassing them too. And that will not look good. You leave them alone. You go after these people, and force them that act quickly.

There has been murder, there has been arson, there has been attempts on many people's life. There has been smuggling, of which just now reports have been coming that Sheela was doing smuggling of gold since India. And she continued it from here too. And she was doing great smuggling of heroin -- and not in small quantities, full plane loads.

So what these people are doing? We can, at the most, give them information. We can give them testimonies of people.

The woman who informed about heroin, next day she disappeared. It seems she has been killed, or she has been taken to some place and imprisoned. She was partner with Sheela, and for fifteen days we have been trying every place, because she has told on the phone that she is coming with all the proofs. That one plane is already... is in Latin America, which has been left there. Heroin was sold, but the police became suspicious about the plane, so they could not take the plane out from there. The plane is lying down there still.

She was coming. She never reached, so we started phoning all the possible contacts: her mother, her boyfriend... They are all simply surprised that she simply disappeared. And she was in Geneva, in Switzerland, where Sheela is, and the whole company is. Perhaps she must have thought about her, that she will do something like that.

So you have to enforce these people. Approach these people, harass them, ask them harassing questions. Make them do something. Write articles against the bureaucracy and the slow work, which takes years, and by that time the criminals can be out of your reach.

So don't bother commune, and inquiring commune. People will not feel good about you. And inquiry has to be harsh. Howsoever sweet you make it, inquiry is bound to be harsh. You have to ask questions which are embarrassing. You have to ask questions which* the person does not feel right to answer. Don't do that kind of work. That will simply create a hostility.

And you represent the commune. So you represent the commune and go against all the

agencies that have to catch hold of the criminals.

And if there are any criminals in the commune, we are ready to hand over the criminals to the police. I don't want any crime to be committed here.

So make it clear to them. And I don't want to take the law in my own hands. But if they delay too much, that simply means they are forcing us to take the law in our own hands. The responsibility will be theirs.

We can catch hold of all those within minutes; there is no problem. Our sannyasins are all over the world. Wherever they will go, they will be caught immediately. But I don't want to take the law in our hands. Why we should take? That is their business. They should do it. And we will force it for them to do it.

Their delay has a meaning. The meaning is somehow destroy the commune in some way or other -- and this is a good opportunity -- and we have to protect the commune.

I am against crime, and this will be a greater crime if we allow them to destroy the commune.

We have put so much love and so much labor, they have no right. So you go against them, and be a real journalist with them. A journalist has to be just a nagging wife. Okay?

The Last Testament, Vol 3

Chapter #23

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INTERVIEW WITH MA YOGA PRATIMA

*QUESTION: * BHAGWAN, WHAT IS THE DIFFERENCE BETWEEN RELIGION, RELIGIOUSNESS AND RELIGIO?*

ANSWER: * The difference is simple, yet very vast. The difference is that of a dead rose you find in a Holy Bible. It has lost its color, lost its fragrance, lost its life. It is just a rose for name's sake. Otherwise there is nothing of the rose in it. It *looks* like a rose.

Once it may have been a rose, may have danced in the wind, in the rain, in the sun. It may have released fragrance without any conditions to anybody, to strangers or if there was nobody, even just to the winds. But now it is just past, a memory, faded. Religion is like that, a dead rose found in the Holy Bible.

Religio is a living rose: fully alive, totally alive, intensely alive, with immense glory, expressing the beauty of existence, very individual and unique... unrepeatable, irreplaceable, radiant. It is full of juice and full of fragrance, a miracle. It is a mystery from where it comes, because it is not in the roots, it is not in the tree, it is not in the leaves. And yet the living rose is surrounded by a mysterious aura of fragrance. It stands in the sun with great pride. That pride is not of the ego, it is authentic. It is true. He *is* what he is showing to existence -- his color, his aliveness, his fragrance -- these are not pretensions. It is his reality.

Religio is the living flower, and religiousness is the fragrance. You can experience it, you can smell it, but you cannot catch hold of it. You cannot catch hold of it in words, in explanations, in definitions. It defies any kind of imprisonment. It is pure freedom. That's why I say the difference is simple, but vast, like the difference between a living man and his corpse. Simply: The living man breathes, loves, dances, sings, rejoices: the corpse does not do anything. It goes on deteriorating, it starts stinking. It is the same corpse whom you may have loved, whom you may have desired, whom you may have respected, honored. Now all that you can do is take it to the crematorium.

Religion is a corpse. Religio is a living being. And life has love, laughter, the possibility of all kinds of creativity., It can give birth to songs, beautiful, transcendental songs which can bring into words that which is almost impossible to express, songs which can be given live to a living audience from a living singer. Between the singer and the listener something can transpire which is not in the words, in the song, or in the music, but something by the side -- on the margin -- invisible, yet it reaches to the heart. The living man can dance. His body can rejoice in a thousand and one ways. That is religiousness.

So the difference is simple, but VAST , tremendously vast. And the time has come when there should be no religions in the world, because their corpses have been carried for thousands of years. They are all stinking. They are all rotten. And under the load of those rotten corpses, living beings have completely forgotten how to live.

If you go on living with corpses, worshipping corpses, you will lose contact with life and its sources. You have become a worshipper of death. All the religions are teaching death. That's why they all say that their paradise is beyond death. First you have to die, then everything else is possible. But the first step is death in every religion.

No religion teaches you the art of living. They teach you hope, promises, but all hope and all promises are after death and there is no guarantee because no dead man ever returns.

It is time that religions should be taken to the place where they belong, the graveyard. They have been turning human beings into graves. And once we can get rid of religions, then we can start searching for religio. Religion prevents the search. You think you have got it, hence there is no need for any search.

Religio is an individual growth; it is not an organization, but a mystery that you have to unfold. You have brought it with you from the very birth, but you have not opened it. You have not allowed it to see the light. It has remained like a seed which has not been sown in the right soil where it can become a living plant, can grow, can come to fruition and flowering.

Religio is the search for truth within yourself. Finding it is the most glorious and the most ecstatic experience possible. And one who finds it is surrounded by fragrance, by an aura, by a subtle quality of love, compassion. That is religiousness. I want to destroy religions so that religiousness can become possible.

Religio is the bridge. Deprogram yourself from all religions and start moving into an individual search. Truth has always been found by individuals, not by collectivities, not by clubs, not by churches. Have you heard of any congregation in the whole history of humanity that has found truth? It always happens to an individual. Then why waste your time in congregations? They are just a religious type of rotary clubs. And a rotary club is not so dangerous, because you know it is just a club. But your churches, your synagogues, your mosques, your temples are dangerous because they are pretending to you that they have the truth. You believe in it, that's all that is needed to be done. A man who believes in religions remains unaware of religio, and remains absolutely unconscious of all the religiousness that was his birthright. He lives and dies, but without splendor, without glory, without fulfillment.

Q: WHAT IS THE DIFFERENCE BETWEEN RIMU, RAJNEESH INTERNATIONAL MEDITATION UNIVERSITY, AND RA, RAJNEESH ACADEMY?*

A:* Let me say a few words before I answer your question, because without them the answer will not be complete. I would like to change the name Rajneesh Foundation

International. Sheela and her fascist gang have contaminated the name. I would like it to be Rajneesh Friends International. It remains RFI.

RIMU and RA are two wings of RFI. RIMU is educational, intellectual, scholarly. Both are totally unique experiments because the degrees that you will get will not be of any use in the world. They are non-utilitarian. There is no university in the whole history which was non-utilitarian. They were all serving some utility, and the moment you serve some utility you are no more a master. You become a servant.

All educational systems of the world have been supportive of the status quo -- the state, the society, the church -- all that is the establishment. They were supporting the establishment. They were dependent on the establishment. They were preparing people how to serve the establishment to their best capacity. They were non-rebellious, they were all reactionary, anti-revolutionary.

RIMU and RA are both non-utilitarian. Their degrees won't help you to serve any purpose. They will serve you, but not anybody else. They will help you, but not the state, not the church, not the society. All those things have to be destroyed. They are the accumulated poison of centuries.

The function of RIMU is to deprogram you intellectually through therapies, through courses, through meditations. The whole intention is to clean your mind completely of all that the establishment has forced upon you. You have to be unconditioned. All the degrees will not be given by any examination... I am against examination because an examination is not a criterion. It may be just a coincidence that you can answer five questions, but life is not five questions that you have answered. In fact, life never asks those questions that are being asked in the examinations. That's why you will be amazed that people who are tops in the universities get lost in the crowd and you cannot find them. Where are those gold medalists? Where have they gone? They should prove their mettle in life. In the university they were on the top, but what happens to these people when they enter life? Nobody asks the question because it is embarrassing. But I am very particular about raising questions which are embarrassing.

The people who were doing great in the universities prove phony in life for the simple reason that what they are being taught has nothing to do with life. Life has no examinations at all like the examinations they have passed. Life never asks questions like the questions they can answer. Life asks strange questions, and they don't know anything about those questions. Their textbooks don't know anything about those questions. Their teachers don't know anything about those questions.

It is a very strange phenomenon. Universities are supposed to prepare you, but they don't prepare you for life, for authentic existence. They prepare you for service to the church, to the state, to the culture, to the society, which are all fossils. They are not life.

You may have a gold medal from the university, but you don't know what love is. A gold medal will not help you to understand the real problems of life. In fact, your education has deceived you, and almost wasted the first third of your life, which is the most precious time when one can learn easily. One is fresh and capable of learning. They used that time and what they have taught to you is of no use.

When you become angry, can you find any answer from your education what to do about it? When you fall in love, has your university given you any clues, any idea what love is and what its implications are? -- That it is not just a bed of roses, that every rose is surrounded by thorns? Have they made you alert how to avoid the thorns? No, they don't prepare you for life. They prepare you to become a clerk, a stationmaster, a postmaster -- any stupid thing --

but they don't prepare you for real life.

You will be becoming a father, but you have no idea that there is an art to being a father, to receiving a new guest in the world. You are going to become a mother, and no university has bothered to teach you that just to produce a child is not enough. In fact, after producing the child, the real work starts.

So nobody knows how to become a mother, how to become a father, how to be a wife, how to be a husband. Life's real problems are simply ignored.

I was in constant trouble with my teachers, professors. Certainly, I was creating embarrassing situations for them. One of my professors used to teach English poetry. The very first day I asked him, "All this poetry is about love, how much love do you know? How many women have you loved? And is your wife aware of it?" He said, "What has that to do with this poetry?" I said, "It has everything to do with this poetry. Is your marriage a love marriage or an arranged marriage?" In India almost ninety-nine percent of all marriages are arranged. He said, "Of course it is an arranged marriage." So I said, "You have not fallen in love ever! Or do you think it can be arranged, that the astrologers and the palmists and the chart readers can manage to find the right woman for you, and you are bound to fall in love? Do you mean to say that?" He said, "You are strange. I have come here just to teach poetry, and you are raising strange questions." I said, "I am not raising strange questions. Next period I am coming here with your wife. I have talked to her. So either you be true and authentic, or next class you will have to face your wife, too, here in the class." He said, "My God, you have met my wife?" I said, "Already, because I do everything perfectly. Before asking you, I have asked your wife everything, and she has told me. She is far more sincere than you are. You please tell me how many women you have loved."

He said, "This is too difficult a question. Yes, one woman I used to love before my marriage." I said, "That is not true, because I have gathered every information about your love life." He said, "Who else have you met?" I said, "That woman that you are talking about. She lives just by your side. She is your neighbor. And you still love her; at least, that's what you say to her. If you want, I can bring both women, your wife and your mistress. If you won't want trouble-because this thing is going to end up in the court...." He said, "I had come just to teach you poetry." I said, "You can teach poetry, but first you have to be sincere, otherwise what is the value of your teaching? How can you say the truth? And you don't know any love. Neither do you love your wife, because she is not contented, nor do you love your mistress, because she is very angry that you have been promising all along that you would marry her and finally you married another woman. You have betrayed her.

"And what do you know about love? What is love? First we have to clarify definitions about things, then we can enter into the poetry."

The man simply disappeared. He resigned. He never came back, knowing that it was going to be difficult, impossible, and I may create trouble. He simply changed cities. But it was not his fault. Education avoids life.

RIMU is to teach you life itself in all its dimensionality: love, anger, hate, jealousy. It has to make you aware of all the possibilities and how to get rid of all that is going to create misery for you and those you love.

It is an experience to pass through RIMU. There will be no examinations, but your tutors, the professors in the university, will simply suggest to the vice-chancellor, to the chancellor, who should be given a certain kind of degree.

Those degrees are not of any use in any service, and we don't ask any recognition from any government or from any university, because we don't recognize them. We deny their

authenticity. They are just slaves. They have sold themselves in the service of the establishment; we don't want their recognition. We don't want any recognition from any government, because all governments are corrupt. Unless the world is one and there is only one government, corruption is inevitable, and we don't want any recognition from any source of corruption.

RIMU is the only university which denies any recognition. Its degrees are not given for examinations, because examinations can only know your answers about a few questions. Its degrees are given to you by the teachers of the university, who watch you day in, day out, seeing changes in you, and when they feel some radical change has happened, it is on their recommendation that you will get the degree. And there will be no first class, no second class, no third class, because I don't want to create classes in any way. I am for a classless society. These degrees will all be honorary, because you have not passed any examination, you have been honored by the university. You have been recognized by the university, that you have passed a certain state of mind. It is an honor.

These degrees cannot be taken back. There is no way that you can lose your degree. There are M.M., Master's Degree; D.Phil.M., Doctor's degree; and D.Litt.M., the highest honorary degree. These three will be just on the recommendation of your teachers. And there will be a fourth degree, Ph.D.M., which will be given on a thesis written by you about meditation -- its psychology, its philosophy, its literature. That will not be given by the recommendations of teachers, but will be earned by you, by your thesis. That will be the only degree which will not be honorary. That will be your earnest labor. Of course, for that degree there will be three teachers. Unless all the three agree, you cannot have the degree.

I don't believe in a majority. I believe in unanimous decisions and I want to teach you to come to unanimous decisions about everything. Ordinarily, if two teachers are in favor and one is not, in any other university the degree will be given. But not in this university. All the three teachers have to agree. If they don't, then you have to write it again according to their recommendations.

That will become a literature on meditation. There is not much.

Perhaps I am the only one who has spoken on 112 methods of meditation. There is no other literature on those 112 meditations, and I have developed many new meditations which are not included among those. There is great need for literature on meditation from different angles, because there are meditations which you can do while doing anything. It is just an inner process. There are meditations which need specific times. There are meditations which you can do only while making love. There are meditations which need a certain kind of a structure. So much possibility is there for writing theses on meditations.

Narendra Bodhisattva, one of our sannyasins, has an M.A. in psychology. Because he has been connected with me for so long, from his very childhood, he wanted to write his doctoral thesis on the psychology of meditation. But no university was ready to accept the subject. "Where are we going to find the guide for you? Then the examiners for you? There are no professors in the university who can claim that they are guides of meditation, and who will be examiners of your thesis? And on what grounds will they examine it? Because that is going to be the first thesis on meditation." Strange. For ten thousand years the world has been meditating, talking about meditation, and nobody has even written a thesis. So I have a separate section, Ph.D., which will be only for doctoral theses.

The university's work is more intellectual, more theoretical, more scholarly. The Academy is something higher than the university. Both are wings of Rajneesh Friends International. RIMU is intellectual, academic, scholarly. RA is more experiential, more

existential. It is really the mystery school I have been talking about.

It is the Academy which will initiate people into sannyas, which will help people to go into their past lives -- existentially, not intellectually. It will guide people for meditation, not to the head but to the heart.

It will also give titles. They will not be called degrees, they will be titles: SIDDHA , ARIHANTA , ACHARYA . These titles can be withdrawn any moment. It depends; if you fall from your experience you lose your title. The degrees you don't lose; they are merely intellectual. But when you enter into experience, you can fall back; you can become afraid, you can stop moving ahead. So these titles are not to make you clergymen, which is an ugly word.

Two small children were discussing how many types of human beings there are. One was saying two, the other was saying three. The child who was saying two said, "You seem to be crazy. Three? I have never heard, I have never seen the third type!" He said, "You see the third type every day, but you don't understand. Man, woman, clergyman. That is a totally separate category. It is neither man nor woman. It is a very strange category."

We don't have any clergymen. It is not a religion, so these titles are not to make priests, these titles are simply indicating your states. A Siddha is one who has experienced deep meditation-just one step more and he will become enlightened. But then that one step is the most difficult, because even without becoming enlightened, one feels so blissful in this deep meditative state that one cannot imagine there can be more. This is the difficulty. One cannot conceive that there is any possibility of any more bliss, so what is the point of going anywhere? Now sit down and rest.

Siddha is a special category, because he never speaks. He never says what he has attained. He keeps it to himself. He cannot find any words to convey, he cannot find any people to convey, he is not articulate. He is a tremendously beautiful person, but just like a statue. He does not share. He does not know how to share. That is a different quality.

If you know how to share, then when you come to this moment you will know how to share this experience, too. But if you have never shared anything, then this experience is so great that one feels simply dumb, as if everything has stopped -- time, breathing, heartbeat.

We give a separate name to Siddha, because he is as capable as others, but he is not articulate. Only eighty-four Siddhas are known in the whole history. There may have been thousands. Why were these eighty-four known? Because they happened to be disciples of some enlightened person who declared them as Siddhas. Otherwise they would have died unknown. Many have died unknown. They have never written anything, there is no writing of any Siddha. They have not created anything, but they are as valuable as anyone else.

The second category is Arihanta. He is also in the same state as Siddha -- just one step more -- but he is articulate. In fact, he is too articulate, just the opposite of Siddha. He is so articulate that he completely forgets that his journey is not yet complete. He becomes interested in teaching, in propagating, in writing. He is so overflowing with experience that he wants to share it, and in this sharing he forgets that one step is still to be taken. So these are the two polarities, the Siddha and the Arihanta.

The third category is the Acharya, which is a very balanced category between the two. He knows how to be silent and he knows how to be expressive. He is the most important of the three, although all are in the same state. But he is the only one who is aware that his journey is not complete, that he has yet to go a little more. So he continues going in. He speaks, he explains, he shares, he remains silent. Whatever the situation demands, he does it. He is capable of being a Siddha, he is capable of being an Arihanta, and he is capable of one thing

more: because of his balanced attitude, he is aware that there is still a little gap before he becomes enlightened.

These three titles you can lose, because none of the three is yet enlightened.

The Academy's purpose is initiation into sannyas, then initiation into different mysteries of life -- meditation, reincarnation -- making people clear where they are, and also making them clear that there is still some journey left. What you have attained is great, but it is not the end. Even something greater is waiting for you.

So the function of the Academy is religio: intuitive, spiritual. And the function of the University is intellectual, academic. Both are needed, because humanity is incapable of understanding anything from heart to heart. First it needs its intellect to be convinced. The University will be doing that function. And once the intellect is convinced, the function of the Academy starts. It is a higher function. Now the person is no more interested in intellectual questions. He really wants to experience.

The Academy has another section: MAHASATTVAS , SAMBUDDHAS , BODHISATTVAS . Their number is fixed, and each group will have a fixed number. That is part of the Academy's secret work. Mahasattvas are bound to become enlightened before I leave my body, but there is one condition -- they should be in the Buddhafield. On their own they may be able, they may not be able; there is no guarantee. Bodhisattvas, if they remain in the Buddhafield, are certain to become enlightened before their death; but if they leave the Buddhafield they cannot become enlightened. It is almost impossible. Mahasattvas perhaps may become enlightened even outside the Buddhafield, but it is only a probability. About Bodhisattvas it is a certainty that they cannot become enlightened outside the Buddhafield. All Sambuddhas are almost enlightened; but remember the word ALMOST . They can become enlightened any day, Buddhafield or no Buddhafield. They are so close to enlightenment that it will be a strange thing if they don't become enlightened. It is just within their reach. They have almost arrived, they have just to know on the door and enter.

So that is part of the Academy. People from these three groups can be on some post, president of RFI or president of the commune or other corporations, but while they are functioning on any post they cannot be part of the group. The moment they resign from their post, they will be part of the group. Otherwise, their seat will remain empty. This is to avoid the conflict of interest. When I am not here these groups will be decisive on every important issue, anybody on a post should not be part of the group. They can be on the post, but they lose their membership for as long as they are on the post.

And any conclusion arrived at should be unanimous. The most important conclusion will be of Sambuddhas. The second in importance will be of Mahasattvas. Third in importance will be of Bodhisattvas. They all three can meet together, but then too, they have to come to a unanimous conclusion. I don't want any party politics in the commune, ever!!

Q: YOU HAVE SAID THAT YOUR SANNYASINS' HEARTS BEAT IN THE SAME TUNE AS YOUR HEART IS BEATING. CAN YOU TALK TO US MORE ABOUT THIS PHENOMENON? HOW DOES A DISCIPLE MOVE FROM THE HEAD TO THE HEART? IS IT THAT SOMETIMES A DISCIPLE IS IN TUNE WITH YOU AND SOMETIMES NOT? AND, IF SO, WHAT MAKES A DISCIPLE MOVE AWAY FROM YOU, AND WHAT HELPS A DISCIPLE TO COME BACK?*

A:* It's a little difficult to understand. Things of the heart are always difficult to

understand. There are a few disciples who are, day in, day out, in a deep harmony with me. There is no gap. In fact, only they deserve to be called friends.

Here I would like to say something which I have been keeping a secret my whole life:

One beautiful morning, Gautam Buddha had gone for a walk with his caretaker, disciple, Ananda. It was fall time; the trees were getting almost naked and all the leaves were on the path. The wind was fluttering the trees, and the leaves were making beautiful sounds. Walking on those leaves, Buddha was immensely happy... the music of the dry leaves.

He took a few leaves in his hand. Ananda asked him, "Bhagwan, I have always been thinking to ask one thing, but privacy is so difficult. You are always surrounded by people. Today you are alone in this forest, and I cannot resist the temptation. I want to ask you: Have you said everything to us, or have you kept some secrets? Buddha said, "Do you see the leaves in my hand? And do you see the leaves all over the forest?" Ananda said, "Yes, I do see, but I don't understand that that is the answer." Buddha said, "You will understand. I have said only this much, and I have kept secret all these leaves that are in the whole forest."

My situation is just different. I have said the whole forest; only one thing I have kept secret, just one leaf. Buddha declared before his death that he would be coming again after twenty-five centuries, and that his name would be Maitreya. Maitreya means the friend. Buddhas don't come back; no enlightened person ever comes back, so it is just a way of saying....

What he was saying is of tremendous importance. It has nothing to do with his coming back; he cannot come back. What he meant was that the ancient relationship between the Master and the disciple would become irrelevant in twenty-five centuries. It was his clarity of perception -- he was not predicting anything -- just his clarity to see that as things are changing, as they have changed in the past and as they go on changing, it would take at least twenty-five centuries for the Master and disciple relationship to become out of date. Then the enlightened Master will be only the friend .

I had always wanted not to be a Master to anybody. But people want a Master, they want to be disciples; hence, I played the role. It is time that I should say to you that now many of you are ready to accept me as the friend. Those who are in tune with me continuously, without any break, are the only real friends.

There are people who are sometimes in tune with me and sometimes not in tune with me. You are asking why it happens. The reason is -- perhaps you may be surprised to know -- sometimes they are in tune with me because I am in tune with them, because whatever I am saying is in accordance with them. They feel, "This is perfectly right." They are not in tune with me. On the contrary, they feel they are in tune with me only because I am fulfilling some of their ideas, some of their expectations. That is illusion.

Once you are really in tune with me, you cannot fall out of it. But if somebody falls out of it, that simply means that I have said something, I have done something, which is not in accordance with you. You remain the judge. You have not dropped judgment. Your ego is still there.

I used to go for a walk every day with one of my professors. One day when we were coming back, another professor met us on the way. He was going for a walk; we were returning. He knew me but he did not know my professor. My professor was very new, he had just joined the department two, three days before. So he asked me, "Do you come here every day?" I said, "Yes, I come every day. And for three days my professor has also been coming with me." My professor looked annoyed. I asked him, "What is the matter? You look angry." He said, "Certainly. You come with me, and you said that I come with you." I said,

"That's really right. How can a professor come with a student? It is always the student who comes with the professor. So forgive me. But this simply shows that you are an idiot; and from tomorrow you are not going to come with me."

People are strange. I had been there for two years. He had been there only for three days, but he wanted to hear that I was coming with him. Just the ego wants fulfillment everywhere. So it happens that when you feel that I am saying something which fulfills your expectations, you are with me, your heart is beating with me, you are in tune with me. No. Please forgive me for being straightforward -- only I am with you. Soon something happens -- I say something, I do something -- and your heart is no longer beating with me.

So remember one thing: when you are with me, then it is a continuum, without any gap. What I say, what I do, does not matter, because you are not a judge. You love me the way I am. I don't judge you. I love you the way you are. And if it changes, then remember it is a judgment, and rather than going with me, you are trying to drag me with you. And that is not very loving.

I can come with you, but you are in darkness and you will lead me in darkness. I have no trouble in coming with you. You cannot destroy my light; I can destroy your darkness.

I cannot lose anything by coming with you. You will have to lose many things by coming with me. And when you love someone, you are ready to lose anything, everything, even yourself. The moment you are ready to lose yourself, the friendship is complete. And then there is great beauty.

It is exactly twenty-five centuries after Buddha's death that I am changing the name of the Foundation so that it becomes Rajneesh Friends International. It is not only just a change of the name. It is going to change the very flavor of our whole movement. And you have to rise up so that what I want the movement to become, it becomes. So that the dream is realized. Don't let me down. Okay?

The Last Testament, Vol 3

Chapter #24

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Interview with Jeff McMullen, 60 Minutes Australia TV; and Ma Yoga Pratima

QUESTION: YOU WERE RIGHT ABOUT ONE THING, BHAGWAN. I DID COME BACK. ONE EARLY PROPHECY THAT WAS CORRECT. BHAGWAN, AS YOU ARE THE WORLD'S GREATEST SHOWMAN, MAYBE YOU WOULD LIKE TO ASSIST US IN PROMOTING THIS PERFORMANCE FOR AUSTRALIA WITH A LITTLE NATIONAL GREETING TO AUSTRALIANS. WHAT WE SAY IS, "GOODAY MATE! IT'S GOOD TO BE BACK ON SO MINUTES!"*

BHAGWAN: Just start. I am twenty-four hours ready for any show.*

Q: YOU TOLD ME THAT YOU LOVE SHEELA, AND SHEELA SAID YOU WERE THE MAN OF HER EYES. SO IS THIS THE END OF A GREAT LOVE AFFAIR NOW?*

A: Love affair never ends. It can turn into a hate affair. From my side, never, but from her side it has become a hate affair.*

Q: IT DOES SOUND TO ME IT HAS TURNED TO A HATE AFFAIR FROM SHEELA.*

A: Yes. From her side it has turned. She did not prove to be a woman, she proved to be a perfect bitch.*

Q: WOULD YOU LIKE TO HAVE A LOOK AT WHAT SHE HAS TO SAY TO YOU?*

A:* I know her mind. I can see, but I can say without knowing....

Recording of Sheela's voice: It's time that you let people know who you are, the way I have come to know you, which is that on one hand you're a genius and a beautiful man, and on the other hand you really exploit people by using their human frailty and emotions.

A:* She is drugged. She is on hard drugs. It is true, I exploit people. I exploit them because that is the only way to wake them up. Exploitation is not necessarily evil. I exploit their stupidity, their idiotness. I exploit their conditionings, I simply want them to be utterly nude, naked, as they were born. So it is perfectly true. And I am a genius in exploitation, but that exploitation turns out to be finally the transformation of man. About that transformation she cannot understand even the ABC.

Q: WE ARE ONLY GOING TO INFLICT ONE MORE BIT OF SHEELA TAPE ON YOU. WHAT WILL YOU DO IF SHEELA TURNS UP? WHAT WOULD YOU SAY TO HER IF YOU MEET AGAIN?*

A:* I will accept her. I love her. I love bitches, many of them. If she comes back, she will be welcome. But she will not have any power any more, because she has misused it.

Q: WILL SHE ASK YOUR FORGIVENESS?*

A:* No there is no question, because I am not angry. It is her problem to forgive herself by doing something to help this community which she has betrayed. I am simply out of it. If I was angry I could have forgiven her, but I never became angry. I simply accept people as they are. She was the type, she proved it. She killed her first husband by depriving him of oxygen, and he was a block*. She killed him for this other man, and then she came for some work to America and fell in love with another man. She does not know what love means.

Q: SHE SAYS IN THIS SECOND TAPE THAT IT WAS YOU WHO FORGOT HOW TO LOVE, THAT YOU ROBBED HER OF HER DIGNITY.*

A:* I will say about that...

Recording of Sheela's interviewer's voice:* He might be watching. He says that if you ever meet again, you will throw yourself at his feet and beg for mercy.

Recording of Sheela's voice:* Would he wish. That's his dream again. Not true, Bhagwan. No. One thing I have is my dignity, and that was a problem for you, you know it too.

A:* She has no dignity. All dignity that she thinks she has was given by me. She was just a hotel waitress, and I made her almost a queen. And now she is just a criminal, and will be

soon behind the bars. What dignity she is talking about? And a person who kills the husband for a lover, and then within weeks married another man, destroying the lover and his heart, and now she has married third man without even divorcing the second. The second man is American. She married him because it was useful, convenient, now he is no more useful. Now she needs a Swiss husband, so she has married a Swiss husband without even bothering to divorce the American. This is love!

*Q: * SHE DOES HAVE AN APPETITE.*

*A: * Hmmm?*

*Q: * SHE DOES HAVE AN APPETITE.*

*A: * Just the appetite of a bitch, not of a woman.*
(Conversation between interviewer and cameraman)

And she has done every crime that a human being can do. She has done arson, she burned the Planning Office of Wasco County. We have the witnesses. The police has all the evidences, all the testimonies. She taped all the telephones going out of the commune, which is against human freedom, human privacy. She has taped almost all the houses in the commune, even my room was bugged.

*Q: * YOU HAD NEVER APPROVED THAT? ANY OF THAT BUGGING?*

*A: * I will approve bugging in my room!*

*Q: * NOT YOUR ROOM, NO.*

*A: * She has bugged the whole hotel, one forty-five* rooms. I would have never come to know about it. She herself made it clear to me, because I was talking to my physician one evening and tomorrow morning she came and she said she has a dream, and in the dream she saw me talking with the physician. Am I not feeling well? I said, "Sheela, I don't think you have any intuitive powers." She said, "Not only I have dreamt it. Savita, Vidya, all have dreamt the same dream." I said, "You don't know even about dreaming. Three persons dreaming the same dream have never been heard in the whole history. So don't be stupid. Simply tell me that this room is bugged. And I had specifically talked to the physician so that I can catch hold of you." She simply denied that, "No, I have not bugged any place, not this room, not any other room." And that was the last time I saw her. Again she never dared to come before me. For three months more she was here, but continuously going to Europe, to Australia, to Singapore, to Holland, somehow avoiding facing me. Even on the last day she did not come to see me.*

*Q: * THE FBI SAYS THIS PLACE WAS BUGGED WORSE THAN THE CIA. WHAT WAS*

THE REASON FOR THAT?

A:* Certainly, because we have better engineers, better electronics experts, better electricians. And she used them. And she used them in my name. They all have confessed with tears in their eyes, because she used them that, "It is for Bhagwan's protection." So they did everything. I was in silence for three and a half years, and in isolation. That gave her an opportunity. So much power, so much money, so many people with whom she could tell to do anything in my name, and she was my only connection with the people, so I will know only what she wanted me to know, and the people will know only what she wanted them to know. She used the opportunity.

As I started becoming aware that my place is bugged, then I became aware that few people, particularly my physician, my caretaker, my dentist, had been poisoned. When it became a certain proof that my physician has been poisoned four times, then I said, "It is time that I should come out of my isolation, out of my silence." And the moment I came out of my silence, the whole commune was rejoicing and dancing except Sheela, because my coming out of silence means her power is finished.

Q: AND WHAT WILL YOU TESTIFY ABOUT SHEELA WHEN YOU APPEAR BEFORE THE FEDERAL GRAND JURY?*

A:* I am not an eyewitness for anything, because I was in isolation and silence. Whatever I can say is just hearsay, whatever I heard from my caretaker, from my physician, from my dentist. These were the three people who were able to approach me. So all that I have heard is hearsay. But when I started speaking I called a press conference and exposed everything that I have heard, and invited the police and the federal agencies to investigate. And now whatever I have said, they have found proofs for everything.

Q: BUT AREN'T YOU GOING TO HAVE QUITE A HARD TIME CONVINCING THOSE AUTHORITIES THAT AS AN ENLIGHTENED MAN YOU DIDN'T KNOW THIS WAS HAPPENING?*

A:* There is no reason for an enlightened man to know these things, that they are happening. It is not part of enlightenment. People have strange ideas about enlightenment. Enlightenment simply means I know myself. It does not mean that I know that my room is bugged. Enlightenment and bugging has no relationship.

Q: SO YOU DIDN'T KNOW SHEELA, EVEN THOUGH YOU HAVE KNOWN HER SINCE SHE WAS NINETEEN?*

A:* I started slowly, as I started hearing the stories. Something was wrong. And when she disappeared and started moving into other communes in the world and became afraid facing me because I will ask about things, how it happened, how the Planning Office in the Wasco County was burned, who burned it, how Dalles reservoir was poisoned -- to kill the whole

city.

*Q: * ARE YOU SAYING SHE TRIED TO KILL A WHOLE CITY?*

A: * Yes. She killed a man here. She has brought three thousand street people. To me she said, "This is just a humanitarian gesture. We have..."

*Q: * HOW DID SHE DRUG THEM?*

A: * She imported certain drug Haldol.

*Q: * THAT'S A TRANQUILIZER?*

A: * Yes. Drums of Halcode*. And with every food -- tea, coffee, everything -- they were drugged, for twenty-one days, so they became almost like robots. The whole idea was that they will now do whatever she wants them to do. They will vote for her. One man was overdosed and died. She simply threw her body out of Rancho Rajneesh, without any feelings. As these stories started slowly coming to me -- because it was difficult for people to reach me, I had prevented them not to reach me, otherwise what is the point of being silent? I was not reading newspapers, I was not seeing television, I was not reading books, I was simply relaxing into my silence...

*Q: * HAVE YOU TOLD THE POLICE?*

A: ... and for everything that I have said I am not a eyewitness. But there are eyewitnesses for everything. They drugged another street person, thinking that he is an informer. Gave him a good beating whole night, so much that he became unconscious. Then drugged him so that for three days he remained unconscious, and just left him unconscious in Portland. Now we have found the doctor who did all this under Sheela's direction, and we have informed the police just yesterday.

But bureaucracy is so stupid. Yesterday we have informed; they have not turned up yet, and the woman doctor is trying to escape to Germany to meet with Sheela's group. And we have informed that, that she is trying to escape. We don't want to take law in our own hands. It is your duty to catch her. They have not turned.

Now I had to inform the FBI that if state government is not taking any step, then to let her go to Germany -- and she is German, she will not return back -- then it seems you want to protect the criminals. And that is my assumption, that they want to protect the criminals, and all the criminals have escaped. Twenty criminals have escaped with Sheela.

Those few who have remained -- for example, this doctor was not suspecting that she will be caught. But from the pharmacy those drugs are missing. From the record those drugs are missing, and they are in her name. Where those drugs have gone finally she had to confess. Now we are giving criminals to them, and they are not even ready to catch hold of them. Their idea is to protect the criminals and to destroy the commune, so that they can catch hold

of the innocent people.

*Q: * BHAGWAN, IT'S FUNNY THAT YOU MENTION DRUGS, BECAUSE SHEELA SAYS THAT MOST OF THE TIME YOU'RE HIGH AS A KITE. SHE SAYS YOU LIVE LIKE A ROCK 'N' ROLL STAR BEHIND THOSE CLOSED DOORS, THAT IT'S SEX AND DRUGS AND ROCK 'N' ROLL. THAT'S SHEELA'S PORTRAIT OF YOU AT HOME.*

A: * Sheela seems to be really getting insane. I have never made love to her, that much is certain. Perhaps that is the jealousy. She always wanted, but I have made it a point: Never make love to a secretary. And I have kept that rule.

*Q: * THAT'S A RECORD A LOT OF OTHER BOSSES WOULD BE PROUD OF.*

A: * Yes. So she seems to be jealous. I love women, I love everything beautiful. I am not an ascetic. I am against celibacy. It is celibacy that has driven the whole humanity into all kinds of perversions. I am not a monk. I am a natural human being, and I want to live as naturally as possible, not going against nature in any way.

*Q: * SHEELA SAYS, BHAGWAN, THAT YOU ARE NOT INTERESTED IN THE NATURAL STATE, THAT IN FACT YOU LIVE IN A VERY UNREAL WORLD FULL OF DRUGS?*

A: * For her it may seem unreal. For me it is the reality. And can you see in my eyes that they are drugged? Are you...?

*Q: * AN HONEST ANSWER?*

A: * Yes.

*Q: * I OFTEN WONDERED WHAT WAS IN YOUR EYES.*

A: * Yes, in my eyes there is something, but it is not drugs. It can drug you!

*Q: * NOT MY BAG, NOT MY BAG. YOU HAVEN'T GIVEN ME AN ANSWER, THOUGH. I MEAN, I SAID LIKE A ROCK 'N' ROLL STAR. A ROCK 'N' ROLL STAR REACHES FOR ANY DRUG HE CAN GET HIS HANDS ON TO GET HIGH.*

A: * There is no way for me. I remain in my room. I never go out of the room. I never go to the pharmacy, I never go to the commune, I never go out of the commune. Unless you believe me, like Jesus, I am turning water into wine, water into LSD, then it is a different

matter. Otherwise, from where are those drugs are going to come to me? She was the only one coming to me. Was she bringing all those drugs to me?

*Q: * WELL, SPEAKING OF MIRACLES, SHEELA TELLS ME THAT SHE IS GOING TO BUY A HOTEL IN THE BLACK FOREST FOR FOUR AND A HALF MILLION DOLLARS. WHERE IS SHE GOING TO GET THAT MONEY FROM?*

A: * She has stolen money from the commune.

*Q: * A LOT OF MONEY?*

A: * Forty-three million dollars.

*Q: * THAT'S A LOT OF MONEY.*

A: * Not lots.

*Q: * NOT WHEN YOU HAVE NINETY-ONE ROLLS ROYCES.*

A: * Nothing much. If I had forty-five... forty-three million, just in one day I will spend it. It is not a lot.

*Q: * YOU DO LOVE THE RICH, BHAGWAN.*

A: * Certainly!

*Q: * ARE THE RICH AS EASY, ARE THE RICH AS GULLIBLE? DO THEY HAND OVER THEIR, ALL OF THEIR, POSSESSIONS TO YOU AS EASILY AS THE POOR?*

A: * I am a poor man. I don't possess anything. Those Rolls Royces are not my possessions. They belong to the commune. Everything that I use is loaned by the commune to me. I am the poorest man on the earth. Just me people love me and want me to live like an emperor, and I live like an emperor. But I know I am poor as far as things are concerned. But as far as my being is concerned, I am the richest man that has ever been on the earth.

And the rich people you are asking about are more capable of understanding me than the poor people, for the simple reason that a poor person, uneducated, illiterate, hungry, starving -- an Ethiopian -- will not be able to understand Mozart's music, will not be able to understand Van Gogh's paintings. He is not in a state where Mozart's music or Van Gogh's paintings or Nijinsky's dances can be understood. For that you need a certain culture, a certain sophistication, a certain well being, a certain standard of life, a certain education. And

having all the things of the world, still feeling unsatisfied.
That is the basic point to understand.

*Q: * WELL, THAT IS YOUR BASIC PRODUCT, ISN'T IT? IN SHEELA'S WORD, IT WAS AN INTANGIBLE PRODUCT THAT YOU ARE SELLING: ENLIGHTENMENT. BUT SHE SAYS THAT REALLY WAS, IN HER PHRASE, A CON.*

A: * Anybody who cannot experience it, it will look like a con. But look around my people and you will not find more rejoicing people anywhere, more happy, more loving, more gentle than anywhere. And they are yet only on the way.

*Q: * REJOICING EVEN AS THEY HAND OVER THEIR MILLIONS?*

A: * Yes. Still rejoicing.

*Q: * IS THAT ENLIGHTENMENT?*

A: * My enlightenment has nothing to do with it.

*Q: * IT'S ENRICHMENT.*

A: * I am enlightened thirty years. And anybody who is discontented is bound to find some way to find contentment. I sell contentment. I sell enlightenment. Sheela could not get it, because she has a very third-rate mind. I have never heard any bitch becoming enlightened. (Long pause)

Let me make the point clear. All the religions of the world have taught poverty. Naturally, the world is poor. They have raised poverty into something spiritual, which is sheer nonsense. Poverty is the source of all crimes. It is not spiritual. I am the first man in that sense who is against poverty and against its being declared spiritual. I want to destroy poverty, and it can be destroyed only if wealth is respected.

And wealth can be created, but it should be given the same respect as a painting, as a poetry, as a dance, as music. Everybody is not Henry Ford, just like as everybody is not a Picasso. The wealthy man has also a genius, and I want the world to be so wealthy that there is no need for communism; the wealth is so much available that there is no need to distribute it and no need to hoard it. Capitalism at its highest peak is bound to flower into a new type of communism, which will not be enforced. There will be no dictatorship of the proletariat.

*Q: * YOUR EMPRESS, SHEELA, SEEMS TO ADMIT RATHER BRAZENLY THAT SHE PRESIDED OVER A CONFIDENCE TRICK, THAT PEOPLE HANDED OVER THEIR MONEY THINKING THEY WERE GETTING ENLIGHTENMENT, BUT IN FACT, SHE SAYS, YOU WERE NOT TERRIBLY INTERESTED EVEN IN ENLIGHTENMENT. SHE PAINTS A PICTURE OF YOU AS A SPOILED BHAGWAN.*

A:* She simply is trying to hide all her crimes. You can ask my people whether I am interested in their enlightenment or not. I was interested in their enlightenment till she was my secretary. And just within a week, when she escaped like a criminal from here, I am no more interested in people's enlightenment. You should ask the people. Who she is? What she knows about enlightenment?

Q: SOME OF YOUR PEOPLE NOW SEEM CONFUSED AS TO WHAT'S HAPPENING. I MEAN, IS THIS ...*

A:* For a few days there will be confusion. That is natural. But after few days that will be gone and there will be more fresh air. It is already felt, that we are getting rid of a fascist regime that she had created here.

Q: AND WHAT WILL HAPPEN TO THE RAJNEESHEES IN AUSTRALIA AND AROUND THE WORLD?*

A:* I have withdrawn... Rajneeshism is dead. There is no religion like that, and there are no Rajneeshees. They are individual seekers. They love me. They are my friends, not my followers. Even I have changed the name of Rajneesh Foundation International. Now it will be Rajneesh Friends International.

I don't want anybody to follow me. I simply want to share my experience if they are ready to open up. It is up to them. I don't want to impose any belief. I don't ask their faith. My teaching is based on doubt and skepticism. And for three and a half years she was telling my people, that "You have to surrender and you have to believe." She completely spoiled, so I am cleaning the house: spring cleaning. Completely, whatever she has done, I have to undo it.

Q: THEN YOU PROBABLY WON'T LIKE WHAT SHE SAYS ABOUT THE END OF RAJNEESH PURAM. SHE SAYS IN FACT THAT YOU PLAN TO SIT IN THAT CHAIR AND TAKE A VERY LONG RIDE, NOT IN A ROLLS ROYCE, BUT TO TAKE YOUR LIFE.*

A:* She is just going more and more insane before she goes to imprisonment. You just wait. Either she will kill herself out of the very burden of all the crimes that she has done or she will have to suffer her whole life in imprisonment. Just for one bugging, five years imprisonment, and she has done so much bugging that one thousand years will not be enough. So now whatsoever she is saying is simply nonsense and meaningless, and if she has guts she should come back here. And she should face me directly rather than hiding there and telling anything that comes to her mind. Fictions won't help.

Q: BHAGWAN, YOU ASK PEOPLE TO BE SKEPTICAL. HOW DO WE KNOW THAT YOU AREN'T IN CAHOOTS WITH SHEELA? HOW DO I KNOW THAT SOME MONTHS FROM NOW YOU WON'T BE SITTING IN A HOT TUB IN SHEELA'S CHALET IN THE BLACK FOREST?*

A:* Try to find out! Be skeptical!

Q: YOU GO BACK A LONG WAY, YOU TWO. HOW DO WE KNOW IT'S STILL NOT PART OF THE PERFORMANCE?*

A:* You have to find out. If I say anything, you will be skeptical of it. Yes, I was sitting. Now be skeptical. Now doubt it!

Q: DO YOU PLAN TO SEE SHEELA AGAIN?*

A:* I never plan anything. I never bother about Sheela or anybody. All I am concerned is that she should have courage enough to say the truth rather than creating a smoke of lies and hiding whatever she has been doing for three and a half years. She tried to kill three persons. Eyewitnesses are there who saw the person injecting my physician in a public meeting, in my morning discourse. And my physician immediately pulled his robe and showed to people: blood coming out, and the point of the needle.

(Conversation between interviewer and cameraman)

Q: DO YOU THINK, BHAGWAN, THAT THE GRAND JURY PROCESS HERE, GIVEN THE PRESSURE THAT HAS BEEN ON YOUR COMMUNITY, DO YOU THINK THAT THE GRAND JURY PROCESS WILL LAY CHARGES AGAINST SHEELA AND THE OTHERS? EXTRADITE THEM FROM SOUTHERN GERMANY?*

A:* They have to, because every fact is against Sheela and her company. There is not a single fact against the commune. The commune has not done anything wrong, just a company of twenty people. And we have provided all the testimonies. When Sheela left, in her room books on poison, books on how to murder people, books on snakes, poisonous spiders ...

Q: PRETTY FANTASTIC STUFF, ISN'T IT?*

A:*... And my physician is not just an ordinary M.D. He is one of the most intelligent medical experts, and the youngest Fellow ever who has been accepted as a member of the Royal Society of Physicians in England. Very brilliant, a genius. He was four times poisoned, and all times he said it is a certain poison which is undetectable. He named the poison, but there is no way to detect it. Other doctors said, "What we can do? Because in the blood you cannot find it, there is no sickness that you can find it. There are no symptoms."

When Sheela left, in her room the books on the poison -- that very poison is underlined. Only that one poison is underlined with the description that it is undetectable. So you can give it to anybody, there is no problem of being detected. And that poison she had given to the attorney of Jefferson County, to one of the judges of Wasco County, three of my

sannyasins.

This... In her room, when the new president and my secretary, Hasya, moved, they found an underground room which nobody was aware of, with a tunnel going out. The house is fenced all around, the tunnel goes out of the fence. Even if the police is surrounding the house, it will be inside the wirings, the tunnel goes out of the wirings, reaches exactly to the airport. An airplane can wait there and you can immediately escape.

*Q: * WHAT DID SHE WANT TO ESCAPE FROM? WHY DO YOU THINK SHE WAS PARANOID?*

A: * Doing all those things will make anybody paranoid. If you kill people, if you poison people.... They were making small lab in which they were culturing virus for AIDS, for other diseases. Sheela has one of the persons with her, a medical expert. The idea was that anybody who is antagonistic, does not want to do anything according to them, can be made sick, can be made an AIDS victim. And what she did: two persons who had disobeyed, their blood was sent for testing and it came with positive AIDS, so they have to be removed into isolation, away from the commune.

When she left, their blood was sent again. It was negative! So it seems she has two persons with her which are homosexuals: Dipo, the person who she is married now, and Anubhavo. Both are homosexuals and both may be having AIDS. So the blood was changed. Because these two persons while they were here remained separate, isolated. They never allowed anybody even for cleaning the room. They ate in paper plates. All that shows that something was wrong with them. And their blood was sent. They were saved from AIDS and these two innocent persons were unnecessarily harassed.

Perhaps she was thinking to culture more AIDS virus and spread in the whole commune. Her whole desire was, as if without her the commune cannot live. She is absolutely wrong. The commune is far better than when she was here. The commune is far more happier, far more freer, as if a great bondage has disappeared from people's minds. And nobody is afraid of anybody.

*Q: * DO YOU HAVE ANY WORRIES ON YOUR MIND?*

A: * No, I don't have any mind and I don't have any worries.

*Q: * HAVE YOU EVER HAD A VISION, THEN OF BEING LED IN HANDCUFFS TO JAIL YOURSELF?*

A: * I... It was not a vision. It was a challenge, challenge to the American government, that "If you have guts, then arrest me with handcuffs, so with my handcuffs I can show to the whole world that America is not a democracy but a hypocrisy." A man who was in isolation and in silence, who was not coming out of his room, has burnt the Wasco County -- two hours journey from here -- has killed people, has poisoned people, has done all kinds of crime.

It was simply a challenge to the American government. I want them to understand that

fight with me is not going to be easy. It is not a small question. I will fight for the Constitution of America, because I respect it more than Holy Bible. Holy Bible is just rotten, but the Constitution of America has some hope for humanity, some values. And I will fight for it against the American politicians.

Q: WHERE WILL YOU GO? IF YOU ARE WASHED UP IN AMERICA, WHERE WILL YOU GO?*

A:* I don't go anywhere. All the Americans are foreigners except red Indians. If I need a green card, they all need green cards from red Indians. They are invaders; I am not a invader. I have to fight in the Supreme Court, and tell to the Supreme Court, that "If you respect your own constitution, then the government should be handed over to the red Indians and all Americans either should go to their own countries or they should apply for green cards."

Q: BHAGWAN, YOU WERE CERTAINLY RIGHT ABOUT ONE PROPHECY, THAT WE WOULD BE SITTING TOGETHER. YOU SAID I'D BE BACK. WILL YOU STILL BE HERE A YEAR FROM NOW?*

A:* Yes. I will be here, and you will be coming again.

Q: SEE YOU THEN.*

A:* Okay.

Q: THANK YOU.*

A:* Great.

Q: THANK YOU VERY MUCH. TO BE CONTINUED. IT REMINDS ME OF GURDJIEFF'S TITLE MEETINGS WITH REMARKABLE MEN. SOMEWHERE DOWN THE ROAD I'M SURE WE'LL MEET AGAIN.*

A:* Come on again.

Q: THANK YOU.*

PRATIMA: BHAGWAN, WHAT IS OBJECTIVE ART? IS CREATIVITY SOMEHOW RELATED WITH MEDITATION?*

BHAGWAN:* Art can be divided into two parts. Ninety-nine percent of art is subjective art. Only one percent is objective art. The ninety-nine percent subjective art has no relationship with meditation. Only one percent objective art is based on meditation. The subjective art means you are pouring down your subjectivity on the canvas, your dreams, your imaginations, your fantasies, your dreams. It is a projection of your psychology in the same way it will be in poetry, in music, in all dimensions of creativity. You are not concerned with the person who is going to see your painting. You are not concerned what will happen to him when he sees your painting; that is not your concern at all. Your art is simply a kind of vomiting. It will help you, just the way vomiting helps. It takes the nausea off, it makes you cleaner, makes you feel healthier. But you have not considered what is going to happen to the person who is going to see your vomit. He will become nauseous. He may start feeling sick.

Look at the paintings of Picasso. He is a great painter, but just a subjective artist. Looking at his paintings, you will start feeling sick, dizzy, something going berserk in your mind. You cannot go on looking at Picasso's painting long enough. You would like to get away, because the painting has not come from a silent being. It has come from a chaos. It is a by product of a nightmare. But ninety-nine percent art belongs to that category.

Objective art is just the opposite. The man has nothing to throw, he is utterly empty, absolutely clean. Out of this silence, out of this emptiness, arises love, compassion, and out of this silence a possibility for creativity. This silence, this love, this compassion, these are the qualities of meditation.

Meditation brings you to your very center, and your center is not only your center, it is the center of the whole existence. Only on the periphery we are different. As we start moving towards the center, we are one. We are part of eternity, a tremendously luminous experience of ecstasy which is beyond words, something that you can be but very difficult to express it. But a great desire arises in you to share it, because all other people around you are groping for exactly such experiences. And you have it. You know the path.

And these people are searching everywhere except within themselves -- where it is. You would like to shout in their ears. You would like to shake them and tell them, that "Open your eyes! Where are you going? Wherever you go, you go away from yourself. Come home back, and come as deep into yourself as possible."

This desire to share becomes creativity. Somebody can dance. There have been mystics -- for example, Jalaluddin Rumi -- whose teaching was not in words, whose teaching was in dance. He will dance. His disciples will be sitting by his side, and he will tell them, that "Anybody who feels like joining me can join. It is a question of feeling. If you don't feel like, it is up to you. You can simply sit and see." But when you see a man like Jalaluddin Rumi dancing, something dormant in you becomes active. In spite of yourself you find you have joined the dance. You are already dancing before you become aware that you have joined it.

Even this experience is of tremendous value, that you have been pulled like a magnetic force. It has not been your mind decision, you have not weighed for pro and for against, to join or not to join, no. Just the beauty of Rumi's dance, his spreading energy, has taken possession of you. You are being touched. This dance is objective art.

And if you can continue -- and slowly you will become more and more unembarrassed, more and more capable -- soon you will forget the whole world. A moment comes, the dancer disappears and only the dance remains. And then there is a meeting with the Master, the synchronicity I have been talking about again and again in different ways from different directions. They are not two. The ice has melted. Slowly, slowly other disciples will be joining.

A famous story is about Jalaluddin Rumi. He was living in a forest monastery with five hundred disciples. Few visitors who were passing by the road just out of curiosity, that "What this fellow Jalaluddin Rumi is doing here? We have heard five hundred people are living with him, but what they go on doing inside this monastery?" They went in. They saw. They could not believe. Five hundred people dancing madly. Nobody even took any note of them. They remained there for a time being, and then they thought that these people are mad. "Returning, we will see what happens. Perhaps we can find them sitting and then we can talk about, 'What you are doing?' This time they seem to be completely mad."

Next time when they were coming back after few months, they again went into the monastery. The five hundred people were there. Nobody was dancing, all were sitting like statues, with closed eyes. There was an eternal silence. It was even more frightening to those people. Dancing at least there was some activity. Now what has happened to these people? They have gone, seems to be, completely mad. Dancing in the hot sun in the desert for days -- this is the result. But they thought, that "When we are coming again for the next trip, we will see what happens."

Next trip they came, there was only Jalaluddin Rumi. The five hundred has gone. They were very much puzzled: "What has happened? All those people are dead?" That's what they could logically think. "First they were dancing madly, then they were sitting like statues as if not breathing at all. Perhaps they have all died. This old guy is dangerous! But now at least we can talk something to him." They reached to him and asked him, "What has happened to five hundred people who used to dance here and then sit?" Jalaluddin said, "The work is over. They have learned what they have come to learn. Now they have gone to teach others. Are you interested?" They said, "No. We are going for a business trip." Jalaluddin said, "You can go for a business trip later on, but this is far more important." They said, "Just, please, forgive us. Not this time, because that dance in the hot sun -- we cannot manage." Jalaluddin said, "You need not be worried. It manages itself. You don't have to manage it." They said, "Before we leave, we want to ask, what happens? Why they were sitting like statues?"

Jalaluddin said, "When the dancer has disappeared, who is going to dance? There is a momentum -- the dance continues for awhile -- then that, too, stops. Then comes a period when one is utterly silent, just sitting, doing nothing. But the bliss of it is incomparable. So whenever you can find time, if I am alive you are always welcome."

There are in India statues which you have just to sit silently and meditate upon. Just look at those statues. They have been made by meditators in such a way, in such a proportion, that just looking at the statue, the figure, the proportion, the beauty....

Everything is very calculated to create a similar kind of state within you. And just sitting silently with a statue of Buddha or Mahavira, you will find a strange feeling which you cannot find in sitting by the side of any Western sculpture.

All Western sculpture is sexual. You see the Roman sculpture: beautiful, but something in you creates sexuality. It hits your sexual center. It does not give you an uplift.

In the East the situation is totally different. Statues are carved, but before a sculptor starts carving statues he learns meditation. Before he starts playing on the flute he learns meditation. Before he starts writing poetry he learns meditation. Meditation is absolute necessity for any art, then the art will be objective.

Then just reading few lines of a haiku, a Japanese form of a small poem -- only three lines, perhaps three words -- if you silently read it, you will be surprised. It is far more explosive than any dynamite. It simply opens up doors in your being.

Basho's small haiku I have on the pond near my house. I love it so much, I wanted it to be

there. So every time, coming and going.... One of the persons I have loved. Nothing much in it. "An ancient pond...." It is not an ordinary poetry. It is very pictorial. Just visualize: "An ancient pond. A frog jumps in...." You almost see the ancient pond! You almost hear the frog, the sound of its jump: "Plop."

And then everything is silent. The ancient pond is there, the frog has jumped in, the sound of his jumping in has created more silence than before. Just reading it is not like any other poetry that you go on reading -- another poetry, another poetry.

No, just you read it and sit silently. Visualize it. Close your eyes. See the ancient pond. See the frog. See it jumping in. See the ripples on the water. See the sound, hear the sound. And hear the silence that follows.

This is objective art.

Basho must have written it in a very meditative mood, sitting by the side of an ancient pond, watching a frog. And the frog jumps in. And suddenly Basho becomes aware of the miracle that sound is deepening the silence. The silence is more than it was before. This is objective art. By 'objective' it means the person is not simply trying to get rid of his sickness, garbage, of which he is so full of wants somehow to throw it out.

I used to know a principle. I was only a student in his college, but we became very friendly, because so many complaints were coming against me to him, that finally he thought, "This boy seems to be unique. Every day some professor comes with a complaint, and whenever I call the boy, I always find he is right. This is such a strange thing: that all my professors prove wrong and he is always right. I cannot say that you have done anything wrong."

We become friendly, I told him, "Whether they send me or not, I will be coming at least once every day!"

He said, "I enjoy your coming, so you can come, whether they send you or not. If they send, good, if they don't send you, you come on your own. And now we are not going to discuss for what you have done and for what they have sent you. Because I can see, we can discuss far better things. And I love your insight into things."

So I started going to the principle and then I became aware of one thing, that whenever I will go to him, he will take his earplugs off. I said, "What are you doing?"

He said, "You know, my whole life I have been tortured by all kinds of complaints, finally I decided not to hear anything. Everything is right! So I just keep earplugs. They go on saying; then I go on nodding. And they feel happy and I feel happy. But with you I really want to talk, so I have to take (them out), but don't tell it to anybody else."

I said, "This is really a great device. Everybody should use it. It prevents other people pouring their garbage in your mind. And everybody is so interested in pouring his garbage in your mind."

That I have heard -- I told the principle the story, that's why I remember it -- that a thief was caught. And the man, in whose house he was stealing, came to the court and asked the judge to forgive the thief. The judge said, "This is strange. He was trying to steal in your house. Why you want him to be released?"

He said, "In fact, he would have stolen and he would have left, but I was awake, and you know, I am a poet. So I told him, 'Sit down and listen to my poetry, otherwise I will give you to the police.' So out of fear he sat down. He returned everything; he said, 'You take everything, but please don't tell me your poetry, I am a poor thief and I don't understand poetry.'"

The poet said, "It does not matter, whether you understand or not. I am enjoying telling it.

And if you are going to create trouble, I am going to phone the police. The whole night this poor man has been listening to my poetry; he has suffered enough. And then he was caught by the police. Just release him. And I hope that once in a while he should come and visit me. And no need to catch hold of any thief, because I am capable enough to catch hold of thieves and make them listen to my poetry. I write the poetry with so much effort, and nobody is there to listen to me. So only once in a while I get some audience. And this man was really very attentive. He seems to be a lover of poetry."

People are ready to throw their garbage, their advice, their wisdom, their knowledge, everybody is ready to catch hold of you and put something in your mind. You are already too much burdened. Subjective art burdens you more. Objective art unburdens you. Subjective art should be part of psychiatric hospitals only. People suffering from mental sicknesses should be allowed painting, poetry, sculpture, anything they want. And it is going to help, it is therapeutic. It will make them healthy.

Now it is being used by few psychotherapists. Carl Gustav Jung has used painting to heal many patients, but that painting should not be allowed to be sold in the art galleries to reach to people, because if they see it, something sick is bound to radiate from it.

Subjective art is good for the artist but not for the one who looks at it, who sees it, who listens it, who reads it. It is harmful to him.

And objective art is only one percent, for the simple reason because very few people have been meditating. And out of those very few people, only few expressed their silence into artistic forms.

But my idea is that as your commune matures, as you are finished with your necessary things, your houses, your roads -- and they too can be very artistic, they can be expression of your meditation -- as you are finished with utilitarian things, I have the idea that the university should be teaching you with meditation, painting, dancing, singing, music, sculpture, poetry, every possible thing.

This commune should become a commune of creators. Unless you are a creator, you will never find real blissfulness. It is only by creating, that you become part of the great creativity of the universe.

But to be a creator, meditation is a basic necessity. Without it you can paint, but that painting has to burnt, it has not to be shown to others. It was good, it helped you unburden, but please, don't burden anybody else, don't present it to your friend, they are not your enemies. Objective art is meditative art, subjective art is mind art.

Okay, Pratima?

The Last Testament, Vol 3

Chapter #25

Chapter title: None

15 October 1985 pm in Sanai Grove

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

Interview with Guisepe Josca, Corriere della Sere, Italy.

Bhagwan: Good evening.

QUESTION: BHAGWAN, THERE ARE MANY QUESTIONS THAT I WANT TO ASK YOU TONIGHT, BUT FIRST I'D LIKE TO CLARIFY ONE POINT. YOU SAY THAT YOU ARE AN ORDINARY MAN, BUT YOU LIVE, YOU ACT, YOU EVEN DRESS AS AN EMPEROR. YOU HAVE PEOPLE WHO WORSHIP YOU, YOU HAVE MONEY, POWER. HOW DO YOU EXPLAIN THIS CONTRADICTION?

A: I am an extraordinarily ordinary man.

Q: A SMALL BOOK WAS SUFFICIENT TO SPREAD THE TEACHING OF JESUS OR OF MOHAMMED, AND MANY PEOPLE CONSIDER THEM GOOD AFTER HUNDREDS OF YEARS. BUT THERE ARE MANY TAPES OF YOUR SPEECHES AND STATEMENTS BY THE THOUSANDS. EVERY SINGLE WORD YOU SAY IS RECORDED, INCLUDING THIS INTERVIEW. WOULDN'T YOU CALL THIS A CULT OF PERSONALITY?

A: No.

Q: I WAS AT THE RAJNEESH MANDIR THIS MORNING AND I LISTENED TO YOUR MEDITATIONS. I HAD THE IMPRESSION AT A CERTAIN POINT, WITH ALL RESPECT, THAT YOU WERE OFFERING EASY SOLUTIONS TO IMPOSSIBLE PROBLEMS, LIKE TRANSFERRING PART OF THE POPULATION OF INDIA TO THE SOVIET UNION, WHERE PLENTY OF LAND IS AVAILABLE. DO YOU THINK THAT SUCH IDEAS ARE

REALLY PRACTICAL?

A: Everything that seems impossible is possible. One day flying was impossible to every practical man; now it is no more. Anything that is impossible can become possible, all that it needs is talented people to work it out. And every dream in the beginning is a dream, but it can be transformed into a reality.

Q: BHAGWAN, IN YOUR WORDS JESUS WAS A COMMUNIST, THE FIRST COMMUNIST. THEN WHAT WOULD YOU SAY ABOUT HIS REPRESENTATIVE ON EARTH, POPE JOHN PAUL? THE COMMUNISTS TRIED TO KILL HIM, APPARENTLY.

A: I don't know what they would do with Jesus. I know about myself, that America would like to kill me, the Soviet Union would like to kill me; every country in the world would like to kill me, for the simple reason that I don't belong to any tradition, any religion, any ideology. Jesus would not have been crucified by communists. They would have laughed at him, they would have, made a joke out of him. He would have been just a buffoon. They would not have taken the trouble to crucify a simpleton. Jews unnecessarily created the trouble for the whole world.

If Jesus had not been crucified there would have been no Christianity. Christianity is because of the crucifixion, not because of Jesus. Alive, he had no impact. Only twelve fools -- uneducated, illiterate -- were his apostles. Not a single rabbi, not a single scholar, not a single intellectual was impressed by him. But the crucifixion made him special, and that crucifixion became the source of Christianity.

I don't think communists are so foolish. They have learned much in these two thousand years; they would not crucify Jesus. And there was no need! He was just wandering on his donkey, talking nonsense; you could have enjoyed it. If you didn't like it, didn't enjoy it, there was no fee to be paid.

Q: BHAGWAN, YOU WERE QUOTED AS SAYING THAT YOU CONSIDER YOURSELF THE GURU OF THE RICH. WHAT DO YOU THINK WE SHOULD DO WITH THE POOR?

A: As far as I am concerned, it is not a question of my being the guru of the rich. Religion itself is possible only for those who have known all the luxuries of life and have found them meaningless. Religion is the last luxury. The poor man cannot afford it. He cannot afford even food, he cannot afford even shelter, he cannot afford a little education for his children; how can he understand Mozart, Leonardo da Vinci, Tolstoy or Dostoevsky? It will be beyond his comprehension. And these people are nothing -- when it comes to religion, it means the ultimate mysteries of life.

The poor neither has the time nor has the appetite nor has the intelligence to take such a flight. So it is not a question of my being the guru of the rich, it is more fundamental. Only the rich can afford religion. The poor can afford communism, but not religion. For the poor, communism is religion and for the rich man even Christianity, Judaism, Hinduism, Buddhism are not satisfying because they are all old rotten. He needs something up to date -- and that's what I am offering.

Hence my saying that I am -- the guru of the rich. So to those who want to be contemporaries in the search for truth, I am available. But I am not available for those who cannot even understand the ABC of mysticism. They have not even started the journey, and I am talking about the end of the journey. Naturally, very few -- those who are surrounded by every luxury and yet find -- a deep hollowness in themselves, a great unfulfillment, a tremendous desire to find something that defies death -- these are the people for whom I am ready, and I have methods for them. But between me and the Ethiopian, the distance is so big that there is no possibility of communication. The Ethiopian needs bread, he does not need meditation; perhaps he needs medicine. So it is a very simple thing.

And the statement is not about me, the statement is about the very nature of religiousness. It blossoms only at the very peak of your growth. For example, if somebody says that sexuality is for those who are young adults, nobody objects; nobody says that this is depriving children of sex. But what can we do? The children are not of age, they are not sexually mature. Let them come of age, and the doors will be open for them too.

Religion has a certain delicacy, subtlety. It needs a very refined mind, a very cultured being, to understand it. It is not for the poor. I don't want the poor in the world, for the simple reason that I want religiousness to be available to all. My concern is less with poverty, my concern is more with religiousness. I don't want anybody to be poor in the world, but not because poverty is something destructive. I have lived in India and I have seen the poor people living for centuries in poverty with no discontent. They are satisfied with their fate, they have no complaint against anybody. But still I want some discontent to arise in them, some revolt to arise in them, because just being poor they will never have the most beautiful experience of life.

To me religiousness is an orgasmic experience with existence. I don't have any God, I don't have any belief system: This existence is enough for me. But there are ways in which you can be in tune with existence. When you are absolutely in tune with existence, you have an orgasmic explosion of bliss, ecstasy, joy, eternal life.

Religion is not anything to do with churches and temples and mosques; it is something to do with you, with me, with each individual. It is an inner journey. And the poor man cannot go on an inner journey, because on an inner journey he cannot find bread and butter. What can I do? -- it does not exist there. And a man who is hungry, starving -- to talk to him about the inner journey is simply humiliating him. I would not like even to talk about religion. What he needs is totally different. He does not need religiousness.

Q: BHAGWAN, YOU PROCLAIM THAT WHAT SOME HAVE CALLED RAJNEESHISM IS DEAD AS A RELIGIOUS MOVEMENT. HOW CAN A RELIGION, A SPIRITUAL MOVEMENT, CEASE TO EXIST ONLY BECAUSE ITS LEADER SAYS SO?

A: Because the people who are around me.... It is not an established religion. I had started alone, and then people started coming and became fellow travelers; it became a big caravan. But their love gives me the authority. I don't have any power over them, but their love gives me the authority.

I would not like them to become an organized religion because that is the death of the very search for in which they had come to me. So now it is simply an open movement of religiousness, with no catechism, with no church, with no clergy, with no holy book: an experiment totally new to the whole history of man.

And because they love me, they listen to me. It is still up to them: if they want to organize something they can but not around me. I am absolutely free. If they want to organize something they can go to hell and do whatever they want, but I am not going to allow anything to be organized around me.

Around me there will be a fluid movement, free and open, for all and sundry, with no conditions, with no qualifications, with no unnatural demands that you have to be celibate, that you have to fast once per week, that you have to do this and you have to do that: no that is only a simple understanding that you have come to me to discover yourself.

I can explain how I have discovered myself, and you can find clues from it. You cannot exactly follow my footsteps, you will have to make it on your own path. It is not possible to borrow the truths from anybody, but you can get encouragement.

That's why I don't say that I am your Master, I am just a friend -- on the way you met me. I don't see any superiority in me -- just a small difference. But if it has become awake in me, it can become awake in you: we are all equally human beings. I am not a messiah, a savior, a messenger, I don't proclaim any kind of nonsense. That's why I said that I am an ordinary human being.

Q: BUT THERE ARE PEOPLE WHO SAY THAT RAISING THE SCIENCE OF RELIGION AT THIS VERY MOMENT MAY HELP WITH THE STATE/RELIGION CONTROVERSY AND THE OTHER PROBLEMS THAT YOU ARE APPARENTLY HAVING AT THE MOMENT.

A: I am not having any problem. In my whole life I have never had any problem. In fact, every problem becomes such a beautiful challenge that I enjoy it.

Q: WHAT IS YOUR STATUS WITH THE IMMIGRATION SERVICE?

A: I am fighting. And those fools for four years have not been able to decide, this way or that. And this is the greatest powerful country, the most educated, the best bureaucracy. And for four years the whole department is engaged in deciding. And they cannot decide for the simple reason because they know that it is not going to be a simple matter. If they say 'yes', then the political pressure is on them. If they say 'no', then I am going to the court.

And I have every valid reason to be here. They are all foreigners. It makes no difference whether you have come few years earlier and I have come few years later. And you are invaders. I am just a visitor. On whose permission these Americans have entered this country? What authority they have got? They are talking of democracy, freedom of the individual, and they are repressing the people to whom the land belongs. And all the people who have become the power are foreigners.

I am going to fight up to the Supreme Court, and the fight is not going to be easy. I am going to say to the Supreme Court that, "If you have any sense of justice, then the first step should be tell Ronald Reagan to resign. Foreigners should rule this country. The country should go to the Red Indians. And then all foreigners either should move back to their country or they should apply for green card to the Red Indians. You are in the same boat as I am. You cannot decide about me. Who are you? Just because you came a little earlier. I have been four years here. You may have been three hundred years. That simply means if I am

committing any crime, I have committed the crime only for four years, and you have committed it for three hundred years. You have toured America enough. Now go home! And I am just a latest comer. At least three hundred years I can be here."

It is going to be a beautiful fight so there is no problem. I am waiting. I am asking them "Decide soon."

Q: YOUR FORMER SECRETARY, SHEELA, HAS DENIED ALL YOUR ACCUSATIONS AGAINST HER...

A: Her denial is bogus. If she feels that her denial has any validity, she should come back here, and before the court. Because we have given every valid proof to the police, to the Federal Government, so her denial means nothing. Why she should escape from this country? Why she should get married to a Swiss person while she is already married to an American? She is committing bigamy.

Q: SHE ALSO SAID, AND I QUOTE: "I FEAR FOR MY LIFE. I KNOW TOO MUCH ABOUT HIM" -- THAT IS YOU.

A: She need not be afraid from me. But she should be afraid about all the crimes she has committed. "Even one thousand years imprisonment will not be enough." -- That is not my statement. That is what experts, when they saw how many houses she has bugged. They said that Nixon is left far behind. For each bugging five years imprisonment, and if this woman has bugged so many houses, even one thousand years imprisonment will not be enough. She need not be afraid from me. I have not killed in my life, even an ant. And she is such a dirty bitch that I will not touch her. Killing is far away.

But she should come here. And I guarantee her every protection in the Commune. She should come back and fight in the court. Making allegations there, fictions and lies, does not make sense. We have given facts of everything. One person has been killed by her. Three thousand people have been drugged continuously for twenty-one days, to take over the county. One judge of the county has been poisoned. Another attorney of the other county, Jefferson County, has been poisoned. Three of the sanniyasins here have been poisoned. Eye witnesses are there, before whom injections were given to my own personal physician. Every fact has been given to the authorities. Now making allegations and lies won't help. Just come back and face the facts in the court.

Q: BHAGWAN, ACCORDING TO YOUR STATEMENTS AND WHAT EVERYBODY SAYS HERE IN THE COMMUNE, IT SEEMS THAT SHEELA WAS RESPONSIBLE FOR ALL THE TIMES, ALL THE MISHAPS, WHATEVER WENT WRONG IN THE COMMUNITY WAS HER FAULT. HOW CAN IT BE THAT SHE COULD DO WHATEVER SHE WANTED FOR YEARS WITHOUT YOU OR ANYBODY ELSE REALIZING IT, TRYING TO STOP IT.

A: Because I was in isolation for three years, three and a half years, in silence. And I was not meeting any sanniyasin, not coming into the Commune. I did not want anybody to disturb

me. I did not read any newspaper, any book, any radio, any television. I did not want to do with any information. I simply wanted to remain with myself. That was my own individual phenomenon. It has nothing to do with the Commune.

This gave her an opportunity. She removed all those people who have been close to me from power posts, and placed puppets of her own, made a small group of twenty people, who were doing everything. The Commune was not aware.

For example, how the Commune can be aware that the house are bugged. The two persons, who were doing it, were part of the group of twenty people. They were electricians, electronic engineers. And in the name of electricity they were putting one wire more. Now nobody who does not know about electronics can be able to figure out that these people are not putting just electric wires, but they are mixing a wire into it, which is for bugging. Only those two people knew about it. And those two people have escaped.

All the twenty people who knew everything, except one who has turned back. Half the way she went with them, and then she felt that this is not right. First she has been part of a criminal group. Second she has deceived the respect and love of the Commune. Thirdly now she is escaping to remain a criminal for her whole life. It is better to go back to the Commune and confess everything. So only one woman is left who had certain spiritual courage. And she has given every detail of all the crimes of all the twenty people. Her testimony has been going on for seven days continuously from morning to evening. Because they committed so many things.

But it was impossible to know, because the Commune people who are working making road, make road. People who are making food, make food. People who are doing other jobs, do their jobs.

One doctor was part of a group, now she is functioning in creating poisons, what poisons to be used, how they can be injected. And there are poisons which cannot be detected. So you can be injected, but later on there is no way to detect it. So when my own physician was injected he SAID, but everybody laughed at him. Other doctors laughed. They said, "You must be going crazy. This is paranoia. Because there is no indication." He said, "Indication is not necessary. There is a poison, I am aware, which leaves no indication."

And when Sheela left, we found in her room, books on poison, books on scorpions, books on black spiders, books 'How to Make Bombs', 'How to Murder People'. And the book on the poisons has the same poison, that my personal physician was insisting, underlined. That is the only poison that is underlined in the whole book.

No other person was inside the group. And because they all had committed sin -- and this is a simple strategy of any criminal group: Let everybody commit something so he cannot get out of it. Because if he gets out of it, then his crime will be exposed. So all twenty criminals are bound to keep secret, and try to defend each other. They all had done something. They burned the Planning Office in the Wasco County. They stole significant papers from government offices. Files disappeared from governor's offices.

These people did everything that you can conceive of. They were taping every phone going out from the Commune. They had all mechanism, which has been handed over to the police. Now what allegations she can make? What all this mechanism was doing in her house? For taping telephones, twenty-six telephones can be taped together. So what purpose this mechanism was serving there?

In her house there is discovered an underground air-conditioned room. What they were doing in that room? Because when the dog, which was a very expert dog to detect drugs or gunpowder and things like that, simply got crazy. Nothing was found but it seems the smell

was still there. There have been chemicals which have been removed. And that underground room still opens in a secret tunnel that goes to the airport. It goes underneath, because the house is wired from all around, it goes under the wires, so even if the police is around the house, it will be inside the wires. If somebody wants to escape, just a plane has to be ready outside.

For what purpose? And they are not in my house. What can be the purpose of all this? She should come here. Just LYING is easy there because the people to whom she is lying know no facts.

They were having two labs in which they were keeping black spiders, poisonous spiders, which can kill people. They were keeping snakes which can kill people. And you will not be guilty at all. They were culturing all kinds of viruses, even AIDS virus they were culturing. I don't think any criminal in the whole world is doing that, culturing AIDS virus. And they did.

Two persons who disobeyed them for something they wanted them to do, their blood was sent immediately for testing. It turned out to be positive AIDS and they were isolated from the Commune, put with the AIDS people we are keeping far away. And when Sheela left, because we were looking into everything that she has done, we checked those two people's blood again. It came negative. They were not AIDS people. So what happened. It seems while sending their blood, AIDS virus was mixed in them. Those two people would have died. Just the idea of having AIDS and only two years, AND then living with other AIDS people, ten other AIDS people, they were bound to become AIDS patients sooner or later.

She should come here. She is LYING. I have been listening to news. She is lying HUNDRED PERCENT. Not a single fact is in her favour. But the decision can be made only on the spot. She should come and show, why this tunnel. There must be some idea of escape, some possibility. What is the need of culturing AIDS virus? Perhaps the mind, thinking that if I am going to lose power, I may destroy the whole Commune. Mix virus in the food, and the person who was in charge of the food was one of those twenty. That's why she could manage for those three thousand street people to keep them drugged, through the in-charge of the food.

It is inhuman; it is not simply criminal. And it is not one crime. It is crime and crime on every step.

She killed her husband. I have never believed it in India because it was just a rumor and a hearsay. I never thought that she could do that. But now I can think that perhaps she did it, if she can do all these things. Retrospectively, I am absolutely certain that she killed him. He was a cancer patient, and she was in love with somebody else, and he was a barrier, a continuous fighting. So finally she decided to finish him. And it was so easy to finish him. He was having an attack and she simply removed the oxygen, in the middle of the night.

Q: WELL, WHAT WAS THE FINANCIAL LOSS THAT THE MOVEMENT SUFFERED BECAUSE OF SHEELA'S MISHAPS?

A: The Commune... she has not taken anything from here. But she has prevented forty-three million dollars which were coming to Commune, in the middle, in Switzerland, on her own name. So in our books we cannot show that she has taken anything. The money was coming from German communes as a donation. And from there much money has come for the Commune. So slowly, slowly, during these four years she went on gathering money in a bank account in Switzerland.

Her secretary, who left two years before because of cancer -- for treatment she went to California. She had come to inform that when she left, it was forty-three million. Now in these two years, how much more she may have gathered? It is difficult to imagine, but it is certainly... it must be near about one hundred thousand million. That money she has given the bank number, the bank's name. But in Switzerland that is not according to bank's policies. We phoned; they will not accept that Sheela has any account there.

Q: SHEELA ALSO SAID, AND I QUOTE AGAIN, THAT "IF THERE ARE ANY FINANCIAL PROBLEMS, YOU EXPENSIVE TASTES ARE IN PART RESPONSIBLE".

A: There is no financial problems. The Commune is perfectly okay. One hundred million dollars, that she has taken, has not been taken from the Commune. Commune has no financial problem, but if those one hundred million had come to the Commune it would have expanded in many ways, which we were planning: to have bigger lakes, more forests, and make it a beautiful resort place, which will take a little time. We will get one hundred million again. That is not much of a trouble. Two hundred million we have put in this desert already.

And as far as the cars are concerned, they are not my property. They belong to the Commune. The Commune can sell them any moment, do whatsoever they want. I have no power on any thing. NOTHING to belongs to me. Not a single cent. Everything is loaned by the Commune to me. And even if those cars are counted, they are not more than ninety million... nine million.

Q: BHAGWAN, I DON'T KNOW HOW MANY ROLLS ROYCES YOU...

A: Ninety I have got.

Q: NINETY. BUT WHAT I WANT TO ASK YOU IS THIS: WHEN YOU STARTED COLLECTING THEM, OR SOMEBODY SUGGESTED THE IDEA...

A: No, nobody.

Q: ... WAS THAT FOR THE SAKE OF PUBLICITY, TO IMPRESS PEOPLE, TO INDUCE THE MEDIA TO TALK ABOUT YOU...?

A: I am enough for all publicity, to impress any kind of media. I don't need any Rolls Royce or anything. Even if I stand naked, that will be worldwide publicity. So there is no problem, I can manage it alone -- even without clothes. It was my people... In India I had Rolls Royces -- I was the only person given permission by the Indian government, because the Rolls Royce is banned: In India after 1965 Rolls Royce cannot be brought in. If you want to bring it in, the tax is three hundred sixty five percent. That makes it impossible to bring in.

Q: DID YOU PAY THOSE TAXES?

A: No, because of my back. I tried all cars -- even Rolls Royces have models. Only one model, the Silver Spur, was suitable for my back. Any other car...

I sit only in this kind of chair, which has been made by my own sannyasin. He has a Ph.D. in engineering, but he works just for my things, small things, anything that is needed for my body. He has worked hard and managed to make many chairs exactly the same, so wherever I go the same chair is available.

That car has exactly the same slope, otherwise my back is such a trouble. In any chair it starts hurting. And then it takes weeks for it to settle back. Then no traction, no massage, nothing helps. Then it settles by itself. So it is better... Even the best experts from England came and they said, "You have to live with it, so better just take care. Every care should be taken."

So that car suited me, and my sannyasins are all over the world. I don't use anything else, so they started presenting those cars to me. I said, "I cannot have them, because I don't possess anything, so you can give them to the commune." So the commune has a trust. They possess the cars -- they can sell the cars, it has nothing to do with me. And it is an asset to the commune, it is not in any way a loss to the commune. The people who have given those cars were not going to give the money to the commune.

These were personal friends around the world who have sent those cars, and they are still sending. It is their love. And the commune is benefited by it, the commune is not a loser. Nine million dollars in cars it has got, and anything else that comes -- because only two things are used, either a watch or a car.

Q: BHAGWAN, I DON'T WANT TO BE IRREVERENT, BUT DON'T YOU THINK ONE ROLLS ROYCE WOULD BE ENOUGH EVEN FOR YOUR BACK?

A: It is enough, but those people don't listen! I have told; I have told the trustees that 'either sell those cars or distribute them to the sannyasins'. Neither the trustees are ready to sell those cars because I have used them they said, "They have become sacred for us. We cannot sell them." And neither the sannyasins are ready to accept them. They say they have enough cars already. Our Commune is a rich commune. We have enough cars, enough buses, enough airplanes, and nowhere to go. So what they are going to do with those cars?

Even I just use for coming to the evening interview, morning discourse, and one and a half hour I go for my own drive into the mountains. That is my personal use: one and a half hour. One car can do that. But my people are...

Q: BHAGWAN, DO YOU HAVE ANY IDEA HOW MUCH IS THE MOVEMENT WORTH AT THE MOMENT? WHAT IS THE PATRIMONY OF THE MOVEMENT? HOW MUCH MONEY DO YOU HAVE -- I MEAN NOT YOU, THE MOVEMENT -- HOW MUCH MONEY HAS IT?*

A: No, we don't have any money, because I don't believe in *having* money. I believe in *spending*.

Q: HOW MUCH MONEY...?

A: I always spend before I get. Just the idea that some money is coming, and I tell my people: Spend. Because who knows about tomorrow? Spend today. We don't have any money, but we are perfectly sufficient. Nothing is missing, everything is perfectly okay. And money goes on coming. I have lived thirty-five years without any money. It has always been coming. Somebody somewhere feels to send, and it comes. And now I have started believing that existence takes care, even of an expensive man like me.

Q: BHAGWAN, YOU SAY THAT LOVE IS A LIBERATION. BUT YOUR ENEMIES AND CRITICS MAINTAIN THAT SOME OF THE PRACTICES THAT THE MOVEMENT IS ENCOURAGING SEEM TO BE INSPIRED MORE THAN -- MR. HEFNER OF PLAYBOY THAN BY A SPIRITUAL LEADER. WHAT IS YOUR REACTION TO THIS?

A: I am a spiritual playboy. Is there something wrong? I call myself Zorba the Buddha and that's my whole life effort: to bring Zorba and Buddha closer. I don't want the dichotomy of the spiritual and the material. I want the spiritual and the material as one whole -- they are. The division creates a schizophrenic state in humanity. And all the religions are criminals in that sense. They have created a split in man: your body is separate, your soul is separate. You have to fight with the body, you have to remain celibate. You have to fast, you have to torture the body. The more you torture it, the more spiritual you are.

To me this is simply garbage, just nonsense. There is no need to torture the body, because the body and the soul are not two things. Existence is one. The body is the visible soul, and the soul is the invisible body -- it is one mystery. Don't divide it, and don't make a conflict between them.

So when I say "spiritual playboy," I am not just joking. That's my basic standpoint towards life. What is wrong if Buddha is dancing in a disco? It looks so beautiful -- a beautiful girl... and why should Buddha be afraid? Is not his meditation strong enough, he will be pulled towards carnal lust? Is he afraid of falling back from his enlightenment? Then he is not enlightened at all, because there is no way to fall back. Once you attain, you cannot fall back. It is your own inner being. Where you are going to fall back to? Once you know it, you know it! Then whatever you do, that knowledge is always there. Whatever you do, that fragrance follows you.

And there is no act which is unspiritual; even lovemaking is not unspiritual. In fact, if lovemaking is unspiritual, then every other act will be unspiritual. Lovemaking should be the most spiritual act. It is so delicate, so soft. But the religions have created the division, and created on the one hand saints which are just dry bones, and the other, sinners. If I have to choose -- I don't want to choose -- if I have to choose I would rather be with the sinners than with the saints -- they stink. Sinners at least are colorful people. If all sinners go to hell, then hell must be the most beautiful place in the world. And heaven must be the most ugly, because all those dead dry bones, long faces, will be sitting there eternally doing nothing: no entertainment, no dance, no music, not even football match -- no Olympics; saints don't participate in such things. They can't drink, they can't smoke. What they can do? Just go on praying and nagging God. They must have killed that poor fellow long before.

But in hell I can see all the beautiful people of the world. Lao-Tzu will be there.

Chuang-Tzu will be there, Gautam Buddha will be there -- because he did not believe in God, he was an atheist. Bertrand Russell will be there, Socrates will be there, Plato and Heraclitus, all great painters -- Van Gogh, Picasso -- all great thinkers -- Jean-Paul Sartre, Jaspers*. Hell will be a real company, and very colorful. Omar Khayyam will be there, and all kinds of juicy people -- the whole of Hollywood. All actors, all actresses, all great showmen, all carnivals, circuses -- hell must be from end to end a tremendous rejoicing.

But I don't want to choose, I want them to mix. I want only one place where saints can become again alive, can start breathing, can start dancing, can start loving, can become spiritual playboys. Certainly people must be getting offended, but what can I do? This is how I feel. This is my truth, and I have to say it exactly as it is. I am not at all concerned whether it shocks somebody, makes somebody worried. If it is true, then sooner or later they will have to understand it. And as far as I can see, for thirty years I have tried to look from every angle and I have always found it to be something very fundamental, categorically true, that man has come to the point where all schizophrenia has to be dropped. We are no more going to live like split personalities, fighting with ourselves. I don't see any problem, why I cannot meditate sitting in my Rolls Royce. Do you think meditation is possible only under a bodhi tree? Has a bodhi tree something spiritual in it? I think a more comfortable place will help you to meditate better. Rather than sitting in the hot sun, an air-conditioned room will be more helpful to meditation. There is no dichotomy between the two. Comfort, luxury, spiritually -- all are together. So I teach richness and I teach religiousness. I teach materialism and I teach spiritualism. For the first time somebody is doing it. Naturally, people will be shocked. They are always shocked with anything new and strange.

Q: BHAGWAN, WHAT IS MORE DANGEROUS FOR HUMANITY: AIDS, NUCLEAR ARMAMENT, OR POVERTY AND HUNGER IN THE THIRD WORLD?

A: The most dangerous is AIDS.

Q: WHY? HOW CAN YOU BE SO SURE, AS YOU SAY THAT AIDS WILL KILL TWO-THIRDS OF HUMANITY?

A: Two-thirds is underestimate. It will kill more.

Q: BUT DON'T YOU THINK THAT SCIENCE, MEDICINE, CAN FIND A REMEDY FOR IT?

A: There seems to be no possibility. All the scientists are agreed on one point. That there seems to be no possibility. Because it is not a possibility; because it is not a disease. If it was a disease, some day some cure would have been possible. It is not disease. It is simply the whole metabolism losing the desire to live. Every cell of the body becomes vulnerable to all kinds of infections. And the metabolism of the body does not create antibodies to fight with them. It simply wants to die.

Now if the *very will* to live has somewhere disappeared in the body, then there is no medicine to create will to live. You can help a patient; he has a sickness but he has also a *will*

to live. You can help him. But if he has lost the will to live, then no cure is possible. And it is not a question of his mind; it is his metabolism, his body itself has lost the desire; every cell of it is simply waiting to die; will not create any resistance; will not fight with any infection.

And I call it the most dangerous because as far as nuclear weapons are concerned... ordinarily people will think that should be the most dangerous. I don't see it that way. The nuclear weapons have come to a point where nobody wants to use them, because that means destruction of all. War has meaning only when somebody becomes victorious and somebody is defeated. With the nuclear weapons the war is finished. The whole meaning of the war is gone. Who starts does not matter, within ten minutes the other party will be ready to fight; and within twenty-four hours the whole earth will be just a funeral pyre. And already Soviet Union and Russia (America?) together have enough nuclear weapons that they can destroy this earth planet seven hundred times. Nobody is going to use it. They will threaten. They will talk about it but they will not use it because it is pointless. So I don't count it as the most dangerous. It is the least dangerous.

Population I don't count as the most dangerous because nature has its own way to cutting it down. It is cutting it down. Listen to the priests and the pope and Ayatollah Khomeini, and all other idiots. Listen that birth control is against God, and abortion is against God, but look what God is doing in Ethiopia. Abortion would have been better; birth control even more better.

So there is no problem about population. Population will die out on its own accord. You cannot help. By the end of this century, the population will be five billion people. And that is the end of population. More than that: millions of people will be dying every day around the earth. So population will be cut to its right size by nature itself. And the right size will be just one billion people, one fourth of what it is today. So I don't consider that a great problem.

The only problem that remains is AIDS, because homosexuality is on the increase. It is created by the religions. Its whole credit goes to the religions. They created celibacy, which is unnatural. They forced monks to be celibate. And the natural perversion was bound to happen. They became homosexuals. Homosexuality is something very spiritual. It is happening in every monastery of the world: Tibetan, Chinese, Indian, Italian. Even the last pope was a homosexual.

The Christian Trinity itself is subject to suspicion. Because there is no woman. God the Father, Holy Ghost and the Son. Now how this son comes, from where? Where is the mother? In the Trinity there is no woman. Unless Holy Ghost functions both the ways, is a bisexual. The Trinity is gay.

Jesus lived with twelve Apostles. He had few very devoted women but they were not accepted as apostles. When he was crucified, all the Apostles have fled away. Only three women who are not accepted as apostles remained there to the very end. When he was brought down, it was three women who took his body down. But he lived his whole life with those twelve uneducated, illiterate boys. It was a gay company. And to me, celibacy is impossible. It is unnatural.

Just two days before, one monk in Vatican itself died, died really a glorious death. He had invented a machine for masturbation. And just to give it a try, he killed himself. Some accident, short circuit, happened. God should not do such things, at least to his own monks. And he was trying, poor man, to find a device, so homosexuality can be avoided. Otherwise all monks will be suffering from AIDS. He was doing a great humanitarian job. But you get rewards for humanitarian job, and the man is dead.

AIDS is spreading and its ways of spreading are such that it need not be through sexual

intercourse -- kissing a person -- saliva is carrier of the virus. Even tears are carrier of the virus. Somebody is crying and you just, out of compassion, wipe the tears with your hand, and you get AIDS. There are children born with AIDS now. So even to kiss a child is dangerous. Any liquid coming out of the body, perhaps may be carrying virus. And now there are these religions, Christians on their holy days will share drink from the same cup. It should be banned. It is dangerous. A single person having AIDS will spread it to the whole company.

And there are many places where homosexuality is the only way: army, navy, air forces. You don't allow women there. So in the barracks there are only men. Hostels of many countries don't allow men and women to live together -- in the universities, in the colleges.

And one thing which Women's Liberation is going to discover very soon. Why they have not discovered it yet and are not talking about it is strange. That lesbianism does not create AIDS. That is the safest thing. So the only solution -- which you will say is again very impossible, impossible or not but that is the only solution. The only solution is all women turn lesbians! And all men start looking for devices the poor monk died with!

And if you want children, go to the hospital, get checked. If you don't have any virus, then your semen can be collected. There can be banks of male sperms in every hospital. So any woman who wants to be a mother, can go to the hospital, get injected. But man's function is finished!

This is the only way to save. Otherwise, even heterosexual couples will sooner or later get it. If the man has homosexual connections, then the woman can get it. If the woman has with some other man's connections, then her husband can get it.

And it is not necessary that you should have sexual relationships. You can eat in the same plate, which is a very loving way for centuries around the world: to eat in the same plate. Mohammedans do it: eat in the same plate, drink from the same cup. Christians do it. That is dangerous, very dangerous!

People are sitting in tubs, hot bath tubs, half a dozen people are sitting, talking, chit-chatting. Their saliva can go into the water. It can reach to all the other people.

So many precautions have to be taken that it seems almost impossible task. But in a Commune like this it is possible. We are taking every precaution. Six thousand sannyasins have gone through the test.

No city in the world has gone through the test. No city *wants* to go! Because no city wants to know that it has AIDS people. No city wants to know how many people are homosexual. Because that will disrupt the whole structure of the society.

Nobody wants to know whether he has AIDS or not.

The government wants to repress the information.

The hospitals don't want any AIDS patients. It is a very strange situation. The hospitals will try that you don't have it, even if they know that you have it, because it is better to get rid of you. Otherwise you can create trouble to other patients. You can create trouble to doctors, to nurses. It is better to get rid of you: "You don't have it, you are perfectly okay". But you are dangerous. You are left in the society as perfectly okay.

You also don't want, if you have it, then you don't want anybody else to know about it. Because what your wife will do? What your children will say? How your parents will react? How your parents, wife, children, will allow you to live in the same house. How your friends are going to be remaining your friends? You will not be acceptable in any restaurant, in any hotel; in any place where there is possibility of infecting people. You will become a very undignified, inhuman being. And that is awkward, not knowing what to do, except suicide.

But only in a Commune like this, it can be managed. Six thousand people went through the test. We have found only two persons. And I have asked my people that: "Don't condemn them, they are simply victims of religious stupidity. Don't destroy their dignity as human beings. Be loving towards them more than ever, because they are going to live only two years more."

So we have given them the best scenic place in the whole campus, the most beautiful houses, which we had made for special guests. But we had no idea that these people will be our special guests!

Eight other people from outside, sannyasins, who had not come to the Commune when they were known as healthy. Then, they wanted to live in the world. Now that world has rejected them. Now they have come here. We have accepted them. But we have made it clear that: "You have not helped the Commune in its creation. At that time you wanted to live in the world, to earn, to have your own life. And now when the world has rejected you, you have come to the same Commune. But we will not take revenge. We will give you the same respect and love. You can be our guests because you are going only to be two years here. So live here. Listen to the best music, look to the television, look to the movies, read the books, meditate. Do something manual that you can do. Create a garden around yourself. And whatever you feel like doing, which you always wanted to do but had not time to do: paint, compose music, play on the guitar."

They come to the discourses. They are allowed to come to the meetings. They have been told that: "You have to be careful. When the Commune is giving you so much respect, and so much love, and so much health. At least you should be careful on your part not to touch anybody physically." And they have kept the promise.

This is the only way. But I don't think, in the wide world, cities will be able to do it. So I say this is the most dangerous thing that is facing humanity.

Q: BHAGWAN, CHRISTIANITY IS OFTEN THE OBJECT OF YOUR SARCASM AND CRITICISM.

A: Um hmm.

Q: WHY NOT ISLAM, WHICH SEEMS TO BE MORE AGGRESSIVE AT THIS MOMENT?

A: For the simple reason that in India Hinduism was my object of criticism, Christianity was not. If it happens that I move to a Mohammedan country, then Mohammedanism will be my object of criticism. But here it is pointless -- nobody is a Mohammedan. So I am going to hit Christianity as much as I can.

Q: WHAT DO YOU THINK OF KHOMEINI?

A: Khomeini is a Khomaniac, the worst man alive.

Q: BHAGWAN, IN A FEW WEEKS TIME, REAGAN AND GORBACHEV WILL MEET IN GENEVA. WHAT WOULD YOU SUGGEST TO THEM?*

A: I will suggest to them to have a good wrestling match; whoever wins is declared the winner -- and there is no need for a third world war! And stop nuclear weapons, decide simply; just a wrestling match, nothing else is needed. Whenever two countries get the urge to fight, then their presidents or prime ministers should have a wrestling match and decide it. That is a more cultured and sophisticated way. And everybody can watch on the television and enjoy what is happening to Reagan -- because nothing else is going to come out of it. These kinds of meetings have continued all through history, and they never contribute anything. If they really mean it, then let the UNO be the world government, and surrender all your nuclear weapons, all your armies, to the UNO.

Q: IF THE POLITICIANS CANNOT PRESERVE THE PEACE AND SAVE THE WORLD, WHO COULD DO IT?

A: There is no fear, because politicians are not in a state to fight. They are trembling inside; they are sitting on a volcano. There is no fear of a third world war, so I don't take any note of it. Nuclear weapons have ended wars forever.

Q: DO YOU CONSIDER YOURSELF A REVOLUTIONARY?

A: No, because there have been so many revolutionaries. I am a rebel.

Q: YOU DON'T SEEM TO VERY POPULAR IN THIS AREA OF THE COUNTRY, THIS PART OF THE COUNTY...

A: I never wanted to be popular. I wanted always to be unpopular.

Q: DO YOU FEAR FOR YOUR LIFE?

A: No, not at all.

Q: I'VE SEEN MANY ARMED PEOPLE IN THIS COMMUNE.

A: Yeah, there are. But they are not to kill anybody, just to keep the idiots away.

Q: AND IF SOMEBODY TRIED TO KILL YOU...?

A: I have no objection. I am completely fulfilled, there is nothing for me in tomorrow. And I think your interview is also complete! There is no problem -- anybody can assassinate me and that will be a good end! And I had always loved being unpopular and I am unpopular, and there is nobody who can compete with me in unpopularity. I have made my point, whatever I wanted to make; for every unpopular cause I have been fighting. You just show me anything that will make me more unpopular, and I will go do it!

Q: HOW DID YOU FIRST GET YOUR INSPIRATION FOR YOUR PHILOSOPHY, YOUR APPROACH TO RELIGION AND LIFE? WHEN WAS IT THAT YOU FIRST STARTED THINKING ABOUT IT, AND HOW?

A: Very difficult to answer, because from my very childhood, as long as I remember, I have been arguing, fighting. Of course, a child will fight and argue in a child's way, but from my very childhood I have never been ready to accept anything without being rationally convinced about it. And I found very soon, very early in life, that all these people with very big heads -- professors, heads of the departments, deans, vice-chancellors -- are just hollow. You just scratch a little bit, you find nothing inside. They don't have any argument for what they have been thinking is their own philosophy. They have borrowed it, they have never discovered it on their own. So I have been continuously fighting, and in this fighting I have been sharpening my own argument. I don't have a philosophy of my own. My whole function is deprogramming, so whatever you say, I will destroy it. And I never say anything, so I never give any chance to anybody to destroy it. My purpose is to deprogram you, to clean you, to uncondition you and leave you fresh, young, innocent. And from there you can grow into a real, authentic individual -- otherwise you are just a personality, not an individuality. A personality is borrowed, it is a mask. And my whole effort is how to help a person to be authentic, to be himself, naked. My sannyasins are neither Hindus nor Mohammedans nor Christians nor communists; they are simply human beings. It really takes guts to drop all the rubbish of the ages. Okay? Good.

Q: THANK YOU VERY MUCH.

A: Come again.

The Last Testament, Vol 3

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INTERVIEW WITH SWAMI NISHKAM, INFORMATION DAILY NATIONAL, DENMARK

*QUESTION: * BHAGWAN, COULD YOU SAY SOMETHING ABOUT THE TRUST BETWEEN YOU AND YOUR FRIENDS IN SPITE OF WHAT'S HAPPENED RECENTLY?*

A: * Trust is not something like faith. Faith is with motivation. You have faith in Jesus, in Krishna, because they promise if you have faith then paradise is yours. Faith is the price you have to pay. It is simple business, but deep down faith cannot be total. There is bound to be suspicion, doubt, skepticism. You may cover it up by faith because you don't want to lose paradise, you don't want to fall into hell. So you cover up all the questions that are natural to arise. So, first thing, trust is not faith. There is no motivation in it. There is no promise in it.

I have not promised a paradise and I have not made you afraid of a hell. I am not cheating you because of the natural instinct of fear and greed. That's what faith does. And all religions are called faith. They all depend on the same strategy.

Trust is not belief, either. Faith is simple, emotional, sentimental. Belief is more rational. It has arguments to repress doubt. Faith has no argument, it has only motivation. Belief has arguments. To believe in God, there are arguments provided by the theologians of all the religions. They are more or less childish, but human mind ordinarily never grows beyond the age thirteen. That is the average mental age of humanity. So even those childish arguments appear to be very profound. But belief has arguments. It is a rational thing.

A believer can philosophize, rationalize, propound great systems of thought around a certain belief. The whole system may be logical, just the basic belief will be illogical. It is easily deceiving, because the whole edifice is so logical that you never suspect that the foundation itself is nothing but belief.

Belief has dominated for thousands of years, so those who were of rational tendencies, for them theologies have been provided. Those who are simple people, closer to their heart, for them faith is provided. But the function of both is to destroy doubt in you. But both fail. They

succeed only in repressing doubt, they never succeed in destroying it.

Doubt is far more powerful, because it is natural. You are born with it. Everybody is born as a question mark. Nobody gives you the question. Everybody gives you the answers. Those answers are borrowed, but the question comes from your very being. Hence no answer from the outside is going to destroy the question. The question is authentic, and the answers are cheap.

So trust is not faith, not belief; then what is trust? These are the two things you will find in the dictionaries: they are all synonymous -- trust, belief, faith. They are not. Trust is not something that you can do. Faith you can manage, it is only a cover-up. Belief you can manage. Just a little rationality. Trust is beyond your doing. It happens in a certain state of silence. Let me say, it is the fragrance of silence.

With the Master, if the disciple feels a silence arising in him, the very presence of the Master gives him a tranquillity. Then as a fragrance trust arises. You cannot do it, it is an happening. So you cannot undo it, either. It is not in your hands. It is something beyond you -- still, within you. It is very close to qualities like love, respect. But I am saying something similar, not exactly the same.

The original meaning of the word respect is beautiful. It means looking back, re-spect, looking once more. It has nothing to do with honor. It has to do something so beautiful that you would like to look at least one time more. And it is non-ending. How many times you look at it, the desire, the longing, the thirst goes on growing rather than diminishing. You want to be more and more closer to the Master, more and more filled by His presence, His light, His silence, His love.

So something in it is like re-spect. Something in it is like love. You cannot do anything about love. Suddenly it happens. You find one moment in love with someone for no apparent reason. You yourself feel a little embarrassed. You start looking inside you, what may have been the cause. But there is no cause. If somebody asks why you have fallen in love with a certain person, you don't have any answer. And love comes, and spring comes with it, and suddenly all the flowers blossom, all the birds start singing. You are no more the same person. You cannot believe that this was going to happen to you. You had never dreamed about it. And one moment it is gone, the same way it had come -- just like a breeze. It was so cool and so pleasant, but it comes from one side and moves from the other side. It cannot stay, otherwise it won't be breeze, it will become stale.

We would like, so we rush to close the doors so the breeze does not go out. We call it marriage. And marriage is nothing but murder of love. The breeze is no more there. It was in the movement, in the change, the flow, in its coming and its going, in its freedom.

So something like love is there in trust. You cannot say why you trust a certain person, you simply feel. Every cell of your being says yes. There is no repression of any doubt, there is no question which you are repressing. It is not somebody else's answer, it is something that has grown out of your own being and it is so fulfilling. But you cannot say what is the cause, why it has to happen only in this moment, why not before. So about happening it is just like love, but about the other part of love, that it comes and goes, it is different.

It comes and never goes, because it is not something coming from outside, a breeze. It is something growing within you, expanding within you, your own spaciousness. There is no way for it to go; where it will go? You are it. The trust is your very being. It does not depend on any conditions. It makes no expectations, hence there is no way to take it away. Even if the Master, the friend, deceives you, the trust is not going to change. And sometimes Masters have deceived -- knowingly, just to see whether there is trust or you are in some

misunderstanding.

It happened.... It used to happen almost every day in Gurdjieff's life. One very rich woman -- because it was the revolution time in Russia and all the rich people has left the country, and they were making their own small groups in different places. So for Gurdjieff it was very easily to find only the rich people, because he knew only Russian.

One woman was very much interested, very cultured and super-rich, was part of the royal family of czar. She wanted to be initiated by Gurdjieff, to be taken as a disciple.

Gurdjieff said, "My condition is, first bring all your jewelry." And it was much, millions of dollars worth. "First your jewelry you surrender to me, then I will think about it." Then too he will think about it!

She went back and asked her friend who had brought her to Gurdjieff that, "What is this nonsense?" The woman laughed. She said, "Don't be worried about it. The same he did with me. I filled all my jewelry in a suitcase, gave it to him and told him, 'Now, you can think, I will be waiting. Whenever you will call, I will come. If you decide not to call me, that too is okay. Whatever you decide is okay, because whatever you will decide will be beneficial for me. It is your decision, that is enough. It doesn't matter whether you initiate me or not. But I will follow your decision. If you say no, I will never come again. And, please, keep the jewelry. Don't return it, because that is not a condition between us.'"

And the woman said, "Next day Gurdjieff called me. He initiated me and gave me the whole box. He said, 'It was not a condition. Now I give you as a gift from me. All this jewelry, what I am going to do? You take it.'"

So the other woman said, "If this is the case, then there is no problem. That man is trustworthy. I was unnecessarily suspecting him." She filled all her jewelry into a suitcase, rushed... Gurdjieff took the case and told her, "Sit down, take your initiation." She was very much happy, waiting for the suitcase to be returned. It was never returned. This second woman has written in her autobiography that, "His not returning the suitcase make* me aware for the first time that you cannot deceive that man. He knows what is trust, and he knows what is not. I had never trusted him. I had given the jewelry believing that he will return it back."

But this is about an ordinary woman. Even a man like Ouspensky, one of the greatest mathematician of all the ages.... He was already world-famous before he met Gurdjieff. He was teaching in London. And Gurdjieff was in Tiflis* in a faraway land of Caucasus in Russia. And the days were very dangerous. Everywhere there was no government. Nobody's life was safe. Trains were being burned, looted. There was nobody in control. The czar and his government has fallen, the revolutionaries have come into power. But a vast country like Russia, which spreads from one corner of Europe to the other corner of Asia, covers two continents, it is not easy to manage it. Just in Moscow you can come into power, that does not mean that....

All over Russia all kinds of crimes were being committed, and there was no government, no police, no army. Even army and police were looting, cheating, killing. They had weapons and it was very easy, they were raping women, and in such a bloody moment of history, Gurdjieff called Ouspensky from London that, "Sell everything and come immediately." He resigned from his well-salaried post. He was a professor of mathematics in the University of London. Sold everything, rushed into that dangerous country where there was every chance that he may never reach Gurdjieff with all this money that he was taking with him. But he somehow managed to reach Tiflis*. He entered the room where Gurdjieff was sitting. Gurdjieff looked at him and said, "That's good. Now you can go back."

This is too much. And even Ouspensky, who has written the best books on Gurdjieff, could not forgive him. He disconnected himself. But this was the moment to know whether it was just intellectual conviction or trust. It was not trust, although he was intellectually convinced that Gurdjieff is one of the most remarkable men who has walked on the earth and there is nobody comparable to him alive. But this experience shut him completely against Gurdjieff. From that moment, Gurdjieff never mentioned Ouspensky's name. Ouspensky started calling him simply "G". He dropped his full name in his books, as if Gurdjieff died on that day, the Gurdjieff that he had known, that he had loved, that he had trusted.

But in fact Gurdjieff did not die. Ouspensky died on that date. He could not understand the distinction that an intellectual conviction, however great, is not comparable to trust. Trust is a totally different phenomenon. It has nothing to do with intellect or with feeling. It is neither intellectual nor emotional, neither of the heart nor of the mind. It is of the being. And for that the only way is to be available to the Master's presence, to let His aura enter in you, let His fragrance penetrate to the every nook and corner of your being.

In the East we call it darshan. Darshan simply means seeing. When somebody goes to a Master, what can you expect just sit silently and see, drink, listen to the music of His heart?

Bayazid, one of the most significant Sufis, remained with his Master for twelve years, coming every day early in the morning, leaving last in the evening, waiting for the Master to inquire, "What do you want? What is your question? What is your problem?" After twelve years the Master laughed. He said, "You have succeeded. Now there is no need to ask and there is no need to answer. But you are simply unique and rare. Twelve years! What a waiting! What courage! What guts! You have experienced me. You have loved me. And you have come to trust me without asking a single question, without getting a single answer. Now you are free, you can go into the world and help people in the same way."

And Bayazid bowed down, touched the feet of the Master for the first time and for the last time, tears in his eyes of gratitude, because what words cannot say tears can say.

Trust is something that is a growth in your being, a maturity of your being, indefinable, indescribable -- but experienceable. In a single word, trust is the whole experience of mysticism.

*Q: * I'VE HEARD YOU SAID THAT THIS IS NOT A RELIGION BUT A MYSTERY SCHOOL. CAN YOU SAY SOMETHING ABOUT HOW A MYSTERY SCHOOL SHOULD BE ORGANIZED, AND WHAT IT IS?*

*A: ** The very word mystery school can give you the feel of the matter. Everything here -- it may be trust, it may be love, it may be friendship, it may be silence, meditation -- is a mystery, mystery in the sense that there is no way to put it into words just like two plus two is equal to four. Even that is not as simple as people think.

Bertrand Russell and Whitehead, two great geniuses of our century, joined hands in writing a book which nobody reads, PRINCIPIA MATHEMATICA. And you cannot be angry with people if they don't read it. Just to explain that two plus two are really four, they have spent two hundred fifty pages. Apparently it seems to be a very simple thing, but when you go into details nothing is simple. Even two plus two is not always four for the simple reason because they had to think of all the possibilities. In abstraction two plus two may be four, but in abstraction it means nothing exists.

Two chairs and two chairs are four chairs: this is not abstraction, now you have come to

realities. But no two chairs are exactly alike. Then problems arise. The first two chairs are not alike, there are differences. The other two chairs are not alike, there are differences. In fact, there are four unique chairs. How can you make two plus two so easily four? In reality it is impossible. Only in abstract concepts it is possible. To go into all its implications, two hundred fifty pages of very complicated argumentation. And I am talking about trust, truth, your being, existence. All these are mysteries.

You can be initiated into these mysteries, but you have to travel alone with no guidebooks, because no guidebooks exist. In the very nature of things, guidebooks cannot exist, because reality goes on changing. It is like the continents: move, but very slowly, one foot in a year, so you don't take much note of it. If somehow they start moving faster, so today where America is tomorrow Africa comes in, where ocean is tomorrow there is land, then there will be no possibility to make geography, maps, because by the time your maps are ready the world has changed.

In the inner world, this is the situation. No maps, no guides are possible because everything is in such a tremendous change, speed, and so mysterious, so psychedelic, that to figure it out and bring it back into the world of words, nobody has succeeded yet. People have been into those spaces, but the experience is so different from all the experiences that they had that no translation is possible.

So when I say this is a mystery school, I am saying that we will be initiating people into different methods of meditation, helping them not to get discouraged. There are points where one feels great discouragement and wants to return back. Those are the moments encouragement is needed. Somebody is needed that, "Don't be worried, this will pass on. Just wait a little more. Just a little patience more. It has happened to me, too."

There are places where fear grips, because it is going to be a quantum leap. The jump is so big. Then one naturally feels afraid. One needs somebody whom he can totally trust. That's why the trust has become so significant. In those moments where fear grips and there is every possibility you may return back, and with the danger that you will never try again because the fear will follow you your whole life, you need somebody you trust so much that even you can risk everything, even your life. If he is saying, "Don't be worried, take the jump...." Now, except trust nothing can help in those moments.

I have one hundred twelve ancient methods of meditation which have never been tried by any school. Different schools have tried one method at a time, but nobody has dared to try all one hundred twelve methods. And I have developed my own dozens of methods, which are basically constructed, structured, for the contemporary man, because those one hundred twelve methods are at least ten thousand year old.

In ten thousand years, things have not stayed the same, neither the man has remained the same. Everything has changed -- for better or worse, but things have changed. So before trying those methods -- and those methods are tremendously powerful -- but as the contemporary man is, he cannot start on those methods. There is a gap of ten thousand years. First he has to destroy that gap. So my methods are cathartic, so that he can unload himself, throw out all burden and become as innocent as man may have been ten thousand years before. Just like a child. Then those methods can be tried.

And everything has to be done under guidance. That's the meaning of a school. Otherwise you can do it alone. When you enter in your inner world, you are entering a jungle where there is no superhighway, not even footpaths. You have to walk and create the path simultaneously. Nobody can go with you. So you have to be watched from the outside because there are symbols which indicate what is happening within you.

For example, one of the Buddhist monk from Ceylon was sent to me. He has not slept for three years. He has even stopped blinking his eyes. His eyes were just open twenty-four hours. It was really very strange and tortuous: no rest, no relaxation. And his eyes looked as if they are dead, that they are made of stone, because your blinking keeps your eyes continuously wet. It is a strategy of nature to continuously clean your eyes from dust or anything, and keep them fresh and wet. For those three years a man's eyes, they are bound to become absolutely dry.

I asked him, "Have you not been taking medicine?" He said, "I have tried everything. Nothing helps, and no doctor is able to find out what is wrong." What was wrong was that he was doing an old method of Gautam Buddha, vipassana. It is a method of continuous witnessing. It should be done under a Master, not alone, because you can do too much and it can harm you.

My own experience has been that one should do it only after sunrise and stop doing it after sunset. If you continue to do it after sunset, then soon you will lose your hours of sleep: from seven to six, from six to five, four, three, two, one. And one day suddenly you will find sleep has disappeared. And when you cannot sleep at all, then blinking disappears, because those mechanism of the eyes is working whole day like a wiper on the car. That too becomes tired. It also needs rest. And if you don't sleep at all in the night, then there is no rest for the wipers. They will lose their quality of elasticity. They will become dull and slowly they will stop functioning. And then that man will look mad -- to others, to himself.

Now this has to be done under a guide, and if the guide feels that you need it to do in the night, then he can change. You sleep in the day and do the method in the night. When you have succeeded in doing it in the day, start sleeping in the day and do it in the night, so you have covered the twenty-four hour circle without tiring your mechanism. And it is significant to complete the whole circle. Then there is a possibility that you can fall asleep and still remain alert.

You may have observed a common observation. If all the people here are asleep and the house suddenly is on fire, and somebody shouts the name "Hasya!" everybody will listen it, but only Hasya will get up and answer. Strange, because everybody listened but nobody answered it and nobody was disturbed. Something in Hasya even in sleep knows her name is Hasya. Somebody is a slight alert that she has to respond, that somebody is calling her. So a little part is alert in everyone, but it is a very small part. Doing vipassana, that part starts growing, becomes bigger, and a moment comes when you can sleep the whole night, fully rested, and yet deep there is a current of awareness running. You are witnessing yourself sleeping. Then many experiences can happen, on every method, so the guide, the school, is absolutely necessary.

For example, in such a state when you are asleep and yet aware, you may come out of the body without your knowing, just simply slip out of the body, you may start floating in the air. And you are watching your body on the bed and you can see a cord -- luminous -- joining you with your navel. In this state, if somebody wakes you up, he will kill you. If your connection is broken you are finished. Otherwise this is a great experience that you are having. And there is no problem. Just as you have come out, naturally, within few minutes floating in the air you will enter in the body again.

Not more than forty-eight minutes you can remain out of the body. That has been thousands of years of experience, that at the most forty-eight minutes a person can remain out of the body and still alive. More than that, then the connection will be cut. So after forty-eight minutes, or before it, you are bound to slip back into the body, and for the first time you will

see that it is just like a sleeping bag, your body. You can come out of it, you can go into it. First it happens like a sleeping bag, your body. You can come out of it, you can go into it. First it happens on its own accord, then you start doing it.

This is just an example. I told the man that, "For three months you stop vipassana. You be with me. Don't do vipassana. I will give you another method, just the against... the very contrary of vipassana. Vipassana is witnessing, and I am giving you a method which is getting identified with whatever you are doing. You are digging a hole in the earth, get identified completely, don't stand and watch. Become the digger. You are dancing, become the dance, don't watch it. For three months you do just the opposite, so that your whole mechanism comes back to its natural stage. And then I will tell you how you have to proceed on vipassana. You are a Buddhist, you live in a monastery, but your abbot knows nothing of the meditation. He may have read into the books but he has no experience of it." And there are thousands of people who are suffering in the world because they read in the book something and they start doing it without knowing that the book cannot help you when problems arise. And there are problems.

A mystery school simply means that we will be trying all kinds of methods, because I have worked on all the methods and I have created my own methods to help people. First they should go through my methods so their contemporary garbage is flushed out and they become innocent children, then they can use those beautiful methods which have been sharpened through the ages. Everything non-essential has been cut off. But those methods don't say anything, what will happen on the path, what kind of experiences, what kind of dangers. For that a school is needed where there will be teachers who can help you, where there will be meditators who are ahead of you and can help you that, "Don't be worried, I have passed through the stage." And I have all kinds of therapies which are absolutely necessary for modern meditators so first they should have a healthy psychology.

Meditation is not for a madman. The madman first have to be brought to the normal state of the mind, and from there meditation can start. The work is tremendous, but if it can help few thousand people to become enlightened, it can save the whole humanity. And it can bring the New Man on the earth.

Q: BHAGWAN, WHAT IS HAPPENING TO THE COMMUNES IN EUROPE? WILL NEW COMMUNES START, GET STARTED... CENTERS?*

A:* Yes.

Q: DO WE KNOW HOW MANY PEOPLE HAVE LEFT, DROPPED SANNYAS, AFTER THIS?*

A:* Not many people. A very small group. And many more people will be coming back who had left, who are every day informing that they want to come back, because they have been harassed and somehow forced to leave the communes. They will be coming back. And whatever Sheela and her gang has done in three and a half years, here and in Europe and in other countries, everything has to be undone. Every commune has to become autonomous.

Sheela's desire was to centralize all the communes. So first she dismantled small centers, which was ugly, hurting people. They were running small centers, just a dozen people, but

they were happy and they were meditating. Just because they were only one dozen... Quantity does not matter, because out of that one dozen a miracle is possible. And they were enthusiastic because they had a center of their own, and they were trying to expand it. Rather than helping them, she finished all small centers and forced people to move to the communes.

Those who moved were okay, those who did not move were "negative" people. They were condemned. Either their malas were taken back -- they were not the right sort, just because they did not want to move from their place. Then she started destroying smaller communes which has eighty people, fifty people, forty people. And she concentrated in six communes finally in Europe. She destroyed England's all centers, told them that, "You all move to Medina so one commune can happen," and then finally she destroyed Medina, told Medina sannyasins to move to European communes, and Medina has to be sold.

It was good that she left. She has sold Medina, but the money has not been paid, so I have just informed Poonam that, "You take charge of Medina and take the money back. It has not yet reached to those people, so you take the money and you purchase a bigger place." She was so happy, and crying. She sent a message for me that, "Bhagwan, I have never felt in my life so much loved."

All these people were unnecessarily hurt, wounded. And I have told that she should be the head. "Find a better and bigger place, because that place was good but only for four hundred people." And England had at least two thousand sannyasins. "You can have a very big commune, and rather than sending sannyasins from England and destroying small centers...."

They don't understand a small thing, that those small centers are feeding centers. From those centers people become acquainted with you, they started coming to the commune of that country. From that commune they become acquainted about me, about this place. Sooner or later they will be coming here. If you stop small centers, then you are destroying the feeding grounds. Then you start destroying.... And this was something personal, antagonism.

She wanted England to be completely finished with sannyas, and she has managed it. I have told that European sannyasins should go back to England, those who have come from England. And all centers that have been destroyed should be restored. Sannyasins should move back to their small communes. I don't want any centralized formation. Every commune, every center, is autonomous. Nobody is above it.

*Q: * DOES IT MEAN THAT DANISH SANNYASINS IN CENTERS IN HOLLAND AND GERMANY WILL BE ADVISED TO GO BACK TO DENMARK TO MAKE THE CENTERS AGAIN IN COPENHAGEN AND...?*

A: * Yes. I have even allowed Veeresh again, because they stopped his commune in Holland, that he can have his commune back. And all centers in Holland will have their own... which have been stopped from functioning, they should start functioning. The commune in Holland should function, but not destroying others but by taking help from others. All those should be your helpers in the whole country. But not that you are authoritative, that you order and command and they have to follow. They have equal rights as you. Every sannyasin is connected to me, not to any organization.

*Q: * ALL THE DANISH SANNYASINS WILL PROBABLY READ THIS INTERVIEW. DO YOU HAVE ANYTHING TO SAY TO THEM? THEY DON'T HAVE ANY CENTERS ANY*

LONGER IN DENMARK.

A:* Denmark? They used to have a center.

Q:* *THEY USED TO HAVE TWO CENTERS.*

A:* Now they don't have?

Q:* *NO.*

A:* So they should start again. Denmark should not be behind anybody else. In fact, Denmark was the first to have the center in the whole of Europe. They should start and they should expand and slowly make communes. And communes are going to become very attractive, just people have to see how they function, how easily, how more comfortably, how luxuriously, how economically -- no unemployment, no population growth, no unnecessary fighting, rape, no prostitution. All these can be avoided. Just people have to see.

And more and more people can move. And now that I have allowed you can be a sannyasin without red clothes, you can be a sannyasin even without mala, more and more people.... I have opened the doors, more and more people can come and be part of the commune. And slowly if they feel like having malas and having red clothes, that is up to them. But there is no need to enforce anything.

So Denmark should have centers, it should have commune. So tell my people to put their energy back into it. Okay?

The Last Testament, Vol 3

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INTERVIEW WITH CAROL OLSTROM, SEATTLE TIMES, SEATTLE, WA

QUESTION; BHAGWAN, YOU ARE A VERY FUNNY MASTER. WHY DO I KEEP GETTING THE FEELING THAT YOU ARE PLAYING A JOKE ON EVERYONE AND, IF YOU ARE, HOW WOULD I KNOW?*

ANSWER:* That is the funniest part of it. A joke can never be explained. Either you get it or you don't get it.

Q: COULD YOU GIVE ME SOME HELP?*

A:* That's the beauty of a joke.

Q: DOES THAT MEAN THAT IT IS A JOKE?*

A:* Everything is a joke, because to me life is not a serious affair. It is playfulness. It is fun. It is overflowing energy of existence -- for no reason, for no purpose. For no goal, for no end. Just for the sheer joy of it. This whole universe is just a big joke. That's why it cannot be explained.

There have been so many philosophers, theologians, trying to explain it. They have all failed for the simple reason because it is not something that can be explained. Either you get it or you don't get it.

Q: BHAGWAN, SOMEHOW RAJNEESHPURAM DOESN'T FEEL LIKE A CITY TO*

ME. IF YOU CAME TO VISIT ME IN SEATTLE, I WOULDN'T SEARCH YOU OR HAVE MY DOG SNIFF YOU. WHY DO YOU HAVE YOUR PEOPLE SEARCH ME AND HAVE THE DOG SNIFF ME? I DON'T UNDERSTAND THIS.

A:* It is a mystery school. It is no ordinary city. It is illegal city. So we have to take care of everything.

Q: WHAT DO YOU MEAN WHEN YOU SAY IT'S AN ILLEGAL CITY?*

A:* The Oregon attorney general declares it illegal city. And now he wants to prove it, and we have to protect it. And we have to search everybody who comes in because his plan is to plant things inside and to prove that we are doing illegal things. We are not going to be so gullible.

And when I said that it is a mystery school.... If you enter in a special kind of university, academy, you have to fulfill few requirements. For example, I don't allow any drugs inside. In Seattle you must be allowing. The dog is not sniffing you. He is sniffing the drugs, and unless you are carrying drugs you will not feel offended. The dog only sniffs something wrong.

It is perfectly right. He protects the commune from drugs, from bombs, from people carrying poisons. And there have been so many threats every day that they would burn the whole city, that they will kill all the sannyasins. So many phones, so many letters.

We go on giving all those to the police. It is enough to prove that we need some kind of protection. And the government has not provided any. It seems the government is on the side of those people who are giving threats. Perhaps behind those people are the politicians who are in the government.

Then, naturally, everybody has a birthright for self-defense.

And we are not harming anybody. We are just searching in case you are going to plant something inside the commune and tomorrow we are responsible for it. So this is a simple method to avoid it.

Q: BHAGWAN, IT SEEMS AS THOUGH MOST OF THE BOMBS AND POISON CAME FROM PEOPLE WHO LIVE INSIDE THE COMMUNE, NOT PEOPLE FROM THE OUTSIDE. WHY DON'T THE DOGS SNIFF SANNYASINS TOO?*

A:* They sniff everybody. But the problem was, I was in isolation for three and a half years. I was not available to the commune. No information was available to me. This became a great opportunity for people who were holding power posts. They made a small clique. It is just human.

When you get an opportunity for two hundred million dollars in your hands, five thousand sannyasins to work and to create the commune, absolutely committed and devoted....

Because these twenty people were the heads of all the corporations, they could manage to bring things in. It was absolutely natural that the president of the commune would not be suspected of carrying bombs inside or carrying drugs inside. So she managed it.

And they had a underground passage just under Sheela's bedroom, another room, and from that room another facade of a jacuzzi bathroom, and from the bathroom a long tunnel that opens at the airport.

So from the airport directly you can carry anything. The poor dog will not be even aware what is happening. He will be waiting on the road.

Because the topmost twenty all had committed crimes -- and this is a basic principle of all criminal groups, that everybody should commit a crime. That makes the group completely solid. Nobody can expose it, because to expose it means exposing yourself too. You have also committed. So they managed that everybody commits something.

And the whole commune was unaware. The things that they did were such that they could manage within those twenty people. One was a medical expert, one was an electronics expert, one was an electrician, one was a finance expert. So they could manage everything within themselves.

For example, if sannyasins were told to dig ditches for telephone wires, they had no idea that within the telephone wires there are also wires which are going to bug hundreds of houses.

One hundred forty-five rooms of the hotel were bugged. Even my room was bugged. Many other houses, wherever they felt there may be people of independent mind, of free thinking, their houses were bugged.

The sannyasins who managed to work had no idea except those two experts, which were within the group. So the whole commune remained completely unaware of what they are doing.

They were taping all the telephones. They had a very sophisticated mechanism which could tape all the telephone calls from Rajneeshpuram simultaneously. Even the FBI people were simply surprised. They had never seen such a sophisticated mechanism. And when they found bugging, they said that these people have far exceeded Nixon.

For one bugging the punishment is five years of imprisonment. And these people have bugged so many houses that one thousand years of imprisonment will not be enough. This is from FBI experts. I am simply quoting.

But these things were such that the sannyasins will not be aware. They saw the wires being stretched but they could not think that they are bugging the houses. They thought it is electricity or telephone.

They had no idea that people are being drugged in the food. The chief of the food department was part of the twenty. Only the chief knew what was going on, that three thousand street people that has been brought here were being drugged for twenty-one days continuously. Every food. They became almost zombies. The idea was that now whatsoever you say they will do. They have lost their own thinking. They are not awake at all, they are almost asleep. But nobody in the restaurant had any idea what is happening except one person: the chief.

Few of these twenty people tried to kill sannyasins, sannyasins who were in any way dangerous to their clique, particularly sannyasins who were available to me in my isolation and silence.

My personal physician used to come for weekly check. Now they were afraid of the man because he may inform me about something that is happening. They tried to poison him four times. And nobody believed the poor doctor, because everybody laughed that, "Why anybody should poison you? There is no reason!"

He insisted. So finally they took him to Bend, and there too the doctor said that, "There is

no disease and there is no poison. But we suspect that a certain poison is there which is undetectable."

And that was the poison that my doctor was continuously telling that, "That is the poison that has been given to me in the tea, in the coffee."

And when Sheela left, in her room we found literature on poison, on bombs, on snakes, on black spiders. And on the book about poisons, only that poison is underlined. The book describes it, that it is undetectable if given in a certain dose. It does not kill the person immediately. You have to go on giving it at least few times. Within six months the person will go on getting more and more sick, will become more and more available to any infection, and will die almost a natural death. Nobody can suspect that he has been poisoned.

But only one person, the medical person in the group, knew about it. The whole medical corporation was unaware.

So the problem was that the secret was kept within those twenty people, and because they all were in some way or other involved in arson, in murder -- they murdered one man -- in attempts to murder, in taping the telephones, in bugging the houses, in drugging the street people....

Just yesterday one of the women who belonged to the group of the twenty -- she was not here when they left, she was coming from Australia.... If she had come a day earlier they would have taken her with themselves. She was supposed to come a day earlier, but somehow she got late and reached a day after. They had all left.

Yesterday she informed me that, "I wanted many times to come to Your house and to inform Your caretaker, Your doctor or somebody who can take the message to You what is going on within this group of twenty people, what they are doing. But I was afraid they will kill me, immediately they will kill me."

All twenty were afraid that they will be killed. Killing had become for them such a simple matter, very casual, of no importance.

One woman came back from Seattle from the group. She had gone, but she must have a certain conscience. She felt that to go with these people and to remain her whole life a criminal, guilty, hiding, it is better to go back to the commune and confess everything. And if there is a punishment, then it is better to take the punishment. At least that will be more dignified rather than hiding like a criminal in Black Forest in Germany or in Switzerland, in the mountains.

So she came back and she has given the testimony. Her testimony has lasted for seven days continuously, because these people have committed so many crimes that it took seven days for her to describe all these four years, how they did what they did, how they had been stealing files from government offices. She was the woman who drove two of the group to Wasco County office to burn the planning office building. And they burned it. She drove them and she brought them back. She is the only eyewitness.

Now, the day they left, immediately many others who had small informations.... For example, in one of my morning discourses where ten thousand sannyasins were present, in the crowd one of the twenty injected the poison into my physician's body. He looked back, he could see the woman. He took his robe off, he showed to people. They saw the blood, they saw the mark of the needle. And one man said that he has seen the woman push the needle, and that was the woman the doctor himself has seen. But only when these people left, then that man gave his testimony that he was an eyewitness, not before that.

They were afraid, because if they can kill my personal physician they can kill any sannyasin. They created a very great fear. They drove away, harassed, people who were more

intelligent than themselves, more educated. The chancellor of the university, the vice-chancellor of the university, many professors of the university, who had been with me for many more longer years than Sheela and her group, they harassed them, they tried in every way to insult them. Finally they had to leave. So they managed to drive people out, whoever was suspected can create a trouble for them.

Now we are receiving every day letters and telephones from all over the world. All those people want to come because they have never left me, they have never left the commune. They have left because of this fascist group.

And I was in isolation and in silence. I was not reading any book, any newspaper, television or radio. My only information was through Sheela, and my only message to the commune was through her. So she managed.

Whatever she wanted to say to the commune, she said it in my name. Now I am discovering that this was never my message. And whatever she wanted to tell me she told me. Whether it was true or untrue did not matter because I was not going out. So it was really great opportunity for her to betray the commune, to betray a great trust, to betray love.

And what she has gained? What those twenty people's gang has gained? They have become criminals for their whole life.

We have not lost anything. They have stolen money, but money does not matter much. I have millions of friends around the earth who can again give the money, that is not a problem.

Forty-three million dollars she has put in her own name in Switzerland, in some bank account. But it will not be easy to take it out, because how she is going to show that money anywhere in any way? She does not come from a rich family. She was just a hotel waitress. And she will end up being a hotel waitress again.

I had made her almost a queen of a vast empire around the world. But she misused, took advantage. And not only that she misused the trust that I had given to her, she has insulted whole womanhood.

I had so much respect for women, and I had given all power to women in the commune for the simple reason because man has been running the society for thousands of years and has not succeeded to make it yet civilized, yet cultured, yet human. But Sheela and her gang has proved beyond doubt -- because all those women who are with her -- that it does not make any difference whether man rules the society or women rule the society. Power corrupts in the same way. That power makes no distinction between men and women.

So she has not only lost her own dignity, she has lost a friend of womankind. I have fought my whole life for women's liberation. I have fought for my all the years that the woman should be given more power than man because she is more motherly, more loving. Perhaps she will not be so easily corrupted as man is corrupted, because man has not that love, that heart.

Man is hard, functions more from the head. I used to think that if women had been in power we would not have produced people like Genghis Khan, Tamurlane, Nadir Shah*, Adolf Hitler, Josef Stalin, Benito Mussolini, Mao Tse Tung. But now I cannot say it with the same certainty. I think we would have created all these people. They would have been women, but there would have been no difference at all.

So Sheela and her group has been tremendously important to me, to my people. It has given a great insight and understanding. Now I am no more interested that women should have power. It is better wherever they are, because she proved far more cruel. Perhaps I can see it now, why....

Because I had seen only the woman's love. I forgot her jealousy. I had only seen her compassion, kindness, but I had forgotten that she has in the same quantity hatred, anger, violence. And perhaps she has more than man, because man has been using it, is almost spent, and she has been accumulating it for thousands of years. She is full of it. Just a small opportunity and there will be an Adolf Hitler, a Josef Stalin, without delay.

These women in Sheela's group were just ordinary human beings with no indication that they will prove murderous. Very loving, very nice, very polite, but behind that facade of lovingness there must have been something boiling for centuries that exploded.

In every way the experiment has been rich, and we are far more healthier.

They had to go. They knew it, because she was asking me again and again, "Will You ever start speaking?"

I said, "Are you worried? I can start any day. I am just waiting for the right time."

She was very insistent that it will be bad for my health, and "Everything is going perfectly well. Why You should unnecessarily trouble Your body? You rest."

But when I saw my own physician being given poison, my own caretaker being given poison, then I said, "It is time that I should come out of my isolation."

And the moment I started speaking the whole commune was joyous, dancing in the streets, except those twenty people. They were really very sad and shocked, because once I started speaking Sheela had no power.

All her power was because she was representing me. Now there was no need for any mediator. No representative was needed. I was in direct communion with the sannyasins.

Since I started speaking she started finding any excuse to go away, to Europe, to Australia, to India, to Singapore, to Japan -- any excuse, that, "Their commune needs me very much." And I could see the reason is not....

The reason is she cannot come down from the ego that she has gathered in these three and a half years. Now, with me, she is just an ordinary sannyasin again. She has become the high priestess.

I have been in my whole life teaching that organized religion is an enemy of man. And in three and a half years she managed to create an organized religion out of sannyasins.

She wrote a book collecting my sayings, mixing it with her own interpretations, and managing it like a Christian catechism, calling it Rajneeshism.

I have been always against all isms because they all become prisons sooner or later. I wanted my people to be free from any ism, individuals not cogs in a wheel, not part of any organization but just lovingly living together not because they are ideologically believe in the same God, in the same philosophy, no, but simply because they are all seekers of truth. And everybody is searching his own truth in his own way.

So I had called this a school of seekers, searchers. But I never wanted it to be an organized religion.

She managed to make it an organized religion. She became the high priestess. She even made a dress like a high priestess should have, like the pope. She was going even to the assembly of Oregon when it starts its session and all religions can pray. She was going to pray there. She was praying there.

I don't have any prayer because I don't have any God. Whom you can pray? And we are not a religion.

So she did everything that was against me and now she was afraid to face me. So for the last three, four months she has not faced me. She used to come for one or two day and she will send the message that, "I cannot come because I have cold." And because I am allergic to

many things -- cold, perfume, dust, smoke -- so that is a good excuse.

For four months whenever she came back she has cold. Even the last time she left here she has informed me that, "I have cold so I will stay three, four more days. When the cold is over, then I will come to You and explain my situation, how my mind is going." But that was simply a lie. She did not want me to know when she is leaving, because if I had known that she is going to leave tomorrow, then I would have informed people that all their luggage should be searched.

They are no more president, secretaries. All of them have resigned. But they did not tell to the commune. They simply informed me just the night before that they have resigned. Then they don't have any right to use the airplanes of the commune or the vehicles of the commune. And their luggage should be searched, because they must be carrying bombs, they must be carrying weapons, they must be carrying that particular poison that they were giving to so many people.

So she wanted to avoid me to know when she is leaving. And she had chosen the right time. I go for a ride in the mountains between two and four. Exact at four she left. And because the commune was unaware, they thought just the way they always come and go she is going. So their luggage was not searched, their persons were not searched, the airplane was not searched. How much money they have carried with them was not searched. They certainly must have carried a lot of money. Just for twenty persons traveling to Europe, living in Switzerland, they will need money.

When I came back from the mountains I saw the airplane leaving. Then I inquired that, "This is not for the plane to leave." And I was told that Sheela and twenty other peoples have gone for a trip to Europe. And I was told that Sheela and twenty other peoples have gone for a trip to Europe.

She has taken with herself all the tapes of telephones, all the bugging tapes. And she must have carried money. She must have carried everything that could have proved dangerous. And if they were caught right now, here, things would have been far simpler.

Now the trouble is the attorney general of Oregon is really a creep. We have given every testimony, witnesses, evidences of all the crimes, but he is not taking any action. They should be immediately caught while they are in Switzerland or in Germany, which are in treaty with America that their criminals should be exchanged if any case arises. But there are countries America has no treaty. They are all just living near East Berlin. They can enter East Berlin and they are beyond America's reach.

And I have been telling to these people that, "When you have got every evidence...." Their police, FBI experts, state police officers, county police officers, all topmost officers have been here for three weeks working. They have collected every material. But no step is being taken.

From the very government sources I have been informed that attorney general is not interested in catching the criminals. They have already left. His interest is to give one of the criminals immunity and dump all the crimes on innocent sannyasins. And his idea is that at least one thousand sannyasins should be imprisoned so that the commune can be destroyed.

The idea is great, but it is not going to be so easy. We are going to fight up to the Supreme Court, and if soon steps are not taken against the criminals, then we are going to take steps against attorney general. Then he seems to be the real criminal. Perhaps he was behind all those criminals. Otherwise why he is protecting them?

So either he catches the criminals or he has to face us in the Supreme Court and prove why the criminals are not being caught. And what more evidence do you want? Machines

you have got which were used for taping. You have found hundreds of houses bugged. Your police has taken photographs, taken all the wires, all the bugging mechanisms. Your police has found all the books on poison, bombs, how bombs are to be made, how people should be murdered. Your police has entered into the underground tunnel and seen the whole strategy of it. What more evidence these people want?

They had not only poisoned sanniyasins, they poisoned the attorney of Jefferson County one year before. The same doctors in Bend treated him. They said, "This is a very similar case, exactly the same. We could not find any poison, any disease, but the symptoms were the same as are the symptoms now."

One of the judges of Wasco County who had come here to visit, and one of the persons of the twenty -- the medical one, which is very rare, because it is not her work to offer him a glass of water.... That is not a work of a medical person. That can be done by restaurant people, hotel people. But why she should do it? And immediately after drinking it he started feeling strange. And by the time he reached home he was sick, badly sick -- and the same symptoms: no sickness, no poison in the blood, but his whole mind was as if splitting. And this splitting of the mind has been in all the cases the same.

All these proofs are there.

And now there are people who are ready, who have testified that they know that these people have been given poison, and who had given them they are ready to identify, because it was decided between the twenty people's inner group who will do it, how it will be done.

They went on denying that, "We are not bringing the three thousand street people for election. We are bringing them here because we have surplus money, three million dollars, and we want to do some humanitarian work." That's what she told me.

I asked her that, "I don't understand why you are bringing these street people here. I myself am not interested in mixing my people with that kind of people, who have been brought up in crime, in rape, in murder, in theft, addicted to all kinds of drugs. I don't want them for three months to be here amongst my people. If you want them to help, you can help them anywhere else. You can give them money if you have surplus money. But don't bring them to this place. All of my sanniyasins are of a different class. Most of them are graduates, have masters' degrees, have Ph.D. degrees. There are D.Litts.

"Now these people you are mixing with street people. It will not do any good to them, but it may do certain harm to these people. These people not accustomed to rape. In four years time no rape has happened. Anybody can move at any time in the night, there is no problem.

"Nobody has been murdered, nobody has committed suicide. These people should not be exposed to a criminal class."

But she said, "Now they are already here, and it will be bad, it will look bad, to send them back."

Only when I came out of my silence I became aware that that was a lie. These people were brought to overtake the Wasco County just the way they had overtaken Antelope. They wanted to take the whole county.

Lust for power knows no limits.

Now I have to do everything to destroy whatever they have done. I have advised my people in Antelope that, "Bring the name back." They have changed the name of Antelope to City of Rajneesh. "Put it back. It is Antelope and it belongs to the people who live there." And I have offered that people of Antelope should purchase their properties as they have sold to us, and we will vacate the town and they can have their government back.

But her desire was to take over the whole Wasco County. And she was ready to do

anything to take Wasco County. For that purpose the planning office was burned so that all the papers concerning it, all the comprehensive plans, should be burned, so when she takes over the county everything can be started afresh according to her idea.

The one judge who has been poisoned was very much against us, so she wanted another judge who was favorable to us to be chosen. Two other judges were just sitting on the fence. It depends on the third judge. If he was in favor of us, those two were in favor of us. If he was against of us, those two were against of us. They were just on the fence. So that one person was most significant.

She asked one of our pilots that, "Put bombs in a big airplane and other explosives and crash the plane against the Wasco County office. And before crashing it, you jump in a parachute so you can save yourself."

He said, "But so many bombs and so much explosives, they will not only destroy the Wasco County office, they will destroy half the town. The fire will be almost uncontrollable. I am not going to do such a thing."

He was immediately sent away to Germany, that, "You are needed there very urgently." Because they were afraid that.... He was not within the twenty-one.

Those twenty, they did not have a pilot amongst them. That was the trouble. So they had to ask a pilot who was outside the gang. He refused. He said, "Bhagwan cannot say anything like that. He will not think even of killing an ant. And to destroy the office, kill all the people and kill many innocent people by the side of the office.... I cannot believe that Bhagwan has said it."

And she told him that, "It is from Bhagwan."

But he said, "Whatever you say, I know Him longer than you have known Him."

He was immediately sent. He was not allowed even few minutes to stay here, so that he cannot convey the message to anybody that it reaches to me. And where he was sent to Germany there was no airport in the commune, no airplane in the commune. And he wondered what urgent purpose is there for him.

It was simply punishment.

For six months he was there. He asked many times to come back. He was refused.

The day she left he immediately phoned. And I called him and asked, "What is the matter? Why you were sent?" And he said, "This is the story."

Now he is testifying. He has testified before the FBI. Now he will be testifying before the court.

What proofs these people want? They should say. If there is any possibility, we will provide. But they should act, and act as quickly as possible. If they don't act, that simply means their intentions are not gentlemanly.

(Tape side C)

*Q: * BHAGWAN, YOU SAY, "DON'T TRUST AUTHORITY" AND YOUR SANNYASINS CONTINUE TO BELIEVE EVERYTHING YOU SAY AND PUT YOUR PICTURE EVERYWHERE. DOESN'T THIS FRIGHTEN YOU SOMEHOW, THAT EVEN THOUGH YOU TELL THEM NOT TO MAKE YOU A POPE THAT SOMEHOW THEY WILL?*

*A: * This is one of the dilemmas of human psychology. Nothing can be done about it. I can say only two things. I can say, "Don't believe in me, believe in yourself." But the more I*

insist on it the more they feel love towards me.

And this is natural and understandable. I am not imposing myself on them. I am saying them not to put me on any high pedestal. "At the most I am your friend, just like you, amongst you." But this creates more trust.

The problem is, I can say to them, "Believe in me. Whatever I say is the word of God." That will do the same.

And there is no third way.

So at least to my own contentment I will continue to say the first and leave them whatever they want to do. Because in fact I am saying them that, "You are absolutely free."

But in that freedom, naturally, trusting in me is included.

So when I say, "Don't believe in me, don't believe my words, trust in yourself," it creates a deep love and trust towards me. But this is their freedom. I am not asking it. And I cannot prevent. I am doing everything on my part that I do not create it, but if it is the nature of things, then one is helpless. There are many mysteries like that.

Q: PERHAPS YOU COULD MAKE SOME MISTAKES. OR DO ENLIGHTENED PEOPLE MAKE MISTAKES?*

A:* I make as many as possible. But that makes me more human. And it is easier to love a human being than to love the only begotten son of God.

Q: BHAGWAN, YOUR SANNYASINS WORK VERY HARD TO BUILD THE COMMUNE AND TO GIVE YOU THINGS AND THE PRIVACY AND THE PLACE YOU LIVE IN. WHAT DO YOU GIVE THEM?*

A:* Nothing. I don't have anything to give. I have given myself to them.

Q: WHAT DOES THAT MEAN?*

A:* That means I am here for them. My presence is for them. And that can mean everything to one who has eyes to see and ears to hear and a heart to feel.

I don't have anything except myself, and I have given myself totally to them. I am available in every possible way.

I don't have any secret. My hands are not closed but completely open, and my people understand it.

In fact, they don't feel that they are giving anything to me in comparison to what they have received. What they can give? They can bring all the material things of the world, which are only toys to me, nothing more. And even then when they give them to me I simply give them back to the commune.

I don't possess anything. Everything that comes to me as a gift from all over the world becomes part of the assets of the commune.

So I have given myself to them, and whatsoever comes to me also comes to them. It is a very deep love affair.

(Tape side D)

*Q: * WHY DON'T THE SANNYASINS DRIVE THE ROLLS ROYCES THEN? I DON'T UNDERSTAND THAT.*

*A: * There are sannyasins who drive.*

*Q: * THE ROLLS ROYCES THAT THEY BOUGHT.*

*A: * Yes. The Rolls Royces that I drive, no sannyasin is ready to drive it. It has become sacred to them. I had told the Trust that maintains those ninety Rolls Royces that they are unnecessarily standing there. I have never gone even for once in the garage, and the garage is just in front of my house, within the compound of my house. I have never gone in to even see. So what is the point? I just drive one.*

And I don't like any other car. Because of my back, only that particular model, Silver Spur, suits me and my back. So all those ninety cars are just one model. One or ninety makes no difference, it is the same model. And when I am inside I can't even see the color. So what is the use?

I told him that, "You give to all the corporations -- we have nine corporations -- give ten cars to each corporation. Make a pool so every sannyasin who wants can take the car. But there are so many problems.

First, no corporation is ready to take because they already have too many cars. I don't believe in poverty, I believe in abundance -- of everything. So my sannyasins have enough cars. They have one hundred buses. They have five airplanes. So no corporation is willing to have ten white elephants on their heads. That will be simply a financial burden to the corporation.

And secondly no sannyasin is ready to drive it.

Thirdly, the trustees are not willing to distribute the cars. They want the cars to remain as a memorial. I have used them.

Whatever I have used they have been collecting. All my dresses they have collected, all my shoes, all my hats that I have used they have collected. Anything that I have used they have collected. They don't want to give those Rolls Royces. They are going to make a beautiful memorial.

So I cannot do, because I am not the owner of anything. It is up to them. Whenever they decide they can sell them, they can keep them.

Four cars have been sold because those were not of the same model. They were Rolls Royce; they were better model than the one that I use. They were Carmargue: two-door Rolls Royces. They were far more costlier.

First I was using Corniche, which is the costliest Rolls Royce: one hundred sixty thousand dollars. But the seat did not suit me. My back is really a trouble. I liked the Corniche but my back was not willing.*

Then the second best was Carmargue, so I was using Carmargue. It was better than Corniche. It is one hundred fifty thousand dollars. But then I thought that if this seat is better than the other, I should try their third model also, the Silver Spur. And when I tried it I was simply amazed -- as if it was just made for me!

In '89 they are going to change the model, and because I am their greatest customer in the

whole world I have told the president of Rolls Royce that, "Do everything but don't change the seat. Otherwise you lose your best customer."

I just need one car, nothing much. But my sannyasins around the world are intending to make it a memorial with three hundred sixty-five Rolls cars. And they will make it!

*Q: * YOU'VE DISCOURAGED PEOPLE FROM HAVING CHILDREN. WHY IS THAT?*

A:* There are many reasons. First, the world is already overpopulated. No intelligent person would like to increase the population more. It is already four billion. By the end of the century it will be five billion, and when it becomes five billion, fifty percent of the population will be dying of starvation.

If you love your child whom you want to bring in the world, this is not the world. To leave him in this world, where two and half billion people will be dying out of starvation, what will be the shape? It will be just death all around.

Secondly, the nuclear weapons are going bigger and bigger. Already Soviet Union and America together have enough nuclear weapons to destroy this earth seven hundred times.

Now, we must be living in a mad world. Now, what is the point of creating more nuclear weapons? But nobody can stop it because the other party is doing it. And the same is the question from the other party. They cannot stop it. And nobody has the guts to take the initiative.

Any day this world can be in flames of nuclear explosions. Would you like your child to be in those flames? My people don't like.

Thirdly there is AIDS, which is as dangerous as nuclear weapons, perhaps more dangerous, because nuclear weapons may not be used. Politicians may chicken out, seeing the situation that it will destroy everybody. There will be no victorious, nobody will be defeated.

The whole point of war is lost when all are going to be dead. There is not going to be somebody left even to write the history of it. It has lost its very value. War has value only when there is a possibility of your being victorious.

But AIDS is a totally different matter. It is not within anybody's hands. And it is spreading fast. And it is invisible.

Just in Texas few days before, they have made a law against homosexuality. Now homosexuality in Texas is a crime. One million homosexuals protested against it. Nobody would have ever imagined that Texas has one million homosexuals. Now what about California?

And making a law against homosexuality has simply driven it underground. Now nobody will say, "I am a homosexual."

But your law has never changed anybody. No criminal has been changed by your law, by your courts, by your jails. And you are just being stupid rather than asking the whole population to go through tests to find out how many people have AIDS so they can be isolated.

Every state should make a special city to isolate AIDS people so it does not spread any more. But no state, no nation, is taking any steps. In fact, nobody wants even to accept the fact that AIDS is spreading like wildfire.

In L.A. every day one person is dying of AIDS. One does not know how many people are dying of AIDS every day all over the world. And if one person is dying of AIDS every day,

how many people in L.A. are suffering from AIDS? The number must be very high.

And AIDS spreads not only by sexual contact. Even by kissing. Saliva is a carrier of virus. Unknowingly you may get it or you may give it to somebody. Kissing should be prohibited, not homosexuality.

Even through tears its virus is transferable. And now there are children born with AIDS already, so even if a child is crying and weeping and you just out of compassion try to wipe the tears, you may get AIDS as a reward.

Any liquid coming out of the body can carry the virus, and there seems to be no cure. And all the scientists are absolutely in agreement that there is no hope in the future either, because the very nature of AIDS is totally different from other diseases. The cure is not possible.

It is not a disease but a slow kind of death. Just as there is no cure for disease called death, there is no cure for disease called AIDS. It is slow death.

I don't want my people to bring children into this ugly, insane... on the very verge of a global suicide. This world is not right to bring children.

So in four years not a single baby has been born in the commune. And I would like that the whole humanity follows the pattern.

If for thirty years no children are born anywhere, if the birth control is total for thirty years, then we can reduce the population to one-fourth of what it is now.

One billion people can live on this earth really comfortably, richly. And there is no need for communism, there is no need for any revolution, there is no need for any classless society. People will be having so much that there is no need to hoard.

Rather than making life just hell, a small effort for thirty years and we can make it a paradise. And then it will be worth bringing children in a fresh world.

But right now is not the time.

*Q: * HARLEY SOLTISS*, OUR PHOTOGRAPHER, WOULD LIKE TO KNOW WHAT TIME WE COULD COME TO YOUR HOUSE TOMORROW TO TAKE A PICTURE OF YOU SWIMMING.*

A: * Unfortunately, I am not swimming right now. I had some trouble with my ear and my doctors have stopped my swimming. So my swimming pool is empty, there is no water. If you want, I can swim, but the water is not there.

I am reminded of a story.

One rich man has made a very beautiful house, and he has made three swimming pools. And he used to take every visitor to show. And every visitor was surprised.

He said, "I can understand. One is for hot water, one is for cold water. But what is the third swimming pool?"

He said, "It is for those who cannot swim. There is no water in it*. But I have made arrangement for every guest who comes here."

So the third type of swimming pool is there right now. But next time when you come. Okay?

*Q: * THANK YOU, BHAGWAN.*

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INTERVIEWS WITH BEN BOCHNER, CABLE TV ACCESS CENTER, EUGENE OR; AND MA YOGA PRATIMA

INTERVIEW WITH BEN BOCHNER, CABLE TV ACCESS CENTER:

*Q: * I DREAMED I WAS HERE AT THE RANCH A WEEK AGO, AND I SLEPT OUT ON THE DESERT THAT NIGHT, AND I LOOKED AT THE STARS AND THEY LOOKED TO ME LIKE THE TIPS ENDS OF ROOTS, AND THE SPACE WAS BLACK SOIL. I KNEW THAT IT WAS A STORY I HAD TOLD MYSELF. DO STORIES LIKE THESE HELP US TO UNDERSTAND OURSELVES, OR ARE THEY A FICTION THAT WE HAVE TO SEE PAST?*

ANSWER: * The ways of the mind are very subtle. Its dreams, its fantasies, its fictions, they all indicate to something which is real; and because they indicate towards the real, they themselves attain a certain reality of their own.

That's why dreams became so important for psychoanalysis. The whole movement of psychoanalysis is based on the interpretation of dreams. If rightly interpreted, a dream is no more a dream, it is a way of the unconscious to say something to your conscious. But the unconscious knows no language, it speaks in pictures. It is just like a small children; they can understand pictures, hence their books are full of pictures -- colored pictures, big pictures. As they become older, the pictures become smaller; as they become scholars in the universities, the pictures disappear, only words remain.

The same is true about the unconscious. The unconscious is still a child. The conscious is trained, has started speaking the language, has become able to rationalize, to follow logic. But the unconscious has no language, no logic; it has only pictures, dreams, visions. They are more significant than what you think, because your thinking is superficial, it does not go very deep. Most of it is borrowed from the books, from other people, from the world around. Your thinking, in fact, is not yours.

But your dreams are certainly yours, they are not borrowed. They indicate more

authentically your being, your longing. But you have forgotten the language as far as the conscious mind is concerned, you have forgotten the language, the symbology, so you simply drop them out of your mind as nothing but a dream. But that is not being intelligent.

The dream should be taken more seriously than you take your thoughts. It should be looked from all angles, dimensions. If you dream yourself that you have a house in this commune, perhaps deep down within you there is something which is searching the same truth these people are searching here. Perhaps you also want to know your self, you don't want to remain ignorant about your own being, you would like to enter a mystery school where you can learn ways and methods, techniques, how to explore inwards.

Q: I FEEL THAT I'M IN A MYSTERY SCHOOL NOW.*

A:* You are. And your dream is significant. It may turn out to be your future, it may become your very search. Because ordinarily people are living but their life is not deep enough, it has no roots, it is very superficial. They are doing things as if they are taking part in a drama. They are repeating words which they are supposed to repeat which are not coming from their own sources.

The whole society tries every child to become a hypocrite. Not that they want the child to become a hypocrite -- their intentions are very good, but this is the result of their good intentions. They want to make you something, without inquiring whether that is your potential or not. You may have the potential of being a musician, and they may force you to become a mathematician because that is more paying, more respectable; but you will remain your whole life shallow. You will never feel your being in what you are doing. You will do it but not with your totality, intensity, with a love that transforms the very quality of the work. If you had been a musician, perhaps you would not be so respected, perhaps you may not have so much comfortable life; perhaps you may be just a hobo on the street, but just playing on your guitar.

Q: (INAUDIBLE)*

A:* You could have felt your deepest part dancing, your very being in a dance. And to me, to find the way where your potential becomes actual, when you for the first time feel that you're doing what you are meant to do by existence itself....

Q: I'VE ALREADY FELT THAT.*

A:* You have not.

Q: THAT'S WHY I'M HERE.*

A:* That's right. Here is every possibility to inquire into your self. It is not an ideology that I preach, it is not a religion that I impose. On the contrary, my whole effort is to deprogram you. So that you become again an innocent child the way you had come into the

world, without any prejudice, without any idea, just innocent. And once that innocence is there, existence opens all its mysteries to you.

So be here for few days, or whenever you can come, come here and remain here for a few days. Mix with my people, who are all seekers, who are all meditators, who are doing things that they wanted to do, and who are rejoicing life in its totality. Just being with them, the very aroma, the milieu, the atmosphere, something may catch fire in you. It always happens.

You have read my words, but words are dead. You have to read me, and to read me there is only one way: to be here for some time, and to sit silently and just let your presence and my presence melt and merge. They have their own way, their own language, which is beyond mind; but once you understand that in silence, in somebody's presence, something blossoms in you, starts growing in you, then you have found a friend on the path.

I'm not a saviour, I'm not a prophet. I'm just a friend. And anybody who wants to walk few steps with me on the path is welcome, and whenever he wants to depart he's absolutely free. There is no bondage, no condition. It is an unconditional togetherness.

My whole commune is not any organization. It is just pure togetherness without any conditions from any side. Anybody can join it, anybody can move out of it. Everybody is totally free to have his own way.

But being with five thousand seekers immensely helps. Alone the path is really very lonely, alone it is very dark, alone there are many moments when one is discouraged. With other seekers ahead of you, behind of you, by the side of you, you know there is no fear. People have passed this stage. There come nights -- dark nights of the soul, but you know that others have passed through these dark nights, they have reached; and seeing the sunrise, there is no reason it cannot happen to you. It has to happen to you because you have as much right, just by being alive and being part of existence, as anybody else. Nobody is special in existence, everybody is just with the same right.

The differences are created because few people use their right and few people don't use their right.

Q: I SEE MY WHOLE LIFE AS A PROCESS OF LEARNING. I'VE TAKEN MY TEACHINGS FROM MANY DIFFERENT PLACES; YOUR BOOKS AND TAPES HAVE BEEN A LARGE SOURCE OF THAT. AND THAT'S WHAT I WANT MY WORK TO BE.*

A:* I understand, but I would like to say to you that whatever you have learned from the books is just the beginning, just the tip of the iceberg. Don't be contented with it. If it creates more discontent, more thirst, then you are on the right path.

The more you learn, the more you want to learn, because the more you learn the more you see how much is there to learn. The more you learn, the more you see how much you are ignorant. The thirst disappears only when you have arrived to the ultimate end beyond which there is nothing. And that is the point I call enlightenment.

Q: IT SOUNDS BORING.*

A:* It sounds; it is not.

Q: WHAT'S INTERESTING ABOUT IT?*

A:* You think that excitement is interesting. You think that learning new things every day is interesting. It is really your boredom. You get bored with one thing so you want to move to another thing. For a time being the other thing is new and you feel excited.

Q: EVERY DAY A NEW SUN RISES.*

A:* You will get bored. What I am saying is that what you call learning and excitement is nothing but postponing boredom. You learn something; while you are learning, you are excited, it is opening new ways, new feelings, new spaces, but soon they are all old, you want more, you want to learn more. You are fed up with this, you are bored. That's why you think that if there comes a point where there is no more left to learn you will be bored. But you don't know that when there is no more anything left to be learned, there is no more anybody left to learn either. The learning and the learner are not two things; they disappear together. Who is going to be bored? You have to be there to be bored. You are not there. Just a pure silence with no feeling of I, with no sense of ego, with nobody present, but just a pure presence. There is nothing to learn, there is nothing to be bored, and there is nothing to be excited.

This state is the ultimate state of peace, bliss.

Q: ONCE YOU'RE ENLIGHTENED, COULDN'T YOU LEARN SOMETHING NEW LIKE RIDING A BICYCLE OR DRIVING A HELICOPTER. ISN'T THERE SOMETHING LEFT TO BE LEARNED?*

A:* What I am talking about has nothing to do with bicycles and helicopters. And what I am talking about, if you experience it, then neither helicopters have any excitement nor rockets have any excitement -- they are all toys for idiots to play with.

And you cannot be an idiot any more. You are no more, and you cannot go back either. There is no way ahead, there is no way back. Listening about this state, one may feel -- it sounds that one may feel utterly stuck, because one goes on thinking that one is because you have not known a moment when existence is and you are not. But before that, you can go on learning.

And it is not easy to reach to that ultimate point, so don't be worried.

Q: I'M NOT. I DON'T THINK I'M VERY CLOSE (INAUDIBLE).*

A:* We just go on learning bicycles, helicopters....

Q: (INAUDIBLE)*

A:* There is no harm. And that point is not so easy to reach, but some day one has to take that challenge too. That is the greatest challenge, as if a dew drop slipping from a lotus leaf into the ocean. In one sense the dew drop disappears; in another sense it becomes the very ocean, it becomes oceanic. When the dew drop is slipping from the lotus leaf, there is a natural hesitation, that "I am going to disappear into this vast ocean. There is still time, if I can hold." But once the dew drop has melted into the ocean, merged, there is tremendous joy because now the other side of the story opens up: now the dew drop is no more there, but an infinite ocean.

Man disappears at one point. His separation from existence melts away at one point, but that is not a death, that is really the greatest orgasmic experience possible -- because one becomes one with the whole. And when one is one with the whole, where you can grow? What can you learn? Where can you go?

Q: IT SEEMS LIKE NEW THINGS ARE ALWAYS HAPPENING.*

A:* New things are always happening, but not to me. To me the last thing has happened. On the outside new things are always happening. You have come to see me for the first time, this is a new thing. But as far as I'm concerned, the greatest and the last thing has happened thirty years before; since then nothing has happened. Millions of new things have been happening all around, but at the very center of the cyclone nothing has happened. And I'm talking about the center of the cyclone. It is absolutely silent, absolutely still, no movement, no sound; but a tremendous ecstasy and a tremendous benediction.

But there is no point in being worried about it. You just go on searching and learning. When some day it happens, please remember me.

Q: YOU'VE HEARD OF THE GAIA HYPOTHESIS, HOW THE EARTH IS ONE WHOLE SYSTEM, ONE SELF-REGULATING SYSTEM. AND THERE'S A MAN NAMED PETER RUSSELL WHO WROTE A BOOK CALLED THE GLOBAL BRAIN. AND HE SAYS THAT WHAT'S BEING CREATED IN HUMANITY IS A PLANETARY BRAIN FOR EARTH. COULD YOU COMMENT ON THIS TERMS OF GURDJIEFF'S CONCEPT OF ORGANIC LIFE ON THE EARTH BEING FOOD FOR THE MOON.*

A:* I agree with Gurdjieff on many points, but I absolutely disagree on that point -- that the earth and the human beings are food for the moon. That is sheer nonsense.

But Gurdjieff was putting many non-sensical ideas in his books for a certain purpose. He will put what is true mixed with many things which are untrue, and that was a device that unless you go through Gurdjieff's methods of crystallization you will never be able to know what is right in his books and what is wrong in his books. Those books are not ordinary books. Those books are devices.

This theory is simply nonsense. But if you have never gone through his methods of crystallizing yourself -- which is one of the arduous methods ever evolved, and very few people have been able even to come close to it, you are going to be confused reading his books. They were written specifically for disciples, written in such a way that nobody who has attained to a certain state can make any sense out of them.

(Tape side B)

That theory of man being food for the moon is just one of those non-sensical things that he was putting knowingly into the system.

Q: THE IDEA OF THE THIN LAYER OF ORGANIC LIFE ON THE EARTH, RECEIVING AND TRANSMITTING ENERGY, WAS THAT SOMETHING ELSE THAT....*

A:* That is something different, because moon has no life -- not even a thin layer of any energy. Moon is simply dead.

This planet has a bio-sphere, and that bio-sphere is certainly getting energies from other bio-spheres. In the whole universe there are at least 50,000 planets who have life on them, and they are continuously connected with life rays, supporting each other.

The idea of eight centers are available and the nineteenth is missing has some significance. The nineteenth is missing because of man. Man has not been able to evolve superconsciousness which can become the receptor. Those rays are coming from other planets, but we don't have a receiving station here. The nineteenth system can be created, but it can be created only by people who reach to the superconsciousness.

Just as Sigmund Freud discovered that below the conscious mind there is subconscious mind, below the subconscious mind there is unconscious mind, and then Carl Gustav Jung discovered that below the conscious -- the unconscious mind there is collective unconscious mind....

I am not interested in that kind of work. Otherwise, anybody who is interested I can suggest there is one thing more below collective conscious -- unconscious mind, and that is cosmic unconscious mind.

These are under-steps. Exactly same steps are above the conscious mind. In the same way as there is subconscious mind below the conscious mind, there is superconscious mind above the conscious mind. Then there are higher stages, equal in number as they are under the conscious mind, until the cosmic conscious mind -- of which I was talking to you.... When you reach to the cosmic conscious mind, then there is nothing to learn, nowhere to go, nothing grows. Then everything is just still and utterly peaceful.

But if we can create just one layer above the conscious mind, that nineteenth system will not be missing. Those scientists cannot do anything about it.

That superconscious mind can be created by meditation very easily. And if at least 200 people -- just 200 people around the earth have created the superconscious mind, the nineteenth missing system will be available. Only that much quantity of superconscious mind will be enough to receive from 50,000 planets energies -- which are still coming, but we don't have a receiving center for them.

Q: IS THERE ANY NECESSITY FOR MASSES OF PEOPLE TO DEVELOP THIS SUPERCONSCIOUSNESS?*

A:* It will transform the whole life on the earth. It will change the whole ugliness that exists, the violence that exists. With the superconscious mind, you cannot manage to have a third world war. With the superconscious mind, so many crimes that man is committing will simply stop. Just that energy has to be available here, just the presence of that energy. It will be something like reign of a new kind of energy because the receivers are available, and that

will change not only those 200 people -- they will be changed absolutely, but it will change the whole humanity, it's outlook, it's ways, it's insight into things. Right now it is so retarded. The average mental age of human beings are only thirteen years. This is so insulting -- that a man of ninety years has only a mental age of thirteen-year-old boy; the body goes on growing old, the mind remains stuck.

With the superconscious energy reigning on the earth the mind will start growing, just as with the rain everything becomes green and starts growing. The mind needs a certain kind of nourishment which is not available to it.

So those people are right. Our bio-sphere has eighteen systems. Those systems are also not functioning well because man has disturbed the whole ecology. If the nineteenth system starts working, the man will stop disturbing ecology; it will put it back into harmony. It will be conscious enough what he is doing, and what has to be done and what has not to be done.

But it has nothing to do with Gurdjieff's idea of moon and.... That is simply.... Gurdjieff was a strange type of master, really a great master, but his ways were his ways, inimitable. He will write books sitting in small restaurants in Paris where customers are going and coming, and people are talking and gossiping, and everything kind of thing is going on, and he will be writing his great treatises: ALL AND EVERYTHING, MEETINGS WITH REMARKABLE MEN. His disciples used to ask, "Why you choose such a place? People go to a silent place if they want to write something significant. You go to a restaurant." And then every night, whatever he has written, one disciple will read it, and Gurdjieff will sit silently and ask the other disciples, "Have you understood?" If they said YES then he has to write it again. Unless they said NO, he will have to write that chapter again and again. One book took twenty years to write. First the place he will choose to write was crazy; second, his disciples have to be in a state that they cannot understand it -- because if they can understand it then it is not worth, then it is not going to help anybody. It needs to be changed. And he will go on changing. Finally, when the book was published, one-hundred pages were opened -- that was the preface, and nine-hundred pages were not opened, with a note that, "Read the preface, the pages are open. If you still want to read on, you will have to open the pages. If you don't want to read on, you can return the book and your money you can get back. But don't cut the pages beyond the preface."

But even to read one-hundred pages is something of an impossibility. He will write sentences which will run half page, one page, sometimes two pages, and he will create his own words. He never believed in any grammar. He never knew any contemporary language. Sometimes his one word will be so big that it will fill the whole line. Even to read it is difficult. Hundred pages, just ten pages were enough and people returned the book.

The disciples were asking him that, "You worked twenty years on this book, and what is the gain out of it? So much labor. And we read every night for twenty years." Gurdjieff said, "There will come some time, some people, who will understand, but they will be the people who have superconsciousness. This book is written for them. Just consciousness will not help. Howsoever cultured, educated, sophisticated, it is not going to help."

*Q: * CAN MASS MEDIUMS LIKE TELEVISION HELP TO SPREAD THE SUPERCONSCIOUS?*

*A: * It can help in a way. It can teach meditation methods. It can give instructions, for the audience to follow the instructions and do it before the television. If people follow and do it,*

it is exactly the same, as here a professor in the university of meditation will instruct.

Simple methods can be given, simple instructions how you have to do it, step by step, mass media can be used. It depends whether people want to attain to superconsciousness, or they want to listen to advertisements or they want to see some silly fiction, drama; it depends on them. But effort can be made. I can give you the teachers. If you want, they can instruct the whole thing. And there is no need for the teacher every day; just once you have taped it, you can play the tape every morning or every night -- those who are interested can do it. Few people certainly will get interested.

But superconsciousness is something which is absolutely needed; otherwise this earth is going to die. Eighteen systems alone are not enough; that nineteenth system is absolutely necessary. These eighteen systems were enough till the arrival of man. With the arrival of man, evolution of the man, now there is danger. Man has capacities which can destroy the whole ecology, he has destroyed it. He can make nuclear weapons, he has made them; he's ready to destroy the whole earth. Unless something within him changes so diametrically, so radically, that his whole value system goes through an evolution, there is no future for this earth.

My work here is exactly that: to create the nineteenth center system. But every hindrance will be created by the people of lower consciousness for the simple reason that whatever they have created -- the world, the society, the nations, the races, the religion -- all will disappear. Once superconsciousness descends, the whole super-structure of our society will go into a total change. So all the vested interests are bound to prevent any revolution of that kind.

Q: IS THERE A WAY THAT MASS MEDIUM, LIKE TELEVISION, CAN BE USED TO DECONDITION PEOPLE -- ASIDE FROM JUST SHOWING THE METHODS, CAN THE MEDIUM ITSELF BE USED TO ALLOW PEOPLE TO BECOME OPEN ENOUGH TO DROP THE OLD WAYS?*

A:* That is very difficult. That is very difficult, because I have been doing it for thirty years. That means you will have to tell them the truth about everything, which they believe.

For example, you will have to tell them that your holy Bible is a pornographic book. I don't think your owners will be able to tell it or allow it to do it, or your listeners will not burn your station. It is not possible.

You will have to say exactly what it is. All holy books are pornographic. The Bible is the worst.

Nobody reads; that's the tr -- problem. Who reads Bible? At least Christians don't read; just mad people like me. Otherwise nobody reads. Every house has the Bible; it simply gathers dust. And even if they read, they read with a conditioned mind; they will not be able to figure it out.

So I have told my sannyasins to find out all the passages which are pornographic, and then we will publish a glossy pictorial Bible.... With quotations of Bible, but showing it in real pictures what the Bible says. Then perhaps people will read it the way they read PLAYBOY.

Q: YOU MAY HAVE TO BUY YOUR OWN STATION TO PUT THAT OUT.*

A:* That, too, is there; the idea is there.

Q: I HAVE AN IDEA FOR A TV STATION. I WOULD LIKE TO HAVE ONE OF THE CAMERAS THAT'S IN OUTER SPACE -- ONE OF THE SATELLITES IN OUTER SPACE, I'D LIKE TO HAVE A LIVE VIDEO CAMERA SO THAT YOU COULD JUST TUNE TO THAT CHANNEL AND SEE THE EARTH FLOATING IN SPACE ANY TIME YOU FELT LIKE IT.*

A:* Mm mmm. That's good.

Q: YOU CAN SHOW YOUR MOVIE ON MY STATION.*

A:* Okay. Good.

We have been thinking of having a satellite of our own so that whatever I want to say can be immediately brought (inaudible) all over the world.

Q: IT'S POSSIBLE NOW FOR EVERY SINGLE PERSON TO HEAR THAT.*

A:* Yes, it is possible. So we are thinking. And I'm all for everything, latest technology, latest media. I'm not old-fashioned. So it will be possible soon. But only that can be done from here; you will not be able to do if your station is owned by somebody else, they will not allow you to tell the truth.

Q: CAN THE TRUTH BE PRESENTED IN A FASHION LIKE A TROJAN HORSE?*

A:* You can present it, but nobody will understand it. The question is to present it so naked that nobody can miss; one has to understand it. It has to come so clear and loud that you cannot avoid it, rationalize it, explain it away. It has to be just like a hammer hit on your head; then only people can be deprogrammed.

Q: THE ATTENTION SPAN OF PEOPLE NOW IS SO SHORT YOU HAVE TO BE ABLE TO DO IN THIRTY SECONDS OR SO.*

A:* Yes, I can. Okay?

INTERVIEW WITH MA YOGA PRATIMA

QUESTION: BHAGWAN, WHY HAVE ALL THE RELIGIONS FAILED IN CHANGING THE WORLD?*

ANSWER:* The first thing, they failed in changing the world because they never wanted

to change it. They wanted it to remain as it is. It was their need. They could exist only in this world -- with poverty, with sickness, with exploitation, with misery, with crime; all these are basically necessities for all those religions to exist. They may have talked about changing the world, but they never meant it.

On the contrary, they gave all kinds of rationalizations for the world as it is.

Christianity, for example, says to people that, "You are born in sin, and suffering is your fate; misery is just the outcome of your sin." And they really convinced millions of people for something very illogical. Adam and Eve disobeyed God, according to Christianity six-thousand years before, and you are suffering in misery because they disobeyed. There seems to be no logic in it. If they disobeyed -- they had suffered; why their children, generation after generation, should go on suffering?

You are born of sin because you are born of sex. To avoid this, they had to invent the story that Jesus is born of a virgin mother so that he is not born in sin. Just one lie leads to another lie. They don't want your suffering, your poverty, your misery, your anguish, to disappear, because these are the things which bring you to the church, to the priest. People who are without any anguish, without any fear, any greed, who don't care about hell and heaven, don't go to the churches.

My people don't care about going to the churches, going to a priest to confess. They are not committing any sin, why they should confess? If they are making love to a woman or a man, it is not sin; it is the most beautiful thing on the earth.

Hinduism says -- Jainism, Buddhism, all religions born in India tell to the poor, who are starving, dying, and live their whole life in utter misery, but without revolting against the socialist structure, because the religions -- the three religions which are predominant on the continent are agreed on one point only, and that is the law of karma. About everything else they differ, they contradict each other, they write against each other, they are enemies; but on one point they are not. This is something strange. They all say that you are suffering in this life because in the past life you committed some grave sins, some evil acts. That, too, is as illogical as Christianity.

If I put my hand into the fire, it will be burned right now; it won't wait for my next life. That somebody will have to explain me in the next life when suddenly my hand burns, and I don't see any fire any where, then some great theologian is to explain that, "You had put your hand in the fire in the past life; now, reap the consequences." But why so much delay? It seems, in these religions, the divine bureaucracy is even far bigger than any bureaucracy any where, it takes so long.

And for thousands of years, people have believed in them. Their minds are conditioned from the very childhood. Naturally these religions will not like things to change. Things are perfectly good. Religions are getting good number of customers. The whole humanity is divided. Somebody is Christian, somebody is Jew, somebody is Hindu, somebody is Mohammedan, somebody is Buddhist.

Those who are not, they have created their own religion, communism. It differs not in any way. It has its own mecca, Kremlin; it has its own trinity, Marx, Engels, Lenin; it has its only holy book, Das Kapital. It has every ingredient of a religion. You cannot change anything. Now, everything that Marx and Engels wrote are out of date, most of them history has proved wrong. Still, the communist goes on believing in them. The strangest thing is that Marx never had thought that Russia or China will become Communist, he was thinking America will be the first to become communist. According to his logic it seems perfectly right. A capitalist country can become communist. Russia was not capitalist yet; it was a

feudalist country, still far backward than capitalism; and according to Marx, communism can be born only after capitalism reaches to its peak. And in Russia there was no capitalism at all, and Russia became communist. Still, DAS KAPITAL is continued and worshipped.

I have been talking to the president of Indian Communist Party, that, "You should at least change those sentences which say that in Russia, China -- countries like these -- communism is impossible, because they are not even capitalist yet. Communism will come into developed capitalist countries like America." He said to me, "Nothing can be changed in DAS KAPITAL ; to us it is as holy as to Christians the holy Bible is holy. Science may have proved that the earth is round, it is a globe; but Bible still goes on saying it is flat. It cannot be changed."

So, every religion -- communism included -- are in favor of a particular society. For example, communism went through a revolution, but the revolution has not changed anything. It simply changed labels. There used to be feudals, czars and royal family, and the ordinary common masses; now there are communist leaders and the common masses. The same group of people has been ruling for sixty years continuously. And worse are the ways of the communists than czars would ever have implied. And the poor are poor, nothing has changed for them. Revolution has happened, and nothing has changed.

All the promises that were given by and by have been withdrawn. First promise was that within ten years time there will be no dictatorial government, because once the riches are being distributed the function of dictatorship is finished. They have been distributed long time before, sixty years before; but the dictatorship does not move. Dictatorship has become permanent.

Before the revolution they were saying after revolution, marriage should be dissolved because marriage, according to Marx, came with private property. Before private property there were no marriages. There were tribes; people lived together in a tribe, they all shared everything; they shared women also. The children had no idea who is their father. So remember, *uncle* is the older word than *father*. All people who could be suspected the father were called *uncle* ; there was no way to decide who was the father. But then private property came in. The powerful people, stronger people -- bullies -- started having things in their possession. Soon they became concerned when they die what will happen to their property. They needed inheritors. Marriage came into existence for an economic reason, for no religious reason, so that you have your own children they can inherit the property and you can die in peace that your own son is going to have all that you have gathered in your life.

Naturally, Marx said after communism comes in and property is no more private, marriage has to disappear, its function is finished. And before revolution they were saying it, that marriage will be finished after revolution. And for three years they tried, for three years after, 1917 to 1920, they tried to destroy marriage, but they found that if they destroy marriage the family will be destroyed, and if the family is gone the nation will be in danger -- because family is the unit of the nation. And they went back, they dropped the idea of dissolving marriage, seeing the implications immediately marriage was restored.

Now, Soviet Russia is the most orthodox about marriage. About divorce it is very difficult; it takes almost three years to get a divorce. Marriage you can get immediately, right now enter the registrar's office and get married. But for divorce, three years -- and that is in a communist country, who have been talking and their scriptures saying that there will be no marriage.

Soon they found that the society is needed in a certain way; otherwise, their own existence is in difficulty.

But this has been the experience of all the religions. Communists found that after revolution other religions were more perceptive; they understood it and never went into any revolution.

So all religions are against change, because their vested interests are with the status quo. I am all for change, and I would like my sannyasins to be always for change. The new has also the right to be experimented with, and the old has been used and found useless. Give chance to the new; At the most it can fail. The old has already failed. We will find something else. How long we can fail, if we go on changing and don't get stuck with a system that is continuously failing, if we are ready to change, sooner or later we are going to find a system that works.

That's the simple way of science, of finding any truth -- go on experimenting. One experiment fails, another experiment fails, but sooner or later you stumble upon something and you have found the right key.

So always choose the new. It will keep you fresh, young, it will keep you alive, it will keep you flowing. Otherwise the old becomes heavy, a burden, a corpse, and then it stinks. All the societies are stinking with corpses of all kinds.

It is a simple thing. Just the individual has to understand that all that is old is not gold. In fact, all that is old is never gold. If you are in search of gold, try the new, the fresh, the young. Move always into the unknown and the unknowable.

And what is there to lose? The very adventure into the unknown is so nourishing, so rejuvenating, that whether you find something at the end or not does not matter. Every moment of the adventure is of tremendous beauty and benediction.

Okay, Pratima.

The Last Testament, Vol 3

Chapter #29

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INTERVIEW WITH MITI TV, MILWAUKIE, WISCONSIN; AND MA PREM ARUP

Q: I CAN'T HELP SMILING WHEN I LOOK AT YOU. YOU SEEM SO HAPPY.... YOU ARE A HAPPY MAN?*

A: I am.*

Q: YOU KNOW HOW TELEVISION IS, SOMETIMES WE HAVE TO CONDENSE THINGS. SO I WOULD ASK, THAT WE TRY TO GET SOME SHORT ANSWERS...*

A: You just give me the time... so I can give you the short answers. First, give me the time, how much time you want?*

Q: WELL, USUALLY TWENTY SECONDS TO TWENTY-FIVE SECONDS IS THE EDITED DOWN PORTION OF THE ANSWER. BUT IF YOU FEEL THE NEED TO EXPAND A BIT BEYOND THAT, PLEASE FEEL FREE.*

Q: WHAT IS YOUR VISION?*

A: And you want it in thirty seconds....*

Just then look at my eyes and you will get the answer. That is the shortest way. There are things which cannot be spoken, but which can be seen. There are things which explanations only explain away, but they can be felt, and felt so deeply that the fragrance of it remains forever.

So look into my eyes for the shortest answer. The silence, the depth, the joy, and ecstasy

all are right now present before you. And I can see that you can see. I would not have answered that way to another journalist.

I can feel your heart. I can feel your loving being. I can feel your lifelong search. It is full of tears, sometimes of sadness, sometimes of happiness, but it has not come to an end. Still you have to go far. I can be of some help, just as a friend. I am nobody's master. That very word has ugly connotations.

*Q: * WHAT ARE YOU? ARE YOU A TEACHER?*

*A: * I am just a friend.*

*Q: * THE TERMS ARE VERY IMPORTANT, OF COURSE.*

*A: * They ARE very important.*

*Q: * THERE IS NO RAJNEESHISM.*

*A: * No Rajneeshism.*

I hate the word "ism." It has crippled human intelligence. It has destroyed humanity's growth. Once somebody becomes part of a organized theology, ideology, he loses his individuality, which is the most precious thing in the world.

*Q: * NATURE DOESN'T LIKE CARBON COPIES?*

*A: * Nature simply hates carbon copies.*

*Q: * I SAW ONE DESCRIPTION THAT WHAT IS HAPPENING HERE IS ALL BASED ON "LOVE, SEXUAL FREEDOM WITHOUT GUILT, AND ENJOYMENT OF RICHES." DOES THAT SAY IT WELL ENOUGH, OR IS IT TOO SIMPLE.*

*A: * It is too simple, and too superficial.*

*Q: * PLEASE TELL ME THEN, WHAT IS HAPPENING HERE, WHAT IT IS BASED ON.*

*A: * This is a mystery school.*

There are many things happening which, to the outsider may not exist at all. He can see that people are loving, that people are rejoicing, that there is no sexual inhibition, that sex is not a sin here, but just part of human nature, just the way you eat, and there is nothing to be bothered about it.

You take a bath, you have a good sleep. Your biology also needs its own satisfactions.

Sex is simply the way of nature to reproduce. And we consider it to be very sacred, in the sense that unless two persons are in deep love, they should not enforce sex upon each other. They may be husband and wife, that does not matter. But if they are in deep love -- they may not be husband and wife, that too, does not matter.

So these things people can see. They can see that my people live comfortably. I am against poverty.

All the religions have been very respectful about poverty. They have made it something spiritual, and because of these people poverty has continued on the earth. If you make something spiritual, how you can destroy it? Spirituality is not to be destroyed. I call it sickness. It has to be uprooted completely.

*Q: * HOW COULD IT BE?*

A: * It can be very easily. The first basic thing is that richness should be respected rather than poverty. I cannot accept Jesus Christ's statement, that a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven.

Now, these are the people who are responsible for the poverty on the earth. They are saying, "Blessed are the poor." Are you going to destroy the blessed people? Are you going to make them rich so they cannot enter into heaven?

I say, blessed are the rich. And a camel may enter through the eye of a needle, but not a poor man.

*Q: * IS THERE A REWARD FOR THE RICH IN THE HEREAFTER?*

A: * Certainly, because he has been creating riches here. He has been immensely creative. Everybody is not Henry Ford, just like as everyone is not Picasso. And Henry Ford should be respected as much as any creator. Riches can be created, but they should be respected first.

Secondly, once you accept that religions have been the cause of poverty, you can find in what ways they have kept humanity poor.

They are against birth control. They are against abortion. They are against the pill, and the pill is the greatest revolution that has happened in the whole history of man. I call it the greatest revolution because it makes man and woman equal.

*Q: * YOU HAVE FELT FOR SOME TIME, ACCORDING TO WHAT I HAVE READ, THAT WOMEN HAVE NOT BEEN TREATED EQUALLY AND HAVE NOT BEEN RESPECTED, AND HAVE NOT BEEN THOUGHT TO BE ABLE TO DO WHAT MAN CAN DO.*

A: * No. Here women are doing everything that man can do. There is nothing that women cannot do. There may be few things which men cannot do and only women can do.

For example, they can get pregnant and men cannot, and that is their inferiority that has caused tremendous trouble. Because of that inferiority, they have been repressing women. They cannot allow women to have equality, because they know once they are equal, soon they will be superior. It is better to keep them repressed. The fear is, because man knows that

on one point he is inferior. And it is one of the greatest thing. The woman can give birth to life. Nothing can be more creative.

And religions have been teaching against the pill, against the birth control, against abortion, and the world population goes on growing. That means poverty goes on growing.

Thirty years before, when I started speaking for birth control, India was only four hundred million people. Now it is eight hundred million people. It has doubled between thirty years. If they had listened to me, they would not have been poor. Now fifty percent of India is just surviving, almost on the verge of becoming another Ethiopia any day.

Who is responsible? The Hindu priest, the Buddhist priest, the Jaina priest, the Christian missionaries -- all are agreed on one point: that birth control should not become legal, that abortion should not become legal. These people are creating poverty.

By the end of this century, the world will have five billion people. Right now there are four billion people. Already half of the world is starving. With five billion people you will have every day millions of people dying around. It is going to become a graveyard.

My suggestion is: for thirty years, *absolute* birth control, so that the population can be reduced to one billion. One billion people can live really comfortably and luxuriously on this earth.

Secondly, there is no need for nations. It is simply out of date, the whole idea. Nuclear weapons have made it out of date.

Q: SO, WE HAVE REALLY ONE GLOBAL VILLAGE AND SHOULD ACT AS ONE?*

A:* Yes. That's what I want, that it should be one global village, one government. Then things can be very easily solved, because seventy-five percent income of every nation is going into creating war mechanism. If there are no nations there is no question of any war. Seventy-five percent income of the whole world is released. You can live luxuriously! You are just living stupidly.

Nobody is responsible for it, just an unintelligent way of living. Twenty-five percent income we have to live on, and seventy-five percent income is devoted towards death, to kill people.

Q: YOU HAD SAID THAT THE WORLD WAS GOING TO END SOMETIME IN THE NEXT FIFTEEN YEARS. DO YOU STILL STAND BY THAT PROPHECY?*

A:* It is not a prophecy. It is simply a factual thing.

Q: HOW WILL THIS COME ABOUT?*

A:* The way the idiots, our presidents and prime ministers... and they have now all the power of destruction in their hand, and they go on increasing, piling up more and more nuclear weapons. Already, Soviet Union and America together, have so much nuclear energy that it can destroy this earth seven hundred times. Now, it seems to be absolutely absurd to go on increasing. For what?

You can kill every man seven hundred times.... So what is the point of creating more and

more nuclear weapons? Just a mad race in which you cannot stop because the other is not stopping. And the same is the argument of the other! He cannot stop because you are not stopping. So naturally, these idiots sooner or later are going to crash, and with their crash....

In this vast universe, in this whole solar system, only one planet has life, has consciousness. The most valuable things have happened on this earth. All other planets in our solar system, at least, are dead.

You are destroying something which you cannot create.

And it was not a prophecy; I am not a prophet. It was not even a prediction. It was simply seeing two persons running -- that they are going to crash. How long they can run? I don't think they can go beyond this century, so I had given the time 1999.

(Tape side B)

*Q: * REGARDING MA ANAND SHEELA AND HER ABRUPT DEPARTURE AND HER ALLEGED CRIMINAL ACTIVITY BEFOREHAND. PLEASE HELP ME UNDERSTAND WHAT KIND OF IMPACT THAT HAS HAD ON RAJNEESH PURAM.*

A: * No impact at all.

Nothing has changed. Those criminals are gone, and the crimes have disappeared. But as far as the commune is concerned, everything goes on the same jolly good way.

*Q: * THERE IS A CHANGE IN ATTITUDE, THOUGHT, NO DOUBT.*

A: * Nothing has changed. The criminals have escaped, now it is government's job to catch hold of the criminals. We have given all the evidences, all the testimonies, all the facts. Now it is their job; we are....

*Q: * AND IT WILL ALSO BE THEIR JOB TO DO WITH HER WHAT THEY WILL, IF SHE IS ARRESTED AND BROUGHT TO TRIAL. WHAT DO YOU WANT TO HAVE HAPPEN TO HER? PUNISHMENT?*

A: * No. If it is asked to me, I would like that she should be entered in a psychiatric mental institute. She need treatment, not punishment.

No criminal needs punishment, because punishment has not helped in the whole history. These are the stupidities I have been fighting against. You go on giving punishment without ever looking what is the outcome. No punishment has helped in any way. Crimes to on increasing, murders go on increasing, laws go on increasing, judges go on increasing, imprisonments go on increasing. But that was not the idea. The idea was that punishment should disappear.

*Q: * WHAT WOULD BE BETTER? A * FORGIVENESS?*

A: * No, I am not saying forgiveness. I am saying treatment.

*Q: * IF SHEELA WERE TO SEEK TREATMENT, AND WOULD COME TO YOU AND ASK THAT YOU ACCEPT HER...*

A: * I will accept with the same love. There is no question.

*Q: * IT IS POSSIBLE SHE COULD COME BACK AND REJOIN AND...*

A: * She can come any day....

There is no problem for anybody. Our doors are open. She can come even now. She can live in the commune, but whatever she has to face with the law, she will have to face. I can ask the court that these people are not born criminals, they just got an opportunity, and I think anybody in their position would have done the same.

I was in isolation and silence, so I was not informed about anything.

*Q: * WAS THE SHARE-A-HOME PROGRAM A BIG MISTAKE TO BRING THOSE PEOPLE HERE?*

A: * Absolutely a big mistake.

*Q: * WHY SO?*

A: * For two reasons. First, I would not like that kind of people to mix with my people, because those people are born in crime, have been brought up in crime. Murder, rape, theft -- these are just casual things for them, nothing special in it. Uneducated, illiterate, many of them have gone into imprisonment many times, drunkards, drug addicts -- I would not like them for three months to mix with my people. For the first reason this was. Secondly, she was trying to take over the Wasco County.

I am absolutely a non-political person, and my commune is not a political organization.

*Q: * SO SHE WAS USING THESE PEOPLE IN YOUR EYES TOWARDS THAT GOAL?*

A: * She was using... She had an idea to take over the Wasco County. These three thousand people she brought, and she kept those three thousand people drugged.

*Q: * YOU HAVE EVIDENCE THAT SHE KEPT THEM DRUGGED TO BE BE MORE DOCILE?*

A: * One died.

I am not an eyewitness about anything, because I was in isolation and I never knew what is happening outside. When I came out of silence, then slowly I started to know from people

that strange things have happened.

They had brought drugs from outside the country. And Sheela was dealing in drugs -- and not in a small quantity -- full planeloads. One of her planes is still there lying down in Latin America, because it was caught.

Q: WHAT TYPES OF DRUGS?*

A: (Aside) What was the name of the drug? Haldone?*

Q: HEROIN?*

A: That was heroin. And here, that was given to the people was haldol.*

Q: HALDONE, YES, A TRANQUILIZER OF SOME SORT.*

A: A tranquilizer. And it was brought in immense quantity, drums -- because three thousand people have to be kept drugged for at least twenty-one days, so on the voting day they can vote. They become almost like zombies, so whatever you want to do them, they will do.*

Q: I'VE BEEN TOLD TODAY THAT OUT OF THIRTY-FIVE HUNDRED THAT CAME, ONLY TWO HUNDRED DO REMAIN. I HAVE JUST HEARD YOU EXPLAIN HOW A CRIMINAL CAN BE TREATED AND CHANGED. WOULD IT BE YOUR VIEW THAT THESE TWO HUNDRED THAT REMAIN, HAVE GONE THROUGH A TYPE OF TREATMENT.*

A: They have certainly got, because in these days they have been here, they have completely gone through a change. They have not done anything wrong.*

Q: AND WHAT DOES RAJNEESHPURAM OFFER TO THEM NOW, THESE MEN AND WOMEN WHO WERE HOMELESS BEFORE?*

A: We give them home, we give them food, we give them clothes. We offer them therapies -- any kind of therapies that they need, medical help. We give them everything that any person needs.*

Q: YOU HAVE LIFTED THEM FROM THEIR POVERTY?*

A: Yes. They are no more poor. They are just as comfortable members of the commune as anybody else. They have all the rights and all the comforts, all the conveniences. And they*

are perfectly happy. And I have been thinking to start a adult class for them, so they can become a little educated too.

So that is the only difference that can be destroyed, otherwise, they are perfectly the same. But about education they are missing. They cannot enjoy Tolstoy or Dostoevsky, and that is a missing.

*Q: * THERE HAS BEEN QUITE A STRUGGLE FOR THE PAST FOUR YEARS OF THE WORLD OUTSIDE AGAINST WHAT IS HAPPENING HERE. HAVE YOU EVER CONTEMPLATED SIMPLY GIVING IT UP AND MOVING SOMEWHERE ELSE, LEAVING?*

A: * No.

*Q: * THAT IS NOT A POSSIBILITY?*

(Tape side B)

A: * Not possibility. I never move away from any challenge. That is not my style of life.

*Q: * THIS IS A CHALLENGE OF I WOULD THINK, THE HIGHEST ORDER.*

A: * This is a challenge!

This desert was a challenge. We have changed it into an oasis. We have put two hundred million dollars in the desert and change it into an oasis. We have made it productive. Now it is giving food to five thousand sannyasins, vegetables, fruits, milk products -- everything that people need.

The land was for fifty years lying simply dead. Nobody was purchasing it, because what you will do with a desert. And to me, it became a challenge, that this is a good challenge. We should try, make an effort and see what happens. And we have managed, and we can change the whole. It is one hundred twenty-six square miles; we can change the whole area -- all the mountains in lush green, beautiful holiday home where thousands of people can come. And it can become a pride for Oregon.

*Q: * BUT HOW WOULD IT BE A TOURIST ATTRACTION? WHAT WOULD BRING THOSE PEOPLE IN?*

A: * We can create everything. Already people are coming, already at least, thirty to forty thousand people per year, come. At the annual function, twenty thousand people come.

I am enough a tourist attraction! You can put by my side Jimmy Carter and Nixon and Ronald Reagan. And once they are no more presidents, they cannot attract twenty thousand people from all over the world. And I have one million sannyasins around the world who would like to be here, at least for a few months per year to be with me. That can help Oregon's economy immensely.

But the politicians are so stupid, that they can't see the point. On the contrary, they are

making every effort to destroy the commune. They will not succeed, because the Constitution is in our favor. And the people, who perhaps, they would have been able to catch into some network, have already gone. Now only innocent people are here, who have not done anything, any harm to anybody.

*Q: * IS THERE RELIGIOUS FREEDOM AND FREEDOM OF BELIEFS IN THE UNITED STATES IN YOUR VIEW?*

A:* The Constitution says it is so, but the politicians don't seem to follow the Constitution. They go against it.

In fact, the American Constitution is the only constitution in the world which has some real high values, but the values are so high, and the politicians are just the same third-grade politicians as everywhere. So in other countries the constitution and the politicians are close.

For example, in Soviet Union, the politicians are not doing anything against the constitution. Their constitution is meant to be dictatorial, and they are doing it.

American Constitution is far above the third rate politician, so there is a gap. The politician has to be an hypocrite, he has to talk about the Constitution and the values and he has to act just the opposite. He has to wear a mask.

They say about religious freedom, freedom of expression, democracy, but whatever they have done with us is just the opposite.

*Q: * BUT YOU HAVE SAID YOU ENJOY A CHALLENGE.*

A:* I enjoy, and I am enjoying, and I will continue to enjoy. I am going to drag them to the Supreme Court, and I am going to make it clear to the Supreme Court also that if you are really fair and just, then the first act should be: return the land to the Red Indians. This is not your land, you are all foreigners, invaders talking about freedom of democracy and enslaving the people of the land.

So the first thing is: let Ronald Reagan resign with his whole government, and the government goes to the Red Indians. And all the Americans who are foreigners should apply for green card just the way I have applied. Red Indians only can supply green cards if they want, nobody else has the right. The land is theirs.

And it is strange, just because you have come few years earlier, and I have come few years later, you are going to give me the permission to be here or not to be here.

Who are you? And from whom you got the permission to be here? You can be here without anybody's permission. You have been here violently, forcibly. I am just a nonviolent tourist, and I need your permission.

My green card is not going to be a simple matter. It is going to create a world controversy.

The government goes to the Red Indians if you are true to your constitution, otherwise, burn the constitution and drop all this nonsense about democracy and freedom, and respect for the individual, and just be straightforward. Or follow the constitution and then we are in the same boat. I apply for the green card, you apply for the green card.

*Q: * IF YOU WERE TO PUT FORTH THAT ARGUMENT TO SOME OF THESE PEOPLE WITH WHOM YOU'VE HAD TO DEAL, THEY WOULD PROBABLY BECOME VERY HOSTILE.*

A: * That does not matter. My whole life I have been making people hostile. Once I make somebody hostile, that means I have already won half the battle. He is already proved weak, otherwise, he would not be hostile. Be reasonable, be rational. Hostility means, now you cannot win reasonably.

And this is supposed to be the most cultured country in the world, we can discuss it logically. So there is no need for hostility. If you have some logic against me, I am ready to listen to it. And if I feel that it is right, I am willing to leave the country immediately.

Or, if you feel that you cannot convince me, and you cannot even convince yourself, then you should be ready to leave the country immediately.

(Tape side C)

*Q: * I WAS SPEAKING WITH SOME RANCHERS OUTSIDE ANTELOPE. THEY WERE MAKING THE POINT THAT, AGAIN THEY WANT YOU TO LEAVE. THEY HAVE A VERY PERSONAL HOSTILITY TOWARD YOU. BUT INDIFFERENCE IS REALLY THE TRUE ENEMY, AND NOT HOSTILITY AS SUCH, IS THAT CORRECT?*

A: * Right!

*Q: * WE DON'T HAVE A LOT OF INDIFFERENT PEOPLE WHEN IT COMES TO THIS TOPIC, DO WE?*

A: * You don't have... and I don't want to have any indifferent people. Either I want friends or I want enemies. Both are related, emotionally related to me. And those people of Antelope are unnecessarily hostile. Because I have told my people there that whatever Sheela and her group has done, undo it. That city does not belong to us and we don't want to take over anyone's place, so change the name back to Antelope and offer the properties to the people from whom you have purchased and vacate. So we are ready to sell the properties and vacate Antelope.

Now this seems to be unreasonable, that they would like us to vacate and they don't want to purchase their properties which we have purchased from them.

*Q: * WHAT DO THEY WISH? HAVE THEY BEEN CLEAR? DO YOU UNDERSTAND WHAT ELSE THEY MAY WISH?*

A: * They don't say anything. They just say that the people who have left don't want to come. That is not our problem. You want your city back -- find out those people or find out other people from Oregon. You have so many sympathizers... this is the time for them to show the sympathy. Purchase all the properties that you have sold to us, and we are willing

immediately to vacate and give the government to you -- what more you want?

We have also offered that if you cannot purchase -- because we have two-third of the properties with us and only ten or twelve people are left of the old Antelope -- if you don't have any sympathizers in the whole Oregon to purchase the properties, then we are ready to purchase your properties: you vacate. This way or that, we are ready for both, but no more conflict, no more hostility.

*Q: * HOW DOES THAT AFFECT YOU PERSONALLY, THE CONFLICT AND HOSTILITY?*

A: * No, it does not affect me.

*Q: * YOU DON'T TAKE OFFENSE FROM IT?*

A: * No, no. No offense, there is no problem for me.

*Q: * THAT IS BECAUSE YOU ARE COMFORTABLE WITH YOURSELF AND YOU HAVE CONFIDENCE....*

A: * I am perfectly comfortable with myself!

*Q: * DO YOU ENJOY DOING THE INTERVIEWS?*

A: * Yes, I enjoy! I enjoy everything!

*Q: * HAS THE MEDIA BEEN A GOOD FRIEND?*

A: * Very good.

*Q: * HAVE YOU WATCHED CAREFULLY THE COVERAGE THAT HAS BEEN?*

A: * No.

*Q: * BUT THEY HAVE BEEN A GOOD FRIEND IN THAT THEY GET THE MESSAGE OUT TO THOSE PEOPLE WHOM YOU WANT TO...?*

A: * Yes, they take the message out and... I can feel you, so I know whatever you will do, you will not be harmful to me, so I need not see what you manage?

*Q: * YOU TRUST ME AN AWFUL LOT!*

*A: * Yes! I trust everybody!*

*Q: * YOU TRUST EVERYBODY -- YOU HAVEN'T BEEN BURNED BY THAT IN SO MANY YEARS?*

*A: * And trusting everybody is so beautiful....*

*Q: * SOME OF THOSE WHOM YOU HAVE TRUSTED TURNED IN YOU, IN THE CASE OF SHEELA....*

*A: * That does not matter. Still I trust.*

My trust is unconditional. I have never put any condition for my trust. I just trust the person and the person may commit some mistake -- those are simple acts which don't count. The whole personality of the person is too big a thing -- few wrong acts, few mistakes don't count. At least it does not make any difference to my trust.

INTERVIEWER WITH MA PREM ARUP

*Q: * BHAGWAN, IN YOUR OWN LIFE, YOUR ENLIGHTENMENT WAS PRECEDED BY A YEAR OF WHAT YOU HAVE CALLED "NERVOUS BREAKDOWN" AND "BREAKTHROUGH", WHEN YOU WERE SURROUNDED BY NOTHINGNESS AND HAD LOST ALL CONTACT WITH THE WORLD -- DOES THIS STATE HAPPEN TO EVERYONE BEFORE ENLIGHTENMENT, AND ARE THERE OTHER STAGES THAT ONE PASSES THROUGH? OR CAN ONE LIVE A RATHER NORMAL SEEMING LIFE AND ONE DAY JUST BECOME ENLIGHTENED WITH NO WARNING?*

*A: * Enlightenment is a very individual process. Because of its individuality, it has created many problems. First: there are no fixed stages through which a person necessarily passes. Every person passes through different phases, because every person in many lives has gathered different kinds of conditionings.*

So it is not the question of enlightenment -- it is the question of the conditionings -- that will make your way. And everybody has different conditionings, so no two persons' paths are going to be the same. That's why I insist again and again, there is no superhighway, there are only footpaths -- and that too, not ready-made. Not that you find them already there and you have just to walk on them -- no. As you walk you make them. Your very walking makes them.

It is said that the path of enlightenment is like a bird flying in the sky: it leaves no footprints behind it, nobody can follow the footprints of the bird. Every bird will have to make its own footprints, but they disappear immediately as the bird goes on flying. The similar is the situation, that's why there is no possibility of a leader and a follower, that's why I say these people -- like Jesus, Moses, Mohammed, Krishna -- who say that "You just

believe me and follow me," don't know anything about enlightenment.

If they had known, then this statement was impossible, because anybody who has become enlightened, knows that he has not left any footprints behind; now saying to people "Come and follow me," is just absurd.

So what happened to me is not necessary for anybody else to pass through. It is possible that one may remain normal and suddenly become enlightened.

It is like here there are fifty people: if we all go to sleep, everybody will have his own dream; you can't have a common dream. That is an impossibility. There is no way to create a common dream. Your dream will be yours, my dream will be mine, and we will be in different places, in different dreams. And when we will wake up, I may wake up at a certain stage in my dream, you may wake up at a certain stage in your dream. How they can be the same?

Enlightenment is nothing but awakening. For the enlightened person, all our lives are just dreams. They may be good dreams, they may be bad dreams; they may be nightmares, they may be very nice and beautiful dreams, but all the same they are dreams.

You can wake up any moment. That is always your potentiality. Sometimes you may an effort to wake up, and you find that it is difficult. You may have had dreams in which you are trying to shout but you cannot shout. You want to wake up and get out of the bed, but you cannot, your whole body is paralyzed, as if.

But in the morning you wake up and you simply laugh at the whole thing, but at the moment when it was happening, it was not a thing to laugh at. It was really serious. Your whole body was almost dead, you could not move your hands, you could not speak, you could not open your eyes. You knew that, now you are finished. But in the morning, you simply don't pay any attention to it, you don't even reconsider it, what it was. Just knowing that it was a dream, it becomes meaningless. And you are awake, then whether the dreams were good or bad does not matter.

The same is the situation about enlightenment. All the methods that are being used are simply somehow to create a situation in which your dream is broken. How much you are attached with the dream will be different, individual to individual. How much deep is your sleep will be different, individual to individual. But all methods are just to shake you so that you can wake up. At what point you will wake up does not matter at all.

So my breakdown and breakthrough is not going to be for everybody. It happened that way to me. There were reasons why it happened that way.

I was working alone on myself, with no friends, no fellow travelers, no commune. To work alone, one is bound to get into many troubles, because there are moments which can only be called nights of soul, so dark and so dangerous. It seems as if you have come to the last breathe of your life, that this is death, nothing else. That experience is a nervous breakdown.

Facing death, and nobody to support and nobody to encourage, and nobody to say, "Not to be worried, this will pass away," that "This is only a nightmare, and the morning is very close. Darker the night, the closer is the sunrise. Don't be worried." Nobody around whom you trust, who trusts you -- that was the reason for the nervous breakdown. But, it was not harmful. It looked harmful at the moment, but soon the dark night was gone, and the sunrise was there. The breakdown has become the breakthrough.

To each individual it will happen differently. And the same is true after enlightenment: the expression of enlightenment will be different. That has created a great difficulty.

The first has created a great difficulty. For example, if I am going to make a religion, then

this will be a basic thing in it, that anybody who becomes enlightened first will have to go through a nervous breakdown, then he will have a breakthrough. That is how all the religions are made: individuals imposing their experience on the whole humanity, without taking in consideration the uniqueness of every individual. And then after enlightenment, the same problem. Mahavira remained naked, hence, the followers of Mahavira for twenty-five centuries, who have gone to the final stage of following him, have remained naked. To be naked became absolutely necessary. Jainas don't think that Buddha is enlightened, because he is not naked. A personal phenomenon becomes now a universal criterion -- that too is false, neither before nor after.

What happened to Mahavira was his individual flowering in that way. He was really one of the most beautiful men ever, and it would have been a shame if he had used clothes. His body was just worth seeing.

He was the son of a king, and his father was immensely interested in the art of Indian wrestling, and he prepared Mahavira for Indian wrestling. He wanted him to be the champion in the whole country, and he could have been a champion, his body was solid steel. He has been brought up twenty-four hours were devoted for a single thing, a single theme running: that he has to become the champion wrestler in the whole country. Naturally, his body was prepared.

(Tape side C)

It has the proportion, every inch was taken care of. Great wrestlers were giving him training, massagers were massaging him, experts in herbs and medicines were giving them herbs and medicines -- in every possible way. The money was no question at all.

And then he renounced the world. Rather than becoming a wrestler, he became a meditator. And when he became enlightened, he dropped the cloths. He had only one cloth that he used to cover his body. And after his enlightenment, as he was coming down the hill, a beggar asked him something, because it is too cold and he has nothing. And Mahavira looked at himself, he has only one shawl, so he made two pieces out of one shawl and gave half to the beggar, and half he kept himself. It was not enough to cover the body now.

And as he was just descending from the hill into the valley, a rose bush caught hold in its thorns, the one piece of the shawl. He looked back and he laughed, and he said, "This is too much. And I have never refused anything to anybody, so you can take this half also. Anyway it is of no use. I unnecessarily saved it from that beggar because what he will do with the half? It won't cover him if it does not cover me. You can take it. Perhaps after me that beggar will be coming, and he will get this other half also." That's how he became naked.

But he enjoyed the morning sun and the cool air in the hot country, the hottest part of India, Bihar. And it felt so light that he thought, "What is the need?" And he has never asked for anything from anybody. He has given anything that anybody has asked, but he has never asked anything from anybody.

He remained naked, but this is not necessarily a stage that every enlightened person has to go through. Buddha never became naked, Lao Tzu never became naked, Kabir never became naked.

So it has been a very significant problem for religions. They cannot accept other enlightened people for small reasons, because they don't suit with their idea. They have to fit with a certain concept, and that concept is derived from their own founder. And nobody can fit with that, so everybody else is denounced as unenlightened.

So neither before nor after.... Enlightenment is a very individual song -- always unknown, always new, always unique. It comes never as a repetition. So never compare two enlightened

persons, otherwise you are bound to do injustice with one or the other, or both.

And don't have any fixed idea. Just very liquid qualities should be remembered. I say liquid qualities, not very determinate* qualifications.

For example, every enlightened person will have a deep silence -- almost tangible. In his presence, those who are open, receptive, will become silent. He will have a tremendous contentment, whatever happens makes no difference to his contentment.

He will not have any question left, all questions have dissolved -- not that he knows all answers, but all questions have dissolved. And in that state of utter silence, no-mind, he is capable of answering any question with tremendous profundity. It needs no preparation. He himself does not know what he is going to say, it comes spontaneously; sometimes he himself is surprised. But that does not mean that he has answers inside himself, ready-made.

He has no answers at all. He has no questions at all. He has just a clarity, a light that can be focused on any question, and all the implications of the question, and all the possibilities of its being answered, suddenly become clear.

So you may find sometimes you ask something, and the enlightened man answers something else. That happens because you are not aware of the implications of your own question. He does not answer only your words. He answers YOU ! He answers the mind which has produced the question.

So many times his question and the answer may look not meeting, but they certainly meet. Just you will have to dig a little deeper into the question, and you will find that that's exactly was the question. It will happen many times that you will understand your question for the first time when it has been answered, because you were not aware that dimension, you were not aware of your own mind, your own unconscious from where those words have come.

But the enlightened man has no answers, no scriptures, no quotation marks. He is simply available; just like a mirror, he responds, and he responds with intensity and totality.

So these are liquid qualities, not qualifications. So don't look on small things, that what he eats, what he wears, where he lives -- those are all irrelevant. Just watch for his love, for his compassion, for his trust. Even if you take advantage of his trust, that does not change his trust. Even if you misuse his compassion, cheat his love, that does not make any difference. That is your problem. His trust, his compassion, his love remains just the same.

His only effort in life will be how to make people awake. Whatever he does, this is the only purpose behind every act: how to make more and more people awake, because through awaking he has come to know the ultimate bliss of life. Okay.

The Last Testament, Vol 3

Chapter #30

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20 October 1985 pm in Sanai Grove

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INTERVIEW WITH SUSHIL MUKERJI, BERKSHIRE EAGLE NEWSPAPER, PITTSFIELD, MASSACHUSETTS

(Long irrelevant preamble from interviewer)

A: You just start from anywhere!

Q: YESTERDAY YOU SAID THAT YOU DON'T KNOW ANYTHING ABOUT THE COMMUNE, THE PEOPLE OF THE COMMUNE; BUT LATER YOU SAID THAT, "I WANT THIS COMMUNE TO BE A PLACE OF LOVE, AND THE BEST AND THE FINEST IN HUMAN LIVING CONDITION." THEN IF YOU ARE NOT REALLY IN IT, WHY DO YOU WANT IT TO BE?

A: When I say I do not know you, that simply means I do not know your personality. And your personality is only a mask. It is not your reality. Hence I can say I know you too in your reality, in your very essence, in your individuality. And I am not interested in your personality, I am interested in your individuality. The essence that you have brought with you in the world, the gift of existence, I am totally interested in it.

But on top of that essence the society, the culture, the religion, the education, goes on putting conditions upon conditions, covering it. Soon you forget who you are. You remember your name, which you are not. You remember what others say about you, which you are not. You don't know your innermost core which is hidden under many, many layers.

My whole work is to uncover you, to rediscover you and to help you to be yourself, not somebody else, because unless you are yourself there is no way of knowing yourself.

Socrates says, "Know thyself," but before that first you have to be yourself. Otherwise whom you are going to know?

So there is no contradiction. As far as the personalities of people are concerned, I have no

interest. As far as their essence, their being is concerned, I have absolute interest. And the bliss, the love, the silence, the godliness -- anything that is of value -- is going to come out of their being, not out of their personality.

The word personality is significant. It comes from a Greek root persona, and persona means a mask. In Greek drama they used to have a mask, every actor. You could not see the real face of the actor, you could only hear the voice. You could see only the mask.

Personality simply means, "We see your mask." You yourself look in the mirror and see your mask. Finding yourself, looking in the mirror is not going to help. You will have to close your eyes and look within, and you will have to drop all layers which make your personality.

And the moment you discover your individuality you have discovered the very truth that liberates. Not only you, but it creates the atmosphere in which many others will be liberated.

And that's the function of the commune here, that even if few people are liberated they will create enough energy, atmosphere, intensity, for others to gather courage and to take the jump from personality to individuality.

It is the greatest risk in life, so only gamblers can do it. It is not for businessmen, because everything you have vested in the personality -- your education, your job, your family, your tradition -- everything is vested in the personality. Taking a jump from the personality into the individuality is almost taking a jump into nothingness.

And it is in a way nothingness. Hence Buddha used to call it nirvana. The word simply means nothingness. Your personality ceases but a totally new being is born. But the joy of the birth of this new being is immense, inexhaustible. And to know it is to know that you are immortal. To know it is to know that you are not an island, that you are part of an infinite continent, the whole existence. Then the farthest star is also connected with you. Then this whole existence becomes your very family. You are no more separate and there is no possibility of separation.

So whenever you find any contradiction in my words, it will be only apparent. Basically there cannot be any contradiction.

Q: THERE IS A TOO MUCH OF DEPENDENCE AMONG THE MEMBERS OF THE COMMUNE ON YOU. THEY HAVE COME HERE BECAUSE OF YOU.

A: That's true. But that does not prove that they are dependent.

Q: YOU SEEM TO BE REMOTE FROM THESE PEOPLE, AND VERY COLD. TO ME IT APPEARED TO BE COLD, THAT YOU ALMOST DON'T CARE. BUT WHEN YOU CAME IN, I FELT LIKE YOU WERE A BAUL...

A:* a madcap Baul

Q: ... I'D LIKE TO GO AND SIT WITH YOU AND CHAT WITH YOU AND SPEND TIME WITH YOU, BUT I CANNOT DO THAT BECAUSE THE RESTRICTIONS. PLEASE TELL ME WHY.

A: I will tell you. First, these people have come certainly because of me. Otherwise they would not have been here. But they have come for their own growth out of their own free choice. They have been not forced to come here. They can leave any moment, there is no restriction. They can come back. There is always welcome.

So although they have come here because of me, but their coming is their own choice. And that choice is their independence, one thing.

Here in the commune I don't want them to become dependent in any way on me. Neither I want to become dependent on them. That creates the illusion of coldness.

I am absolutely free of everybody, and I live my life in my own way. And I don't want any interference, friendly or unfriendly. Those restrictions are put by me, and it is my freedom whether to meet people or not to meet people. They cannot impose themselves on me.

They are free -- I never impose myself on anybody. I have never knocked on anybody's door, neither I want anybody else to knock on my doors.

I am available at certain times, that is part of my living. Two hours in the morning I am available to the sannyasins. They can ask any questions concerning their growth, concerning any subject in the world. Evening I am available for media, because I don't go anywhere and I don't think there is any need now. The word can reach to the farthest corner of the world without moving from my chair. So evening two hours for world media.

Two hours for sannyasins in the morning, and the rest I am just living with myself. It is not coldness. In fact, coming out for four hours is more than I can do. I would like to remain twenty-four hours in silence. Talking is heavy on me.

Once you know the silence of your being and the joy of your being, you don't want to waste any moment outside.

These four hours I am giving -- two hours to the whole world, two hours to my sannyasins -- they should be grateful for it. I can withdraw any moment. For three and a half years I was completely silent.

But my silence is not cold. It is full of life, it is full of love, it is full of warmth. That's why even when I was silent for three and a half years these people remained here. I was not available, they could not ask anything to me. But just I was here was enough for them. My presence was enough warmth and enough love for them.

If it appears cold to you, that simply means you have a certain definition of warmth and I don't fit in that definition. You think that I should mix with people, hug people, sit with them, chit-chat, gossip with people, then it will be warmth. To me it will be simply stupidity.

I can do much more for them if I am silent, because whatsoever I gather in my silence I can pour in two hours meeting with them. If I remain twenty-four hours available to them, I will not be able to give them what I am able right now to give them.

Yes, people who come from outside want me to behave the way they are accustomed. But I don't belong to your society and I don't belong to your conventions. And I don't have to belong. It is my independence. I can afford to be alone. You cannot afford to be alone. This is my luxury. Anybody who can afford to be alone would not waste his time sitting in a restaurant being warm to idiots. There is no need.

I don't fulfill any category. I am a category in myself. And it depends how you define things. I am certainly cool -- but not cold. And coolness is part of my teaching. For example, in the West because countries are cold there are phrases like "warm welcome." I cannot manage to do it. Whether the country is cold or hot, I can only give you a cool welcome.

And whatever I have I can give you. Whatever I don't have, how I can give it to you?

So don't expect anything. Otherwise you will be unnecessarily frustrated. It is better to ask something that may be of any help to you or to others who will be reading the interview. You can ask any question that may be relevant to your ideas.

Q: DURING THE DISCOURSE YESTERDAY, YOU STARTED A TIRADE AGAINST RELIGIONS. WAS IT NECESSARY FOR YOU TO DO THAT? THERE WAS A SENSE OF INSECURITY. YOU CAN JUST SAY THAT, "WELL, I DON'T BELIEVE IN CONVENTIONAL RELIGIONS." BUT WHY TRY TO START A TIRADE?

A: It is not enough to say that I don't believe. That will not destroy four billion people on the earth's belief in some kind of organized religion. And I am not fighting against one religion. There are three hundred religions in the world and I have to destroy each religion's basic foundation.

It is not a question of insecurity, it is simply doing the work as perfect as possible. I will not leave a single loophole.

So I have to find out all the basic principles of all the religions and destroy them logically, rationally, existentially, because they have harmed the whole humanity. They have kept the whole humanity retarded. And it is time enough that someone should fight from the very roots. You are telling me that, "Just take one leaf of the tree and that's enough." That is not enough. I have to take all the roots. I am not going to leave a single root alive. Otherwise the tree will be again there. The leaf is not going to destroy the tree. New leaves will be coming. You take one leaf, three leaves will be coming in its place.

So it is not a question of insecurity. What insecurity I can have? I am not creating a religion, I am not going to create anything to take the place of the religions I am fighting against.

I am not an atheist, so it is not enough for me just to say that there is no God and there is no need to believe.

Those two sentences will not help. They will not change the whole humanity and its conditions of thousands of years. When you are fighting with conditions which have been going on and on for thousands of years, you are waging a war -- single-handedly. Naturally, you have to fight from all the fronts.

It was easy for other religions. For example, Hinduism will fight Buddhism. That was simple. Jainism will fight Hinduism. It was simple. Christianity will fight Judaism. It was simple.

I am fighting three hundred religions, and the complexity is more.

Just few days before, I received the letter of the president of the American Association of Atheists. Listening my statement on television that there is no God, she was really very happy and she wrote to me. And she is one of the oldest atheists alive. She has created almost many atheists around the world.

In India too she had founded the atheist movement, and a man named Gora* was her disciple who has been fighting against Gandhi his whole life, for atheism.

She was very happy. She wrote a letter that, "You are certainly a man of tremendous courage, and I would like to come and see You, talk with You." I have told my secretary to write to her that, "You can come, you are welcome, but you have to come knowing perfectly well that I am not an atheist. I am as much against atheism as I am against theism. And it will be a little difficult for you in your old age, you may not have ever heard of anybody who is

against both."

To me atheism is simply a reaction of theism. If theism disappears, if there is nobody who believes in God, then atheism will die an automatic death, because then what is the point of denying?

So it is a dependent phenomenon. It has nothing of its own to give. It has no contribution to make. And to me it is idiotic. If there is no God, then why waste your whole life talking, writing, fighting that there is no God? But your whole life is wasted for something which does not exist.

I am not a theist. I am not an atheist. I don't believe in organized religion, but I believe absolutely in the flavor of religiousness. So I have to make my position clear. It is delicate and subtle.

It is very easy to divide people in categories. Somebody is a theist who believes in God, somebody is an atheist who does not believe in God. I do not have any God, yet I am not irreligious. I do not believe in any organized religion, yet I have absolute trust that in the inner world of man there is something which is eternal, conscious. There is no creator of existence, because I don't want to divide existence into any duality: the creator and the created. Existence itself is conscious, and in man it is coming to its flowering.

And once in a while in a man like Gautam Buddha it comes to its absolute flowering.

So my position is such that I have to fight with many organized theologies, anti-theologies, and I have to make very subtle distinctions between religion and religiousness, between God and godliness.

You would appreciate the quotation from H. G. Wells. When he was writing the history of the world, he had to write about Gautam Buddha and he was in a difficulty. He was a Christian and he could not think that Gautam Buddha did not believe in God. The very idea was a torture for him for few days. He continuously thought over it. (Tape side B) What to make of it? And finally he wrote a sentence which is really of tremendous significance. He wrote, "Gautam Buddha perhaps is the most godless and yet the most godly person who has ever walked on the earth."

Now, to make this sentence -- "most godless and yet the most godly". And that is my whole problem. I want the world to be free from God but not free from godliness. I want the world to be free from religions but not from religiousness. And religiousness is a totally different phenomenon than being Hindu or Christian or Mohammedan.

Religiousness is something that is absolutely scientific. I propose scientific methods to my people. I don't give them any belief system, I just give them methods of meditation which need no beliefs, no God, no heaven, no hell, no reincarnation -- simply a method how to make your mind more and more silent. An atheist can do it, a communist can do it, a theist can do it. It doesn't matter what you believe or disbelieve.

The method is absolutely scientific. It has nothing to do with your beliefs. You just do the method and you discover your own godliness. You will not find any God sitting there, but you will find a fragrance that is only expressible in the word godliness. No other word can express it.

So my situation is complicated. That's why I have to speak so much, and yet I will continue to speak because I go on putting more and more sharpness on my sword to cut every root of every ideology that is obstructive in finding man his godliness.

So I am attacked by all the religions, which is a rare phenomenon. I am attacked by America -- they think I am communist. I am attacked by Russia -- they think I am capitalist. My sannyasins in Russia are being persecuted, harassed. My books have been banned.

Perhaps never anybody was there who had only enemies all around. And the reason is that I am basically hitting the very roots of all vested interests. And I am not willing to become part of this whole panorama of religions.

If I become a religion there is no problem. Nobody will be against me. But because I want to keep the flavor of religion yet without any theology, I want to keep the verb but without any noun, naturally I have to argue for each single word that I utter. And I have to give support in every possible way, for and against, and it is not a question of insecurity because nothing is at stake. I have nothing to lose.

The question of security or insecurity arises only when you have anything to lose. The pope may be insecure. I have challenged him. I want to have a public discussion, open. He is insecure. He is not able. He is afraid, because if he is defeated in an open forum then he loses something. The greatest empire he has, six hundred million Catholics.

What I have to lose? I don't have a single follower. I have friends.

There is no question of insecurity. Here I am fighting with the American government, and they are in difficulty because I have nothing to lose. Whatever happens, they will have to lose, because I am fulfilling all the requirements of their constitution and they are going against their own constitution.

I have challenged them that, "I am going to the Supreme Court, you give the decision whether you give me permanent residency or not. For four years those idiots have not been able even to decide a simple thing. And they are postponing it for the simple reason because any decision is going to create trouble for them. Yes they cannot say because the political pressure is on them. No they cannot say because the moment they say no I take it to the court. And I go up to the Supreme Court.

And I am going to say to the Supreme Court that, "Except the red Indians, everybody in America is a foreigner. So we are all sailing in the same boat. Who has given you the authority to issue green cards? On what grounds? And if you foreigners can issue green cards, why I cannot issue? I can issue green cards in Rajneeshpuram. You cannot stop me. If you stop me, you have to stop every foreigner. And you are all foreigners.

"You talk about democracy, freedom, and you have invaded a country of poor red Indians. Drop this hypocrisy. Change your constitution or follow it! Following it means tell Ronald Reagan to resign. All Americans should resign from the government. The government should go to the red Indians. The country belongs to them, not to you.

"And you all should apply for green cards from the red Indians. If they want you to be here, you can be here. Otherwise get lost! But you cannot decide on me just because you had come hundred years before and I have come only four years before. That does not mean that you have become the owners of this land."

What I have got to lose? I have nothing to lose because I don't have anything, not a single cent. But Supreme Court will have to face me, and if they have any shame and any conscience then they all should resign from Supreme Court too. Being in a foreign country, with violence and force invading a poor land, and talking about freedom. Act it or change the constitution.

The same is the situation with all the religions. I have been challenging the shankaracharyas and they are not willing to talk publicly because they are worried they have something to lose. One man in Punjab -- he was the most famous saint in Punjab, known as the Lion of Punjab, Baba Hrigri* -- he was not aware of me. And it was just a coincidence that in a conference... In Amritsar they have every year a Vedant* conference, world conference, and at least one hundred thousand people gather in the conference.

It was just a coincidence that he spoke and I was to speak after him. And I criticized him point by point. The organizers were simply frozen to death, because that man was respected in Punjab. Thousands will be ready to die for him. I was not known in Punjab at all, that was my first time to be in Amritsar.

And I criticized him so totally, even on small points, that they were afraid that there is going to be a riot immediately. And I don't have not even a single person who knows me.

An ancient Vedanta story he has said. The story is that ten blind men pass a river, and after passing the river they think it is better to count. Perhaps somebody the river has taken away. The current is strong and it is rainy season. So they start counting. But the count always comes to nine, because everybody leaves himself. He starts from the other, ends with the last, does not count himself. Naturally, it is nine.

One man sitting on the bank was watching the whole scene. It was hilarious what they were doing. They started crying and weeping that, "One friend is lost."

That man came and he said, "Don't be worried. I will find your friend. You stand in a line. I will hit the first man on the head with my stick and you say one. I will strike the second man twice, you say two. Third three times, you say three. You count how many times I strike and you speak the number."

And they were immensely happy because the last man is found. The tenth man got ten hits.

This is an ancient Vedanta story told for centuries. Nobody has ever raised any question about it. I asked the people that, "This story is absolutely idiotic, because how these people knew that they were ten? Had they counted before entering the stream? If they knew how to count before they entered the stream, how they forgot it? How they knew that they were ten?"

And Harigri* has to answer it, otherwise telling such idiotic stories and making them into great philosophy... He became so furious, knowing perfectly well that now there is no answer. If these people count themselves before entering the stream, then naturally they will be able to count afterwards. If they had not counted, then how they came to know that they are ten?

He simply walked down the podium, and I told him that, "This escape will not help. I have discussed every single point that you have raised. If you have any guts -- and you are known as the Lion of Punjab, the whole pride of Punjab is at risk -- then don't escape. Come back."

And he will not come back. He simply escaped. And I asked the people that, "This man you still want to call the Lion of Punjab? And I will be here ten days and for ten days I will wait. If he wants, this challenge is open for ten days. I am ready to fight on every ground."

And the problem is that I am not against the essential message of the Upanishads. But what these people are doing has nothing to do with the essential. They are making the nonessential more important, because the nonessential helps them to exploit people. The essential will not help to exploit anybody.

The man simply escaped. Ten days I was there in the conference, and even the organizers were surprised that not a single Punjabi stood in favor of him. I asked that anybody, if he wants to accept the challenge in place of his guru, his Master, I am ready. Those one thousand people... one hundred thousand people just remained silent. In ten days time I was able to manage that what I am saying is the real essence of Vedanta, and what you have been told up to now is not the real essence.

The real essence is the same whether it is Vedanta or Zen or Sufism or the songs of Baul or Kabir. It doesn't matter. If anybody who has really attained, experienced, then he will

agree with me.

But the scholars, the pundits, have not experienced anything. They have learned. They are knowledgeable. And I have to fight against all their knowledge. I have to dismantle the whole palace of knowledge so that people can be freed from words and made ready to take a jump into existence itself rather than carrying holy Bibles, Korans and Gitas. Enough they have carried these books. They have not helped humanity.

It is time that man gets rid of all kinds of ideologies. So my function here is deprogramming and leaving the person unprogrammed. I don't have any of my program. Hence there is no question of insecurity.

Nobody can criticize me for the simple reason because I don't propose any philosophy. I simply criticize all the philosophies. I don't have any philosophy of my own.

So the idea in your mind that I must be feeling insecure is just your idea. It has nothing to do with me. I am the most secure person in the whole world because I have nothing to lose. I have not proposed anything that can be criticized. I am simply criticizing. My function is to clean the mind of people of whatever garbage they are filled with: Christian, Jewish, Hindu, Mohammedan -- does not matter. And once their minds are clean I leave them to themselves. Now they can start growing from their very primal innocence.

And I don't have any idea into what they have to grow. I don't give them any ideal that they have to become a Buddha, Mahavira, Krishna, Christ, no. They have just to become themselves.

So the question of insecurity is absolutely irrelevant. Nothing can be taken away from me because I don't have anything, and nothing can be criticized because I have never proposed anything.

And that has been the fear. The Shankaracharya of Puri refused to confront me on the same stage because he said, "It is difficult. Whatever I say he can criticize, and he says never anything so I cannot criticize anything. So I am always in a loss with this man."

One of the most respected Hindu scholars, Karpatri, he has written a book against me. But when I challenged him that, "Rather than writing a book, it will be good that we have a confrontation openly. And I will come to Kasi* amongst your disciples." But he is not ready because on a very simple point he writes a book against me, quoting all the scriptures but not quoting a single statement of me and criticizing it.

I asked him that, "What kind of criticism is this? You can quote scriptures in support of your argument, but first state my argument, then criticize it, then support. But you don't have anything. I have never argued for anything. I am absolutely silent. Silence is my philosophy."

So there is no possibility of insecurity. Nobody can criticize silence. Only words can be criticized. Okay?

Q: YOU WERE VEHEMENT IN CRITICIZING PEOPLE WHO HAVE A TETE-A-TETE IN A RESTAURANT OR HAVE FRIENDSHIP; CALLING THEM IDIOTS. BUT MANY OF THE WORLD'S GREAT THOUGHTS ARE FROM PEOPLE GETTING TOGETHER EVEN IN THE RESTAURANTS. FOR EXAMPLE, THE FRENCH ARTISTS, IMPRESSIONISM, POST-IMPRESSIONISM. I DON'T THINK THEY ARE IDIOTS.

A: They are insane. They are not idiots.

Q: THAT WAY I WOULD SAY THAT... HERETIC LIKE YOU, IF I MAY USE THE TERM...

A: Heretic is perfectly good.

Q: BUT HERETIC ALSO IS AN INSANE PERSON.

A: No. Heretic is never insane.

Q: SO BUDDHA WAS NOT INSANE? HE WAS A HERETIC.

A: Yes. He was not insane. He was heretic, but these impressionists are simply insane. They are not idiots.

Q: I WOULDN'T ACCEPT THAT. EXCUSE ME.

A: No, I am saying myself they are not idiots, because idiots cannot be insane. No idiot has ever been insane. For being insane you need certain intelligence and those impressionists have intelligence, but it has gone absolutely wrong. All their paintings are nothing but vomitings. They don't have the beauty of a Taj Mahal. They don't have the beauty of a Kujaraho. They don't have the beauty of Leonardo da Vinci. They are just pouring their own insanity on the canvas, and if you look at their canvas long enough you will start feeling getting crazy, freaking out.

Even a man like Picasso is not sane -- very intelligent but not sane. The paintings show his mind. They are nightmarish. They don't have the beauty of the classical art.

It is just like jazz music, which is insane and cannot be compared to classical music. Classical music has tremendous sanity. It can make even an insane person sane. Just listening to classical music, he may calm down. But jazz -- even a sane person may start feeling a jerk.

All that has happened in the modern art, whether it is painting or music or poetry, it is great but yet it is not sane.

The statues of Gautam Buddha -- there are thousands in Thailand, in Japan, in China, In India. In China there is a temple which is called the Temple of Ten Thousand Buddhas -- ten thousand statues of Buddha. Perhaps it took three, four centuries to make it. The whole mountain has been carved. The whole mountain has become the temple.

Just sitting there and you will feel a deep silence descending on you. Just looking at the statue of Buddha, you will feel inside you something settling. Those statues were created by meditators. They were not just artists. They were also meditators.

The ancient music was not just music, it has come from the person's inner experience. He has brought in music what he has felt in his silence. He has done a tremendous job to bring something from silence into sound, to translate silence into sound. But he managed. That was art, and sane art.

My definition of sane art is that listening to it, looking at it, it gives you health,

wholeness, silence, peace.

Nietzsche in one of his diaries says that the most beautiful thing that he has seen in his life was a battalion marching. The sun was rising and the naked swords of the battalion shining in the sun, and their boots falling in tune. And Nietzsche says, "That music of their boots was the greatest music that I have heard. And the shining swords in the sun was the greatest scene that I have seen."

Now, this man is insane. The sound of the soldiers' boots is music! It shows something about Friedrich Nietzsche, and it is natural that he became the guide of Adolf Hitler.

Adolf Hitler worshiped him as his master. It is natural. This man is a genius, about that no doubt, perhaps the best genius of his century. But he is not sane. And Adolf Hitler following him, do you think is creating more music in the world? Creating more battalions and more boots and more sounds and more swords? Creating more beauty around?

Modern mind has lost some quality. It has gained something, but it has lost something also. It has gained rationality but it has lost meditateness. Rationality alone can end only in insanity. The highest peak of reason is insanity. You cannot go more than that.

And the highest peak of meditation is silence. In silence also there is intelligence, but of a totally different kind: of creativity, of love, of compassion. And whatever comes out of that silence will help other people also.

Just to listen to Mozart and one feels moving into some inner world. Looking at the paintings of the Middle Ages, one feels one has seen something which is still alive. Looking at the statues in Kujaraho, one feels as if the woman in the statue is just going to come out. She is so alive, and she is so beautiful. She is naked but it does not create sexuality in you. That's strange. Utterly naked and utterly beautiful, but it does not create sexuality in you.

You can see Kajuraho with your daughter without any problem. And all the statues are naked, all the statues are of lovemaking, but the people who have made those statues were not making them as pornography. They were making them for a totally different reason. They were changing pornography into art.

And the modern artist is changing art into pornography. Hence I say they are insane. They are intelligent, very intelligent, but just intelligence does not mean anything.

(Tape side C)

And as far as being a heretic is concerned, I consider it a compliment because Socrates was considered a heretic, Gautam Buddha was considered a heretic, Lao Tzu was considered a heretic. I would immensely enjoy to be in their company. Even if it means to be insane, I would still like to be heretic.

Q: I ALSO HAPPEN TO BE MODERN PAINTER. I NEVER HEARD YOU QUALIFYING YOUR STATEMENT WHEN YOU CRITICIZED THE IMPRESSIONISTS. I'D LIKE TO KNOW WHAT YOU THINK ABOUT THEM. WHY DO YOU SAY THAT THESE PEOPLE ARE JUST INTELLIGENT BUT THEY ARE MAD AND THEY HAVE NOT DONE ANYTHING THAT IS SIGNIFICANT AND THE PERSON WHO PAINTED A NICE BEAUTIFUL SCENE HAS DONE SOMETHING THAT IS MEDITATIVE?

A: One thing is certain, you don't know anything of meditation. And without knowing anything of meditation, everybody is mad. The difference is only of degrees. You may be normally mad, you may be abnormally mad, but only meditation makes a person absolutely certain that he is not mad.

These impressionists and other schools of painters, musicians, novelists, existentialists, all are basically non-meditative. None of them has created out of meditation. Whatever they have done is their intellectual approach to life. Whatever they have seen, they have tried to express it. But in their own life they are not sane people.

And the people who appreciate their art are mostly people who appreciate anything that comes into fashion. For example, when Van Gogh was alive he could not sell a single painting, and now only two hundred paintings are available and each painting can fetch millions of dollars. Van Gogh himself got mad. The last year of his life he was in madhouse. And when he was released from the madhouse, just after few months he committed suicide.

Most of the modern painters, novelists, musicians, dancers -- different dimensions of art -- most of these people, particularly those who were the greatest, have been at least one time in their life in a mental hospital.

These are the people, taken as a profession, have committed more suicide than any other profession. And these are the people, if you look into their lives you will find all kinds of perversions: homosexuals, sodomists. And their actual life will make it clear that these people have intelligence, but their intelligence is not moving in a peaceful, harmonious way. It is moving in a very destructive way. Otherwise, committing suicide or going insane for an artist should be impossible.

A creative artist, should be inconceivable that he will turn out to be a case of suicide. On the one hand he creates and on the other hand he is self-destructive. Many of them are drug addicts, many of them are drunkards, many of them are continuously doing things which can show much more than their paintings.

For example, a millionaire was asking Picasso for two paintings, one for his sitting room, one for his bedroom. Picasso went in. His girlfriend... and he never got married, and he has hundreds of girlfriends, changing almost every week. This type of man cannot be a man of love. It is just pure animal sexuality.

The girlfriend went in with him and said, "But you don't have two paintings ready." He said, "Don't be worried." He cut one painting in two. The girlfriend said, "But the man will be able to see that." Picasso said, "I cannot myself figure out that these are two paintings or one. I cannot figure out when I put my paintings in art galleries which way to hang them, which way is right side up."

Now these people may be creative, but their creativity cannot be called sane. And he sold those two paintings. And those two paintings exist as two paintings. Neither the owner understands what they mean. He asked Picasso what they mean. Picasso said, "I don't know myself. When I was painting I knew something, but now it is long past and I have forgotten. But they must mean something."

The modern poetry, the modern drama, they all are in the same space. I want humanity to go forward. That does not mean that everything that has been in the past has to be dropped, because many things in the past has already gone far ahead of us. They are already in twenty-first century.

So I am not saying save them from the past. I am saying they are already ahead of you. You go forward but make your creativity more meditative so that it becomes more saner and more healthy and helps people to understand beauty, meaning of life. It gives them something, some juice.

I have not seen your paintings. Next time when you come, bring them so I can see whether they are sane or insane. But I would love to see them.

Q: I WOULD LOVE TO SHOW THEM TO YOU.