

My Way, The Way of the White Clouds #3

Osho,

You once told us a beautiful story about an old man who was over one hundred years old. One day, on his birthday, he was asked why it was that he was always happy.

He replied: "Every morning when I wake up I have the choice: to be happy or unhappy, and I choose to be happy."

How is it that we usually choose to be unhappy? How is it that we don't usually feel aware of the choice?

This is one of the most complex human problems. It has to be considered very deeply – and it is not theoretical: it concerns you. This is how everybody is behaving — always choosing the wrong; always *choosing* the sad, the depressed, the miserable. There must be profound reasons for it, and there are.

The first thing: the way human beings are brought up plays a very definite role in it. If you are unhappy, you gain something out of it, you always gain; if you are happy, you always lose.

From the very beginning, an alert child starts feeling the distinction! Whenever he is unhappy everybody is sympathetic toward him: he gains sympathy. Everybody tries to be loving toward him: he gains love. And even more than that, whenever he is unhappy everybody is attentive toward him: he gains attention.

Attention works like a food for the ego, a very alcoholic stimulant: it gives you energy; you feel you, 'are somebody'. Hence so much need; so much desire, to get attention. If everybody is looking at "you", you become important; if nobody is looking at you: you feel as if you are not there; you are no more; you are, a non-being. People looking at you, people caring about you, give you energy.

The ego exists in relationship: the more people pay attention to you the more you gain ego; if nobody looks at you the ego dissolves. If everybody has completely forgotten you, how can the ego exist? How can you feel that "you" are?

Hence the need for societies, associations, clubs. All over the world clubs exist – Rotary, Lions, Masonic Lodges – millions of clubs and societies. These societies and clubs exist only to give attention to people who cannot get attention in other ways. It is difficult to become a president of a country, it is difficult to become a mayor of a corporation. It is easier to become the president of a Lions Club -and a particular group gives you attention. You are 'very important'. Doing nothing: Lions Clubs, Rotary Clubs, doing nothing at all; but still they feel they are something important. And the president goes on changing — this year one, next year another. And everybody gets attention. It is a mutual arrangement, and everybody 'feels important'.

From the very beginning the child learns the politics. The politics are: look miserable, then you get sympathy, then everybody is attentive. Look ill – you become 'important'. An ill-child becomes dictatorial; the whole family has to follow him. — — Whatsoever he says is the rule. When he is happy nobody listens to him. When he is healthy nobody cares about him. When he is perfect, nobody is attentive. From the very beginning we start choosing the miserable, the sad, the pessimistic, the darker side of life.

That's one thing.

A second thing related to it is, whenever you are happy, whenever you are joyful, whenever you feel ecstatic and blissful, everybody is jealous of you. Jealousy means that

everybody is antagonistic; nobody is friendly at that moment; everybody is an enemy. So you have learned, not to be so ecstatic - that everybody becomes inimical toward you; not to show your bliss; not to laugh.

Look at people when they laugh; they laugh very calculatingly. It is not a belly laugh, it is not coming from the very depth of their being. First they look at you, then they judge — and then, they laugh. And they laugh to a particular extent, the extent you will tolerate, the extent which will not be taken amiss, the extent where nobody will become jealous.

Even our smiles are political.

Laughter has disappeared, bliss has become absolutely unknown, and to be ecstatic is almost impossible because it is not allowed. If you are miserable nobody will think you are mad. If you are ecstatic and dancing everybody will think you are mad. Dance is rejected. Singing is not accepted. A man is blissful, and we think something has gone wrong.

What type of society is this?! If someone is miserable everything is okay; he fits because the whole society is miserable, more or less: he is a member (he belongs to us). If somebody becomes ecstatic we think he has gone berserk, insane: he doesn't belong to us – and we feel jealous -and because of jealousy we condemn him. Because of jealousy we will try in every way to put him back to his old state. We call that old state normality. Psychoanalysts will help; psychiatrists will help, to bring that man to normal-misery.

In the West the whole society is turning against psychedelics. The law, the state, the government, the legal experts, the high courts, the legislators, priests, popes – everybody is turning against. They are not really against psychedelics – they are against people being ecstatic.

They are not against alcohol; they are not against other things which are drugs; but against psychedelics because psychedelics can create a chemical change in you.

The old crust that the society has created around you, the imprisonment in misery, can be broken, there can be a breakthrough. You can come out of it, even for a few moments, and be ecstatic.

Society cannot allow ecstasy. Ecstasy is the greatest revolution. I repeat it: ecstasy is the greatest revolution. If people become ecstatic the whole society will have to change, because this society is based on misery.

If people are blissful you cannot lead them to war – to Vietnam; or to Egypt; or to Israel. No: someone who is blissful will just laugh, and say: “This is nonsense!”

If people are blissful you cannot make them obsessed with money. They will not waste their whole lives just accumulating money. It will look like madness to them that a person is destroying his whole life, and just exchanging his life for dead money. Dying; and accumulating money, And the money will be there -and he will be dead. This is absolute madness.

But this madness cannot be seen, unless you are ecstatic. If people are ecstatic then the whole pattern of this society will have to change. This society exists on misery, it is a great investment for this society. So as we bring up children, from the very beginning we create a leaning toward misery. That's why they always choose it.

In the morning there is a choice for everybody; not only in the morning really — every moment there is a choice to be miserable; or to be happy. And you always choose to be miserable because there is an investment.

You always choose to be miserable because that has become a habit, a pattern, you have always done that. You have become efficient at doing it; it has become a track: the moment your mind has to choose, it immediately flows toward misery.

Misery looks downhill; ecstasy looks uphill. It looks very difficult to reach.

But it is not so. The real thing is quite the opposite: ecstasy is downhill, misery is uphill.

Misery is a very difficult thing to achieve; but you have achieved it and you have done the impossible, because misery is so anti-nature. Nobody wants to be miserable; and everybody is miserable.

Society has done 'a great job': education, culture – and the agents of culture (parents, teachers), they have done a 'great job'. They have made miserable creatures out of ecstatic creators! Every child is born ecstatic. Every child is born a god, and every man dies just a madman.

Unless you recover, unless you reclaim your childhood, you will not be able to become the white clouds I am talking about. This is the whole work for you; the whole sadhana: how to regain childhood, how to reclaim it.

If you can become children again then there is no misery. I don't mean that for a child there are no moments of misery — there are: but still there is no 'misery'.

Try to understand this. A child can become miserable; he can be unhappy, intensely unhappy, in a moment. But he is so total in that unhappiness, he is so one with that unhappiness, that there is no division!

The child separate from unhappiness is not there. The child is not looking at his unhappiness as separate, divided. The child is unhappiness, he is so involved in it.

And when you become one with unhappiness, unhappiness is not unhappiness.

If you become so one with it, even that has a beauty of its own.

So look at a child – an unspoiled child, I mean. If he is angry then his whole energy becomes anger; nothing is left behind, no hold-up. He has moved and become anger; there is nobody manipulating and controlling it. There is no mind. The child has become anger. He is not angry, he has become the anger. And then see the beauty, the flowering of anger. The child never looks ugly – even in anger he looks beautiful. He just looks more intense, more vital, more alive – a volcano ready to erupt. Such a small child, such a great energy, such an atomic being – his whole universe exploding. And after this anger the child will be silent. After this anger the child will be very peaceful. After this anger the child will relax. We may think it is very miserable to be in that anger, but the child is not miserable; he has enjoyed it.

If you become one with anything you become blissful. If you separate yourself from anything, even if it is happiness, you will become miserable.

So this is the key: to be separate as an ego is the base of all misery.

To be one, to be flowing with whatsoever life brings to you, to be in it so intensely, totally, that 'you' are no more, 'you' are lost - then everything is blissful.

The choice is there, but you have even become unaware of the choice. You have been choosing the wrong so continuously: it has become such a dead habit that you simply choose it, automatically. There is no choice left.

Become alert. Each moment when you are choosing to be miserable — remember: this is your choice.

Even this mindfulness will help; this alertness that: this is my choice and I am responsible. And this is what I am doing to myself. This is my doing.

Immediately... you will feel a difference. The quality of mind will have changed. It will be easier for you to move toward happiness.

And once you know that this is your choice, then the whole thing has become a game.

Then if you love to be miserable, be miserable; but remember this is your choice and don't complain. There is nobody else who is responsible for it. This is your drama. If you like it this way, if you like a miserable way, if you want to pass through life in misery, then this is your choice, your game. You are playing it. Play it well!

Then don't go and ask people how not to be miserable. That is absurd. Don't go and ask masters and gurus how to be happy. The so-called gurus exist, because you are foolish. You create the misery, and then you go and ask others how to uncreate it. And you will go on creating it because you are not alert to what you are doing.

From this very moment try. Try to be happy and blissful.

I will tell you one of the deepest laws of life. You may not have thought about it at all.

You have heard that cause and effect is the base – the whole of science depends on it.

You create the cause, and the effect follows: life is a causal link.

You put the seed in the soil and it will sprout. If the cause is there then the tree will follow.

The fire is there – you put your hand in it and it will burn. The cause is there and the effect will follow. You take poison and you will die: you arrange for the cause, and then the effect follows.

This is one of the basic, the most basic scientific laws, that cause and effect is the innermost link of all the processes of life.

Religion knows about a second law, still deeper than this. But the second law which is deeper will look absurd, if you don't know it and experiment with it.

Religion says: produce the effect and the cause follows. This is absolutely absurd in scientific terms. Science says: If the cause is there the effect follows. Religion says the converse is also true: you create the effect, and see, the cause follows.

There is a situation in which you feel happy. A friend has come, a beloved has called, a situation is the cause – you feel happy. Happiness is the effect, the coming of the beloved is the cause.

Religion says: be happy and the beloved comes. Create the effect and the cause follows.

And this is my own experience, that the second law is more basic than the first. I have been doing it and it has been happening.

Just be happy and the beloved comes.

Just be happy and friends are there.

Just be happy and everything follows.

Jesus says the same thing in different words; he says,

'Seek ye first the kingdom of God; then all else will follow.'

But the kingdom of God is the end, the effect.

'Seek ye first the end...' End means the effect, the result – and the cause will follow.

And this should be so. It is not only, that you place a seed in the soil and the tree follows. Let there be a tree and there are millions of seeds. If cause is followed by effect, effect is again followed by cause. This is the chain; then it becomes a circle.

Start from anywhere, create the cause or create the effect.

And I tell you, it is easier to create the effect because the effect depends totally upon you; the cause may not be so dependent on you.

If I say I can only be happy when a certain friend is there, then it depends on a certain friend, whether he is there or not. If I say that until I see this much wealth I cannot be happy, then it depends on the whole world and the economic situation and everything. It may not happen, and then I cannot be happy.

Cause is beyond me, effect is within me. Cause is in the surroundings, in the situations. Cause is without; effect is me. If I can create the effect the cause will follow.

Choose happiness – that means you are choosing the effect – and then see what happens. Choose ecstasy and see what happens. Choose to be blissful and see what happens. Your whole life will change immediately and you will see miracles happening around you, because now you have created the effect and causes will have to follow.

This will look magical; you can even call it 'the law of magic'. The first is the law of science and the second is the law of magic. Religion is magic and you can be the magician. That's what I teach you, to be the magician, to know the secret of magic.

Try it. You have been trying the other your whole life – not only this but many other lives also. Now listen to me. Try this magic formula.

I give to you this mantra: create the effect and see what happens!

Causes immediately surround you, they follow. Don't wait for the causes; you have waited long enough. Choose happiness and you will be happy.

What is the problem? Why can't you choose? Why can't you work on this law? Because your mind -the old mind which has been trained by scientific thinking- says, that if you are not happy and you try to be happy, that happiness will be artificial. If you are not happy and you try to be happy, that will be just acting, that will not be 'real'. This is what scientific-thinking says: that that will not be 'real', you will be just acting.

But you don't know. Life energy has its own ways of working. If you can act-totally: it will become the real. The only thing is: 'the actor' must not be there.

Move totally in it! Then there is no difference. If you are acting halfheartedly then it will remain artificial.

If I say to you: dance and sing and be blissful, and you try half-heartedly just to see what happens, but you remain behind – and you go on thinking, 'this is just artificial. I am trying but this is not coming; this is not spontaneous.' Then it will remain acting, a waste of time. If you try, then try: whole-heartedly. Don't remain behind, move into it, become the acting. Dissolve the actor into acting, and then see what happens. It will become the real and then you will feel it is spontaneous.

'You' have not done it. You will know then: that it has happened. But unless you are total this cannot be so.

Create the effect, be in it completely, and see and observe the results.

I can make you 'kings without kingdoms'. Only you have to act like kings -and act so totally- that before you even a real king will appear as if just acting. And when the whole energy has moved into it, it has become reality. Energy makes anything real.

If you wait for kingdoms they never come. Even for a Napoleon, for an Alexander, who had big kingdoms: they never came. They remained miserable because they didn't come to realize the second, and the more basic and primal law of life.

Alexander was trying to create a bigger kingdom, to become a bigger king. His whole life was wasted in creating the kingdom, and then there was no space left to be the king, no time left. He died before the kingdom was complete.

This has happened to many. The kingdom can never be complete. The world is infinite – your kingdom is bound to remain partial. With a partial kingdom, how can you be a total king? Your kingdom is bound to be limited, and with a limited kingdom how can you be the emperor? It is impossible. But you can be the emperor. Just create the effect.

Swami Ram, one of the mystics of this century, went to America. He used to call himself Badshah Ram (Emperor Ram) -and he was a beggar.

Somebody asked him: 'You are just a beggar, but you go on calling yourself the emperor?' So Ram said: 'Don't look at my things: look at me.'

And he was right, because if you look at things then everybody is a beggar – even an emperor – maybe a bigger beggar, that's all.

Ram said: 'Look at me!'

In that moment Ram was the emperor. You could have looked, and the emperor was there.

Create the effect: become the emperor, be a magician – from this very moment, because there is no need to wait. One has to wait if the kingdom has to come first. If the cause has to be created first, then one has to wait and wait and wait -and postpone. To create the effect there is no need to wait. You can be the emperor this very moment.

When I say 'be', just be the emperor and see – the kingdom follows.

I have known it through my experience. I am not talking to you about it as a theory or a doctrine. Be happy, and in that peak of happiness you will see: that the whole world is happy with you.

There is an old saying: 'Weep and you weep alone. Laugh and the world laughs with you.' Even the trees, the rocks, the sand, the clouds... if you can create the effect and be ecstatic, they will all dance with you. Then the whole existence becomes a dance, a celebration.

But it depends on you, if you can create the effect. And I say to you, you can create it. It is the easiest thing possible. Looks very difficult, because you have not tried it yet. Give it a try.

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