

# ™ You can ask God anything .." Osho

**P** rayer is asking something impossible from you. You can ask God anything, but first you have to surrender totally. But if you have surrendered totally then there is no point in asking. From where will the asking come? Who will demand? And if you are still demanding, the surrender is missing, so the prayer cannot be fulfilled.

You see the simple mechanism of it? The prayer can be fulfilled only if you don't ask anything. But then what is there to be fulfilled? You had not asked anything in the first place.

### **I teach you a totally different kind of religiousness.**

It is that of meditation. You are not to worship, you are not to pray; you have to go deep within your own self--a journey of self-discovery. It is not a question of discovering God. Why are you after God? What wrong has he done to you? Forgive him, forget him!

The first and the only worthwhile inquiry is to know: "Who am I within this body-mind mechanism? What is this consciousness, this miracle of consciousness?" This miracle of awareness has to be discovered. You have to peel your being as one peels an onion. Go on peeling...you will find layers within layers. And finally, when all the layers are discarded, eliminated, you will find in your hands pure nothingness, emptiness, shunyata. That is your essential core, the centre of the cyclone.

Discarding the layers of the onion you have discarded the bottle that was created by you, by the society, by the culture, by the past, by the tradition, and when you have discarded the bottle, the goose is out. Then you are as infinite as the universe itself, as eternal as timelessness itself.

You can call it godliness--it is godliness. It is the highest, the greatest flowering of being. But it is not a God somewhere outside you. You cannot pray to it. You

can be it, but you cannot pray to it, because it is not separate.

You ask me: Then why does Jesus say to us, "When you pray, say: Give us our daily bread. Forgive us our trespasses. Lead us not into temptation, but deliver us from evil"? And also Jesus himself asked, "My father, if it is possible, let this cup pass me by, yet not as I will, but as thou wilt."

Jesus never said this to you. He was talking to other kinds of people. If Jesus comes to you, remember one thing: there will be no possibility of any communication between you and him. There will be a gap of two thousand years. And you know very well that even the small gap between you and your father is almost

unbridgeable. Talk to your father and you are talking to a wall. Your father feels the same: talking to a child is impossible; there seems to be no communication.

Two thousand years is a big gap. If Jesus comes right now he will look like a pygmy to you. You will not be able to understand why this man has been worshipped for two thousand years...for what? You will not be able to appreciate him at all. You will find a thousand and one faults in him, very easily. Even the most stupid of you will be able to see: "Is this the man we have been worshipping in thousands of churches, millions of people

praying to him? Is this the man?"

But two thousand years of continuous painting...and that is the work of the church, theologians, philosophers, priests--they go on making it uptodate, as far as they can, they go on adding new layers of paint. If you dig deep into these thick layers of paint, you will be really at a loss. When you discover Jesus, you will be very frustrated. You will find a very ordinary man. Yes, in those days he was extraordinary--it is a question of time. In those days he was extraordinary because the people were far more backward than he was.

