

In A Pulsating Universe God Can Only Be A Verb

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Talk: Osho

The atheist says there is no god, but when I say there is no god, and atheists like Charvaka, Karl Marx, Lenin, Epicurus say there is no god, there is a tremendous difference between my statement and their statement. Because I say at the same moment that there is godliness.

Atheists will not agree on that point. To them, denying god means denying consciousness. To them, denying god means the world is simply matter and nothing more, and whatever you see as consciousness is only a byproduct of certain matter put together. Take those things apart and the byproduct disappears.

It is just like a bullock cart: You take the wheels away, you take other parts away, and each time you can ask, "Is this the bullock cart?" And the answer will be, "It is not". No part is the whole. You can take, by and by, each part and remove the whole, and no single part was the bullock cart. And in the end you can be asked, "Now where is the bullock cart?"

'Bullock cart' was only a combination. It had no existence of its own, it was a byproduct. That's what Marx means when he says consciousness is an epiphenomenon: Remove the body, remove the brain, remove all that constitutes a man's being — you will not find anything like consciousness. And when you have removed everything, it is not that consciousness will be left behind; it was only a combination. You have taken the combination apart.

Now, to think of god as a person is just your imagination. The god of the Chinese has a Chinese face, and the god of the Jews must have a Jewish nose. And if horses think about god, their god will be a horse. So this is just projection. Giving personality to god is your projection.

When I say there is no god, I am denying personality of god. I am saying God is not, but there is tremendous godliness. That is an impersonal energy, pure energy. To impose any form on it is ugly.

The world consists of verbs, not of nouns. Nouns are a human invention — necessary, but after all, a human invention. Look at this. You are seeing a flower, to call it a flower is not right, because it has not stopped flowering, it is still flowering; it is a verb, it is a flow. To call it a flower you have made it a noun. You see the

river. You call it a river — you have made it a noun. It is rivering. It will be more accurate to the existential to say that it is rivering, flowing. And everything is changing, flowing. The child is becoming a young man; the young man is becoming old; life is turning into death; death is turning into life. Everything is in continuity, continuous change; it is a continuum. There never comes a full stop. It comes only in language. In existence there is no full stop.

When you say 'god' you are using a noun, something static, dead. When I say 'godliness' I am using a word for something alive, flowing, moving. So these points have to be clear to you. God — who is perfect, absolute, omnipotent, omniscient, omnipresent — is dead, cannot be alive, cannot breathe. I reject such a god, because with such a dead god, this whole universe will be dead.

Godliness is a totally different dimension. Then the greenness in the tree, then the flowering of the rose, then the bird in flight — all are part of it. Then god is not separate from the universe. Then the universe is vibrating, pulsating, breathing godliness.

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