

Tribhuvan University

'Zorba the Buddha' Concept of 'New Man' in Nikos Kazantzakis' *Zorba The Greek*

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Declaration

I hereby declare that this thesis entitled "'Zorba the Buddha' Concept of 'New Man' in Nikos Kazantzakis' *Zorba the Greek*" submitted to the Central Department of English, Faculty of Humanities and Social Sciences, Tribhuvan University, is an entirely original work, and I have made due acknowledgement to all ideas and information borrowed from different sources in the course of writing this thesis. The results presented in this thesis have not been presented anywhere else for the award of any degree or for any other reasons. No part of the content of this thesis has ever been published in any form before. I shall be solely responsible if any evidence is found against my thesis.

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Letter of Approval

The thesis entitled "'Zorba the Buddha' Concept of 'New Man' in Nikos Kazantzakis' *Zorba the Greek*" submitted to the Central Department of English, Tribhuvan University, by Manoj Adhikari has been approved by the undersigned members of the Research Committee.

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'Zorba The Buddha' Concept of 'The New Man' in Nikos Kazantzakis' *Zorba The Greek*

Abstract

Zorba is the major fictitious character in Nikos Kazantzakis' novel 'Zorba The Greek', he is also a famous materialist character of the twentieth century. His way of living life to the fullest and enjoying every aspect of life is fascinating to the narrator. Zorba is a perfect sensualist, who doesn't want to miss a single chance to enjoy the pleasures of life. He runs after the fundamental needs of human beings like bread, water, women, meat, and sleep. He is the perfect representation of the West where people prioritize a materialistic world. They are rich from the outside but empty inside. Whereas Buddha is a well-known name in the East. He attained the ultimate realization in spirituality. His teachings about love, life, peace, and meditation are widely spread all over the world. His focus is on long-lasting inner peace rather than fleeting material prosperity. After all, we all accept that peace of mind is more absolute than wealth, but we couldn't deny the fact that Buddha struggled his whole life to manage proper food and shelter for the community. All these contradictions are between matter and consciousness. West chooses matter and ignored the reality of consciousness, which produced science, technology, comfort, and richness. East chooses consciousness and created a Gautam Buddha, Mahavira, and Patanjali-like people with great consciousness and with great awareness. The West has the body but lost its soul, the East has an advanced soul but lost the body. This paper aims to analyze how 'Zorba the Buddha' can be the bridge between matter and consciousness. How Zorba, a materialistic being, and Buddha, a spiritual consciousness can be fused together and create a new man as 'Zorba the Buddha', who

can be rich on both sides. This new man has everything that science and technology can provide and still have the possibility to achieve everything that Buddha, Mahavira, and Kabir find in the inner world. 'Zorba the Buddha' is the same man, who is called the 'New Man' by Osho, 'Free Man' by Kazantzakis in 'Zorba the Greek' and 'Superman' in Nietzsche's 'Thus Spoke Zarathustra'.

Keywords: Zorba the Buddha, New Man, Zorba, materialism, Buddha, spiritualism

'Zorba The Buddha' is a term coined by OSHO. His idea is to create a new man by combining two schools of thought, materialism, and spiritualism. Buddha comes from the East, the fertile land of spirituality, and Zorba comes from Kazantzakis' famous novel of the West, *Zorba the Greek* which is considered as his autobiographical novel. It is believed that this book is based on the real events during his stay in Crete. Through this book, he created a strong character in Western civilization which can give challenge to Gautam Buddha. He not only presents Zorba as a perfect materialist but also reintroduces Buddha in the form of a narrator. This research uncovers how Zorba is able to give eyes to the 'New Man' to view the world from a different perspective. This research work focuses in the co-journey of the two beings, Zorba and the narrator, who have their own different lifestyle and different way of experiencing life. Zorba, who is a materialist represents as a Western being or a matter however the narrator, a Buddha-like figure is a spiritualist who represents as an Eastern being or consciousness. Analyzing those contradictions like Zorba and Buddha, materialism and spiritualism, east and west, matter and consciousness. This project explores how Kazantzakis gives the concept of the 'New Man', 'Zorba the Buddha', a perfect combination of those contradictions.

Zorba the Greek recounts the story of Zorba and the narrator. They met each other on a ship deck while they are traveling to Crete. Impressed by Zorba's unique personality, the narrator allows Zorba to travel with him. Zorba is an uneducated common workman in his sixties, who has experienced each and every aspect of a human being. He has spent his life in multiple professions, sometimes as a miner, "I was working in a copper mine near Pravishta in Chalcidice"(Kazantzakis74), sometimes as a pedlar, "In those days I was a pedlar"(22). He was in most of the major trades of that time, "I told you I had been in every trade. Once I was a potter"(19). Zorba is also a rebel, who wants to contribute something to his nation through his sweat and blood. He even joined the rebel army, "I took my guns and set off to join in rebels in Crete"(23). During those revolutions, he realizes that it is unnecessary to fight among themselves in the name of religion, nation, freedom, and certain principles. He is ashamed and filled with guilt for being part of those inhuman revolutions.

Zorba is a man of the moment, who enjoys each moment that is in front of his eyes, "He drank his rum in little sips keeping it a long time in his mouth to get the taste, then letting it slip slowly down and warm his insides 'A sensualist' I thought 'A connoisseur'"(11). Zorba reacts strangely to common things, which frequently occur in our day-to-day life. He sees birds, trees, shooting stars, sea, sky, dolphins, and even the rolling stones as if he is seeing it for the first time, "He interrogates himself with the same amazement when he sees a man, a tree in blossom, a cold water. Zorba sees everything every day as it is for the first time"(56). The boss explains Zorba's expression when he saw a dolphin, "Zorba was also turning yellow and green. His sparking eyes were dulled. It was only towards the evening that his eyes brightened again. He pointed out two

dolphins, leaping through the water alongside the ship 'Dolphins!' He exclaimed joyously" (18). He gives birth to a new Zorba each day so he can enjoy the child. As Jesus says "Unless you become like small children you will not enter in my kingdom of God"(qtd in Osho, *Heart Sutra* 91).Zorba lives his life to its fullest as if he is going to die any minute. He shares his experience of a little village where "An old grandfather of ninety was busy planting an almond tree. 'What granddad!' I exclaimed 'Planting an almond tree?' And he bent as he was turning around and said: 'My son, carry on as if I should never die'. I replied: 'And I carry on as if I was going to die any minute'"(Kazantzakis38).This statement clarifies that for him there is no past and future just present to enjoy, "I have stopped thinking all the time what happened yesterday. And stopped asking myself what's going to happen tomorrow. What is happening today, this minute, that's what I care about"(293-294). Then he questions himself, "What are you doing at this moment, Zorba?' 'I'm working.' 'Well work well.' 'What are you doing at this moment, Zorba?' 'I'm kissing a woman!' 'Well, kiss her well, Zorba.' 'And forget all the rest while you're doing it; there's nothing else on earth, only you and her; get on with it!' "(294).

From the eyes of Kazantzakis' narrator, he portrays Zorba as a mysterious being. His actions are strange and unpredictable, "The man who lives out of past is predictable and the man who lives moment to moment is unpredictable. And to be unpredictable is to be a thing. To be unpredictable is to be freedom--that is the dignity of man"(Osho, *Heart Sutra* 70). This is the reason why Zorba claims himself as a 'Free Man'. We cling to the past and future so tightly that it is almost impossible to get rid of them. Sometimes we feel free from the past and future. The string might be a little longer but it is still tied there. To

be free we should cut the string, "Perhaps I shall come away with you. I am free" Zorba shook his head "No you are not free", he said. "The string you're tied to is perhaps no longer than other's people's. That's all. You are on a long piece of string, boss; you come and go, and think you are free, but you never cut the string in two"(Kazantzakis 323).

In opposition to Zorba, Kazantzakis introduces 'The Narrator' as a Buddha-like figure. Zorba calls him 'Boss', as he is the owner of a lignite mine. He is titled as a 'Bookworm' by his friend "If only I could live again the moment of that anger which surged up in me when my friend called me a bookworm! I recalled then that all my disgust at the life I had been leading was personified in those words" (Kazantzakis 8). The narrator prefers to be locked in a dark room with piles of books. He is well-educated and belongs to a wealthy family. The whole realization of his life comes from the books, which he has not lived yet. He tries to connect his life and himself to the life of Buddha, by practicing meditation as well as following his teachings. He is bound by large terms like ultimate love and compassion, salvation, and the savior of humanity from human sufferings. He is portrayed as a spiritual being and a Buddha-like figure.

Buddha's path is the path of ultimate knowledge. His teaching contains each and every aspect of human beings, from cradle to grave, "The path of Buddha is the path of intelligence. It is not an emotional path, no not at all. Not that emotional people cannot reach; there are other paths for them--the path of devotion, Bhakti Yoga. Buddha's path is pure Gyan Yoga, the path of knowing. Buddha's path is the path of meditation, not of love"(Osho,*Heart Sutra* 119). As the narrator is on the path of Buddha, he surrounds himself with books all the time. He reads and writes about Buddha. He is a scholar but, his world is full of books and borrowed ideas from others, rather than his own

experiences, "My life had got on the wrong track, and my contact with man had become now a mere soliloquy. I had fallen so low that, if I had to choose between falling in love with a woman and reading a book about love, I should have chosen a book" (Kazantzakis 110). He is so obsessed with books that; he starts to read a pocketbook of Dante while he was waiting for the ship to depart and he has just a couple of minutes for leisure. He was far from human contact, and to fulfill this gap in his life, he decided to spend some time in the countryside. He gains some respect in Zorba's eyes because he expects that every question of life is answered in books and Boss has already read it all.

The narrator is a socially well-disciplined man, who grew up in a rich family. He gets everything, he wanted. He never felt any shortage of anything in his life. He never suffered mentally, physically, or emotionally. He rarely cried and laughed in his previous days until he met Zorba, whose spontaneous loud laughter gives him a little bit of a sense of humor and emotions, "As far as I can see your lordship never been hungry, never killed, never stolen, never committed adultery. What ever can you know of the world? You have got an innocent's brain and your skin never ever felt the sun" (24). After listening to his story, Zorba feels pity for him as his boss hasn't experienced the real taste of life. The boss too was far from life and its suffering, Like Buddha until he saw a sick man, an old man, and a dead body. Boss' hands are pure and clean but at that moment he was ashamed because it indicates that, till then he hasn't seen the real face of life, "I became ashamed of my delicate hands, my pale face, and my life, which had not been spattered with mud and blood" (24).

Zorba is an uneducated common man but he has experienced each and every aspect of human life, whose understanding about life seems indigestible to the Boss "Quite possibly the philosopher's most difficult problem in understanding Zorba is accepting his wisdom beyond learning. Zorba's knowledge is of human experience, it is not ruminative and mystical and it is not filled with self-deception and false hope"(Merrill 104). The Boss is well-educated but Zorba doesn't have any academic qualifications. Life is his great teacher, and his realization about life is achieved through learning by doing. He failed multiple times but never thought of giving up, "That man has not been to school, I thought, and his brains have not been perverted. He has had all manner of experiences; his mind is open and his heart has grown bigger, without losing one ounce of his primitive boldness... The same is true of Zorba. We educated people are just empty-headed birds of the air"(Kazantzakis 68-69). Boss accepts that those theories about life which he read are irrelevant when you actually start to live a real life. Though Zorba is preoccupied with worldly affairs, sometimes he asks simple but deep and philosophical questions to the Boss like "Where do we come from", "Where we are going" and "Why do people die"(289). The Boss is unable to fulfill Zorba's thirst for knowledge because he is fulfilled just by the theories written by others, Zorba is unsatisfied and begins to satirize Boss "Well all those damned books you read--What good are they? Why do you read them? If they don't tell you that, what do they tell you?"(289). Merrill explains this as, Zorba believes in his own experience rather than the bookish world "Repeatedly Zorba expresses his incredulity at the bookishness and slavish pessimism of the philosopher, who he believes, has not come to realize himself at all but rather has given himself to conceptualizing upon empty theories"(112).

The concept of paradise is different for Zorba and the Boss. In Zorba's words, his paradise should be full of material prosperity, which gives pleasure to his body and senses. He imagines Boss' concept of paradise as full of books, inks, and papers, "Each man has his own particular paradise. For you, paradise will be stocked full of books and big demijohns of ink. For someone else, it'll be full of casks of wine, of rum and brandy, for another piles of money. For me, paradise is this: a little perfumed room with gay-colored dresses on wall, scented, soaps, a big bed with good springs and at my side the female of species" (Kazantzakis 163). They both respect each other. Zorba believes that Boss has known life through books, though he has not lived his own life, at least he had read multiple life experiences of others and seeks for advice, "I am giving you the full shoot, boss, because I want to ask your advice. You are still young, of course, but you have read the old books of wisdom and you've become if you don't mind my saying so, a bit old-fashioned; so, I'd like your advice"(Kazantzakis 160). Zorba is believed as a being who experiences life with his flesh and bones, "I didn't answer. I was envious of the man. He had lived with his flesh and blood--fighting, killing, kissing--all that I had tried to learn through pen and ink alone. All the problems I was trying to solve point to point in my solitude and glued in my chair, this man had solved up in the pure air of the mountains with his sword"(245). Zorba was frustrated by not getting the answer to his questions about life and feels that those books are useless when it comes to living a life, "I want you to tell where we come from and where we are going to. During all those years you've been burning yourself up consuming their black books of magic, you must have chewed over fifty tons of paper! What did you get out of them?"(290). Till then he

believed that those mysteries of life are written in the books and those who go through them can solve the problems of life. His expectation of educated people is not fulfilled.

Zorba claims that those who write books, don't have time to explore the world and those who are busy discovering the world don't have time to hold a pen. When Boss asks Zorba "Why don't you write a book yourself, Zorba? And explain all the mysteries of the world to us?"(234). Zorba replied, "For the simple reason that I live all those mysteries, as you call them, and I haven't time to write. Sometimes it is war, sometimes women, sometimes wine, sometimes the *Santuri*: where would I find time to drive a miserable pen?"(235). This is the main reason why the task of writing is mostly handled by pen-pushers. Each man comes to the earth with blank pages and he writes on them during his whole life. Only he can write his own book, "Your holy scripture is your whole life, and nobody else can write it, you have to write it. You come with an empty book, and it depends on you what you make of it"(Osho, *New Man* 15). Those who are busy living their life in totality and leave their books unwritten, then "the business falls into the hands of the pen-pushers! All those who actually live the mysteries of life haven't time to write, and all those who have time don't live them! D'you see?"(Kazantzakis 235). Boss has read the same books and created a roadmap according to them. Zorba mocks him by saying, "You swallow everything your book say, but just think a moment what the people who write books are like! Pff! A lot of schoolmasters. What do they know about women, or men who run after women? Not the first thing!"(234). There are only a few writers who discovered the mysteries of life and sit down to write their scripture of life.

It is known that spiritualists and materialists are two poles in terms of ideas and ways of achieving the ultimate goal. Their dream of salvation is also very unsimilar to

each other. Spiritualists dream to be free from emotions as well as the cycle of birth and death. They want to rest for eternity in absolute nothingness. As Kazantzakis' narrator is the representation of spiritualists, he recites a Buddhist song about salvation, "When shall I at last retire into solitude, alone, without companions, without joy and, without sorrow, with only the sacred certainty that all is a dream? When in my rags--without desires-- shall I retire contented into the mountains? When seeing that my body is merely sickness and crime, age and death, shall I--free, fearless and blissful--retire into the forest? When?"(27). Whereas the protagonist Zorba, who is the representation of materialists, has his own material kind of salvation. "Listen to what I tell you, follow the same road as me, there's no other salvation: let's go up into the mountains, mine them for coal, copper, iron, and calamine; let's make our pile so that relatives respect us and friends lick our boots and all the well-to-do raise their hats to us"(159).

Materialists focus on collecting more and more wealth from the very origin of mankind. The definition of wealth might have changed, at the beginning, wealth was measured in land, crops, and livestock, later it is measured in coal, copper, iron, gold, and silver. Nowadays, real wealth is money, property, comforts, and power. They enjoy the pleasure of richness along with the pleasure of senses to their ultimate possibility. They want to discover each and every corner of the world and the universe. For them, there is nothing more than this world and when they die, everything will vanish with them. Regarding spiritualists, they are constant and in linear motion. They are also an explorer, not of the outer world but of the inner world. They believe that the material comforts and pleasure of the body are momentary. They are in search of the ultimate pleasure of the soul which never fades away.

While coming to the body or matter and soul or consciousness, there is a great debate between spiritualists and materialists. Spiritualists condemn the body as a burden. Especially spiritualists from Eastern civilizations consider worldly stuff as matter including the body. The world and humanity are divided into two parts: East and West. East believes in spiritualism whereas the West believes in materialism, "The East has chosen consciousness and has condemned matter and everything material--the body included--as *Maya*, as illusory, as a mirage in a desert, which only appears but has no reality in itself. The East has created a Gautam Buddha, a Mahavira, a Patanjali, a Kabir, a Farid, a Raidas- a long line of people with great consciousness, with great awareness" (Osho, *Rebel 3*).

The West celebrates the body and its pleasures, "The West has chosen to listen to the body and has become completely deaf as far the reality of consciousness is concerned. The ultimate result is great science, great technology an affluent society, a richness of things mundane, worldly; and amidst all this abundance, a poor man without a soul completely lost" (Osho, *Rebel 2*). The West lost a soul, all the success of science provides them with surroundings of useless things. The house is full of everything but the master is missing. Gautam Buddha, who achieved the ultimate realization in the East, chooses consciousness over matter and everything material including the body. As a result, it created many poor hungry, and starving people with not enough food, pure water to drink, clothes, and shelter. In the east, the master is alive but the house is empty. It is difficult to rejoice with a hungry stomach and sick body. 'Zorba the Buddha' is the solution, we can be rich in both dimensions, we can have everything that science and technology can produce and we can still nourish our soul with everything that a Buddha

finds in his inner being. 'Zorba the Buddha' is the 'New Man', it is the combination of body and soul.

Mankind has lived believing either in the reality of matter and the illusions of the soul or the reality of the soul and the illusions of matter. None of the philosophers has bothered to look at the reality of man as both matter and consciousness together. They divided man, calling one side real and the other side unreal. We cannot live just with consciousness without a body and we cannot live just as a body ignoring consciousness. This is the intended message when Jesus says "Man cannot live by bread alone"(qtd in Osho, *Rebel 2*) but "This is only half the truth. You cannot live just as consciousness alone; you cannot live without bread either. You have two dimensions of your being, and both the dimensions have to be fulfilled, given equal opportunity for growth."(2).

It is necessary to upgrade the level of consciousness as growth is necessary for the human body, "If you listen to your body you condemn yourself; if you don't listen to the body, you suffer--you are hungry, you are poor, you are thirsty"(Osho, *Rebel 2*). If we listen to consciousness only, our "growth will be lopsided; your consciousness will grow but your body will shrink, and the balance will be lost. And in the balance is your health, in the balance is your health, in the balance is your joy, is your song, is your dance"(2). The man is neither just spirituality/consciousness nor he is just matter/body, "He is a tremendous harmony between matter and consciousness. Or perhaps matter and consciousness are not two things but only two aspects of one reality: Matter is the outside of consciousness and consciousness is the interiority of matter"(1).

The body and consciousness both form on the basis of our utilization of energy, which comes from the food we consume. According to Zorba, there are three types of

humans on this Earth, first is useless, who don't perform in any productive way, second is the workman or the materialist, who works, makes money then enjoys, and the third is the spiritualist, who give their whole effort on God, prayers and meditations, "Tell me what you do with the food you eat, and I'll tell you who you are. Some turn their food into fat and manure, some into work and good humor, and other, I am told, into God. So, there must be three sorts of men. I'm not one of the worst, boss, nor yet one of the best. I am somewhere between the two. When I eat, I turn into work and good humor. That is not bad at all"(Kazantzakis 73). Zorba accepts that those who try to turn their food into nothing are the worst and a waste of food and those who turn their food into God are the best. He is in the middle neither best nor worst, "I am not slave to money: money is my slave. I am a slave to work, and I'm proud of it"(151). He is perfectly able to turn his food into work and humor and he points out the weakness of the spiritualists while turning food into God, " 'As for you boss,' he said' 'I think you do your best to turn what you eat into God. But you can't quite manage it, and that torments you"(73). The 'New Man' turns food into art, creativity, work, humor, prayer, meditation, and God.

We have got a beautiful body. It is a vehicle to take our soul toward higher consciousness. In Eastern scripture, we can find various incidents where the Gods have to take birth on Earth to complete certain tasks. Those tasks could be completed only in the human body. We need the help of the body, "The body's got a soul, too, have pity on it. Give it something to eat, boss, give it something; it's our beast of burden you know. If you don't feed it, it'll leave you stranded in the middle of the road"(37). The role of the body is shown as unreplaceable, at the same time it is shown as a burden by spiritualists. Whereas, "Materialists go on thinking, that the body is all that is, and there are people

who move to the opposite extreme and they start saying that the body is illusory, the body is not! 'Destroy the body so the illusion is destroyed, and you can become really real.' The other extreme is a reaction"(Osho,*Heart Sutra* 4-5). The body in which our consciousness lies is real. We are body but we should realize that we are not just body. It is a tool for the upbringing of our soul, "The body is beautiful, the body is real, the body has to be lived, the body has to be loved. The body is a great gift of God. Not for a single moment be against it, and not for a single moment think that you are only it. You aim for bigger. Use the body as a jumping board"(5). Spiritualist makes their body suffer. They cover their body with just a piece of cloth and walk barefoot in the forest. Mostly they have fasting or give little food, so the body could just survive, "I had despised the pleasure of the flesh for years, and if possible, I would have eaten secretly, as if committing a shameful act"(Kazantzakis 37). Without enough food, the body cannot produce enough blood and turns yellowish. That weak body is believed to be achieving spiritual heights and is called 'Swarnakaya'; the Golden Body. That is why they portrayed Buddha and Mahavira skinny with their ribs out and stomachs gone inside, they have just bones covered with skins. Materialist, Communist and Marxists "believes that body is all--that there is nothing more than the body inside you, that the body is your whole existence, that there is no consciousness separate from the body, above the body, that you are not separate from the body and when the body dies you die and all disappears...dust unto dust...there is nothing divinity in you-- they reduce man to matter"(Osho,*Heart Sutra* 85).

The major aim of spiritualists is to turn each and every matter into spirit. Similar to Zorba, the narrator presents three categories of men; First is the materialists who work, earn, and enjoy their richness with comfort along with bodily pleasures. Second, is the

spiritualists, who not only live their life but helps other men to live with inner peace and happiness. The third is the higher souls, who gained the ultimate realization and they live their life for the whole universe,

I think Zorba--but I may be wrong-- that there are three kinds of men: those who make it their aim, as they say, to live their lives, eat drink, make love, grow rich, and famous; then comes those who make it their aim not to live their own lives but to concern themselves with the life of all men--they feel that all men are one and they try to enlighten them, to love them as much as they can and do good to them; finally there are those who aim at living the life of entire universe-- everything, men, animals, trees, stars, we all are one, we are all one substance involved in the same terrible struggle. What struggle? ...Turning matter into spirit. (Kazantzakis299)

The 'New Man' is in the second category until now, but they aim to live their life for the whole universe.

Zorba the Buddha "is a manifesto that body and soul are together, that existence is full of spirituality, that even mountains are alive, that even trees are sensitive, that the whole existence is both...or perhaps just one energy expressing in two ways-- as a matter and as consciousness. When energy is purified, it expresses itself as consciousness, when energy is crude, unpurified, dense, it appears as matter"(Osho,*Rebel* 4). This 'New Man' embraces the whole universe as his home and respects the existence of each and every creature equally, in fact, they do have life within them. Nothing in this multiverse exists without a purpose, we just need to realize it. We have to develop our senses to feel the call of nature, "If only we knew boss, what the stones and rain and flowers say. Maybe

they call--call us--and we don't hear them. When the people's ears open boss? When shall we have our eyes open to see? When shall we open our arms to embrace everything--stones, rain, flowers, and men? What do you think about that boss?"(Kazantzakis 102).

The 'New Man' is Eco-centric rather than Anthropocentric. The West considers other living/non-living beings as a matter and believes that those things are made to be possessed and consumed by humans. Whereas East believes that each creature has the right to be on this planet in equal to humans, so they worship different living creatures, birds, trees, stones, sky, sun, moon, five elements, and nine planets, which maintains the co-relation with the universe.

The universe is so vast that even if we go on exploring for our whole life, we cannot cover one of the thousand parts, it is similar to the inner world too. Spiritualists believe that the outer world is too small in comparison to the inner world. The West is going on searching a parallel universe along with aliens and the East is going on digging into the innermost core of humanity. Both of them are ignoring what is around them, "Zorba" I said, "You think you're a wonderful Sinbad the sailor, and you talk big because you've knocked about the world a bit. But you've seen nothing, nothing at all. Not a thing, you poor fool! Nor have I, mind you. The world's much vaster than we think. We travel, crossing whole countries and seas, and yet we've never pushed our noses past the doorstep of our own home"(Kazantzakis 198).

The 'New Man' will be balanced both in the inside and the outside world. He will give humanity a new way of living, loving, and dying. Osho adds, "The new man I conceive will not have any belief system, and will not have any faith. He will be a seeker, a searcher, an enquirer; his life will be a life of tremendous discovery, discoveries in the

outside world and discoveries in the inside too"(*New Man* 44). He is both the Buddha, who goes to the innermost core of humanity, and the Columbus too, who goes on to discover the outside world, "I want every human being to be a discoverer: a Galileo a Copernicus, a Columbus in the outside world; and a Gautam Buddha, a Zarathustra, a Chung Tzu in the inside world"(Osho, *New Man* 44). Buddha and Zarathustra are like Everest of the inner world. They reached the peak and indicate the potentiality of human beings. We can reach their heights if we give a little more effort. Zorba and Columbus are also the peaks of similar genres of the outside world. They discover the world with tremendous joy and enjoyment. The 'New Man' will be both together.

In Spirituality, human consciousness is divided into seven parts based on seven *Chakras*. Those who are in the base *Chakra*, are the materialists, who only look to the body and matter, "If a man who lives at the first rung--the physical body--looks at anything, he looks from that standpoint. A man who lives at the physical only looks to your body when he looks at you, he cannot look at more than that, he cannot see more than that. Your vision of things depends on from where you are looking"(Osho, *Heart Sutra* 13). The same materialist who goes on upgrading his consciousness can reach the top, to the crown *Chakra*, and become Buddha. Buddha's consciousness is of the seventh *Chakra*, "Avalokita is a name of Buddha. Literally, it means one who looks from the above--Avalokita--one who looks from the above. One who stands the seventh center, *sahasrar*, the transcendental, and looks from there. Naturally, whatsoever you see is contaminated by your standpoint, is contaminated by the space you are in"(13). We are in the first *Chakra*; Buddha is in the last *Chakra*. He is the last man, "Buddha was the last man. We are only in the beginning; we have neither eaten, drunk or loved enough; we

have not yet lived. This delicate old man, scant of breath, has come to us too soon. We must oust him as quickly as possible"(Kazantzakis 146). Buddha experienced the pleasure of senses to the fullest. He freed himself from mind, body, emotions, and principles then became empty. "The last man--who has freed himself from all belief, from all illusions and has nothing more to expect or to fear...The last man has emptied himself; no more seed, no more excrement, no more blood"(146)

Before initiating into Buddhism at the time of Buddha, most of the disciples are in the state of Zorba. They are ordinary minds based on the first *Chakra*, who are in search of some shelter and support. When they come to Buddha, they bow down and take refuge in Buddhism,"The ordinary Buddhist religion has three fundamental refuges:BUDDHAM SHARANAM GACHCHHAMI, SANGHAM SHARANAM GACHACHHAMI, DHAMMAM SHARANAM GACHCHHAMI"(Osho, *Heart Sutra* 105). When the new disciple comes to Buddha, first of all, he bows down to him, surrenders to him, and says, "I take refuge in the Buddha'-- 'I take refuge in the community of the Buddha'-- 'I take refuge in the law taught by the Buddha'"(105).Then the disciple starts to realize the four noble truths, which is Buddhism's most fundamental philosophy:

You must have heard about the four noble truths of Buddha. The first noble truth is suffering: that everybody is suffering, that the whole existence is *dukkha*, suffering, pain, misery, agony. And the second noble truth is: its origination is in carving--*tanha*, desire. Suffering exists: the first noble truth--*aryasatya*; the second noble truth is that suffering has a cause and the cause is in desire. We suffer because we desire. And the third noble truth is: the desiring can be stopped. It is possible--*nirodha*, it can be stopped. By looking deep into desiring, it can be

stopped, and when desiring stops, suffering disappears. And the fourth noble truth is: there is an eightfold path that leads to the stoppage, *nirodha*, of desiring, and consequently of suffering. (Osho, *Heart Sutra* 80)

After the realization of four noble truths, they practice an eightfold path that leads them toward liberation, "And Buddha says...that there is an eightfold path, *astangikmarga*: right vision, right exercise, right meditation, right samadhi and so on and so forth; the eight-limbed path which leads you to the ultimate truth"(80).

Spirituality is the path to return to the self. It is a practice to know who we are, to know that we need to return to our own source. We have to look within ourselves, the encounter with our own self will reveal our Buddhahood and then get satisfied. Materialism is the path of outside, we go on collecting toys and waste and reach the same point where we are searching for real satisfaction, "Hence people who are Materialist are always stuck, they always feel something is missing, they don't feel they are going anywhere. They move in rounds, in circles, and they come again and again to the same point. They become tied and bored...And their whole effort in life is to find some sensations, so something new can happen"(Osho,*Heart Sutra* 4). To be a Buddha is more or less similar to being a child again. If we look into the eyes of a child or an animal and Buddha, we can find the same ultimate peace and innocence in both eyes. But the only difference between Buddha and a child is, a child's innocence is natural and Buddha's innocence is earned. Buddha has been through all the hardships of life and regained that innocence, "A Buddha has come back home; the animal has not yet left home. The child is still in the garden of Eden, is still in paradise. He will have to lose it--because to gain one has to lose. Buddha has come back home...the whole circle"(85). Buddha went

away, he gets lost, and "he went deep into darkness and sin and misery and hell. Those experiences are part of maturity and growth. Without them you don't have any backbone, you are spineless"(85).

Every child is born as a rebel, but when he grows up, gradually he comes to know about the unhealthy race of human beings and all those dirty politics, "All that Zorba said was true. As a child, I had been full of mad impulses, superhuman desires, I was not content with the world. Gradually, as time went by, I grew calmer. I set limits, separated the possible from the impossible, the human from the divine, I held my kite tightly, so that it should not escape"(Kazantzakis 324). We lose the quality of rebel because of society, which destroys the beautiful quality of the child and replaces it with the ugly ones, "Everyone is born innocent, peaceful, loving... knowing nothing about the cut-throat competition in the world,... knowing nothing about the dirty politics that have been torturing humanity for millennia. But before his peace, his love, his trust can become a rebellious force, we start destroying all that is beautiful in him and replacing it with all that is ugly in us"(Osho, *Rebel* 108). Zorba's eyes are the eyes of a child. For a child, every day is a new day, a new beginning. He is full of questions in his mind and never gets tired of questioning. He becomes amazed as everything is a mystery to him. Zorba didn't let the innocence of a child die in him," like the child, he sees everything for the first time. He is forever astonished and wonders why and wherefore. Everything seems miraculous to him, and each morning when he opens his eyes, he sees trees, sea, stone and birds and birds and is amazed. 'What is this miracle' he cries 'What are these mysteries called: trees, sea, stone, birds' "(Kazantzakis 165-166). The innocence of child-like Zorba will be lost one day and the same innocence is regained by being Buddha. The

child and Zorba are unaware of their innocence but Buddha is aware of his Innocence, "Essentially the child is a Buddha, but his Buddhahood, his innocence, is natural, not earned. His innocence is a kind of ignorance, not a realization. His innocence is unconscious--He is not aware of it... he has not taken any note of it. It is there because it is obvious... Every child has to go through all kinds of corruption, impurity--the world"(Osho, *Heart Sutra* 82).

There are seven *Chakras* in our body and those *Chakras* are known as seven doors from where seven different egos enter into our consciousness. Those egos are from basic human needs to the ultimate flowering. Each lower ego drops by itself when the consciousness upgrades to the higher ego. The child has innocence because he has not started the journey of these seven egos and Buddha has crossed those seven egos and then becomes a child again, "There are seven doors. When the ego is perfect, all these seven doors have been crossed; then the mature ego drops on its own accord. The child is before these seven egos, and the Buddha is after these seven egos. It is a complete circle... This is the difference. Buddha has moved into all the seven egos--seen them, looked into them, found that they are illusory, and come back home, has become a child again"(Osho, *Heart Sutra* 91). Buddha is in the state of no-mind and the child is also in the state of no-mind. The child's state can be compared to the state of rock because it is also in the state of no-mind. It is true that Buddha and a child both are below mind, but the difference is Buddha has gone beyond mind and the child has not begun the journey, "A Buddha is in the state of no-mind, and the rock is also in the state of no-mind... The rock being in a state of no-mind: that means Buddha has gone beyond mind. There is a similarity between a child and a saint. The child is below mind. The rock will have to go

through all the turmoil of life the Buddha has passed through"(Osho,*Heart Sutra* 127).
 He has gone beyond and become so fully conscious that "the mind is not needed. The rock is so unconscious that the mind cannot exist. In the rock the unconscious is absolute, hence the mind is not possible, In the Buddha the consciousness is absolute and the mind is not needed"(127).

The *Heart Sutra* is considered the soul of Buddhism and the monasteries/stupa has been called the body, Buddha summarizes the whole scripture into a sutra,

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA:

GONE, GONE, GONE BEYOND, GONE ALTOGETHER BEYOND. O,
 WHAT AN AWAKENING, ALL HAIL!

Buddha uses 'gone' four times. These are four things that he uses 'gone' for: the geosphere, the biosphere, the noosphere, the Christosphere. 'Gone'--gone from matter, gone from the body, gone from the visible, the tangible. He again uses 'gone' for a second time--gone from life, the so-called wheel of life and death. 'Gone beyond', the third time he uses 'gone'--now gone beyond mind, thought, thinking, self-ego. 'Gone altogether beyond'--now he uses it a fourth time...even gone beyond the beyond, the christosphere. Now he has entered into the uncreated. Life has moved a full circle. This is the omega point, and this is the alpha too. This is the symbol you must have seen in many books, in many temples, in old monasteries--the symbol of the snake holding its own tail in its mouth...you have come back home. What satori! What samadhi! This is awakening, the Buddhahood. (Osho, *Heart Sutra* 139)

By using Gone four times Buddha has gone beyond the body, gone beyond the wheel of life and death, gone beyond the mind, and ultimately gone beyond the beyond. Now he returned to the source. He has crossed all seven doors and seven egos. He lived the life of Zorba and felt this universe with his hands, He has gathered knowledge through his own experience. His knowledge is ripe now and ready to serve.

Knowledge can be gathered through books, it can be scriptural, but wisdom cannot be borrowed, wisdom comes through one's own experience, "Perfection of wisdom' is the translation of *Prajnaparamita*. *Prajna* means wisdom...wisdom means you go to life and you gather experience...wisdom means knowledge gathered through one's own experience...*Paramita* means of the beyond...when you move to an inner place where space disappears, when you don't know where you are and when, when both references have disappeared"(Osho, *Heart Sutra* 10). Every being has the potential to be a Buddha. In fact, everyone has Buddha within him, "You are a Buddha! But you are missing because you are carrying distorting mediums around you. You have perfect eyes and you are wearing glasses...Negate knowledge and be--and you are a Buddha, and you have always been a Buddha"(Osho, *Heart Sutra* 47-48). It just needs a moment of realization that we can be a Buddha if we return to the source. The whole art of Buddha is the art of returning home, "You know from your being who you are, but it cannot be verbalized. It is life knowledge: it is not scriptural, it is not borrowed, it is not from others. It has arisen in you. And with this arising, you are a Buddha. And then you start laughing because you come to know that you have been a Buddha from the very beginning: you had just never looked so deep. You are running around and around outside your being, you had never come home"(Osho, *Heart Sutra* 9).

Zorba is the foundation of Buddha. One must need to live life in totality to go beyond the circle of life and death. There are few people who lived life in totality as Zorba did. Furthermore, Levitt explains, "So, we are mistaken to view Zorba as a child of nature, instinctual and lacking intellect; he performs that vital first act without no thought can follow. Boss can achieve such freedom only by building his art on Zorba's perceptions, only by converting individual actions to general ideas"(369). Learn the art of living from Zorba and move towards Buddha. "Learn from Zorba, learn the secret, but never try to imitate. Learn the climate, appreciate, go into it, sympathize with it, participate with Zorba, and then go on your own. Then be yourself "(Osho, *Heart Sutra* 93). Zorbaknows only about the outside world and Buddha knows only about the inside world, both are incomplete, "Be a Zorba but don't stop there. Go on moving towards being a Buddha. Zorba is half, Buddha is half "(Osho, *Rebel* 5). The 'New Man': 'Zorba the Buddha' will know both the inside and outside world. He can dance and rejoice and he has the pure eyes of Buddha, "Zorba is blind--he cannot see, but he can dance, he can sing, he can rejoice. The Buddha can see, but he can only see. He is pure eyes--just clarity and perception--but he cannot dance; he is crippled, he cannot sing, he cannot rejoice"(6).

Life is not for living in the comfort zone, it is searching for trouble. The real taste of life doesn't come while living in safety. One should take risks to be out of his comfort zone, to realize the potential capacity of himself " 'Life is a trouble' Zorba continues 'Death no. To live--do you know what that means? To undo your belt and look for trouble.' I still said nothing. I knew Zorba was right, I knew it but I didn't dare"(Kazantzakis 110). The Boss was in the library for his whole life getting everything

he wanted without any struggle, so he missed the chance to live the life and wishes to live his further days as Zorba lives, "If only I could take a cloth and wipe out all I have learnt, all I have seen and heard, and go to Zorba's school and start the great, the real alphabet!...I should keep my five senses perfectly trained, and my whole body, too, so that it would enjoy and understand. I should learn to run, to wrestle, to swim, to ride horses, to row, to drive a car, to fire a rifle. I should fill my soul with flesh...In fact, I should reconcile at last within me the two eternal antagonists"(81). Those eternal antagonists are Zorba and Buddha. He wants to balance himself by adding the spirit of Zorba within him as he already has Buddha within him.

Life is a laboratory where we learn through our mistakes. If we don't make a mistake we are deprived of learning. Once a lady of eighty-five confessed to Osho if she had her life to live over, she would "dare to make more mistakes next time. I would relax, I would limber up. I would be sillier than I have been this trip. I would take fewer things seriously. I would take more chances. I would take more trips. I would climb more mountains and swim more rivers. I would eat more ice-creams and less beans. I would perhaps have more actual, but I would have fewer imaginary ones"(Osho, *Heart Sutra* 91). It is an irony that we don't get a second chance to live our life again. We have to live our life in totality without waiting for the next time because the next time never comes. Those who have young spirit never gets old even if their body may be old. This is the main reason why in Eastern civilization we have not presented Buddha, Krishna, and Mahavira as old. Zorba is also the same, he still has a mirror in his pocket and wishes to live like this in his hundreds, with a young spirit. One can start living his life at any age as Zorba is living his life in totality in his sixties and the Boss is in his twenties, he plans

to live his life like Zorba, "Even if you are eighty-five you can start living. And what is here to lose when you are eighty-five? If you go barefoot on the beach in the spring, if you collect daisies--even if you die in that, nothing is wrong. To die barefoot on the beach is the right way to die. To die collecting daisies is the right way to die. Whether you are eighty-five or fifteen doesn't matter. Take a hold of this moment. Be a Zorba"(92).

While suggesting to be a Zorba the question may arise that why we should be Zorba, when the realization of life, peace, and ultimate bliss is gained by being Buddha. It is a known fact that the best way to make our birth worthwhile is by being Buddha. Even if we just try to be Buddha then our life will be far better than others. First, we should know that Zorba means action and Buddha means inaction. Zorba earns his bread by any means, he works, serves, and sometimes chooses dishonest ways to live on his own without depending directly on others for food and shelter. Buddha gets lost in his inner world and couldn't manage his daily bread so he needs to beg from the nearby village. Buddha and his community are totally dependent upon others. People like Zorba needed to do extra work and earn more to feed saints like Buddha. If all the human beings on Earth leave their worldly affairs and enter the forest to live the life of Buddha, then all are going to lose their lives by starvation because there will be no one to give them food and shelter, "Just think, five billion people like Mahavira, walking naked all over the earth. They will not even find food. Who is going to give to them? Where are they going to beg? Because wherever they turn, they will find another Mahavira, standing naked and hungry, asking for food"(Osho, *Rebel* 126-127). 'Zorba the Buddha' simply means we can be both of them. We earn bread for our own and our family then we find a space and go

inwards. We don't have to depend on others, we have something to eat when we are hungry and we find a bed when we feel tired:

That is what Zen masters mean when they say: when hungry eat, when sleepy, sleep and there is nothing else to do, I am not teaching you inaction. I am not saying don't go and work. I'm not saying don't earn your bread. I'm not saying renounce the world and depend on others and become exploiters: no, not at all. But don't be a doer. Yes, when you are hungry, you have to eat, and when you have to eat you have to earn the bread--but there is nobody doing it. It is hunger itself that is working; there is nobody doing it. It is thirst itself that is taking you towards the well or towards the river. It is the thirst itself moving: there is nobody who is thirsty. (Osho, *Heart Sutra* 25)

Buddha used to travel from place to place and preach in a nearby village where he stays. This process started after he attained nirvana. Eventually, he reached his father's kingdom, where he was once a prince. His parents and wife along with his son Rahul came to see him. During that visit, Yashodhara requested to have a meeting with Buddha in privacy. There happens a significant dialogue when she asks 'Where truth can be found', Buddha answers 'Truth is found everywhere, in fact, we are always surrounded by the truth'. Then Yashodhara trapped Buddha in his own words, 'If truth is found everywhere, then why was it necessary to leave the palace? Was it not possible to realize the truth in the same kingdom, where he was a prince and served well with all facilities?' Buddha remained silent; he cannot say that truth cannot be known while living in the palace. He cannot even say that to realize the truth it is mandatory to enter the forest leaving all behind and you have to suffer from hunger and sickness. Osho clearly states

that "I am against poverty. I am not a worshiper of poverty; I don't see anything spiritual in being poor, it is sheer stupidity. Neither poverty is spiritual nor sickness is spiritual, nor hunger is spiritual" (*New Man* 41). The wealth status of a being is not related to spirituality. It doesn't make sense whether he is rich or poor, it is just a matter of concern about what his consciousness is looking for. A rich person might have more quests in spirituality as well as a poor might have more quests in the material world than the rich. Their quantity may be slightly more or less but the goal is the same, "To be poor has nothing to do with spirituality. Neither has being rich anything to do with spirituality. Those are irrelevant facts. The poor also looks outside as much as the rich... The rich may have many bank accounts and the poor may have just a small purse or may have a little money saved, but that doesn't matter--both look outside" (Osho, *Heart Sutra* 103).

Based on the criteria of materialistic richness, Buddha is poor. He owns nothing, he is empty. But from the criteria of spiritual richness, he is the richest, we are poor. Buddha's richness cannot be compared with the richness of the material world, "Buddha looks empty--just pure emptiness-- to you because of your clingings, because of your possessiveness about things, Buddha looks empty. Buddha is full: you are empty. And his vision is very relative" (Osho, *Heart Sutra* 17). His richness is the ultimate richness, even the richest being in the world wishes to earn some of the assets, which Buddha has earned "One day death will come and will take everything away. When somebody has come to that inner diamond that is one's own being, death cannot take it away, Death is irrelevant to it. It cannot be stolen, it cannot be lost" (14) This inner diamond, joy, happiness, and bliss cannot be purchased with money, silver, or gold. Money can buy any material things which have a certain price but it cannot buy anything spiritual, it is priceless, because

"Money has power over matter. You can purchase any material thing through money. You cannot purchase anything spiritual; you cannot purchase anything that has any intrinsic value; you can purchase only things. If you want to purchase love, you cannot purchase; but you can purchase sex. Sex is the material part of love. Through money, matter can be purchased, possessed"(Osho, *Heart Sutra* 86). Money can buy a comfortable bed but it cannot buy a deep sound sleep, that's why a large number of people cannot sleep without taking sleeping pills.

During the meeting of Buddha and his son, Yashodhara encouraged Rahul to ask for his portion of his father's property. She knew that Buddha has nothing to give to his son. He smiled and handed over his begging bowl, which was his lifetime earnings, and initiate his son into Buddhism. He blessed Rahul with such a richness that a father had never given to a son, a path to the ultimate richness. But there is a problem, Buddha encourages us to be rich only from the inside. He is again making Rahul a beggar from the prince, and producing more beggars. This is the whole philosophy of the Eastern world till now that you should be poor from the outside to be rich from the inside. But, "You need not be poor on the outside just to be rich in the inside. And you need not be rich on the outside and drop being rich in the inside. That's how it has been up to now-- the West has chosen one way: Be rich on the outside! The East has chosen another: be rich on the inside: Both are lopsided. Both have suffered, both are suffering"(Osho, *Philosophia* 24). To end this suffering the 'New Man' will be rich from both inside and outside. He will be rich inside through religion and meditation and he will be rich inside through science and technology, "I teach you total richness. Be rich in the outside through science and be rich in your innermost core through religion. And that's what will

make you one, organic, individuals. The new man is no battleground, no split personality, but an image of men unified, unique, fully synergic with life in its totality. The new man embodies a more viable, mutant image of man, a new way of being in the cosmos, a qualitative different way of perceiving and experiencing reality"(24).

Material prosperity cannot bring inner peace. If it could then Buddha never leave the palace where he was living a luxurious life. He was lost in the palace surrounded by the most beautiful girls and there was every facility available for him. When one realizes all this wealth and richness is just a waste then he starts a journey toward spirituality. "Buddha was born a king; there is no question of inferiority. He was the richest man on his country. The most powerful man in his country: there was no more power to be attained, no more riches to be attained. He was one of the most beautiful man ever born on this earth, he had one of the most beautiful women as his beloved. All were available to him"(Osho, *Heart Sutra* 6). One day when he saw a sick man, an old man, and a dead man then he come to know about this unavoidable human suffering to occur in human life. A similar incident happens in the boss' life. He too was born in a rich family. He has got everything he needed; he too might have read about human sufferings but never saw nor experienced them. He jumped into spirituality and aims to be like Buddha. But Zorba points out what he is lacking, "What d'you lack? You're young, you have money, health, you're a good fellow, you lack nothing. Nothing, by thunder, 'Except just one thing-- Folly! And when that's missing, boss, well..."(Kazantzakis 324). Life is not all about being serious, it needs to be celebrated. Some madness is needed to celebrate life, and total madness is needed to know what life is, "Zorba, poor Zorba, illiterate Zorba, a laborer...he must have been huge, strongly built, and a little mad. But he gave great

advice to his master: 'Be a little mad,' he said. I say being a little mad won't do; be totally mad. 'But you can allow total madness only in meditation, otherwise, you will freak out'(Osho, *Books I have Loved* 29).

On the one side, the worldly man needs to use every technique to increase his wealth and protect it. Sometimes he cheats and steals from others. He needs to lie and becomes dishonest. They lack the basic instinct of human beings. Boss gets frustrated with Zorba when he spends Boss' money on useless cosmetics and enjoyment, which was supposed to buy a cable urgently, "I didn't know whether to be angry, or laugh, or just admire this primitive man who simply cracked life's shell--logic, morality, honesty--and went straight to its very substance. All the little virtues which are so useful are lacking in him"(Kazantzakis 165). On the other side spiritualists always seems sane and moral. Their life is so perfect that there is no excitement on living such a life. "A man who is absolutely logical, absolutely sane, always sane, never allows any illogical in his life is a madman. Sanity needs to be balanced by insanity; logic needs to be balanced by illogic. The opposites meet and balance"(Osho, *Heart Sutra* 33). To be sane is to be on the seventh *Chakra*, which is better than insanity, to be insane is to be on the base *Chakra*. We have to balance our body and mind by adding little insanity. This is the vision of 'New Man' too, "Live this moment as totally as possible. Don't be too sane, because too much sanity leads to insanity. Let a little craziness exist in you. That gives zest to life, that makes life juicy. Let a little irrationality always be there. That makes you capable of playing, be playful; that helps you to relax. A sane person is utterly hung up in the head. He cannot get down from there"(92). We have to enjoy our life from each and every perspective. Materialists are missing logic, morality, and honesty similarly Spiritualists

are lacking a little bit of madness, folly, and enjoyment. By coining the term 'Zorba the Buddha' Osho conveyed his message to the world:

My message to humanity is: Create a 'New Man'--unsplit, integrated, whole. Buddha is not whole, neither is Zorba the Greek. Both are half and half. I love Zorba, I love Buddha. But when I look into the deepest core of Zorba something is missing: he has no soul. When I look into Buddha something again is missing: he has no body. A great meeting, I teach: the meeting of Zorba and Buddha. I teach 'ZORBA THE BUDDHA'--A new synthesis. The meeting of the earth and the sky, the meeting of the visible and the invisible, the meeting of all the polarities--of man and woman, of day and night, of summer and winter, of sex and samadhi. Only in that meeting will a new man arrive on the earth.(Osho, *Philosophia* 23)

Osho presents nine qualities of the 'New Man' in *Heart Sutra*, among them, some are the qualities of Zorba and some are the qualities of Buddha. These qualities of Zorba and Buddha are fused together and a 'New Man' 'Zorba the Buddha' is born. First is "Openness to experience"(145), the 'New Man' will believe in his own experience and that is his only belief. He is open to new experiences so further exploration is possible, "He will not decide before he has experienced. He will not have any belief systems. He will not say, 'This is so because Buddha says it.' He will not say, 'This is so because it is written in the Vedas.' He will say, 'I am ready to go into it and see whether it is so or not'"(145). Second is "Existential living"(147), He doesn't live a pre-made life. He doesn't live according to the readymade roadmaps. He flows with the river of existence and reacts spontaneously according to the situation. He lives in here and now, "He does not

live out of ideas: that one should be like this, one should be like that, one should behave in this way, one should not behave in this way. He does not live out of ideas, he is responsive to existence. He responds with his total heart, whatsoever is the case. His being is here-now. Spontaneity, simplicity, naturalness"(147). The third quality is "Trust in one's own organism"(148), 'New Man' trusts his own organism rather than dead scriptures. If his body wants to fast, he fasts not because it is written in some book that you need to fast this particular day, but because his body doesn't want to eat. If he feels like worshipping, he goes on otherwise he rejects respectfully, he doesn't pretend as worshipping, "People trust others, the sannyasin trusts his own organism. Body, mind, soul, all are included. If he feels like loving he flows in love. If he does not feel like loving he says 'Sorry'--but he never pretends"(148).

Fourth is the "Sense of freedom"(150). The 'New Man' will be free from religion, race, gender, and nation. He will be a global citizen. He respects freedom and will never interfere with others' freedom. "He is not only free, he is freedom. He always lives in a free way...If I am too possessed by the church, by Hinduism, by Christianity by Mohammedanism, then I cannot be. Then they will go on creating boundaries around me. They go on forcing me into myself like a crippled being. I have to be free. I have to take this risk of being free"(150). Fifth is Creativity, the old sannyas were very uncreative. They hide in the forests of the Himalayas and sit there remaining dull and uncreative. Zorba is a creative man; he proves himself by engineering a ropeway to bring tree logs down from the hill. He plays '*Santuri*' and he dances from toe to hair.

My conception of sannyasin is that his energy will be creative, that he will bring a little more beauty into the world, that he will bring a little more joy into the world,

that he will find new ways to get into dance, singing, music, that he will bring some beautiful poems. He will create something, he will not be uncreative...God knows only one language, the language of creativity. That's why when you compose music, when you are utterly lost in it, something of the divine starts filtering out of your being. That is the joy of creativity. (Osho, *Heart Sutra* 152)

Sixth is a "Sense of Humor"(152). The 'New Man' will create a joyful environment around him. He laughs a burst of belly laughter which is natural. He doesn't control his emotions but let them flow. Laughter brings relaxation. He will not be serious like the saints before, " The new sannyasin has to bring more and more laughter to his being. He has to be laughing sannyasin, because your laughter is your relaxation, and your laughter can create situations for others also to relax. The temple should be full of joy and laughter and dance...To me, laughter is a religious quality, very essential. It has to be part of the inner world of a sannyasin: a sense of humor"(152). The 'New Man' doesn't create unnecessary problems by taking life seriously. Seriousness is a disease and the root cause of those problems. He lives playfully and laughs like Zorba. He takes life joyfully, easily, and in a relaxed way.

The seventh quality of 'New Man' is "Meditativeness/aloneness" (153). If we can be happy alone, we will be self-dependent on our happiness. Spiritual experiences happen when we are alone inside ourselves, "Sannyas makes you alone; not lonely, but alone; not solitary, but it gives you a solitude. You can be happy alone, you are no longer dependent on others. You can sit alone in your room and you can be utterly happy...You can close your eyes and you can fall into inner blissfulness: that's what meditativeness is all about"(153). The eighth quality is "love/relationship"(153). When two people know how

to remain happy being alone, then they can become together and start a new relationship. They don't depend on each other to be happy. They don't get addicted, they don't be possessive, but be a freedom flower from love, "Remember, you can relate only when you have learned how to be alone, never before it. Only two individuals can relate. Only two freedoms can come close and embrace each other"(153). He can be happy alone and happy together too. And the ninth is "Transcendence"(153). After gaining all qualities, one comes to attain transcendence. This is beyond all qualities. "Tao, no ego, no-mind, nobodiness, nothingness, in tune with the whole. This is the whole message of *Prajnaparamita Sutra*, the *Heart Sutra*: *gate gateparagate--gone,gone, gone beyond--parasamgate bodhi svaha--gone altogether beyond*. What ecstasy! Alleluia! Transcendence is the last and the highest quality of a sannyasin"(153). All those previous qualities are the background to be capable of being nothingness, to be one with existence.

The 'New Man' will live in totality without any inner division. He will be both earthly and divine, He will be as much worldly as he is in worldly. His God will not be opposite to the devil. This Existence is God for him and he is going to "deny God and to accept the world, but his world will be full of godliness. The old man has been a worshiper of dead gods in the temples and mosques and synagogues. The new man will find his living Gods in tree, in the birds, in the rivers, in the ocean, in the mountains, in the stars. He will transform the whole universe into his temple"(Osho, *New Man* 84). He will respect each and every God not because God creates humans but because God is the symbol of love, beauty, and truth, "The new man will not worship a God as a creator of the world; the new man will create God as a fragrance, as beauty, as love, as truth. Up to now, God has been the creator: for the new man, man will be the creator, and God is

going to be the created. We can create godliness- it is within our hands"(16). He will deny religion and be religious as he denies God and become godliness, "I teach new religion. This religion will not be Christianity and will not be Judaism and will not be Hinduism. The religion will not have any adjective to it. This religion will be purely a religious quality of being whole"(Osho, *Zorba the Buddha* 3). In the past God was the creator, in the future, God will be the creation of human consciousness and that creation will be the peak of human celebration. The 'New Man' called 'Zorba the Buddha' will create a dancing religion with a dancing God, "Buddha can contribute consciousness, clarity, eyes to see beyond, eyes to see that which is almost invisible. The Zorba can give his whole being to Buddha's vision--and let it not remain just a dry vision, but making it a dancing, rejoicing, ecstatic way of life"(Osho, *Rebel* 6). As Zarathustra mentions that he should believe only in a God "who understood how to dance"(Nietzsche 67). Osho even suggests do not follow your Guru if he/she doesn't like to dance.

The 'New Man' will be holy, he will be holy with the combination of mystic, poet, and scientist altogether, "He will not look at life through old rotten divisions. He will be a mystic, because he will feel the presence of God. He will be poet, because he will celebrate the presence of God. And he will be a scientist, because he will search into his presence through scientific methodology. When a man is all these three together. The man is whole"(Osho, *Philosophia* 24). The commune or the monastery will be full of those holy men. Boss wants to "Build an intellectual community and bury ourselves there; a dozen friends--musicians, poets, painters... Work all day, meet only at night, eat, sing, read together, discuss the great problems of humanity, demolish the traditional answers"(Kazantzakis, 200). Boss has a plan in his mind if the lignite mine will succeed,

he gathers those holy men "to organize a sort of community in which everything should be shared, where we should eat the same food together and wear the same cloths, like brothers. I created in my mind a new religious order, the leaven of a new life"(Kazantzakis 57). Osho's communes like Osho Tapoban run on a similar concept, where they wear the same cloth, eat the same food in the same kitchen and dance together in the same meditation hall. They work according to their expertise, and interests and celebrate every aspect of life together.

This model commune will have both Zorba and Buddha. They exchange their ideas, philosophies, religion, experiences, learn from each other, and become one, "A model commune will have everybody; the qualities of Zorba and the qualities of Buddha tremendously interested in the outside world, and in the same way in love with the inner search. The day you are both together you have become the new man"(Osho, *New Man* 44). Boss accepts that Zorba's qualities help him to grab some spiritual achievements in a short way which needs so much practice and dedication, "Spiritual heights, which took us years of painful effort to attain, were attained by Zorba in one bound"(Kazantzakis 330). The commune premises is Buddha and Zorba is the Gatekeeper. One should encounter Zorba before entering into Buddha. He has the authority to let the visitor enter the paradise or not, "One day we'll put our great plans into effect: we'll build a monastery of our own without a God, without a devil, but with free men; and you shall be the gatekeeper, Zorba and hold the great keys to open and close the gate"(321).

This 'New Man' is not an alien. He is not from a different planet, actually, he is the transformation of the old one who connects his consciousness to the new one. He will

avoid those jealousies, anger, wars, and destruction, "The new man is not someone coming from another planet. The new man is you in your freshness, in your silences of the heart, in your depth of meditation, in your beautiful space of love, in your songs of joy, in your dances of ecstasy, in your love of this earth"(Osho, *New Man* 14). The old man might be Buddha or Zorba. If he was Buddha then he adopts the qualities of Zorba without killing the qualities of Buddha and vice versa. The Boss determines to live his remaining life according to Zorba's philosophy, "Yes Zorba, thanks to you. But I am going to adopt your system; I'm going to do with my books what you did with cherries. I am going to eat so much paper, it'll make me sick. I shall spew it all up and then be rid of it forever"(Kazantzakis 321). Kazantzakis conveys this message trick fully when Zorba dies his '*Santuri*', which is considered as his soul, is handed over to Boss, so he could adopt the qualities of Zorba and enjoy his remaining years, "A santuri of his should be given to you after his death to help you to remember him. The widow begs you, therefore, if you ever pass through our village, to be good enough to spend the night in her house as her guest, and when you leave in the morning, to take the santuri with you"(335). *Santuri* is the symbol of joy, celebration, art, dance, and Zorba himself. This *santuri* reminds Boss about his commitment to be Zorba throughout his whole life, "At the end, he leaves his *Santuri* to boss, for Zorba too feels the need for continuance, for some sigh of the spirit to survive the body which houses it. Boss cannot go to Serbia for the *Santuri* of Zorba but he can remember his friend in his own art. Zorba survives in his book"(Levitt 374). We can recognize this 'New Man' with the "same balance of passion and discipline found in classical Greek and philosophy...He is the Aristotelean mean between the extremes of action and inaction, of practicality and mysticism, of life and art,

which are represented by Zorba and Boss. He understands with Zarathustra the danger of extremes--that killing the sense is not the same as being innocent of them"(Levitt 377). He is the synthesis who joins both the Dionysian ecstasy of Zorba and the Apollonian dream of Buddha, which creates a new union in life as classical tragedy.

Now it is time for a new revolution which was called 'Reverse colonialism' by Swami Vivekananda. West conquered the East with military and material power, East should rise up and conquer the world with more superior power which is spirituality. He was one of the first Eastern mystics, who discloses the financial relationship between East and West, during his visit to America. West is materially prosperous but spiritually poor, east is spiritually prosperous but materially poor. So, he proposes to bring religious treasures to the West and take their money in exchange, "I have come to America, to earn money myself, and then return to my country and devote the rest of my days to the realization of this one aim of my life. As our country is poor in social virtues, so this country is lacking in spirituality. I give them spirituality, and they give me money"(qtd in Urban 22). After Vivekananda, Osho plays an important role to balance the spiritual and material world of a man,

Rajneesh was arguably the most important figure in the modern popularization and redefinition of Tantra (or 'New Tantra') as a spiritual path primarily focused on sensual pleasure and physical enjoyment. As Rajneesh described it, the tantric path is one of total acceptance, the "Zorba the Buddha" path that celebrates both the spiritual and sensual, the other worldly and the inner worldly, the transcendent and the material aspects of our existence, thus offering a holistic rather than dualistic world view.(Urban 37)

Nazim Uddin elaborates on the idea of 'Zorba the Buddha' in his article, first by explaining the nature of Zorba as "he is not the bookish thinking type. He embraces a more visceral way of being, he is a down-to-earth personality. He does not waste time conceptualizing the purpose of life and God. On the contrary, he would rather discover the meaning of life just by living it in full"(1). Then he concludes the teaching of Buddha "We think of Buddha was like to associate him with meditation, contemplation, awareness, and awakened somber personality. Buddha's four noble truths teach us that life is full of suffering and suffering ceases when attachment to desire ceases"(1). He finally agrees that "By combining those two ideas Osho brought the idea of 'Zorba the Buddha' "(1). Osho spends his whole life to blow life in the body of 'New Man' as 'Zorba the Buddha', "My whole effort is concentrated on one thing: To create the new man as Zorba the Buddha"(Osho, *New Man* 44). His whole philosophy is included in the vision of 'Zorba the Buddha'. This 'New Man' is an example to the world to realize how to live in totality, in intensity, and in wholeness. He will make each moment joyful by rejoicing with song, dance, and celebration. This 'New Man' will be the savior of humanity and he is the only hope for the future.

The concept of 'New Man' is not new to the East. In *Mahabharat*, during the war between *Pandavas* and *Kauravas*, Krishna preached to Arjuna about Kriya Yoga. It is a balance between action and inaction. 'Zorba the Buddha' is more or less similar to Kriya Yogi. Those who engage in the material world, sincerely fulfill their duties and responsibilities as well as connect themselves to spirituality are the Kriya Yogi, for them Kriya itself is meditation. "I myself consider KRIYA the most effective device of salvation through self-effort ever to be evolved in men's search for the

Infinite"(Yogananda 26). Similarly, Krishna persuades Arjuna to be ready for a fight while he was unwilling to fight against his own brothers and respected masters. Krishna convinced him that there is nothing more spiritual for a Kriya Yogi than the action itself. One should perform a task without expecting its results and benefits. "No man shall 'scape from act by shunning action; nay and none shall come by mere renouncements unto perfectness. Nay, and no jot of time, at any time, Rests any actionless; this nature's law compels him even unwilling to act"(*Bhagavad-Gita* 13). Whether we will or are unwill to involve in action, those actions are going to happen by any means. We are not a doer, just mediums to complete the act. We have to be witness to it as if someone else is doing it.

This thesis solely focuses on the life of Zorba, his Boss, and Buddha. Their philosophy of life, lifestyle, and hardships while living, their strength, weakness, and how that will be balanced. There were various concepts about the 'New Man' and it goes on with time and the evolution of human civilization. The term 'New Man' comes from the beginning of the Renaissance period in the West, which started with the rise of 'New Man'. Kriya Yogi is also the ancient concept of the 'New Man' in the East, which is delivered by Krishna to Arjuna in Mahabharat. In *The Bhagavad-Gita* Karma Yogi is defined as a materialistic being who is enjoying his *Grihastalife* as well as connecting himself with the energy source of existence. His meditation is action, work, and fulfilling his duties and responsibilities. After that, he will hand over his property and his belongings to his upcoming generation and leaves home in search of Salvation. 'Zorba the Buddha' is similar to Kriya Yogi, but he remains in this world, performs his actions, fulfills his duties and responsibilities, earns, enjoys, and saves time for meditation. I

chose Osho's concept of the 'New Man' which is named as 'Zorba the Buddha'.

Kazantzakis created a beautiful work of art like *Zorba the Greek*, which deserves more exploration and research. While doing my study, I came across a number of intriguing aspects of this book that can be further researched upon. To mention one, there is a dominant effect of 'Zen Buddhism' in Zorba's life and his behavior. Zorba is a Zen who lives from moment to moment without being attached to the past and worried about the future. As the philosophy of 'Zen Buddhism' is vast and I have very limited knowledge over it, I didn't review much about this aspect. I think it will make wonderful research if someone reads *Zorba the Greek* side by side with Zen Buddhism.

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