

# ***Osho and his Communes***

*21 selected articles from Oshonews.com*



***Marc van der Heijden***

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## Foreword

Yes,

I had more than 30 years to meditate on the topics collected in this (E)book.

It took me 6 months, on and off, to write these articles.

It can take you 1 to X hours to read this book.

Take the time to ponder a while on some of the items.

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## Osho Communes and the Here-Now Management

### Here and Now I

During the eighties, Osho and his large communities attracted much attention. Young people dressed in red-hued company attire and wearing a mala ran beautiful, bright, friendly restaurants and large discos in Berlin, Dusseldorf, Freiburg, Hamburg, Hanover, Cologne, Munich, Stuttgart and other cities. They were very popular from the start, also among sections of the population who had no further interest in Osho.

The unusual part about those businesses was that they weren't necessarily only profit-oriented but rather an extension of living Osho's legacy, just as the Osho International Meditation Resort in Pune and Osho Meditation Centres worldwide continue to do. Although especially the discos at that time were very successful, for those participating it was all much more about awareness, mindfulness and meditation. In other words, about being fully conscious in the Here and Now!

The definition of 'management' is *the effective and efficient placement of people and resources*. In this sense, there was no management in the Osho communes, often because it was not effective and efficient in economic terms (money), but effective and efficient for awareness (profit). Functions were less important than people; what was important were thoughts and feelings, and the ego was to be monitored as part of the awareness objective. What was the key to their success? Was it love?

The management style can be best described as Here-Now Management:

- Leading a group of people with awareness, towards inner and outer richness, *guided* by Osho
- Special characteristics: meditation and fun
- Corporate identity (clothing): red hues

In this context, wealth is understood as welfare, because in the community it was not just about money and goods, but about the quality of life as also seen in the social model of Bhutan where the GNH (Gross National Happiness Index) is applied.

The 'rules' of the Osho communes, people, locations, and procedures changed very often. Re-organization was a permanent condition, an 'éducation permanente par exemple' in awareness, and the members of the community could really *only* be in the here and now, in the flow. All commune members earned the same, cleaner or manager. Profit was used effectively and efficiently for specific organizational goals and the shared 'lifestyle'. The male-female ratio within and outside the work in the Osho communes in the eighties was already at a level which today's modern Western society can only dream of.

Sheela's general management of the communes between 1982 and 1985 while Osho was 'in silence' in Rajneeshpuram seriously damaged the operating culture and climate in spite of her and her associates gaining status and luxury. It was a typical management problem:

man/woman can't cope with the promotion to a higher function, is overwhelmed and harms him/herself and the organization (L. Peter: 'Peter Principle', 1969).

The consequences were a culture of fear and divide-and-conquer, a negative spiral that began for some when the toaster on the table in the German Osho communes disappeared. (Reason: there were no toasters in Rajneeshpuram either!) To others it was the appearance of an operational police in Rajneeshpuram or similar material and immaterial signs of restrictions with regard to freedom and happiness. Many members were no longer feeling very happy (less confidence, lower GNH).

It is unclear how much rope Osho gave Sheela and her management style but there went job enrichment and the commune! As Osho so often mentioned in his lectures: nothing fails like success. Was it an awareness exercise? Yes, it was also an awareness exercise.

After Osho left his body in 1990, there was no longer talk about Here-Now Management, but of Connection-Management:

- Leading a group of people with awareness, towards inner and outer richness, *inspired by Osho*
- Special characteristics: meditation and fun

As an economic model as well as for personal (professional) development, the Osho commune was interesting and unique. It was a meeting-place for a wide variety of people in large numbers, all of whom shared their love for Osho and accepted awareness as a goal of the organization.



*Berlin Commune (1984)*

## Here and Now II

23 years after Osho left his body and the end of his commune, 'trendsetter' topics such as awareness, mindfulness and meditation are being widely received and shared by Western society. Although very slow, science has provided sufficient 'proof' and accepted that awareness, meditation and mindfulness are successful. Worldwide-recognized examples are:

- S. Covey – The 7 Habits of Effective Leadership
- D. Goleman – Emotional Intelligence (1995), Social Intelligence (2006)
- J. Kabat-Zinn – Scientific Mindfulness 1979 (MBSR)

Mindfulness remains a current topic in hectic Western economies. Awareness, meditation and mindfulness have become socially acceptable. As long ago as 2007, in collaboration with one of their earliest members, Google developed and implemented a highly successful mindfulness training for its employees (Meng Tan Chade – Search Inside Yourself, 2012).

In the households of many people under an average of 65 years with higher education in the rich West, Buddha is present, with pictures and statues in home and garden; men and women meditate, do yoga, eat consciously (that is, with awareness), read lifestyle articles and magazines about work, love, relationships and the brain in relation to meditation and mindfulness. There's New Age music in the background. Church and Christ on the cross are no longer present. Western society is quietly yet visibly changing.

Sitting silently,  
Doing nothing,  
The grass grows by itself.

### *Zen Koan*

However, top scientists and academics continue to ignore Osho and his communes in literature, people or property registers. It is amazing that professionals who should be asking basic questions such as Why, When, Where and How Much, still haven't tracked down the phenomenon of Osho even though so much has happened during their lifetimes.

It appears as if the great majority of scholars of the humanities such as philosophers, psychologists, sociologists, human resources management and organization researchers exist in a fog or are sitting with eyes wide shut. *Hello, science?*

## Shopping meditation

Shopping can be fun yet tiring.

Walking in shopping malls, shopping streets and supermarkets, watching all the people and products, has a great impact on us. We can lose ourselves in the external world.

As an Art student more than 35 years ago, I walked from my home to the Art Academy and back through the shopping streets of Arnhem in Holland.

After a day's work, the impressions of all these visual stimuli on my way were sometimes too much. I lost myself, my centre, in watching the world of advertisements, shop-windows, people and products.

There was always a lot of outgoing energy ... until I found the trick.

While walking in these surroundings of overloaded visual stimuli, I started paying attention to my breath and my body. I could still observe the outer world, yet by observing my inner world at the same time I remained in my centre and avoided getting scattered. Somehow, after a while, it simply *worked!*

Not only that, I started enjoying shopping more because it became an opportunity to grow. So if you like to shop, or have to shop, watch your breath while shopping.

You might forget or lose awareness for a while, but don't worry, it'll come back.

Each time you start feeling weird while shopping it can be an opportunity to remember your breath. Breathing in... breathing out, breathing in... breathing out, preferably breathing through the nose. But the main focus is on the rhythm of the breath. Just be aware of the breath going through your nose to your lungs and back, and at the same time walking, watching the inner and outer world.

Of course after one hour you have to stop, sit down, have a drink, relax.

It's easier to start practising this shopping meditation when you are alone.

Talking with friends while shopping and watching the breath at the same time is mostly for advanced practitioners. Watching your mobile phone at the same time is not recommended.

This shopping meditation is for men *and* women.

*Have fun!*

## Berlin by night

The night train stopped suddenly. I woke up in a strange mood. Outside, dimmed light showed an old station sign: Helmstedt. Border city of the German Democratic Republic.

It was December 1983 and I was in the train from Amsterdam to West Berlin. It was dark, cold and the border between West and East Germany was closely guarded. Only the *Volkspolizei* stood on the empty platform with guns and guard dogs. There were no waiting passengers, as they were not allowed to leave the GDR, not even to stand on that platform.

Since April that year I'd been a sannyasin of Osho and had lived in the Amsterdam commune. In the *Rajneesh Times*, a monthly magazine, an article had been published about the opening of the Osho 'Far Out' disco on the Kurfürstendamm in Berlin.

For a long time it had been a dream: living together in awareness, having fun and running a business. Life as a piece of Art. And this could happen on the biggest and most exclusive shopping street of West Berlin, a divided city, severely damaged at the end of World War II.

In the morning I arrived at the Osho centre and spoke with Sneha, one of the two young female staff members of the commune. She was loving and open. I hadn't phoned from Holland to announce my arrival (international phone calls were expensive then and anyway, what the heck...), but I told my story and was allowed to stay on probation in the commune for 14 days.

The 'Far Out' disco was a huge success from the beginning and they needed fresh workers. For weeks I polished the white marble floor with a rotating disc machine till everything was clean and glossy. My mind was often also rotating: "Dutchy, what are you doing, cleaning disco floors and toilets in Berlin? Is that what you were born and educated for?" I was cleaning the floor and at the same time cleaning my rotating mind.



*'Far Out' disco in Berlin (1983)*

Then I worked at the bar. At night the disco was packed with people and they shouted their orders for drinks right through the noisy beats of the music – 3 beer, 2 white wine! – holding first three fingers and then two fingers up in the air. I got the message and poured the beer and wine into glasses, at the same time remaining aware of my breathing. Breathing in... breathing out...

My work had become my meditation.

First I lived in the Brabu (Brandenburgerstrasse) with about 20 other sannyasins. Commune members also lived in other flats in Berlin till we all moved to Dahlmannstrasse 9, a huge 5-storey house near the disco, with cellars for laundry and provisions, a ground floor with space for the commune kitchen and a restaurant, a shop, office and meditation room. Above that were 8 luxurious apartments with huge rooms and high ceilings.

There was even enough room for a sannyas dentist, too.

Before the disco shift started at 7 pm. we came together on the freshly polished floor.

There the jobs for the night were divided up, news was shared and we chanted together, kneeling: "Buddham, Sharanam, Gatchami..."

When everything was done we opened at 9 o'clock and the guests, already lined up outside, flocked in. The lights changed to disco style and the music started slowly building up. About half an hour later the disco crew came onto the dance floor and greeted all the guests, slowly turning around in a Namaste posture. When we had left the shiny floor, the Far Out disco really took off!

A broad musical repertoire of those days was played. Sometimes loud, sometimes soft, but always wholeheartedly and lovingly, thanks to our DJs. The dancers were almost invisible behind the crowd gathered around the bar. Behind the bar, we were also dancing and it was an act of awareness to work together in this chaos of heat, loud music and ecstatic young people.

At the same time some fellow commune members from different departments who had been working during the day came in: Construction, Cleaning (like I did before), Kitchen, Office, Staff or Transport members. Having a chat, a dance, a drink (vouchers) and a cigarette. Smokers were given a pack of cigarettes a day, if needed, because we shared all we had.

Those were the days when smoking was still promoted worldwide, not prohibited, and Osho had taught me that whatever I did, I just needed to be aware in the here and now, all the time.

Later in the night we took a break from this pressure cooker for a late dinner down in the (relatively silent) cellar with a delightful variety of vegetarian food.

Time for a break. Breathing in... breathing out...

We learned the Art of 'Meditation in the Marketplace'. It was a spiritual miracle thanks to Osho: dancing at night, having fun with awareness, working (worshipping) with friends in our own successful Far Out disco on the Ku'damm in a dark city behind the Iron Curtain.

When we went home after cleaning and Gachami chanting, walking along the silent Ku'damm, early in the morning at 5 or 7 am, depending on day, there were always friends already making breakfast or having breakfast. The commune was a 24-hour business.

In between, I worked in the commune kitchen. The 'Mamas' in charge organized the kitchen and delegated the tasks. Cutting, cooking, washing dishes for breakfast, lunch, late/dinner or take-away. Mostly there was relaxing Osho music in the kitchen, but the work could be hectic too. We were more than 100 commune members now, living and working together. Sannyas friends from outside the commune came and joined us because there was so much to do. They were given a special 'guest bead' to add to their Mala, for the commune grew so fast that we didn't know who was actually living in. Anyway, there were many Buddha bellies to be fed.

There were new people, job changes and surprises every day, and I loved it. The ones in charge (who also changed often) organized the businesses, the commune and the job changes. You can be sure you could practice letting go of your ego when one day you were in charge and the next day you were following orders from the person you gave orders to the day before! This was a hierarchy without bosses, this was ambition without ego. For me, this was the future in the here and now!

A job change mostly meant a day/night shift change and a wake-up call to get out of your comfort zone. Your mattress and few belongings (what did you really need?) got changed by friends from Housekeeping during the day; it was no wonder you sometimes ended up in another bed than 'your own'!

I rarely received post, but one day I got a letter from the Dutch Ministry of Defence. Urgent! I was ordered to report in Venlo (Holland) for military service. Because of my study at the Art Academy in Arnhem I had been granted dispensation from service until one year after graduation. I knew it was on the cards that I would be called up, yet kept on hoping it wouldn't, but now it had become a reality. What was I to do?

Not going would be the same as desertion and could result in a two-year prison sentence! Taking a chance, I wrote a letter to the Ministry requesting exemption from service on religious grounds because monks didn't serve either.

I wrote a letter to Queen Beatrix, also signed by Sneha (as 'mother superior' of the monastery), but to no avail. In the end, there I was on the night train again, travelling back through the GDR to the hierarchical discipline of the Dutch army, ready for the cold war against communism.

For 14 days I was in the Dutch army, in red clothes, with my Osho mala. I applied for red army clothing and vegetarian food but neither was provided. Being the oldest of my room I had to stand at attention each morning – in my red 'corporate identity clothing' – and salute the commander-in-chief at the door of the dormitory. My right arm performed the salute, my left arm rigid at my side. After 14 days they sent me to the army chaplain.

My father was a clergyman himself, so I knew the jargon and told the chaplain my story. Soon we were on friendly speaking terms and in a letter he advised the commander-in-chief to suspend me from service till a definite judgement could be made. Not waiting for the final decision, I left the barracks that day by night train, back to Berlin. Now I really *had* deserted

from the Dutch army! This meant risking 2 years of army prison if I returned to Holland before I turned 35. With more than 5 years to go, I didn't even *want* to go back!

Happy to be back in the Berlin commune, there were old friends to greet and new friends to meet, and the river of sannyas life flowed on. The building enterprise of the commune had become specialized in attic renovation and there was a lot of work to do. It was the time that people in Berlin were becoming wealthier and wanted bigger and better houses. Because of the limited space on this 'island of capitalism' the only way was to build upwards, turning draughty attics into well-appointed lofts.

We had the expertise and labour force to turn those dreams into realities. When our building department needed workers to carry sheetrock or plasterboard up the stairs to the roofs of these Berlin houses, there were always people to help out.

Then we started 'Zorba the Buddha', a vegetarian speciality restaurant on the Ku'damm. I got trained as a waiter as part of the first restaurant crew. Efficiency, posture, how to open bottles and serve customers correctly. There was training for making the menus, preparing the dishes and the plates. All the permits were in, the graphics department had made menu cards ... and then we opened with a party!



*Opening 'Zorba the Buddha' restaurant Berlin (1984)*

As a crew with awareness we quickly got used to our new roles. Up and down I walked, bringing sugar, a new spoon or receiving feedback for the kitchen... with the voice of Grace Jones in the background. Everything was changing fast and it was fun.



*Zorba the Buddha restaurant Berlin (1984)*

The management changed too. Sheela had become general manager of all the communes in the world as Osho was in silence in Rajneeshpuram. In came new rules and new mamas. One day at breakfast the toasters were gone. We learned that Sheela wanted all the communes to come closer to Rajneeshpuram and there were no toasters there either... The worship hours were extended and the only day off was cancelled. More restrictions followed and at the same time AIDS precautions put us in plastic – and that itched!

Commune members from Brazil, Denmark, England, Holland and Italy came for the change to live in the Dahlmannstrasse. Our big building became packed with people in red who needed a job and a bed. Most of them worked in Cleaning or Construction because you had to speak German to work behind the bar or in the restaurant. I was lucky being multilingual. Now there were more than 200 Commune members in Berlin and that required more organization. I called it Here-Now Management because many decisions were made on the spot and had to be cancelled the next day, and x was off to America and y was really needed somewhere else.

What had seemed to be to my advantage now turned out to be a disadvantage. Members who could speak German had to find a job outside the commune because now we were too many! I found a job in a Bistro on the Ku'damm, close to the centre. They were asking for a 'cold cook' for during the day. I came in, said I was the new cook and could start right away. It was a very small kitchen without windows, with a Chef who showed me the menu, the kitchen and then left.

It wasn't easy. The order came in by a service hatch: "1 toast Hawaii!" I had no idea and asked the waiter how to make a toast Hawaii. White bread, a slice of pineapple, cheese on top and then 5 minutes under the grill. It took me a while to get everything together. However, after 10 minutes it was ready and could be served. "Where's the red cherry?" the Chef yelled from the other side of the hatch. I didn't have to come back the next day and that was my good luck. They needed me in the commune anyway.



*Osho Meditationcentre Berlin (1985)*

The new Meditation Centre was opening. We had rented a showroom for cars, again on the Ku'damm, and rebuilt it in the bright and timeless way all projects were done. There, meditations and groups took place and in the evening we watched Osho discourses. Mostly I sat or lay down at the back and let the words and silences of Osho wash over me. Working day in day out, we were physically tired but the energy of Osho and the commune made us fly. I was living with friends and I was happy.

And then I had to go in the disco night shift again. A new swami from Holland was in charge. There were new rules and regulations. We had to sell drinks more actively. I thought, "Dutchy, now you come and tell me what I have to do here?" What I had to say took only one cigarette and a glass; it was time for me to leave!

The next week I got on the night train again, this time heading south to the commune in Munich.

## **Zorba the Buddha United**

In May 1984 a historic football match took place in Berlin.

It was the match between FC Zorba and Buddha Boys – two famous but different teams with very different trainers. The FC Zorba team had a strong tradition in Southern Europe, while the Buddha Boys had been long-time winners in South-East Asia.

FC Zorba was down to earth, creative and sometimes rough. Wild gestures, a lot of excitement.

Many yellow and red cards had been given, but the results told the truth; they won almost every time. After each match they won, there was always a party with lots of spirits. And if they lost, there were also spirits but no party.

Buddha Boys were more controlled, more sophisticated, a bit boring to look at but effective. When they won you had to check the scoreboard, as you couldn't see any sign of success on their faces! Their training was intensive, their discipline strong.

The match was in Park Rehbergen, West Berlin because East Berlin didn't give permission for referee Osho, who was then based in America, to come to the match. In the end Osho was also refused entry to West Berlin, so the players instead agreed to wear a mala with Osho's picture, just as a reminder.

Together, sponsors and supporters of Buddha Boys and FC Zorba arranged this 'Battle of the Giants', providing drinks, food and football clothing. FC Zorba had requested alcohol for during break, but the UEFA rules were clear – it was called 'teatime' and it *would* be teatime. At that point it was 1-0 to Buddha Boys.

Originally the Buddha Boys team had been expected to play in their regular outfit of white shirts and red shorts. However, FC Zorba used to wear red shirts and white shorts. Because of the possible misunderstandings a decision was taken to keep it simple: completely white for Buddha Boys and completely red for FC Zorba.

However, upon arriving at Park Rehbergen in two buses, confusion broke out. In the dressing rooms each player found his clothing to be in 30 shades of red! The Cleaning Department had washed all the clothes together! There was a big fuss, but both teams knew what was at stake.

During the first half, FC Zorba led the game. The opponents were still humming and chanting while Chidvillas (FCZ) scored the first goal during the first few minutes. The game was tough but fair thanks to the referee who did not have to whistle but kept his eyes on the game all the time.

After the tea break, Buddha Boys came back with an enlightened pass from the back (Raiyaj), bringing the score up to 1-1. Then, as a tactical move, both teams stopped going after scoring goals. Just playing for the sake of playing made the audience whistle in excitement. Who would win?

Going with the flow, the teams of FC Zorba and Buddha Boys joined forces. There was no more I, no We, no They and in the end there were only winners: Zorba the Buddha United!



On the photo the two teams just after the match. Standing from left to right:  
*Chitvillas, Anubuddha, Neeresh, Neerava, Prasadam, Nirdosh, Marc, Saguna, Didi, Anugito, Wendelin, Amito, Geetee.* Sitting; *Prasado, Madhur, Paro, Avinash, Sarjan, Atmomani, Raiyaj.*

Photo by Nirdosh, thanks to Wendelin and all!

## Four Stages of Meditation

Every day more and more people get attracted to meditation. Maybe they're not spiritual seekers, doing their utmost to achieve enlightenment. Maybe they're just seekers who live in a competitive and hectic world and who are trying to bring some harmony into their lives. Perhaps they are sensitive employees overloaded with responsibility, sensing that there must be *something* that would really help them to release stress and tension, and help them both to sleep better at night and to function better during the day.

Business training, like computer training or any other skill that improves effectiveness, is popular all over the world. It's a win-win situation: the company keeps their employees qualified (fit for use), the individual develops useful skills. One of the new and effective trainings is *mindfulness*: learning how to get in contact with the body, follow the breath and bring silence to the mind. In this century, mindfulness training for individuals and companies is expected to expand enormously.

In his lectures, Osho often talked about 'meditation in the marketplace'. In the business world, however, they don't talk about Awareness, the Four Noble Truths, Meditation, The Eightfold Path or Enlightenment. There, a different language is used.

The following stages are initially described as the 'four stages of learning any new skill'. Although the theory was developed by Noel Burch in the 1970s, later it frequently got attributed to Abraham Maslow.

### 1. *Unconscious incompetence*

The individual does not understand or know how to do something and does not necessarily recognize the deficit. He may deny the usefulness of the skill. He must recognize his own incompetence as well as the value of the new skill before moving on to the next stage. The length of time an individual spends at this stage depends on the strength of the stimulus to learn.

### 2. *Conscious incompetence*

Though the individual does not understand or know how to do something, he or she now recognizes the shortcoming as well as the value of a new skill in resolving it. The willingness to make mistakes can be crucial to the learning process at this stage.

### 3. *Conscious competence*

The individual understands or knows how to do something. However, demonstrating the skill or knowledge requires concentration. It may be broken down into steps, and there is significant conscious involvement in executing the new skill.

### 4. *Unconscious competence*

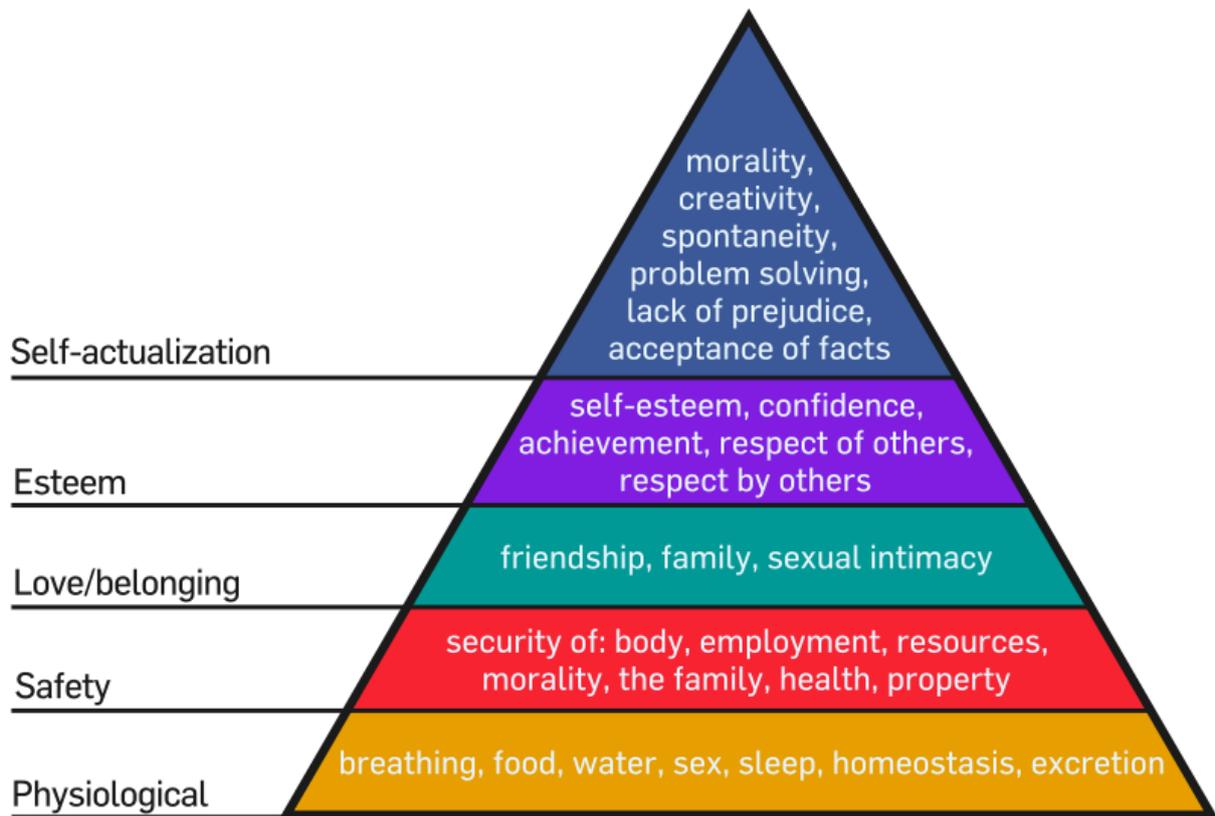
The individual has had so much practice with a skill that it has become 'second nature' and can be performed easily. As a result, the skill can be performed while executing another task. The individual may be now able to teach it to others.

Yes, meditation is truly a skill.

## Pyramid of needs

*The hierarchy of needs, 'A theory of human motivation', by Abraham Maslow (1943)*

Maslow used the terms Physiological, Safety, Belonging and Love, Esteem, Self-Actualization and Self-Transcendence to describe the pattern that human motivations generally move through.



Maslow studied what he called exemplary people, such as Albert Einstein and Eleanor Roosevelt, rather than mentally ill or neurotic people, writing that “the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy.” Maslow studied the healthiest 1% of the college student population.

The most fundamental and basic four layers of the pyramid contain what Maslow called ‘deficiency needs’: esteem, friendship and love, security and physical needs. If these ‘deficiency needs’ are not met, the individual will feel anxious and tense. Only when the basic needs are met will the individual strongly desire the higher level needs.

The human mind and brain are complex and have parallel processes running at the same time, thus many different motivations from various levels can occur at the same time. According to Maslow, humans need to feel a sense of belonging and acceptance among social groups, regardless of the size of these groups. Humans need to love and be loved by others.

Questions: *(only one answer possible)*

1. Where does Facebook fit in the hierarchy of needs?

Between level:

- a. 1 and 2
- b. 2 and 3
- c. 3 and 4
- d. 4 and 5

2. Which of the following qualities is transcended at the top?

- a. morality
- b. creativity
- c. spontaneity
- d. problem solving
- e. lack of prejudice
- f. acceptance of facts

3. Who is on top?

- a. The Pope
- b. Mother Theresa
- c. Osho

## **Hello, Friends!**

Self-actualization is a term that has been used in various theories, often in slightly different ways. In Abraham Maslow's 'hierarchy of needs' theory it is the final level of psychological development that can be achieved. Maslow defined self-actualization as: "The full realization of one's potential." In his opinion, self-actualization rarely happens, certainly in less than 1% of the adult population. The fact that most people function most of the time on a level lower than that of self-realization he called 'the psychopathology of normality'.

The self-actualizer is a person who is living creatively and fully using his or her potential. There is an essential completeness to such an individual: body, heart, mind and soul are integrated.

Whether famous or unknown, educated or not, rich or poor, they share the same similarities:

### *Efficient perceptions of reality*

Self-actualizers are able to judge situations correctly and honestly. They are highly sensitive to the fake and dishonest, and are free to see reality 'as it is'.

### *Comfortable acceptance of self, others and nature*

Self-actualizers accept their own human nature with all its flaws. The shortcomings of others and the contradictions of the human condition are accepted with humour and tolerance.

### *Spontaneity*

Creativity is integrated into everyday activities. These people tend to be unusually alive and engaged.

### *Task centring*

Most of them have a mission to fulfil in life. Or they pursue some task that helps them to transcend themselves.

### *Autonomy*

Self-actualizers are free from reliance on external authorities or other people. They tend to be resourceful and independent.

### *Continued freshness of appreciation*

They seem to constantly renew appreciation of life's basic goods. A sunset or a flower will be experienced time after time as intensely as it was the first. There is an 'innocence of vision', like that of an artist or child.

### *Fellowship with humanity*

They feel a deep identification with others and the human situation in general.

### *Profound interpersonal relationships*

The interpersonal relationships of self-actualizers are marked by deep, loving bonds.

*Comfort with solitude*

Despite their satisfying relationships with others, self-actualizers value solitude and are comfortable being alone.

*Non-hostile sense of humour*

This refers to the wonderful capacity to laugh at oneself.

*Peak experiences*

All subjects reported the frequent occurrence of peak experiences (temporary moments of self-actualization). These occasions were marked by feelings of ecstasy, harmony and deep significance. They report feeling at one with the universe, stronger and calmer than ever before, filled with light, beautiful and good.



*Osho telling a joke in Pune 1*

## **Finding Osho on Crete**

It was 16 February 1986 and Osho had just landed on Crete. The news spread fast in the Munich commune where I was living at that time.

I had been living there for more than a year and much had changed since Osho had left America for his 'World Tour'. There was confusion about what would happen next and whether there was still a commune. There was nothing to hang around for, it was a cold winter in Bavaria... and the sun was shining in Greece!

After saying goodbye and hugging my friends I went to the railway station, bought a one-way ticket from Munich to Athens, 2 pretzels and a litre of Apfelschorle (a mixture of apple juice and soda water). The rest would come later. No reservation, no idea where to change trains, (no mobile phone) no idea if Osho would still be there when I arrived, but life was a gamble and Greece was warm.

It would take me 24 hours by train through Germany, Austria, Hungary, Yugoslavia, Bulgaria and Greece. In Athens there should be a boat to Crete. From there I had to find out if and where Osho was. Never been there, so let's get on that train!

Travelling through Austria in winter is wonderful. Mountains and trees covered in snow, little villages alongside the railway. It felt a bit odd, being on my own again after years of living and working in the commune, now sitting and staring out of the window, going south into the unknown.

Starting in Hungary, I could feel the Iron Curtain hanging over the country. There was a clear military presence and more signs of poverty. The grey houses and other buildings looked older, and the landscape was more open. The fields were barren in wintertime, and the train went on, with snow on both sides of the track.

Coming from the warm and lively Osho commune full of fun and meditation, it felt as if there was a heavy depression hanging over the passengers, as if they were in a sort of winter sleep, too.

This feeling stayed all the way through Hungary, Yugoslavia and Bulgaria. Grey was the colour of their clothing, grey the colour of their faces. In the dining-car, there was only beer, bread and Bockwurst, or Sauerkraut, schnitzel and Schnapps.

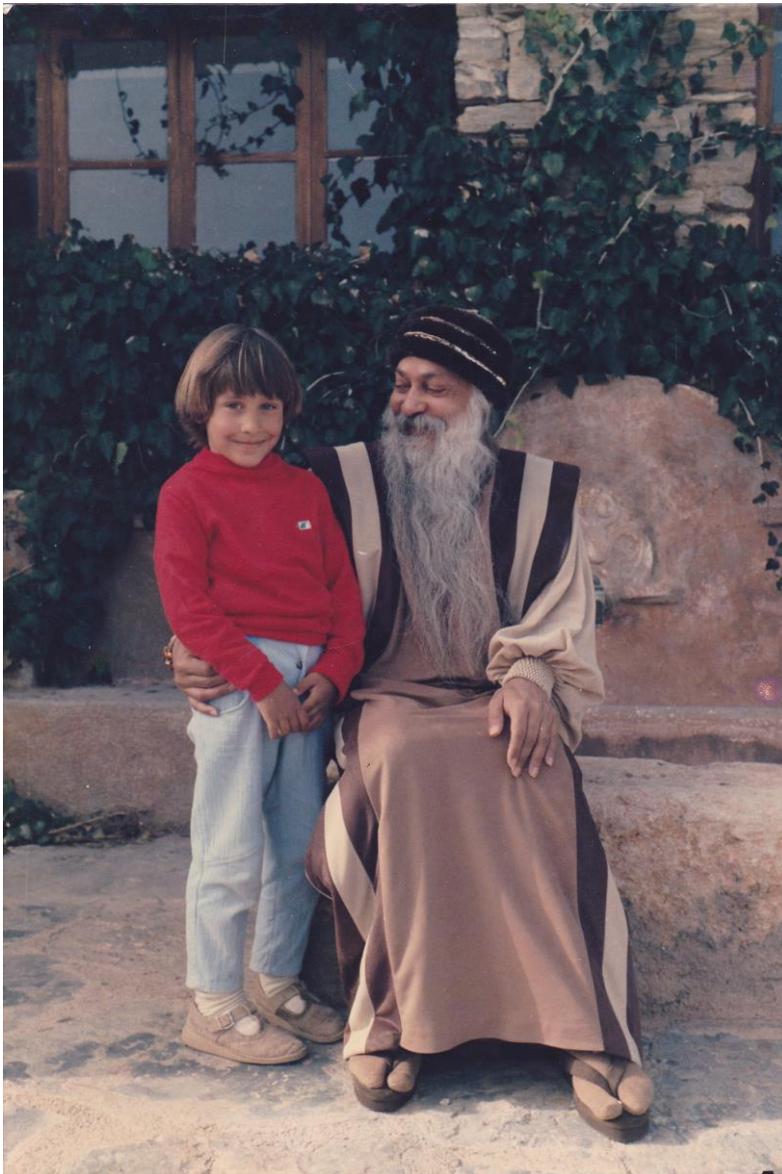
From the border of Greece, spring was in the air. There was a Cretan woman on the train and together we went smoothly from Athens to the harbour of Piraeus, took the boat and landed the next day in the harbour of Chania, Crete. The sun was shining, people were friendly and open but I didn't know where Osho was on Crete, and even if he was still on Crete because you could never tell with Osho.

The only way to ask those sunny Cretans for Osho's place was to show my mala and make a question mark signal. They soon understood what I wanted and showed me an article in a Cretan newspaper. Osho was in Agios Nikolaos, about 100 km from there, on the other side of the island.

In the bus I started to relax. It was light outside, the Greeks were nice people and Osho was close.

Agios Nikolaos is a small fishing village with a harbour, white houses and blue sea. At the bus-station they told me that many sannyasins were arriving and that there were rooms available in town. After cleaning myself up in my new room with a sea-view and making some new friends, we all went off to Darshan. Up there on a hill was a large house on a rock, overlooking the same sea as my room. On a big terrace, there were about 100 sannyasins and my Master sitting in a chair under an olive tree, the sea as a backdrop, speaking about Socrates.

It felt divine.



*Osho with little boy on Crete. (April -1986)*

## Peak experiences

In Abraham Maslow's (1908-1970) famous 'hierarchy of needs', self-actualization is located at the very top of the pyramid, representing the need to fulfil one's individual potential. Peak experiences play an important role in self-actualization.

Peak experiences are described by Maslow (Religion, values and peak experiences – 1971) as especially joyous and exciting moments in life, involving sudden feelings of intense happiness and well-being, wonder and awe, and possibly also involving an awareness of transcendental unity or knowledge of higher truth. They usually appear suddenly and are often inspired by deep meditation, intense feelings of love, exposure to great art or music, or the overwhelming beauty of nature.

Maslow describes peak experience as:

- uplifting and ego-transcending
- releasing creative energies
- affirming the meaning and value of existence
- providing a sense of purpose to the individual
- giving a feeling of integration
- leaving a permanent mark on the individual
- changing the person for the better

Peak experiences can be therapeutic in that they tend to increase the individual's free will, self-determination, creativity and empathy. The highest peaks include 'feelings of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one was ever before, the feeling of great ecstasy and wonder and awe, and the loss of placing in time and space'. When peak experiences are especially powerful, the sense of self dissolves into an awareness of a greater unity.

Maslow claimed that all individuals are capable of peak experiences. Virtually everyone, he suggested, has a number of peak experiences in the course of their lives, but often such experiences either go unrecognized, or are misunderstood or simply taken for granted. In so-called 'non-peakers', peak experiences are somehow resisted and suppressed. Maslow argued that peak experiences should be studied and cultivated, so that they can be introduced to those who have never had them or who resist them, providing them a route to achieve personal growth, integration, and fulfilment.

Maslow defined lengthy, wilfully-induced peak experiences as a characteristic of the self-actualized. He described it as a state of witnessing or cognitive blissfulness, the achievement of which requires a lifetime of effort.

Peak experiences bear similarities to the concept of 'flow' (1975), described by psychologist Mihály Csikszentmihályi. Flow can happen when a person is having a peak experience, but obviously not all instances of flow qualify as peak experiences.

Until now, not much research has been carried out on the subject of peak experiences.

## Flow

Flow is the mental state of operation in which a person performing an activity is fully immersed in a feeling of energized focus, full involvement and enjoyment in the process of the activity. In essence, flow is characterized by complete absorption in what one does.

Flow got this name because during interviews with psychologist Mihály Csikszentmihalyi in 1975 several people described their 'flow' experiences using the metaphor of being carried along as if by a current.

The psychological concept of flow as becoming absorbed in an activity is thus unrelated to the older phrase, 'to go with the flow'. Popular terms for this or similar mental states include to be in the moment, to be present, in the zone, on a roll, wired in, in the groove, on fire, in the pipe, playing the A-game, in tune, centred or focused.

According to Csikszentmihalyi, flow is completely focused motivation. It is a single-minded immersion and represents perhaps the ultimate experience in harnessing the emotions in the service of performing and learning. In flow, the emotions are more than just contained and channelled; they are experienced as positive, energized and aligned with the task at hand. To be caught in the ennui of depression or the agitation of anxiety is to be barred from flow. The hallmark of flow is a feeling of spontaneous joy, even rapture, while performing a task although it is also described as a deep focus on nothing but the activity, not even oneself or one's emotions.

- Intense and focused concentration on the present moment
- Merging of action and awareness
- A loss of reflective self-consciousness
- A sense of personal control or agency over the situation or activity
- A distortion of temporal experience
- Experience of the activity as intrinsically rewarding

Those aspects can appear independently of each other, but only in combination do they constitute a so-called flow experience.

Flow has been experienced throughout history and across cultures. The teachings of Buddhism and Taoism speak of a state of mind known as the 'action of inaction' or 'doing without doing' that greatly resembles the idea of flow. Hindu texts on Advaita philosophy such as Ashtavakra Gita and the Bhagavad-Gita also refer to a similar state.

Historical sources hint that Michelangelo may have painted the ceiling of the Vatican's Sistine Chapel while in a state of flow. It is reported that he painted for days at a time and was so absorbed in his work that he didn't stop for food or sleep until he reached the point of passing out. After this, he would wake up refreshed and, upon starting to paint again, would re-enter a state of complete absorption.

Flow is one of the main reasons that people play video games. This is especially true since the primary goal of games is to create entertainment through intrinsic motivation, which is related to flow.

Flow theory postulates three conditions that have to be met to achieve the flow state:

1. *Goals are clear*

You must be involved in an activity with a clear set of goals and progress. This adds direction and structure to the task.

2. *Feedback is immediate*

The task at hand must have clear and immediate feedback. This helps you to negotiate any changing demands and allows you to adjust your performance to maintain the flow state.

3. *A balance between opportunity and capacity*

You need a healthy balance between the perceived challenges of the task at hand and your perceived skills. It's essential to have the confidence in your ability to do the task at hand.

Csikszentmihalyi hypothesized that people with several very specific personality traits may be better able to achieve flow more often than the average person. These personality traits include curiosity, persistence, low self-centredness and a high rate of performing activities for intrinsic reasons only. People with most of these personality traits are said to have an *autotelic personality*.

Up till now not much research has been done on the autotelic personality.



*Osho and Sneha (Berlin-centre) in Rajneeshpuram (1984)*

## The Religious Pyramid

What makes someone religious (Latin: *re-ligare* – re-connect, with inner or outer entity)? Why do some people remain in their religion of birth while others (increasingly) choose a new religion, and yet others reject religion altogether?

Why are there so many religions, and what turns some into rich, powerful, successful ‘world’ religions, while others remain tiny ‘cults’ and eventually disintegrate?

Maslow’s hierarchy of needs has an immediate strong impact as a clear and almost self-evident truth. Needs shape and are shaped by values; the two are closely interrelated, particularly in the realm of religion.

Applied to religious needs and values, Elizabeth Puttick argues in *A new typology of religion based on needs and values (1997)* that Maslow’s five levels may be combined into two main groupings: *traditionalism* and *personal development*.

Levels 1-2 share a focus on conservative or traditional values, whereas levels 3-5 may be understood as a spectrum of personal development from simple self-improvement to spirituality.

### Traditionalist religion

#### *Level 1: Survival needs*

A person who is lacking food, safety, love and esteem would most probably hunger for food more strongly than for anything else. In societies and human groups where survival is continually under threat by famine and other hazards, religions such as fertility cults will cater predominantly for these needs. Such religions are usually animistic or polytheistic, and the aim is to appease the gods or spirits. Cargo cults are a modern example.

#### *Level 2: Safety needs*

Maslow summarized this level as a person’s preference for ‘a safe, orderly, predictable, lawful, organized world, which he can count on and in which unexpected, unmanageable, chaotic or other dangerous things do not happen’. There is therefore a further need for powerful parent figures or protectors. Extreme threat encourages the acceptance of dictatorship. Applied to religions, what is at stake is not so much the literal threat of attack as a perceived threat, usually in a non-physical or supernatural form. Religions at level 2 will be conservative, patriarchal, even misogynistic, with suppression of female sexuality as a threat to family stability. Fundamentalism is a more aggressive expression of these needs, probably in an attempt to increase safety by eliminating the threat of competing creeds or converting the ‘other’ to ‘our’ side.

### Personal development religion

#### *Level 3: Esteem needs*

Self-respect and self-esteem are needs of the ego that arise when the previous two levels of need are satisfied. Maslow subdivided these into two groups, which could be termed *inner* and *outer needs* (although he did not use this label). Inner needs include achievement, mastery, confidence, independence; outer needs include reputation, prestige, status, fame and dominance. Man and woman will be drawn to groups and techniques that promise wealth, happiness and success such as Scientology and Transcendental Meditation.

*Level 4: Belongingness and love needs*

Once the basic individuation needs for mastery of the external world, achievement and success are met, the needs for love, acceptance and relationship arise. It could be described as a higher development of love: from eros to agape. According to Maslow, “the tremendous and rapid increase in personal growth groups and intentional communities may in part be motivated by this unsatisfied hunger for contact, for intimacy, for belongingness and by the need to overcome the widespread feelings of alienation, aloneness, strangeness, and loneliness.” Since women are generally perceived as better at these skills – more loving, caring, emotional and intuitive – they will tend to be drawn to this type of religion in larger numbers and attain high status, even leadership positions. In these religions personal development or growth is the predominant goal.

Examples are the Human Potential Movement, Gurdjieff groups, the Osho movement, New Age and Pagan groups.

*Level 5: Self-actualization needs*

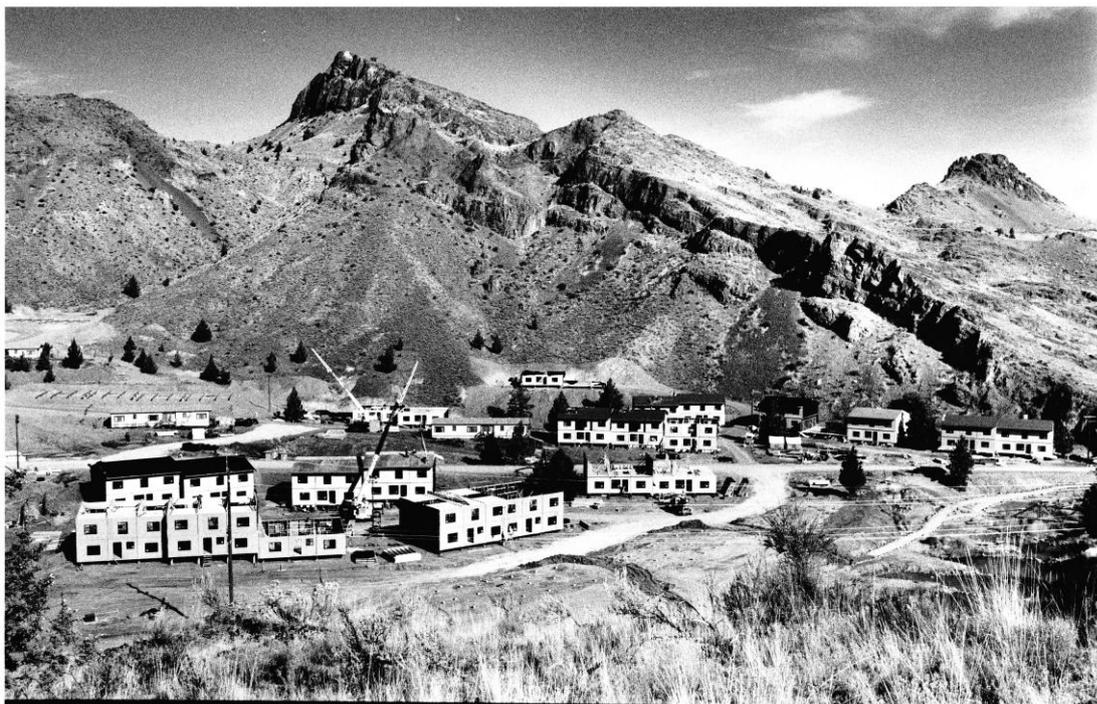
The concept of self-actualization is regarded as Maslow’s primary contribution to psychology. He equated it with the ‘desire for self-fulfilment... to become everything that one is capable of becoming’. At this point the definition comes close to the self-realization concept of Eastern mysticism. It is the point at which dualism begins to be transcended into union or unity with a greater whole, including the duality of gender. However, women attracted to such movements will be more concerned with spiritual growth than gender issues. Religions at this stage are part of the mystical traditions of the world religions, such as Zen Buddhism, Dzogchen, Sufism, Kabbala and Rihwan.

“The limitation of the model as a simplification of reality is that it cannot be applied wholesale to every individual of all world religions.”

*Elizabeth Puttick*

### A Summer Day at the Ranch

At 7 in the morning one day in August 1984, I was waiting at the bus stop with some other sannyasins. It was a clean and fresh morning in Oregon. The Ranch stretched out for miles in a wide and rural landscape with low mountains and some pinewood vegetation. The Muddy Ranch used to be a film location for western movies like *Rawhide* before Sheela purchased the 26 hectare property for Osho in 1981.



*Rajneeshpuram in Oregon – USA (1984)*

Driving through the valley for breakfast the sun made its appearance. After a sightseeing drive we arrived at Magdalena, a huge open-air canteen with wooden picnic tables. There, sannyasins from all over the world were chatting and eating and having fun over their cereals with milk or yoghurt from cows from the organic dairy, wholemeal bread, orange-coloured cheese, tomatoes and tofu slices and all kinds of fruits. The XL toaster was producing piles of toast, delicious with butter and marmalade. The smell of wood chips on the floor mixing with the sounds of 1000 sannyasins enjoying breakfast together.

Worshipping in the kitchen while preparing vegetarian meals, dealing with piles of carrots, onions and other vegetables from our organic farm, just some minutes by bus or taxi away from the town centre. Huge 50 litre pots for food on the gas fires, the smell of food, sounds of pots and pans and laughter.

Lining up for 'Drive-by' in the middle of the day, the air hot and dry, standing in the sun, waiting for Osho in one of his decorated Rolls-Royces escorted by peace force sannyasins with guns. Please get in line, take one step forward. Sometimes a traffic jam of thoughts: "What's happening here?"



*Dropping rose-leaves after 'Drive by'. (august 1984)*

In the shopping area, in the bookshop, shelves and tables full of Osho books. In the gift shop Osho watches, ties, can-openers and cups, lighters and T-shirts. The fashion was red and pinky red at that moment. A queue at the ice-cream parlour where my favourite was chocolate chip ice-cream.

Roads and houses under construction, heavy earth-moving machinery, trucks full of sand and rock, electricity, food and water supply, an airport with airplanes... I was proud of what had been achieved in 3 years of worshipping on the Muddy Ranch with support from individuals and communities around the world. A fire department, shopping malls, a disco, a hotel and restaurants, a public transport system, a sewage-reclamation plant, a huge water reservoir... sometimes it looked like a dream come true, a living Utopia. Later it also proved to be a device like Gurdjieff gave his disciples: be aware, dig a hole and close it. Just bigger, like Osho.

Central Station, a traffic jam of buses. Bus stop for 7 directions. A swami comes running after the bus. The driver stops and opens the door. The swami, out of breath, climbs in and gasps, "Thanks, I'm in a hurry to get to my relaxation course."

All kinds of red-coloured swimming suits, bags and towels in the yellow school bus to Krishnamurti Lake. Our homemade dam for swimming, diving and just hanging out. A sign, protecting the water quality, warns not to use too much sunscreen oil and to take a shower before swimming. Watching Buddha bodies, Buddha bellies and rednecks.

Line-up for Darshan in front of Buddha Hall, an XL construction, painted white, almost 100 metres long, 50 metres wide, a greenhouse, a real 'hothouse'. Sitting in Buddha Hall together with up to 5000 sannyasins, a sea of red, Osho sitting in silence, the band playing. Space out, space in.



*'Buddha hall' in Rajneeshpuram (1984)*

Coming home by bus at nightfall, couples and singles. Silence settles over the Ranch, sparse lights of houses and buildings around the valley. Late at night, sitting on the porch outside my A-frame, some crickets, but otherwise just a vast silence, the smell of the Oregon pine-trees, and darkness broken only by the stars.

## Self-Transcendence

In his last work, published posthumously in 1971, Abraham Maslow, who had become involved in the development of Transpersonal Psychology, proposed that some self-actualizers were able to transcend their own self and experience something beyond – effectively, in Maslow’s view, creating two qualities of Self-Actualization – the higher level he dubbed ‘Self-Transcendence’.

“I have recently found it more and more useful to differentiate between two kinds (or better, degrees) of self-actualizing people, those who were clearly healthy, but with little or no experience of transcendence, and those in whom transcendent experiencing was important and even central...”

*Maslow, 1971*

Maslow had 24 things to say about ‘Transcenders’:

1. For transcendents, peak experiences and plateau experiences become the most important things in their lives.
2. They speak more easily, normally, naturally and unconsciously the language of Being (B-language), the language of poets, of mystics, of seers, of profoundly religious men.
3. They perceive *unitively* or *sacrally* (that is, the sacred within the secular) or they see the sacredness in all things at the same time that they also see them at the practical, everyday level (D-level).
4. They are much more consciously and deliberately meta-motivated. That is, the values of Being, such as perfection, truth, beauty, goodness, unity, dichotomy-transcendence and so-called B-amusement (B for Being), are their main or most important motivations.
5. They seem somehow to recognize each other, and to come to almost instant intimacy and mutual understanding even upon first meeting.
6. They are more responsive to beauty. This may turn out to be just a tendency to beautify all things or to have aesthetic responses more easily than other people do.
7. They are more holistic about the world than are the ‘healthy’ or practical self-actualizers. Such concepts as the ‘national interest’ or the ‘religion of my fathers’ or ‘different grades of people or of IQ’ either cease to exist or are easily transcended.
8. There is a strengthening of the self-actualizer’s natural tendency to synergy, whether intra-psychic, interpersonal, intra-cultural or international. It is a transcendence of competitiveness, of zero-sum, of win-lose gamesmanship.
9. Of course there is more and easier transcendence of the ego, the Self, the identity.

10. Not only are such people lovable (as are all of the most self-actualizing people), but they are also more awe-inspiring, more 'unearthly', more godlike, more 'saintly' and more easily revered.

11. The transcendents are far more apt to be innovators, discoverers of the new, than are the healthy self-actualizers. Transcendent experiences and illuminations bring clearer vision of the B-values, of the ideal, of what ought to be, what actually could be and, therefore, of what might be brought to pass.

12. I have a vague impression that the transcendents are less 'happy' than the healthy ones. They can be more ecstatic, more rapturous, and experience greater heights of 'happiness' (a word that is rather too weak) than the happy and healthy ones. But I sometimes get the impression that they are as prone, and maybe *more* prone, to a kind of cosmic sadness or B-sadness about the stupidity of people, their self-defeat, their blindness, their cruelty to each other, their short-sightedness. Perhaps this is a price these people have to pay for their direct view of the beauty of the world, of the saintly possibilities in human nature, of the non-necessity of so much human evil, of the seemingly obvious necessities for a good world. Any transcendent could sit down and in five minutes write a recipe for peace, brotherhood and happiness, a recipe absolutely within the bounds of practicality, absolutely attainable. And yet he sees none of it being effected. No wonder he is sad or angry or impatient, while at the same time he also remains optimistic in the long run.

13. The deep conflicts over the 'elitism' that is inherent in any doctrine of Self-Actualization (they are after all superior people whenever comparisons are made) is more easily solved, or at least managed, by the transcendents than by the merely healthy self-actualizers. This is made possible because they can 'sacralise' everybody so much more easily. This sacredness of every person and even of every living thing, even of non-living things, is so easily and directly perceived in its reality by every transcendent that he can hardly forget it for a moment.

14. My strong impression is that transcendents show more strongly a positive correlation (rather than the more usual inverse one) between increasing knowledge and increasing mystery and awe.

For peak-experiencers and transcendents in particular, as well as for self-actualizers in general, mystery is attractive and challenging rather than frightening. I affirm that at the highest levels of development of humanity, knowledge is positively rather than negatively correlated with a sense of mystery, awe, humility, ultimate ignorance, reverence and a sense of oblation – that is, surrender to the Divine.

15. Transcendents should perhaps be less afraid of 'nuts' and 'kooks' than other self-actualizers tend to be and thus are more likely to be good selectors of creators (who sometimes look nutty or kooky).

To value a William Blake type requires, in principle, a greater experience with Transcendence and therefore results in a greater appreciation of it.

A transcendent should also be more able to screen out the nuts and kooks who are *not* creative, which I suppose includes most of them.

16. Transcenders should be more 'reconciled with evil' in the sense of understanding its occasional inevitability and necessity in the holistic sense, that is, 'from above', in a godlike or Olympian sense. Since this implies a better understanding of evil, it should generate both greater compassion and a less ambivalent and a more unyielding struggle against it.

17. Transcenders are more apt to regard themselves as carriers of talent, instruments of the transpersonal, temporary custodians of a greater intelligence or skill or leadership or efficiency.

This implies a certain peculiar kind of objectivity or detachment toward themselves that to non-transcenders might sound like arrogance, grandiosity or even paranoia, yet to transcenders is totally normal and a source of contentment. Transcendence brings with it the transpersonal loss of ego.

18. Transcenders are in principle (I have no data) more apt to be profoundly 'religious' or 'spiritual' in either the theistic or non-theistic sense. Peak experiences and other transcendent experiences are in effect also to be seen as 'religious or spiritual' experiences.

19. Transcenders, it may be assumed, find it easier to transcend the ego, the self, the identity, to go beyond Self-Actualization.

It would perhaps be true to say that the description of the healthy ones is more exhaustive by describing them primarily as strong identities, people who know who they are, where they are going, what they want, what they are good at. In a word, they are strong Selves. And this of course is still inadequate in describing and categorizing the transcenders. They are certainly this – *and* they are also *more* than this.

20. I would suppose that transcenders, because of their easier perception of the B-realm, would have more profound experience of suchness (in the awareness and simple acceptance of 'this is what there is')) than their more practical brothers do, more of the fascination and wonderment that we see in children who get hypnotized by the colours in a puddle, raindrops running down a window, the smoothness of skin or the movement of a caterpillar.

21. In theory, transcenders may be expected to be somewhat more Taoistic; the merely healthy would be somewhat more pragmatic. Being-cognition makes everything look more miraculous, more perfect *and* 'just as it should be'.

There is less inclination to change anything; everything is fine just the way it is. There's less need to make improvements or meddle with the *status quo*.

22. 'Postambivalence': total, wholehearted and unconflicting love, acceptance – these are transcenders' norms, rather than the more usual mixture of love and hate that passes for 'love' or friendship or sexuality or authority or power and other such human qualities.

23. Throughout history, mystics and transcenders have spontaneously preferred simplicity and tended to turn their backs on luxury, privilege, honours and possessions.

24. I cannot resist expressing what is only a vague hunch: transcenders tend more often than not to be Sheldonian ectomorphs (lean, sensitive body types) while less-often-transcending

self-actualizers seem more often than not to be mesomorphic (solid, muscular body types). An interesting observation that is in principle easy to research.

Maslow's description of Transcendence was based on a study of 12 people he believed possessed the qualities of Self-Transcendence. Maslow estimated that only 2% of the population will ever achieve this level in their lifetimes and that it was absolutely impossible for a child to possess these traits. In 1996 Beck and Cowan estimated that probably less than 0.1% of the world had reached this level.

Up till now, not much research has been done on Transcenders.



*Osho, Sheela and Vivek in Rajneeshpuram (1984)*

## Osho Commune Culture

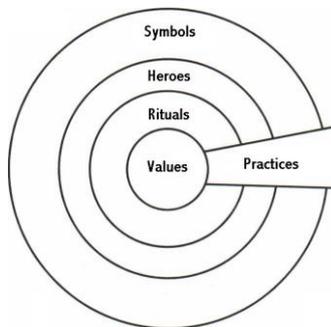
How can the corporate culture of the Osho communes be classified according to scientific literature on organizational culture?

Three definitions of organizational culture are:

1. A coherent pattern of basic assumptions. (*Schein, 1985*)
2. The collective mental programming of the members and stakeholders of an organization. (*Hofstede, 1986*)
3. Corporate culture is seen as the collective understanding of the members of a company towards how a company is working. It is about the whole of written and unwritten rules that shapes and canalizes the social relations among the employees as well as the relations outside the company. (*Sanders and Neuijen, 1992*)

These concepts can be visualized as the layers of an onion. The outer three manifestations are fairly clear practices that can be seen, while the inner values are not directly visible.

The areas in which organizational culture manifests itself are:



*Values* tell people what they should and shouldn't do in the context of the company. They are premises on which the other manifestations of culture are grounded.

*Rituals* are social habits that express something essential for the members of the organization and that provide a context to certain events.

*Heroes* are real or imaginary persons who are admired (and frequently modelled) by the members of the organization.

*Symbols* are objects, words or actions that express the organization's wants, goals and ambitions. Examples are work clothes, portraits and pictures, the furnishing of the buildings, the humour and use of language.

Translated for the Osho communes, the organizational culture traits are:

<i>Values</i>	Osho wisdom, meditation, vegetarian food...
<i>Rituals</i>	All kinds of Meditation, Osho lectures, Celebrations...
<i>Heroes</i>	Osho, Buddha, Jesus, Krishnamurti, Socrates, Gurdjieff...
<i>Symbols</i>	Photos of Osho, the mala, red clothes, white/light rooms, modern furniture, Buddha statues, lots of humour, mas and swamis, the sannyas name...

It's quite remarkable that so little research on organizational culture and the Osho communes has been carried out so far.

## Fascinating Research

Science (Latin: *scientia* = knowledge) is a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe. Since classical antiquity, science as a construct of knowledge has been closely linked to philosophy. The ultimate purpose of science is to make sense of human beings and our nature. A scientific theory is empirical, and is always open to falsification if new evidence is presented. That is, no theory is ever considered strictly certain as science accepts the concept of fallibility.

The philosopher of science, Karl Popper, sharply distinguishes truth from certainty. He writes that scientific knowledge 'consists in the search for truth, but it is not the search for certainty. All human knowledge is fallible and therefore uncertain'.

This is an incomplete list of areas of fascinating scientific research potential that can be carried out on Osho and his communes:

1. Who was Osho?
2. Why is there so little scientific research on Osho and his communes?
3. Why is psychology interested in the sick and less in the mentally healthy?
4. Why is meditation 'the skill' of the 21st century in modern society?
5. Meditation and fun in Osho communes as an effective formula for success.
6. Why is Buddha the new Coca-Cola?
7. Why don't Osho and his communes fit the '5 Culture Dimension Model' postulated by Geert Hofstede?
8. What was the organizational culture of the Osho communes?
9. What was Osho's management style?
10. Why is it that Osho's management style can only be explained by reference to Buddha?
11. Self-Actualizers (Maslow) and Osho sannyasins.
12. Self-Transcenders (Maslow) and Osho sannyasins.
13. A SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis of Osho meditation centres.
14. .... (You can add this list)

Disciplines that could be involved in research on Osho and his communes:

Psychology (research limitation; mindfulness brain scans on Osho)  
Sociology (be quick, people die)  
Architecture (Rajneeshpuram and OIMR as a Vision)  
Culture sciences (the third force after Freudian theory and Behaviourism)  
Language sciences (commune language was really funny!)  
Management sciences (Osho, communes)  
Marketing sciences (Osho and modern marketing)  
Organization sciences (the Osho commune as a modern monastery)  
Human resource management (HRM) sciences (meditation as a useful skill in organizations)  
Religious science (...)

## The X and Y Theory

Theory X and Theory Y are theories about human motivation created and developed by Douglas McGregor at the MIT Sloan School of Management in the 1960s that have been used in human resource management, organizational behaviour, organizational communication and organizational development. They describe two contrasting models of workforce motivation. Theory X and Theory Y have to do with the perceptions managers hold on their employees, not the way they generally behave. It is *attitude* not *attributes*.

### Theory X

In this theory, which has been proven counter-effective in most modern practice, management assumes employees are inherently lazy and will avoid work if they can and that they inherently dislike work. As a result of this, management believes that workers need to be closely supervised and therefore develop comprehensive systems of controls. A hierarchical structure is needed with a narrow span of control at each and every level. According to this theory, employees will show little ambition without an enticing incentive programme and will avoid responsibility whenever they can. If the organizational goals are to be met, Theory X managers rely heavily on threat and coercion to gain their employees' compliance. Believing in this theory leads to mistrust, highly restrictive supervision and a punitive atmosphere. The Theory X manager tends to believe that everything must end in blaming someone. He or she thinks all prospective employees are only out for themselves. Usually these managers feel the sole purpose of the employee's interest in the job is money. They will blame the person first in most situations, without questioning whether it may be the system, policy or lack of training that deserves the blame. A Theory X manager believes that his or her employees do not really want to work, that they would rather avoid responsibility and that it is the manager's job to structure the work and energize the employee. One major flaw of this management style is that it is much more likely to cause diseconomies of scale in large businesses.

### Theory Y

In this theory, management assumes employees may be ambitious and *self-motivated* and exercise *self-control*. It is believed that employees enjoy their mental and physical work duties. According to them work is as natural as play. They possess the ability for creative problem solving, but their talents are underused in most organizations. Given the proper conditions, Theory Y managers believe that employees will learn to seek out and accept responsibility and to exercise self-control and self-direction in accomplishing objectives to which they are committed. A Theory Y manager believes that, given the right conditions, most people will want to do well at work. They believe that the satisfaction of doing a good job is a strong motivation. Many people interpret Theory Y as a positive set of beliefs about workers. A close reading of 'The Human Side of Enterprise' reveals that McGregor simply argues for managers to be open to a more positive view of workers and the possibilities that this creates. He thinks that Theory Y managers are more likely than Theory X managers to develop the climate of trust with employees that is required for human resource development. It's human resource development that is a crucial aspect of any organization. This would include managers communicating openly with subordinates, minimizing the difference between superior-subordinate relationships and creating a comfortable environment in which subordinates can develop and use their abilities. This climate would support the sharing of decision making so that subordinates contribute to and have their say in decisions that influence them.

### **The Ten Commandments of the Bible**

I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

1. You shall have no other gods before me.
2. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.
3. You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
4. Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.
5. Honour your father and your mother, so that you may live long in the land the LORD your God is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbour.
10. You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour.

### **The Ten Non-commandments of Osho**

You ask for my ten commandments.

This is very difficult because I am against any sort of commandment.

Yet just for the fun of it I set down what follows:

1. Obey no orders except those from within.
2. The only God is life itself.
3. Truth is within; do not look for it elsewhere.
4. Love is prayer.
5. Emptiness is the door to truth; it is the means, the end and the achievement.
6. Life is here and now.
7. Live fully awake.
8. Do not swim, float.
9. Die each moment so that you are renewed each moment.
10. Stop seeking. That which is, is: stop and see.

### **Questions:**

- a. Do the ten commandments of the Bible belong to Theory X or Theory Y?
- b. Do the ten non-commandments of Osho belong to Theory X or Theory Y?

## Loving Reminders

In the days of the communes, before worship (work), the crew sat together for loving reminders. In the loving reminders commune members were reminded by one of the working crew about things like:

- Remember, your body is your temple.
- Remember, your work is your meditation.
- Remember, we are all Osho lovers.

Living and working together in the commune was a challenge. Everyone can sometimes get annoyed at someone else's behaviour. We think other people are difficult and we feel that they should make an effort to change their behaviour.

But do 'difficult' people really exist? Every human being has certain qualities and these qualities can be very different from person to person. Big differences in these qualities can cause a certain friction between people. Some people just push your buttons.

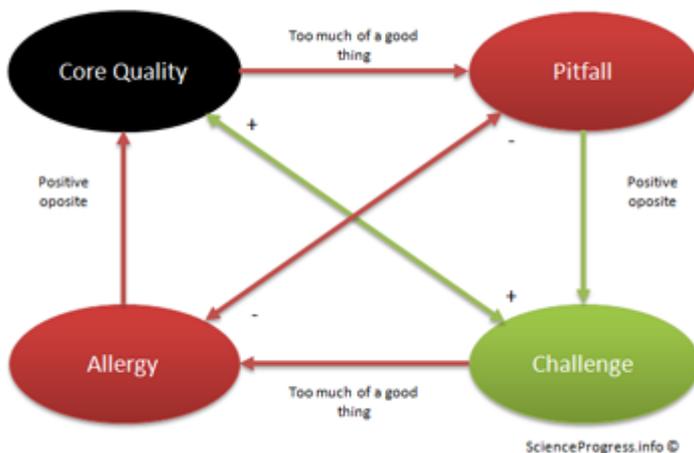
## Core quadrant

In order to gain an understanding of mutual relationships, Daniel Ofman developed his concept of the core quadrant (1992) which clearly explains why such friction arises.

Someone's core quality could be directly opposite the behaviour you are allergic to.

Subsequently, Ofman indicates how a core quality can be exaggerated and become a pitfall and how this core quality could initiate the need to adjust behaviour.

### Core quadrant (Ofman)



The core quality is someone's natural positive quality that has not been acquired. This strong point of the personality can, however, be emphasized to the point at which the strength becomes a weakness. Common examples are *punctual* and *tidy* which, overemphasized, become neurotic obsessions.

When the limit has been exceeded Ofman speaks of a pitfall, in which the quality has a negative effect on the environment and which at the time becomes an obstacle for the

person in question. Common examples are *perfectionism* and being *overly organized* ('a control freak').

The positive opposite of the pitfall is the *challenge*, which is a healthy supplement to the core quality. The challenge provides more of a balance. Example: leave things as they are and learn to postpone.

The allergy is directly opposite to the core quality. When someone goes too far in the challenge that is linked to the core quality, there is a risk that the quality will deteriorate into the allergy. Example: *untidy* and *disorganized*.

Many people are allergic to the behaviour of other people because of their fear that they may have the same behaviour hidden deeply within themselves. Ofman's core quadrant provides information about other people's actions as well as information about one's own actions. Applying the core quadrant will create more sympathy for one another and for different situations.

By giving depth to our understanding of the different, personal core qualities and pitfalls, it is easier to understand that a pitfall could be perceived by someone else as an allergy. By applying self-insight people will discover that a core quality sometimes gets exaggerated and that it could then irritate other people.....life is an ongoing opportunity to grow.



'Zorba the Buddha' restaurant crew Berlin (1984)

## Femininity and Masculinity

Because half of the world population is of the other gender, it is worthwhile spending time experiencing your own and the other 'role' in society. One of the best groups I attended was 'Inner Man/Inner Woman'. Diving into your own masculinity and femininity releases insights that no book or theory can give you.

**Femininity** (also called womanliness or womanhood) is a set of attributes, behaviours and roles generally associated with girls and women. Femininity is socially constructed, but made up of both socially defined and biologically created factors. This makes it distinct from the definition of the biological female sex, as women, men and transgender individuals can all exhibit feminine traits.

Behavioural traits generally considered feminine include gentleness, empathy and sensitivity, though traits associated with femininity vary depending on location and context and include a wide variety of social and cultural factors.



*The Birth of Venus (Botticelli) is a classic representation of femininity.*

While the defining characteristics of femininity are not universally identical, some patterns exist. Gentleness, empathy, sensitivity, caring, sweetness, compassion, tolerance, nurture, deference, and supportiveness are behaviours generally considered feminine. Some behaviours, such as frequent smiling or avoiding eye contact with strangers, are considered feminine because they are practised disproportionately by women and likely have resulted from women's attempts to negotiate through a world which is sometimes hostile to them.

Because contemporary culture is sexist, it assigns negative connotations to, or trivializes, behaviours understood to be feminine such as gossiping, behaving emotionally or decorating. It also looks at femininity through a male heterosexual lens, for example interpreting women's empathy and altruism as husband-and-child-focused rather than globally-focused, and interpreting women's interest in aesthetics as intended solely to entice or attract men. Femininity is frequently understood as perplexing and mysterious; words like *spellbinding* and *enchanted* are often used to describe feminine women. Perhaps this serves

to prove that men don't need to understand and appreciate women's experiences in the same way in which women must understand and appreciate theirs, and indeed that men are discouraged from doing so. Femininity is sometimes linked with sexual objectification and sexual appeal. Sexual passiveness, or sexual reception, is sometimes considered feminine while sexual assertiveness and sexual desire are sometimes considered masculine.

**Masculinity** is a set of qualities, characteristics or roles generally considered typical of, or appropriate to, a man. It can have degrees of comparison: more masculine, most masculine. The opposite can be expressed by terms such as unmanly. Constructs of masculinity vary across historical and cultural contexts.



*In Greek mythology Heracles is synonymous with masculinity.*

The extent to which masculinity is a result of nature or nurture, a matter of what someone is born with or how he is socialized, has been the subject of much debate. Genome research has yielded much information about the development of masculine characteristics and the process of sexual differentiation specific to the reproductive system of human beings. There is an extensive debate about how children develop gender identities. On the *nature* side of the debate, it is argued that masculinity is inextricably linked with the male body. In this view, masculinity is something that is associated with the biological male sex. Having male genitalia, for instance, is regarded as a key aspect of masculinity.

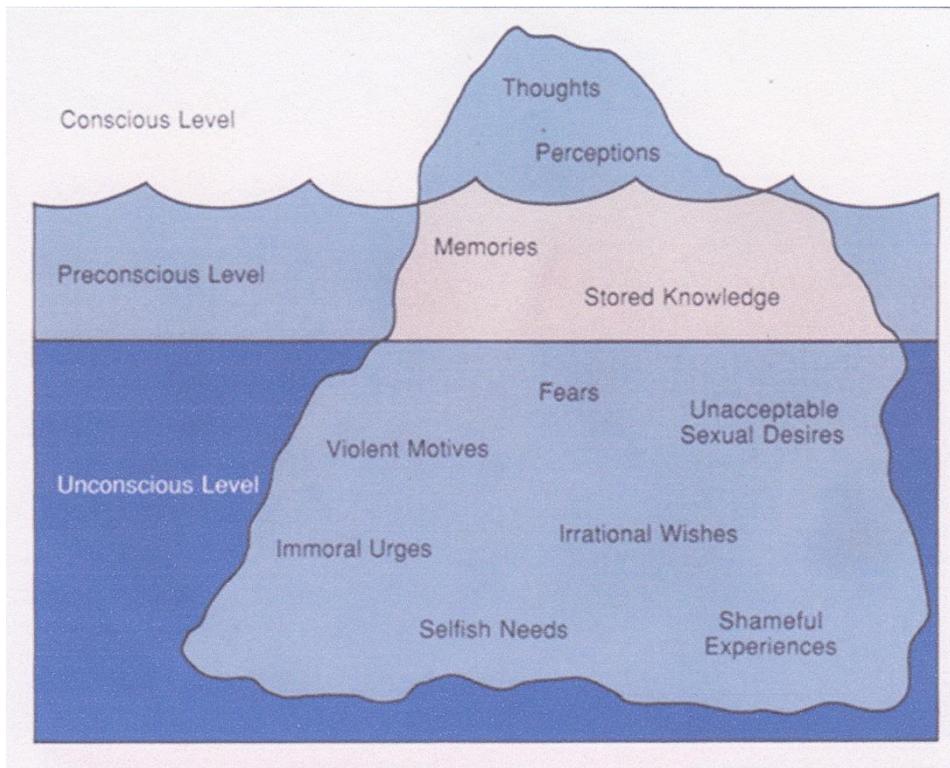
While masculinity may be influenced by biological factors, it is also culturally constructed. As such, masculinity is not restricted to men and can in fact be female when women display behaviour, traits and physical attributes that are considered masculine in a given historical and social context. Although the actual stereotypes may have remained relatively constant, the values attached to masculine stereotypes have changed over the past few decades and it has been argued that masculinity is an unstable phenomenon and never ultimately achieved.

## On Motivation

Motivation is a psychological feature that arouses an organism to act towards a desired goal and elicits, controls, and sustains certain goal-directed behaviours. It can be considered a driving force, a psychological one that compels or reinforces an action toward a desired goal. For example, hunger is a motivation that elicits a desire to eat. Motivation is the purpose or psychological cause of an action.

Motivation has been shown to have roots in physiological, behavioural, cognitive and social areas. Motivation may be rooted in a basic impulse to optimize well-being, minimize physical pain and maximize pleasure. It can also originate from specific physical needs such as eating, sleeping, resting and sex.

Motivation is an inner drive to behave or act in a certain manner. These inner conditions such as wishes, desires and goals activate movement in a particular direction of behaviour.



### *Conscious and unconscious motivations*

A number of motivational theories emphasize the distinction between conscious and unconscious motivations. In evolutionary psychology, the 'ultimate' *unconscious* motivation may be a cold evolutionary calculation, while the *conscious* motivation could be more benign or even positive emotions.

Freud is associated with the idea that human beings have many unconscious motivations that cause them to make important decisions, such as choosing a partner.

### **Intrinsic and extrinsic motivation**

Motivation can be divided into two types: intrinsic motivation and extrinsic motivation.

*Intrinsic motivation* is driven by an interest or enjoyment in the task itself, and exists within the individual rather than relying on external pressures or a desire for reward. Intrinsic motivation has been studied since the early 1970s. Students who are intrinsically motivated are more likely to engage in the task willingly as well as work to improve their skills, which will increase their capabilities. Students are likely to be intrinsically motivated if they:

- attribute their educational results to factors under their own control (also known as *autonomy*)
- believe they have the skills to be effective agents in reaching their desired goals (also known as *self-efficacy beliefs*)
- are interested in mastering a topic, not just in achieving good grades.

*Extrinsic motivation* refers to the performance of an activity in order to attain an outcome, whether or not that activity is also intrinsically motivated. Extrinsic motivation comes from outside the individual. Common extrinsic motivations are rewards (for example money or grades) for showing the desired behaviour, and the threat of punishment following misbehaviour.

### **Comparison of intrinsic and extrinsic motivation**

Socio-psychological research has indicated that extrinsic rewards can lead to over-justification and a subsequent reduction in intrinsic motivation. In one study demonstrating this effect, children who expected to be (and were) rewarded with a ribbon and a gold star for drawing pictures spent less time playing with the drawing materials in subsequent observations than children who were assigned to an unexpected reward condition.

While the provision of extrinsic rewards might reduce the desirability of an activity, the use of extrinsic constraints, such as the threat of punishment, against performing an activity has actually been found to increase one's intrinsic interest in that activity.

In one study, when children were given mild threats against playing with an attractive toy, it was found that the threat actually served to increase the child's interest in the toy, which was previously undesirable to the child in the absence of threat.

### **Self-control**

The self-control aspect of motivation is increasingly considered to be a subset of emotional intelligence. It is suggested that although a person may be classed as highly intelligent (as measured by many traditional intelligence tests), they may remain unmotivated to pursue intellectual endeavours.

## **Drives**

A drive or desire can be described as *a deficiency or need that activates behaviour that is aimed at a goal or an incentive*. These drives are thought to originate within the individual and may not require external stimuli to encourage the behaviour.

Basic drives could be sparked by deficiencies such as hunger, which motivates a person to seek food. More subtle drives however might be the desire for praise and approval, which motivates a person to behave in a manner pleasing to others.

Another basic drive is the sexual drive which, like food, motivates because it is essential to survival. The desire for sex is wired deep into the brain of all human beings as glands secrete hormones that travel through the blood to the brain and stimulate the onset of sexual desire. The hormonal basis of both the male and female sex drive is testosterone. Men naturally have more testosterone than women and so are more likely than woman to think about sex, have sexual fantasies, seek sex and sexual variety (whether positions or partners), masturbate, want sex at an early point in a relationship, sacrifice other things for sex, have permissive attitudes for sex and complain about low sex drive in their partners.

## **Cognitive dissonance theory**

When an individual experiences some degree of discomfort resulting from an inconsistency between two cognitions or perceptions – such as their views on the world around them or their own personal feelings and actions – this discomfort is described in the theory of *cognitive dissonance*. For example, religious believers may seek to reassure themselves regarding their religious practices and scriptures, feeling in retrospect that another decision may have been preferable. Their feeling that another choice or viewpoint would have been preferable is inconsistent with their status quo. The difference between their feelings and beliefs causes dissonance, so they seek to reassure themselves. In the case of (religious) groups, cognitive dissonance can be described as ‘Collective Cognitive Dissonance’ (Marc’s CCD Thesis).

While not a theory of motivation as such, the theory of cognitive dissonance proposes that people are motivated to minimize dissonance. The ‘cognitive miser’ perspective makes people want to justify things in a simple way in order to reduce the effort they put into cognition. They do this by changing their attitudes, beliefs or actions rather than facing the inconsistencies; after all, dissonance is a source of stress. Dissonance is also reduced by justifying, blaming and denying. It is one of the most influential and extensively studied theories in social psychology.

## **Team players**

As you may have read before in earlier articles in this series, living and working in the Osho commune was a challenge. Every day we worshipped, celebrated, meditated (and 'mind-fucked') together. Anyhow, when you look at the qualities needed for effective team players, we did quite well!

### **Ten Qualities of an Effective Team Player**

If you were choosing team members for a team in your organization, who would the best team players be? Assuming that people have the right technical skills for the work to be done, what other factors would you use to select your team members?

Teams need strong team players to perform well. But what defines such people?

#### **Demonstrates reliability**

You can count on a reliable team member who gets the work done and does his (her) fair share of the work and meets commitments. He follows through on assignments. Consistency is crucial. You can count on him to perform to a reliable standard all the time, not just some of the time.

#### **Communicates constructively**

Teams need people who speak up and express their thoughts and ideas clearly, directly, honestly and with respect for others and for the work of the team. That's what it means to communicate constructively. Such a team member does not shy away from making a point but makes it in the best way possible – in a positive, confident and respectful manner.

#### **Listens actively**

Good listeners are essential for teams to function effectively. Teams need players who can absorb, understand and consider ideas and points of view from other people without debating and arguing every point. Such a team member can also receive criticism without reacting defensively. Most important for effective communication and problem solving is that team members need the discipline to listen first and speak second so that meaningful dialogue results.

#### **Functions as an active participant**

Good team players are active participants. They come prepared for team meetings and listen and speak up in discussions. They're fully engaged in the work of the team and do not sit passively on the sidelines.

Team members who function as active participants take the initiative to help make things happen. They volunteer for assignments. Their whole approach is can-do: "What contribution can I make to help the team achieve success?"

#### **Shares openly and willingly**

Good team players share. They're willing to share information, knowledge and experience. They take the initiative to keep other team members informed.

Much of the communication within teams takes place informally. Beyond discussion at organized meetings, team members need to feel comfortable talking with one another and

passing along important news and information on a day-to-day basis. Good team players are active in this informal sharing. They keep other team members in the loop with information and expertise that helps get the job done and prevents surprises.

### **Cooperates and pitches in to help**

Cooperation is the act of working *with* others and acting together to accomplish a job. Effective team players work this way by second nature. Good team players, despite differences they may have with other team members concerning style and perspective, figure out ways to work together to solve problems and get work done. They respond to requests for assistance and take the initiative to offer help.

### **Exhibits flexibility**

Teams often deal with changing conditions – and often create changes themselves. Good team players roll with the punches; they adapt to ever-changing situations. They don't complain or get stressed out because something new is being tried or some new direction is being set.

In addition, a flexible team member can consider different points of views and compromise when needed. He or she doesn't hold rigidly to a point of view and argue it to death, especially when the team needs to move forward to make a decision or get something done. Strong team players are firm in their thoughts yet open to what others have to offer – flexibility at its best.

### **Shows commitment to the team**

Strong team players care about their work, the team and the team's work. They show up every day with this attitude of care and commitment. They want to contribute and they want other team members to do the same.

### **Works as a problem-solver**

Teams, of course, deal with problems. Sometimes it seems that that's the whole reason why a team is created: to address problems. Good team players are willing to deal with all kinds of problems in a solutions-oriented manner. They're problem-solvers, not problem-dwellers, problem-blamers or problem-avoiders. They don't simply rehash a problem the way problem-dwellers do. They don't look for others to fault, as the blamers do. And they don't put off dealing with issues, the way avoiders do.

Team players get problems out in the open for discussion and then collaborate with others to find solutions and form action plans.

### **Treats others in a respectful and supportive manner**

Team players treat fellow team members with courtesy and consideration, not just some of the time but consistently. In addition, they show understanding and the appropriate support of other team members to help get the job done. They don't place conditions on when they'll provide assistance, when they'll choose to listen or when they'll share information. Good team players also have a sense of humour and know how to have fun (and all teams can use a bit of both), but they don't have fun at someone else's expense. Quite simply, effective team players deal with other people in a professional manner.

Team players who show commitment don't come in any particular style or personality. They don't need to be rah-rah, cheerleader types. In fact, they may even be soft-spoken, but they

aren't passive. They care about what the team is doing and they contribute to its success without needing a push.

Team players with commitment look beyond their own piece of the work and care about the team's overall work. In the end, their commitment is about winning – not in the sports' sense of beating your opponent but about seeing the team succeed and knowing they have contributed to this success. Winning as a team is one of the great motivators of employee performance. Good team players have and show this motivation.



*'Zorba the Buddha' restaurant crew Cologne (1989)*

## **Buddha has landed**

Since the end of World War II, historians have suggested that the encounter between East and West represents the most significant event of the modern era. Bertrand Russell pointed to this shift at the end of World War II when he wrote, "If we are to feel at home in the world, we will have to admit Asia to equality in our thoughts, not only politically, but culturally. What changes this will bring, I do not know. But I am convinced they will be profound and of the greatest importance."

Wherever you go, everywhere in the West nowadays you will find Buddha pictures and statues in shops, warehouses, garden centres, home design and furniture stores. On TV, Buddha is present in garden and home make-over programmes. Books on Buddha and Buddhism sell like Bibles.

Since 1970 Eastern wisdom has become popular in the West. Hippies and soul seekers went first, the masses followed. Asia is hot, Asia is the new place to be. Tourists, young and old, have discovered Asia and Buddhism. The Far East is no longer far: it's faster and cheaper to get there than ever before. Together with finance and economics, the human interest in the Asian countries has grown. Yoga is booming business and books on mindfulness are in the top 10 of non-fiction bestsellers. People eat Asian food more frequently, travel agencies advertise with white beaches, palms and Buddha. It's the answer to the hectic and demanding pressure of daily life, it's the dream of peace and tranquillity in a world of deadlines, internet and mobile phones.

Christ has gone, churches get emptier and at the same time Buddha is to be seen sitting, standing or lying down in many households. A man, smiling with eyes open or meditating serenely with eyes closed. Big, fat, tall or short, Buddha is everywhere.

Coca-Cola was a powerful common symbol of freedom and wealth in Western Europe after World War II ended. The West needed freedom and wealth and in the last 50 years the Western world created it. Internet did the rest. We're online and connected with the outer world all the time. Life is fast and weary. Have a Coke! But Coke is not cheap, has too much sugar and the bottle is soon empty – just like the American dream.

Dreams have changed over the years; now we want to reconnect with our inner world.