



Osha
A Mystic of *Love*

By Swami Chaitanya Keerti

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Osho: Einstein The Buddha

“Man is entering into a new phase; a new consciousness is to dawn. For at least ten thousand years, as far as consciousness is concerned, nothing new has happened. There have been Buddhas and there have been Albert Einsteins, but we are still waiting for a Buddha who is also an Albert Einstein or an Albert Einstein who is also a Buddha.” Osho.

Osho was born in Kuchwada, a small rural village in the state of Madhya Pradesh, central India, on December 11, 1931. He was the eldest of 11 children of a Jaina cloth merchant. Osho’s previous birth was in Tibet 700 years before his last birth in this life. Osho reminds us in one of his talks: The moment the child is born, you think, is the beginning of its life. That is not true. The moment an old man dies, you think, is the end of his life. It is not. Life is far bigger than birth and death. Birth and death are not two ends of life; many births and many deaths happen within life. Life itself has no beginning, no end: life and eternity are equivalents....

Life begins at the point of your past life’s death. When you die, on the one side one chapter of life, which people think was your whole life, is closed. It was only a chapter in a book that has infinite chapters. One chapter closes, but the book is not closed. Just turn the page and another chapter begins. The person dying starts visualizing his next life. This is a known fact because it happens before the chapter closes....

He adds: Your life begins far back before your birth, before your mother’s impregnation, further back in your past life’s end. That end is the beginning of this life. One chapter closes, another chapter opens. Now, how this new life will be is ninety-nine percent determined by the last moment of your death. What you collected, what you have brought with you like a seed that seed will become a tree, bring fruits, bring flowers, or whatever happens to it. You cannot read it in the seed, but the seed has the whole blueprint....If a man dies fully alert, seeing the whole terrain that he has

passed and seeing the whole stupidity of it, he is born with a sharpness, with intelligence, with courage—automatically.

Osho's childhood days were full of a rebellious spirit, courage, and sharp intelligence, questioning the social expectations and religious beliefs his family and teachers tried to impose on him. As a youth, He experimented with meditation techniques from many different traditions. He says: I have meditated; I have come to a point where I can see my own past lives, and that's proof enough. It is my knowing, my experience; it is nothing to do with Indian heritage, beliefs, or anything. I speak on my own authority.

He adds: I began as an intellectual—not only in this life but in many lives. My whole work in many lives has been concerned with the intellect—refining the intellect, sharpening the intellect.

Osho attained enlightenment in a garden in Jabalpur at the age of 21 on the fateful day of twenty-first March, 1953. For many lives, he had been working—working upon himself, struggling, doing whatsoever could be done to attain enlightenment. And it happened one day when he stopped all this and relaxed deeply into non-doing, no-effort.

Osho calls himself the Blessed One: The word *Bhagwan* means “the Blessed One.” When people started feeling my blessing throbbing in their hearts, when they started feeling that something has happened to me of immense value which they would like to share, they started calling me Bhagwan. I could not deny it because it was a fact: I was the Blessed One. (*Interview—Ken Kashiwahara, Good Morning America and ABC Network U.S.A.*).

Osho received his M.A. from the University of Sagar with First Class Honors in Philosophy. He was the All-India Debating Champion and Gold Medal winner in His graduating class. In 1957, Osho was appointed as a professor at the Sanskrit College in Raipur. And in 1958, he was appointed Professor of Philosophy at the University of Jabalpur, where he taught until 1966. A powerful and passionate debater, he also traveled widely in India, speaking to large audiences and challenging orthodox religious leaders in public debates.

1966: After nine years of teaching, he left the university to devote himself entirely to the raising of human consciousness. On a regular basis, he began to address gatherings 20,000 to 50,000 in the open-air *maidans* of India's major cities. Four times a year he conducted intense ten-day meditation camps. He traveled widely and racked up controversies

wherever he went. He was seized with a mission of awakening sensitive people from what he believed to be sleep-walking intellectual materialism.

However, his delight in controversy and his endless and uncompromising attacks on any and every deeply-rooted belief that he felt was not based on truth or logic, soon made him an enemy of the establishment.

In July, 1970, Osho moved to Mumbai and set up the first foundation to make his work and vision available—the *Jivan Jagruti Kendra Foundation*, which became *Rajneesh Foundation* in 1974, when Osho moved to establish his ashram in Pune.

In 1970, the 14th of April, Osho introduced his revolutionary meditation technique, *Dynamic Meditation*, which begins with a period of uninhibited movement and catharsis, followed by a period of silence and stillness. Since then, this meditation technique has been used by psychotherapists, medical doctors, teachers and other professionals around the world.

Osho—at this time called Bhagwan Shree Rajneesh – began to initiate seekers into Neo-Sannyas or discipleship, a path of commitment to self-exploration and meditation which does not involve renouncing the world or anything else. Osho’s understanding of ‘Sannyas’ is a radical departure from the traditional Eastern viewpoint. For him, it is not the material world that needs to be renounced but the conditionings and belief systems that each generation imposes on the next. He encourages his sannyasins to celebrate life totally rather than abstain from life.

The 112 techniques are interpreted by him from the ancient *Vigyan Bhairav Tantra*—Shiva’s 2000-year-old tantric *Book of Secrets*.

Osho made meditation the central point of his spiritual teaching. Thousands of Osho centers around the world are offering meditations on a regular basis. He has a very unique take on this subject. According to him, meditation is a way of life. It is life-affirmative. One does not have to run away from life and practice meditation in some ashrams in the Himalayas. Yes, one can take a few days off to go somewhere and learn meditation, but one has to return to the world and continue living meditatively.

He says: “Meditation cannot be a fragmented thing. It should be a continuous effort. Every moment one has to be alert, aware and meditative. But the mind has played a trick. You meditate in the morning and then you put it aside. Or you pray in the temple and then forget it. Then you come back to the world, completely unmeditative, unconscious, as if walking in a hypnotic sleep. This fragmented effort won’t do much. Consciousness is a

continuum. It is like a river, flowing constantly. If you are meditative the whole day, every moment of it — and only when you are meditative the whole day — the flowering will come to you.”

1974 – 1981 Pune Ashram: During these seven years, he gave a 90 minutes discourse nearly every morning, alternating every month between Hindi and English. His discourses offered insights into all the major spiritual paths, including Yoga, Zen, Taoism, Tantra, and Sufism. He also spoke on Gautam Buddha, Jesus, Lao Tzu, and other mystics. These discourses have been collected into over 600 volumes and translated into 50 languages.

In the evenings, during these years, he answered questions on personal matters such as love, jealousy, meditation. These ‘darshans’ are compiled in 64 darshan diaries of which 40 are published.

The commune that arose around Osho at this time offered a wide variety of therapy groups that combine Eastern meditation techniques with Western psychotherapy. Therapists from all over the world are attracted and by 1980 the international community gained a reputation as ‘the world’s finest growth and therapy center.’ One hundred thousand people pass through its gates each year.

1981: He developed a degenerative back condition. In March 1981, after giving daily discourses for nearly 15 years, Osho began a three-year period of self-imposed public silence. In view of the possible need for emergency surgery, and on the recommendation of his personal doctors, he traveled to the US. The same year, his American disciples purchase a 64,000-acre ranch in Oregon and invited him to visit. He eventually agreed to stay in the US.

1981 – 1985 Rajneeshpuram, Oregon, U.S.A.: A model agricultural commune rose from the ruins of the central Oregonian high desert. Thousands of overgrazed and economically unviable acres were reclaimed. The city of Rajneeshpuram was incorporated and eventually provided services to 5,000 residents. Annual summer festivals were held which drew 15,000 visitors from all over the world. Very quickly, Rajneeshpuram became the largest spiritual community ever pioneered in America.

October 1984: Osho ended three and one-half years of self-imposed silence. July 1985: He resumed his public discourses each morning to thousands of seekers gathered in a two-acre meditation hall.

September–October 1985: The Oregon Commune is destroyed. The same year, September 14: Osho's personal secretary Ma Anand Sheela and several members of the commune's management suddenly leave, and a whole pattern of illegal acts they had committed—were exposed by Osho himself. He invited law enforcement officials to investigate Sheela's crimes. The authorities, however, saw the investigation as a golden opportunity to destroy the commune entirely, which they had always wanted to do from the very beginning.

Meanwhile, Osho started talking to the world media and his message was spreading all around the world in the fastest way.

Often, many people and journalists asked this question in the U.S.A.: Why do you have a fleet of 93 Rolls Royce. In one of his talks, Osho tells the secret: The world is not interested in truth, the world is interested in something sensational. Truth is not sensational. The world is not interested in enlightenment, the world is more interested in Rolls Royces.

There was no need for ninety-three Rolls Royces. I could not use ninety-three Rolls Royces simultaneously. But I wanted to make it clear to you that you would be ready to drop all your desires for truth, for love, for spiritual growth to have a Rolls Royce. I was knowingly creating a situation in which you would feel jealous. The function of a master is very strange. He has to help you come to an understanding of your inner structure of consciousness: it is full of jealousy. I want to provoke your jealousy because that is the only way to get rid of it.

My interest was to provoke the jealousy of the American so-called rich. The Americans think they are the richest people in the world. But I created a simple joke with ninety-three Rolls Royces and all their pride was gone.

Osho is not a traditional master who gave birth to any new religion. He says: I teach religiousness, not religion. This twentieth-century brings a new consciousness into the world, it is a quantum leap. Now you can see. Now you are no longer bothered by language and words. You can see deep into my eyes and you can see the same truth as is revealed in Moses or as is revealed in Baal Shem. I am proclaiming a new religion—the essential religion. In Islam it is known as Sufism, in Buddhism it is known as Zen, in Judaism it is known as Hassidism—the essential core. But I speak your language, I speak the way you understand, the way you can understand. I speak a very religionless language. I speak as if I am not religious at all.

That's what is needed in this world. This twentieth-century needs a religion completely free from all kinds of superstitions, utterly nude, naked.

“This century is trained in the ways of science, is trained very logically. Never before was any other human society so logically trained. I am talking about something which is basically illogical but I have to talk in a logical way. If you go to a Sufi he talks about the illogical in an illogical way. I talk about the illogical in a logical way. If you go to a Zen Master he simply talks in an illogical way. You will not be able to make a bridge between you and him. For me, the bridge is very easy. I go with you to take you with me further.”

Osho is a genius who combined science with spirituality in such a way that world has never seen before—and he is never bothered about what the traditional folks think about him. According to Osho: The genius is one who does not allow society to reduce him to a robot: that's my definition of a genius. Everybody is born as a genius, but people start compromising very soon. And when they compromise, their talents disappear, their intelligence dies. They go on selling their souls for mundane things, for useless things—useless in the ultimate sense; they may be useful here, but death comes and all those things are taken away with you. If you can die like Albert Einstein—mystified, with full wonder, with prayer in the heart, with poetry arising in you—you have lived rightly and you are dying rightly. And a man who lives rightly and dies rightly is a spiritual person. Albert Einstein is far more spiritual than your Vatican Pope and your Shankaracharyas—far more spiritual.

To conclude, it can be said that Osho belongs to no tradition. “I am the beginning of a totally new religious consciousness,” he says. As an illumined presence, Osho continued to remain in the body till January 19, 1990. During this period, he has been known as Acharya Rajneesh, Bhagwan Shree Rajneesh — and finally, his disciples started calling him Osho — which simply means: The Oceanic Consciousness. He has explained that the word “Osho” is derived from William James' expression “oceanic experience” which means dissolving into the ocean.

And now the time is certainly ripe for Osho to be understood, as Khushwant Singh, former editor of *The Times of India*; author and historian, wrote: Within a few years from now his (Osho's) message will be heard all over the world. He was the most original thinker that India has produced: the most erudite, the most clear-headed, and the most innovative. And in

addition, he had an inborn gift of words, spoken and written. The like of him we will not see for decades to come...He has to be judged as a thinker, and as a thinker he will rank amongst the giants.

The awakened one

It is the time of Guru Purnima—the full moon in the month of July. Every year it happens on a different date—not like the fixed dates celebrated by the United Nations. Some people think of guru as a teacher who gives us knowledge. That's why people have started calling Google as the guru. The teacher is not the right translation of the word guru. The guru is a mystical phenomenon, that has been experienced in the East mainly. The Western world finds it hard to understand this phenomenon and do not go beyond the level of a teacher. A teacher teaches you something and you pay for it—and there it ends. It is a mundane affair—very businesslike.

The guru is neither a teacher nor a preacher. He may be illiterate himself. He does not look for students to sell his knowledge. He seeks disciples with whom he can share his being and consciousness. He functions like a catalytic agent—his very presence transforms the disciples. So, a guru is truly a mystical presence. He is a mystic and a master.

The guru is a rare phenomenon, not so easy to find. Of course, we come across thousands of teachers and preachers who claim to be gurus. Some of them publicize their personality on a very large scale and people start following them. They gather followers in millions and have powerful politicians sitting at their feet. They may be doing some social service too like opening schools, hospitals and orphanages. But all this has nothing to do with being a true guru.

A true guru does not console people to please them. He may even shock them because his purpose is to awaken them. He himself is an awakened one, which is the exact definition of a true guru. The people cannot go to him for worldly favors for a successful life. He will not oblige. He simply shows us the way to attain self-realization, even if it means to fail in worldly matters. For a guru these are meaningless things. He himself has transcended all this and he wants us to transcend these mundane affairs too. He takes us towards the unknown and the unknowable.

Mystic Kabir sings: “It is the mercy of my true guru that has made me know the unknown; I have learned from him how to walk without feet, to see without eyes, to hear without ears, to drink without mouth, to fly without wings; I have brought my love and my meditation into the land where there is no sun and moon, nor day and night.” Kabir says: “The guru is great beyond words, and great is the good fortune of the disciple.”

The enlightened mystic Osho concludes: “The role of the guru is to give you a glimpse of the real—not a teaching, but an awakening. The guru is not a teacher: the guru is an awakener.”

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