

Early Books on Osho: Veil Upon Veil...

Whenever Osho visited Patna he stayed with his friend Dr. Ram Chandra Prasad. Prasad was head of the Department of English at Patna University, and he became the author of the first in-depth study on Osho: *Acharya Rajneesh. Samanwaya, Vishleshan aur Samsiddi* (1969) published when Osho was still travelling all India out of Jabalpur. In English the title might be: Overview, Analysis and Synthesis, but its following translation into English is *Rajneesh. The Mystic of Feeling. A Study in Rajneesh's Religion of Experience* (1970 & 1978).

Prasad is linking Osho to the great Eastern traditions of Zen in Japan and Taoism in China with numerous references to spiritual masters and literature. He also published on Osho in the magazine *Jyotishikha* coming from *Jeevan Jagriti Kendra* in Mumbai, but a less academic and more popular introduction on Osho aiming at a wider audience was his *Lifting the Veil. Kundalini Yoga. A Compendium of Rajneesh's Essential Teachings* (1971 & 1975) with his sannyas name *Sw. Ananda Vitaraga* figuring on the front cover. It tells that the author was invited by Neo-Sannyas International to write the book and a quotation by Sir Edwin Arnold is to be found inside: '*Veil after veil will lift, but there must be veil upon veil behind.*'

In his *Introduction* he writes on Osho: "His books are piles of dynamite! And yet his nature is calm whether it is in a state of activity or in a state of tranquillity...*He has a secret talent: he is in touch with your innermost self, with forces behind your physical body, he communicates with the esoteric circle of nine adepts brought into existence by Ashoka, and he is in contact with other esoteric groups as well.*"

Lifting the Veil includes a report on *The Awakening of the Kundalini Power and Meditation* with Osho's own words while he is guiding and encouraging the meditators on the camp at Nargol, May 5th, 1970. These 13 pages are the closest we can get to being there in his energy field at a time when he himself was still guiding his meditations. The pages are of extraordinary intensity with their vivid descriptions of the meditators' most varied expressions and outpour of energy during the meditation.

The first introduction in English covering Rajneesh during his years in Bombay was *Acharya Rajneesh* written by *Swami Yoga Chinmaya*. This 3-page biography was printed up front in the first booklet published while Osho was staying in Bombay *Beyond and Beyond* (November 1970). Later it was titled *Acharya Rajneesh: A Glimpse* and after his change of name the short biography was called *Bhagwan Shree Rajneesh - a Glimpse* as in *The Gateless Gate* (May 1971). Excerpts:

"Acharya Rajneesh is an Enlightened One, who has become one with Infinity, the Totality. He is NOT - but the Infinity breathes through him. He is not a person but the Divinity personified. Transcendental Truth shines every moment through him. *His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental.* In fact, he is not living in Cosmic Consciousness, but has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being - in No-Being, in No-thingness, in the Great Void - Nirvana...

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. *He challenges and shatters all the set patterns and values of human culture and knowledge.* He wants to indicate the totality of Life, and brings about

the Total Transformation of human beings. The process, the Alchemy for the inner transformation, he says, is MEDITATION and SAMADHI. As a back-ground for this, one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness, an explosion of everything takes place. One transcends the body, the mind, the thoughts *and there remains the pure Is-ness*, the mysterious divinity, infinite bliss which no words can describe.

In India Acharya Rajneesh speaks in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English."

Chinmaya wrote in his introduction to one of Bhagwan's books, "If you have any idea of what this book is all about, you'll drop the book. You won't bother reading it. You'll come here instead. The book has served its purpose only if you don't read it, if you say, "The hell with words, the hell with reading "about", " and come here to experience for yourself what it is that's here."

Lead Kindly Light: Some Enlightened Moments with Bhagwan Shree Rajneesh was published by *Ma Yoga Kranti* in April 1972. Kranti is narrating her golden moments with Acharyashri during meditation camps, on train journeys and in their home in Jabalpur:

"The night was pitch dark. Though we were sitting in silence, even that silence was a joyful experience in presence of Acharyashri. So often we have found that even silence becomes eloquent in his presence.

On that moonless night, when we asked him about this our experience, he said, "Words are impotent to express Truth. Truth can be expressed only in silence. The moment we enter silence, the mystery of Truth is revealed. **Man's misfortune is that he has forgotten to be silent; and therefore his entire relationship with Nature has been vitiated. Nature knows only the language of silence. He who knows not that language, ipso facto, loses touch with Nature. And mankind's misery is due to man's distance from nature.**"

Saying this, he was silent again, and with him we also lapsed into 'mauna' (silence). There was no sound outside, but for the rustling of leaves on the trees, and the chorus of chirping insects. The experience was full of dull awareness combined with complete silence; and in that silence, we felt like something within us was disintegrating. The silence seemed to wipe out ever so gently what is known as ego."

Later on Kranti remembers from the many train rides where she was accompanying Rajneesh on his lecturing journeys, and from their homely peaceful moments at riverbank:

"With Acharyashri we were on a long train journey. There were many other passengers besides our group. It was interesting to note that each passenger readied himself to alight, much before he reached his destination. Commenting on this common practice of us all, Acharyashri said, "How alert we remain in an ordinary train journey! And how we lack totally this alacrity in the important journey of life! We neither know our destination, nor are we prepared to alight. When death comes to rob us of life, we are caught unawares. And then, belatedly, we realise that we had forgotten about death; we had forgotten to prepare ourselves for dying..."

We had encamped in a small village. Many people had come to meet Acharyashri, bringing with them diverse doubts and problems; underlying all their doubts was their thirst for knowledge; they wanted to know the meaning of life. They were finding worthless their type of existence.

Acharyashri told them, "**You get out of life what you put into it. There is no meaning to life, unless we make it meaningful.** He who merely wishes to make life worthwhile, without doing anything positive about it, will not succeed. The worthwhileness of life is the result of creative activity, and not indolent passivity...

It was a full-moon night; we were sitting on sands on the river bank. Breaking his quiet, Acharyashri, on his own, spoke to us from time to time. Surprisingly, his words did much to dispel our unexpressed doubts. Nor only this, it seemed to us that he knew even about our unconscious doubts!"

These books on Osho's early days are certainly not the only ones. We could have mentioned numerous accounts from Urmila, Satya Vedant, Ageh Bharti, Vora, Jyoti, Arvind Jain, Gyan Bhed, Divya, Kabeer, Laheru, Keerti, Veena and many others. It has been an ongoing and ever growing snowball of narratives from sannyasins who remembered or felt they had to share with others some of their blessed moments with their master. My guess is the snowball is still rolling.