Osho and his Communes

-An inner and outer scientific approach-

32 selected articles for Oshonews.com

Marc van der Heijden

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Foreword

In this descriptive research, thirty-two articles are used to describe the characteristics of a phenomenon and population being studied. It does not answer questions about how/when/why the characteristics occurred. Rather it addresses the "what" question (what are the characteristics of the Osho Communes?). Descriptive research cannot describe what caused a situation. Thus, descriptive research cannot be used to as the basis of a causal relationship, where one variable affects another.

Yes,

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

It can take you three or more hours to read these articles.

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

Marc van der Heijden

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1. 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

25 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 Who, Why, When, and Where, still haven't tracked down the phenomenon of Osho and his Communes, 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?*

2. Playing Games

In social psychology, play is a range of voluntary, intrinsically motivated activities normally associated with recreational pleasure and enjoyment. Play is commonly associated with children and juvenile-level activities, but play occurs at any life stage.

"Summing up the formal characteristic of play, we might call it a free activity standing quite consciously outside 'ordinary' life as being 'not serious' but at the same time absorbing the player intensely and utterly. It is an activity connected with no material interest, and no profit can be gained by it. It proceeds within its own proper boundaries of time and space according to fixed rules and in an orderly manner. It promotes the formation of social groupings that tend to surround themselves with secrecy and to stress the difference from the common world by disguise or other means."

Johan Huizinga; Homo Ludens (1944)

This definition of play as constituting a separate and independent sphere of human activity is sometimes referred to as the "magic circle" notion of play.

Play is not just a pastime activity; it has the potential to serve as an important tool in numerous aspects of daily life for children, adolescents and adults. Not only does play promote and aid in physical development, but it also aids in cognitive development and social skills, and can even act as a stepping stone into the world of integration, which can be a very stressful process.

In one of his lectures, Osho answered a question about playing games: You ask me, WHAT TYPE OF PLAY ARE YOU PLAYING WITH US? Certainly, it is a play. I am not serious. And if you are serious, there is not going to be any meeting with you. Seriousness does not cross my

path at all. I am absolutely non-serious. This is a play. And I would like to call this play 'the mad game'.

The word 'mad' I have coined so: 'm' stands for the master and 'd' stands for the disciple. The master-and-disciple game! It is a mad game! I am an expert in being a Master. If you are also ready to become a disciple, here we go!

And it is none of anybody else's business. It is a game between me and you. If you decide to be a disciple, as I have decided to be a Master, then we can play the game. And those who have decided to be disciples are enjoying it tremendously!

Once you decide to be a disciple, you enter into another world -- a totally different world of the heart, of love, of trust. Then it is a play. You are not serious but still you are very sincere. Never misunderstand seriousness for sincerity. Sincerity is very playful, never serious. It is true, authentic, but never serious. Sincerity does not have a long face, it is bubbling with joy, radiating with an inner joyousness.

Rejoice that I am here! If you decide to be a disciple, then only can you understand what I am doing here, then only can you understand this mad game, this madly mad game. It is a play; in fact, it is the ultimate game in life. You have played many other games, this is the last. You have played being a lover, being a friend; being a father, being a husband, being a wife, mother, brother, being rich, being poor, being a leader, being a follower -- you have played all the games. And only those who have played all the games can play this game, because they will be mature enough to play it.

This is the last game. After this game, games stop, game-playing stops. Once you have played the game rightly -- the Master-disciple game -- by and by you come to a point where all playing disappears. Only you are left -- neither the Master nor the disciple exists there. This is just a device.

Between the Master and the disciple -- if the rule of the game is followed rightly -- devotion arises. That is the fragrance, the river that flows between the two banks of the Master and the disciple. That's why it is so difficult for the outsider to understand. But I am not interested at all in the outsider understanding it, it is a very esoteric game. It is only for the insiders, it is only for mad people. That is why I am not interested even in answering people who are not insiders, because they will not understand. They do not have that attitude of being in which understanding becomes possible.

Just see. If two chess-players are playing and you don't know what chess is, and you start asking questions, they will simply say, 'Shut up! First you go and learn the game. It is a complicated game.' And chess is nothing when you start playing THIS mad game! Your whole life -- your emotions, your feelings, your intellect, body, mind, soul, everything -- is involved, is at stake. It is the last gamble.

So only those who are insiders can understand; outsiders will always feel uncomfortable about it. They don't know the language.

I am not here to play the game of a priest; I am not here to play the game of a prophet. In fact, the prophet is nothing but the politician in disguise. The language of the prophet is the language of the politician -- of course, in the name of religion. The prophet is revolutionary; he wants to change the world, the whole world, to his heart's desire. I have no plans for changing the world. It is perfectly good as it is and it is going to remain as it is. All the prophets have failed. That game is doomed to be a failure.

Osho, The Art of Dying, Ch 8 Q1 (excerpt)

3. 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 Meditation Centre 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.

4. 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 EUFA 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 Chidvilas (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!

5. Meditation is Simple

In the Communes of Osho was a positive attitude and atmosphere for nurturing your meditation. The strength of the collective intention helps to practise meditation on a daily basis and shapes the quality of awareness. Key attitudes are:

- Curiosity – Being curious about your experience. How do you feel emotionally? What kind of thoughts are going through your head? What does your body feel like at the moment?

- Acceptance – Meditation is about accepting how you are right now, rather than denying it. Acceptance first, change comes later. Acceptance doesn't mean resignation.

- Kindness – Bringing a sense of warm and caring compassion to your moment to moment experience. Being aware of your moment to moment experience with your heart as well as your head.

- Letting go – No need to try and hold on to pleasant experiences and push away unpleasant experiences. There was a sense of a light touch to changes and your experience.

- Non–judging – Observing whatever you are experiencing as it is, rather than classifying it into good or bad, like or dislike.

- Non–striving – Allowing yourself to experience whatever your experience is rather than creating a goal for some other experience and then striving to attain that different experience.

- Patience – Change takes time. Foster your capacity to be patient.

- Trust – Having confidence in Osho, in the practice of meditation, and in your inner self to guide you.

Besides Osho's daily lectures, my favourite day-in-day out meditation was (and still is) the Breath Meditation:

Be aware of the sense of your own breathing. You don't need to change the rate of your breath. Just feel the physical sensation of your breath entering and leaving the body.

You can feel the breath in the nose, the throat, the chest or down in your belly. If possible, try and feel the breath in the belly as it's more grounding and more likely to make you feel relaxed.

When your mind wanders off into thoughts, bring your attention back. It is the nature of the mind to take your attention away from whatever you want to focus on, and into thoughts about the past or future, worries or dreams.

You can do this meditation during the entire day while walking, working, waiting, watching, etc.

Meditation can be as simple as that.

6. 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!

7. Four Stages of Learning 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.

8. 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.
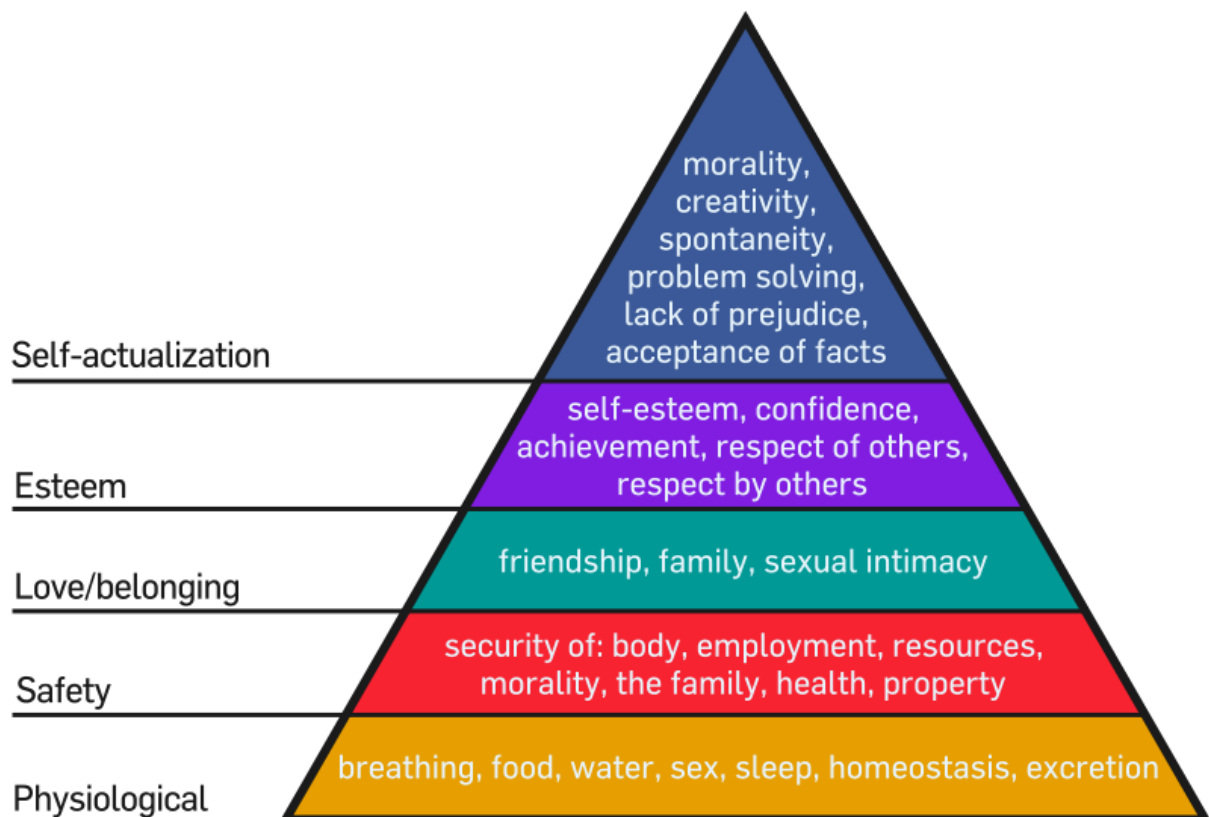
Maslow studied what he called exemplary people, such as Albert Einstein and Eleanor Roosevelt, rather than mentally ill or neurotic people, writing that "the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy." Maslow studied the 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

9. 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

10. Finding Osho on Crete

It was 16 February 1986 and Osho had just landed on Crete.
The news spread fast in the Munich commune were 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.
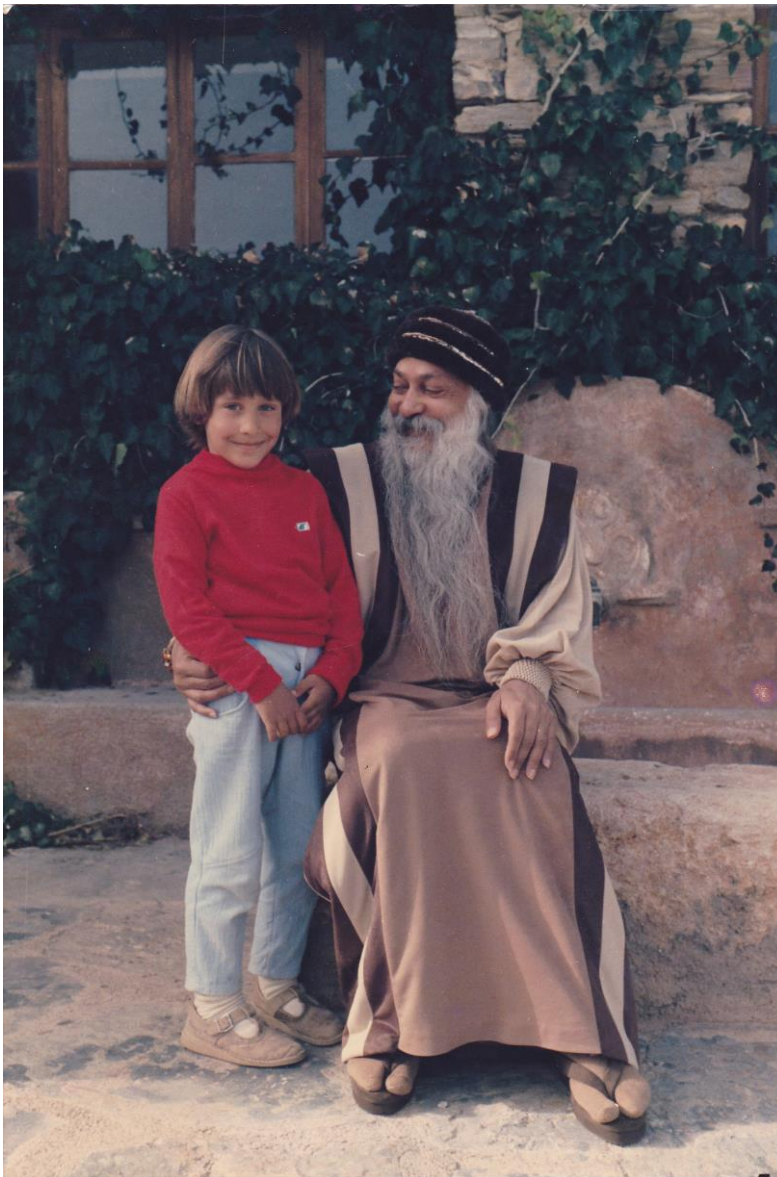
Osho with little boy on Crete. (April -1986)

11. 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 Miháli Csikszentmihalyi. 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.

12. 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)

13. 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. Examples are:…………………………………………………………………

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 Ridhwan.

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

14. 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.
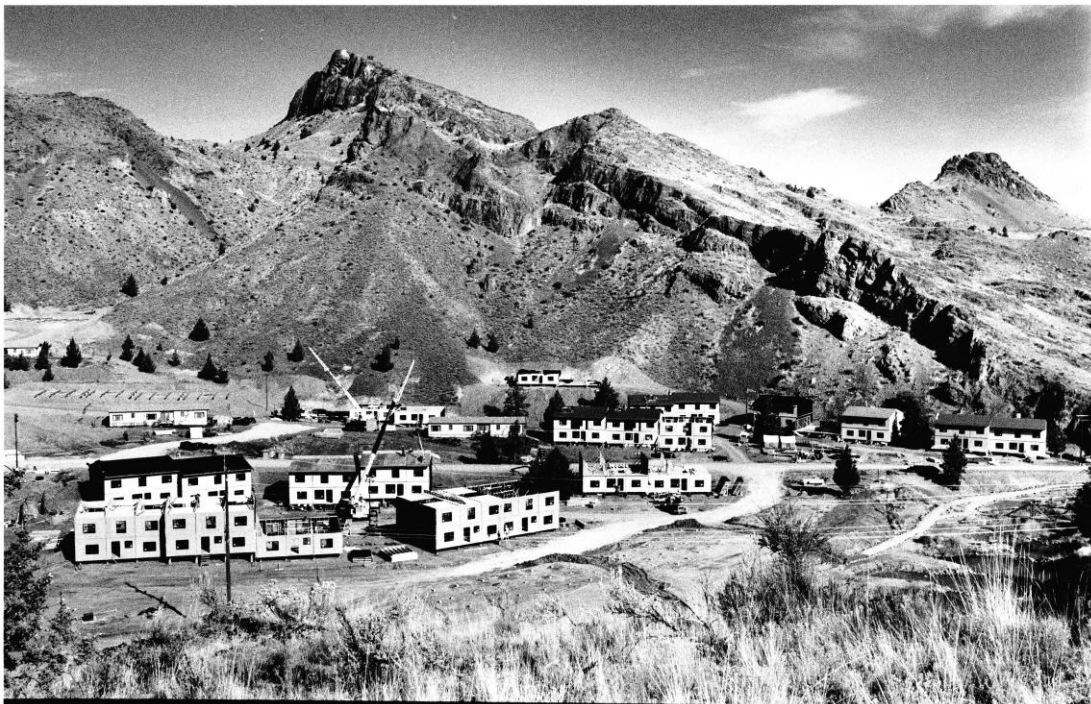
Rajneeshpuram in Oregon – USA (1984)

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-leafs 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.

15. 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 transcenders, 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 transcenders 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 transcenders 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 transcender 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 transcenders 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 transcender that he can hardly forget it for a moment.

14. My strong impression is that transcenders 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 transcenders 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. Transcenders 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 transcender 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 Rajneespuram (1984)

16. 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:
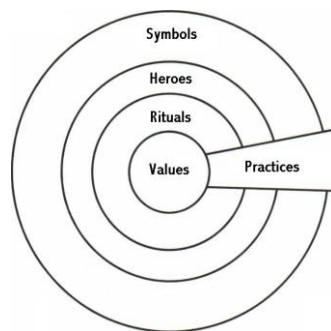
Values tell people what they should and shouldn't do in the context of the company. They are premises on which the other manifestations of culture are grounded.
Rituals are social habits that express something essential for the members of the organization and that provide a context to certain events.
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:
Values   Osho wisdom, meditation, vegetarian food…
Rituals   All kinds of Meditation, Osho lectures, Celebrations…
Heroes   Osho, Buddha, Jesus, Krishnamurti, Socrates, Gurdjieff…
Symbols   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.

17. 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 (...)

18. 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?

19. 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.
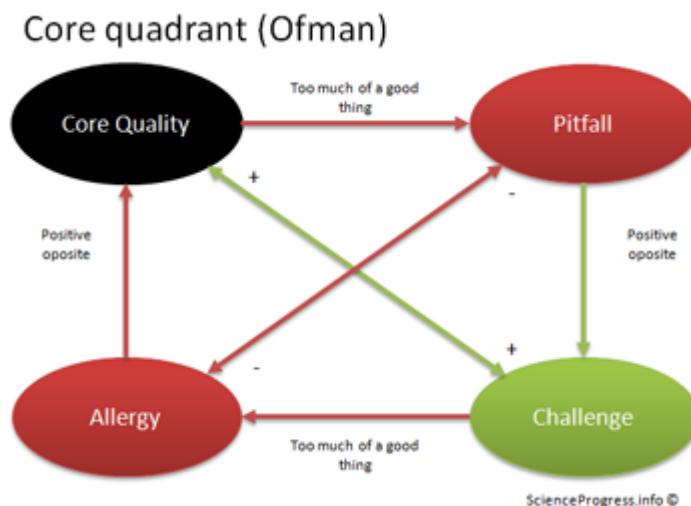
The core quality is someone's natural positive quality that has not been acquired. This strong point of the personality can, however, be emphasized to the point at which the strength becomes a weakness. Common examples are *punctual* and *tidy* which, overemphasized, become neurotic obsessions.

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)

20. 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 *enchanting* 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.
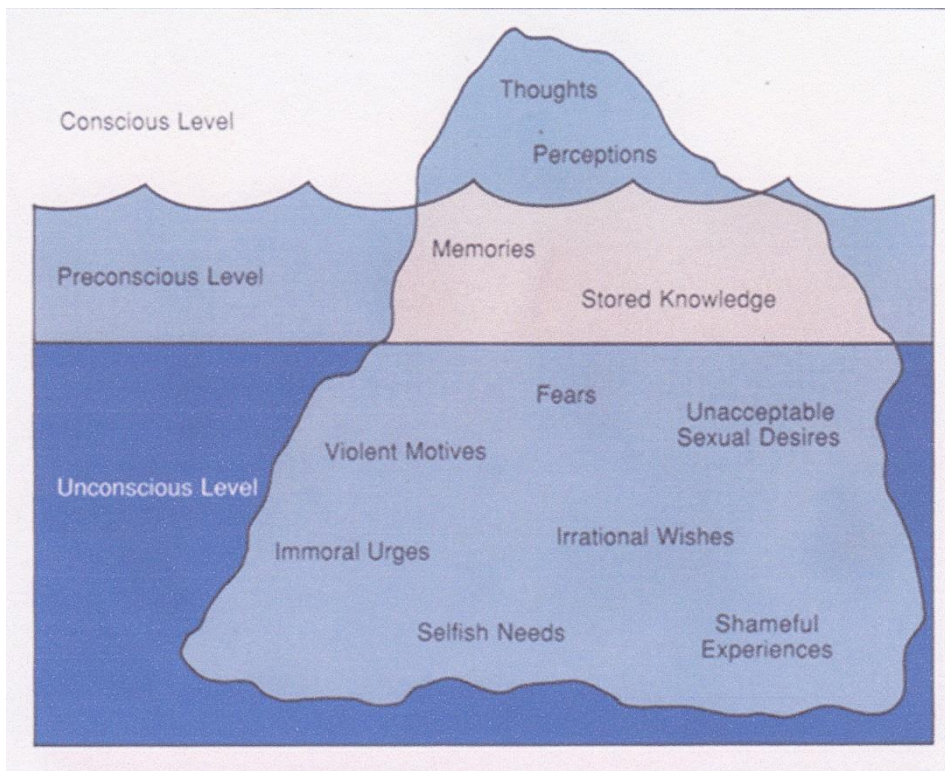
21. On Motivation

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.

22. Power

In social science, power is the ability to influence or control the behavior of people. The term "authority" is often used for power perceived as legitimate by the social structure. Power can be seen as evil or unjust, but the exercise of power is accepted as endemic to humans as social beings. The use of power need not involve force or the threat of force. At one extreme, it more closely resembles what English-speaking people might term "influence", although some authors distinguish "influence" as a means by which power is used. Much of the recent sociological debate about power revolves around the issue of its means to enable – in other words, power as a means to make social actions possible as much as it may constrain or prevent them.

Five bases of power

Legitimate power

Also called "Positional power," it is the power of an individual because of the relative position and duties of the holder of the position within an organization. Legitimate power is formal authority delegated to the holder of the position. It is usually accompanied by various attributes of power such as uniforms, offices etc.

Referent power

Referent power is the power or ability of individuals to attract others and build loyalty. It is based on the charisma and interpersonal skills of the power holder. A person may be admired because of specific personal trait, and this admiration creates the opportunity for interpersonal influence. Here the person under power desires to identify with these personal qualities, and gains satisfaction from being an accepted follower.

Nationalism and patriotism count towards an intangible sort of referent power. For example, soldiers fight in wars to defend the honor of the country. This is the second least obvious power, but the most effective. Advertisers have long used the referent power of sports figures for products endorsements, for example. The charismatic appeal of the sports star supposedly leads to an acceptance of the endorsement, although the individual may have little real credibility outside the sports arena. Abuse is possible when someone that is likable,

yet lacks integrity and honesty, rises to power, placing them in a situation to gain personal advantage at the cost of the group's position. Referent power is unstable alone, and is not enough for a leader who wants longevity and respect. When combined with other sources of power, however, it can help you achieve great success.

Expert power

Expert power is an individual's power deriving from the skills or expertise of the person and the organization's needs for those skills and expertise. Unlike the others, this type of power is usually highly specific and limited to the particular area in which the expert is trained and qualified. When you have knowledge and skills that enable you to understand a situation, suggest solutions, use solid judgment, and generally outperform others, people will have reason to listen to you. When you demonstrate expertise, people tend to trust you and respect what you say. As a subject matter expert, your ideas will have more value, and others will look to you for leadership in that area.

Reward power

Reward power depends on the ability of the power wielder to confer valued material rewards, it refers to the degree to which the individual can give others a reward of some kind such as benefits, time off, desired gifts, promotions or increases in pay or responsibility. This power is obvious but also ineffective if abused. People who abuse reward power can become pushy or be reprimanded for being too forthcoming or 'moving things too quickly'. If others expect that you'll reward them for doing what you want, there's a high probability that they'll do it.

Coercive power

Coercive power is the application of negative influences. It includes the ability to demote or to withhold other rewards. The desire for valued rewards or the fear of having them withheld that ensures the obedience of those under power. Coercive power tends to be the most obvious but least effective form of power as it builds resentment and resistance from the people who experience it. Threats and punishment are common tools of coercion. Implying or threatening that someone will be fired, demoted, denied privileges, or given undesirable assignments – these are examples of using coercive power. Extensive use of coercive power is rarely appropriate in an organizational setting, and relying on these forms of power alone will result in a very cold, impoverished style of leadership.

Power principles in interpersonal relationships

1. **Power as a Perception**: Power is a perception in a sense that some people can have objective power, but still have trouble influencing others. People who use power cues and act powerfully and proactively tend to be perceived as powerful by others. Some people become influential even though they don't overtly use powerful behavior.
2. **Power as a Relational Concept**: Power exists in relationships. The issue here is often how much relative power a person has in comparison to one's partner. Partners in close and satisfying relationships often influence each other at different times in various arenas.
3. **Power as Resource Based**: Power usually represents a struggle over resources. The more scarce and valued resources are, the more intense and protracted are power struggles. The scarcity hypothesis indicates that people have the most power when

the resources they possess are hard to come by or are in high demand. However, scarce resource leads to power only if it's valued within a relationship.

4. **The Principle of Least Interest and Dependence Power**: The person with less to lose has greater power in the relationship. Dependence power indicates that those who are dependent on their relationship or partner are less powerful, especially if they know their partner is uncommitted and might leave them. According to interdependence theory, quality of alternatives refers to the types of relationships and opportunities people could have if they were not in their current relationship. The principle of least interest suggests that if a difference exists in the intensity of positive feelings between partners, the partner who feels the most positive is at a power disadvantage. There's an inverse relationship between interest in relationship and the degree of relational power.

5. **Power as Enabling or Disabling**: Power can be enabling or disabling. Research has been shown that people are more likely to have an enduring influence on others when they engage in dominant behavior that reflects social skill rather than intimidation. Personal power is protective against pressure and excessive influence by others and/or situational stress. People who communicate through self-confidence and expressive, composed behavior tend to be successful in achieving their goals and maintaining good relationships. Power can be disabling when it leads to destructive patterns of communication. This can lead to the chilling effect where the less powerful person often hesitates to communicate dissatisfaction, and the demand withdrawal pattern which is when one person makes demands and the other becomes defensive and withdraws. Both effects have negative consequences for relational satisfaction.

6. **Power as a Prerogative**: The prerogative principle states that the partner with more power can make and break the rules. Powerful people can violate norms, break relational rules, and manage interactions without as much penalty as powerless people. These actions may reinforce the powerful person's dependence power. In addition, the more powerful person has the prerogative to manage both verbal and nonverbal interactions. They can initiate conversations, change topics, interrupt others, initiate touch, and end discussions more easily than less powerful people.

Recent experimental psychology suggests that the more power one has, the less one takes on the perspective of others, implying that the powerful have less empathy.

23. Intimate Relationships

In the Commune there was a strong sense of commitment and community and even, at times, of family…

Humans have a general desire to belong and to love, which is usually satisfied within an intimate relationship. These relationships involve feelings of liking or loving one or more people, romance, physical or sexual attraction, sexual relationships, or emotional and personal support. Intimate relationships allow a social network for people to form strong emotional attachments.

Mexico (250 - 900 AD)

Intimacy generally refers to the feeling of being in a close personal association and belonging together. It is a familiar and very close affective connection with another as a result of a bond that is formed through knowledge and experience of the other. Genuine intimacy in human relationships requires dialogue, transparency, vulnerability, and reciprocity.

In human relationships, the meaning and level of intimacy varies within and between relationships. In anthropological research, intimacy is considered the product of a successful seduction, a process of rapport building that enables parties to confidently disclose previously hidden thoughts and feelings. Intimate conversations become the basis for "confidences" (secret knowledge) that bind people together.

To sustain intimacy for any length of time requires well-developed emotional and interpersonal awareness. Intimacy requires an ability to be both separate and together participants in an intimate relationship. Lacking the ability to differentiate oneself from the

other is a form of symbiosis, a state that is different from intimacy, even if feelings of closeness are similar.

- **Physical intimacy** is sensual proximity or touching, examples include being inside someone's personal space, holding hands, hugging, kissing, petting and other sexual activity.

- **Emotional intimacy**, particularly in sexual relationships, typically develops after a certain level of trust has been reached and personal bonds have been established.

- **Cognitive or intellectual intimacy** takes place when two people exchange thoughts, share ideas and enjoy similarities and differences between their opinions. If they can do this in an open and comfortable way, they can become quite intimate.

- **Experiential intimacy** is when people get together to actively involve themselves with each other, probably saying very little to each other, not sharing any thoughts or many feelings, but being involved in mutual activities with one another, like musicians playing together.

Love is an important factor in physical and emotional intimate relationships. Love is different from liking, and the difference is not merely in the presence or absence of sexual attraction. Sacrificial love reflects the subsumation of the individual self-will within a union. Passionate love is marked by infatuation, intense preoccupation with the partner, throes of ecstasy, and feelings of exhilaration that come from being (re)united with the partner. Companionate love involves diminished potent feelings of attachment, an authentic and enduring bond, a sense of mutual commitment, the profound feeling of mutual caring, feeling proud of a mate's accomplishment, and the satisfaction that comes from sharing goals and perspective.

…. Sometimes I miss my old Sannyas-friends.

24. Groupthink

Groupthink is a psychological phenomenon that occurs within a group of people, in which the desire for harmony or conformity in the group results in an irrational or dysfunctional decision-making outcome. Group members try to minimize conflict and reach a consensus decision without critical evaluation of alternative viewpoints, by actively suppressing dissenting viewpoints, and by isolating themselves from outside influences.

Loyalty to the group requires individuals to avoid raising controversial issues or alternative solutions, and there is loss of individual creativity, uniqueness and independent thinking. The dysfunctional group dynamics of the "ingroup" produces an "illusion of invulnerability" (an inflated certainty that the right decision has been made). Thus the "ingroup" significantly overrates its own abilities in decision-making, and significantly underrates the abilities of its opponents (the "outgroup"). Furthermore, groupthink can produce dehumanizing actions against the "outgroup".

Groupthink is a construct of social psychology but has an extensive reach, and influences literature in the fields of communication studies, political science, management, and organizational theory, as well as important aspects of deviant religious cult behaviour.

Symptoms

Overestimations of the group — its power and morality

- *Illusions of invulnerability* creating excessive optimism and encouraging risk taking.
- *Unquestioned belief* in the morality of the group, causing members to ignore the consequences of their actions.

Closed-mindedness

- *Rationalizing warnings* that might challenge the group's assumptions.
- *Stereotyping* those who are opposed to the group as weak, evil, biased, spiteful, impotent, or stupid.

Pressures toward uniformity

- *Self-censorship* of ideas that deviate from the apparent group consensus.
- *Illusions of unanimity* among group members, silence is viewed as agreement.
- *Direct pressure* to conform placed on any member who questions the group, couched in terms of "disloyalty"
- *Mindguards*— self-appointed members who shield the group from dissenting information.

Causes

1. High group cohesiveness
   - deindividuation: group cohesiveness becomes more important than individual freedom of expression
2. Structural faults:
   - insulation of the group
   - lack of impartial leadership
   - lack of norms requiring methodological procedures
   - homogeneity of members' social backgrounds and ideology
3. Situational context:

- highly stressful external threats
- recent failures
- excessive difficulties on the decision-making task
- moral dilemmas

Antecedent factors such as group cohesiveness, faulty group structure, and situational context (e.g., community panic) play into the likelihood of whether or not groupthink will impact the decision-making process.

25. Osho and leadership

There has been discussion about what kind of "leader" Osho was. Osho himself never wanted to be a leader; "I am a friend on the path". For the Commune he did suggestions but never gave rules. Nevertheless, in the Communes, there were leadership characteristics tangible in daily life. I made a small overview of relevant types of leadership concerning Osho. Please make your own choices:

Charismatic leadership

Charisma

Max Weber (German sociologist and philosopher 1864 – 1920) applies the term charisma to a certain quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader. How the quality in question would be ultimately judged from an ethical, aesthetic, or other such point of view is naturally indifferent for the purpose of definition.

Charismatic leadership is the power to diffuse a positive energy and a sense of greatness. As such, it rests almost entirely on the leader. The absence of that leader for any reason can lead to the authority's power dissolving. However, charismatic authority depends much more strongly on the perceived legitimacy of the authority than Weber's other forms of authority. For instance, a charismatic leader in a religious context might require an unchallenged belief that the leader has been touched by God, in the sense of a guru or prophet. Should the strength of this belief fade, the power of the charismatic leader can fade quickly, which is one of the ways in which this form of authority shows itself to be unstable.

In contrast to the current popular use of the term *charismatic leader*, Weber saw charismatic authority not so much as character traits of the charismatic leader but as a relationship between the leader and his followers. The validity of charism is founded on its "recognition" by the leader's followers. His charisma risks disappearing if he is "abandoned by God" or if "his government doesn't provide any prosperity to those whom he dominates".

Routinizing charisma

Charismatic authority almost always endangers the boundaries set by traditional (coercive) or rational (legal) authority. It tends to challenge this authority, and is thus often seen as revolutionary. Usually this charismatic authority is incorporated into society. Hereby the challenge that it presents to society will subside. The way in which this happens is called *routinization*. By routinization, the charismatic authority changes:

Charismatic authority is usually succeeded by a bureaucracy controlled by a rationally established authority or by a combination of traditional and bureaucratic authority.

A religion which evolves its own priesthood and establishes a set of laws and rules is likely to lose its charismatic character and move towards another type of authority.

Authentic leadership

Authentic leadership is an approach to leadership that emphasizes building the leader's legitimacy through honest relationships with followers which value their input and are built on an ethical foundation. Generally, authentic leaders are positive people with truthful self-concepts who promote openness. By building trust and generating enthusiastic support from their subordinates, authentic leaders are able to improve individual and team performance. This approach has been fully embraced by many leaders and leadership coaches who view authentic leadership as an alternative to leaders who emphasize profit and share price over people and ethics. Authentic leadership is a growing area of study in academic research on leadership which has recently grown from obscurity to the beginnings of a fully mature concept.

The concept of "authenticity" can trace its history back to ancient Greece. Ancient Greek philosophers stressed authenticity as an important state through an emphasis on being in control of one's own life and the ubiquitous admonition: "Know thyself". Authentic leadership as we know it today evolved from the history of these terms. It originated in the 1960s as a means to describe how an organization reflects itself authentically through leadership. Some believed that an entire organization could act authentically like a single person can through responsibility, reactions to uncertainty, and creativity. Because the concept itself is not yet fully mature in a theoretical sense, there are many different definitions of authentic leadership, each with its own nuances. However, consensus appears to be growing that authentic leadership includes these distinct qualities:

- Self-awareness: An ongoing process of reflection and re-examination by the leader of his or her own strength, weaknesses, and values
- Relational Transparency: Open sharing by the leader of his or her own thoughts and beliefs, balanced by a minimization of inappropriate emotions
- Balanced Processing: Solicitation by the leader of opposing viewpoints and fair-minded consideration of those viewpoints
- Internalized Moral Perspective: A positive ethical foundation adhered to by the leader in his or her relationships and decisions that is resistant to outside pressures

Motivational Leadership

Qualities needed for motivational leadership:

Honesty: A leader has to be honest in order to gain trust from their peers.

Ability to Delegate: One needs to find the strengths of his/her peers in order to maximize the potential of the group.

Communication: A leader needs to be able to communicate well with his/her peers and be able to clearly tell them what is expected of them so that there are no miscommunications.

Sense of Humor: It is important to keep morale up because a negative attitude starts to affect others.

Confidence: A leader needs to show that he/she is confident in all situations because others will feed from the confidence and perform more productively.

Commitment: A leader needs to show his/her commitment by doing work that the others are doing so that they demonstrate that they are committed to helping the team and doing the "dirty work" if necessary.

Positive Attitude: A leader needs to keep the attitude positive in his/her group in order to keep them happy and maximize production.

Creativity: A leader needs to be creative in order to be able to look at situations in multiple ways and have the ability to problem solve more effectively.

Optimism: A leader constantly needs to be optimistic and have a positive vision because the people that you are leading will feed from your optimism.

Vision: This is what separates followers from leaders the most. Leaders have a vision, followers do not.

Integrity: To have Integrity means that one will live be truthful with everyone and have strong morals.

Ability to Inspire: A leader needs to not only have the ability to inspire themselves, but inspire others in the group in order to get the necessary production whenever the leader needs it. A true leader has the ability to inspire in every situation.

Courage: A leader must be willing to take risks because in order to have a chance at a big reward. You should push yourself out of your comfort zone in pursuit of your goals.

Realism: Seeing the world as it really is, not as he/she wishes it were. One should be realistic when assessing a situation so he/she does not sound irrational.

Responsibility: A leader must always take responsibility for his/her actions, especially if he/she made a mistake.

Transformational leadership

Transformational leadership is a style of leadership where the leader is charged with identifying the needed change, creating a vision to guide the change through inspiration, and executing the change in tandem with committed members of the group. It also serves to enhance the motivation, morale, and job performance of followers through a variety of mechanisms; these include connecting the follower's sense of identity and self to the project and the collective identity of the organization; being a role model for followers in order to inspire them and raise their interest in the project; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, allowing the leader to align followers with tasks that enhance their performance.

Definitions;

- Emphasizing intrinsic motivation and positive development of followers
- Raising awareness of moral standards
- Highlighting important priorities
- Fostering higher moral maturity in followers
- Creating an ethical climate (share values, high ethical standards)
- Encouraging followers to look beyond self-interests to the common good
- Promoting cooperation and harmony
- Using authentic, consistent means
- Using persuasive appeals based on reason
- Providing individual coaching and mentoring for followers
- Appealing to the ideals of followers
- Allowing freedom of choice for followers

Transformational leaders are described to hold positive expectations for followers, believing that they can do their best. As a result, they inspire, empower, and stimulate followers to exceed normal levels of performance. Transformational leaders also focus on and care about followers and their personal needs and development. Transformational leaders fit well in leading and working with complex work groups and organizations, where beyond seeking an inspirational leader to help guide them through an uncertain environment, followers are also challenged and feel empowered; this nurtures them into becoming loyal, high performers.

There are 4 components to transformational leadership:

- **Idealized Influence** - the leader serves as an ideal role model for followers; the leader "walks the talk," and is admired for this.
- **Inspirational Motivation** - Transformational leaders have the ability to inspire and motivate followers. Combined these first two I's are what constitute the transformational leader's charisma.

- **Individualized Consideration** - Transformational leaders demonstrate genuine concern for the needs and feelings of followers. This personal attention to each follower is a key element in bringing out their very best efforts.
- **Intellectual Stimulation** - the leader challenges followers to be innovative and creative. A common misunderstanding is that transformational leaders are "soft," but the truth is that they constantly challenge followers to higher levels of performance.

26. Commune Rules

Most members of Osho his Communes (1980-1990) had an alternative background with little respect for rules and regulations. Often, that was one of the reasons they found Osho and decided to live in his Commune. However, human social activity is organized and regulated by socially produced and reproduced systems of rules. These rules have a tangible existence in societies – in language, customs and codes of conduct, norms and laws, and in social institutions such as family, community, market, business enterprises, and government agencies. The making, interpretation, and implementation of social rules are universal in human society, as are their reformulation and transformation.

Human agents (individuals, groups, organizations, communities, and other collectivities) produce, carry, and reform these systems of social rules, and this frequently takes place in ways they neither intend nor expect. The implementation of rules – and the maintenance of some order – always calls for cumulative experience, adjustment, adaptation, etc. There is a continual interplay – a dialectic, if you will – between the regulated and the unregulated.

Cognitive processes

Social rule systems play an important role in cognitive processes, in part by enabling actors to organize and to frame perceptions in a given institutional setting or domain. On the basis of a more or less common rule system, questions such as the following can be answered:

- what is going on in this situation;
- what kind of activity is this;
- who is who in the situation, what specific roles are they playing;
- what is being done; why is this being done?

The participating actors can understand the situation in intersubjective ways. In a certain sense, they can simulate and predict what will happen in the interactions on the basis of the

applied rules. Hence, rule systems provide not only a basis for interpretative schemes but also the concrete basis for actors to plan and judge actions and interactions.

Social rules are also important in communication about social action and interaction. Participants refer to the rules in giving accounts, in justifying or criticizing what is being done (or not done), in arguing for what should or should not be done, and also in their social attribution of who should or should not be blamed for performance failures, or credited with success. Actors also exploit rules when they give accounts in order to try to justify certain actions or failures to act, as part of a strategy to gain legitimacy, or to convince others that particular actions are "right and proper" in the context.

So called formal rules are found in sacred books, legal codes, handbooks of rules and regulations, or in the design of organizations or technologies that an elite or dominant group seeks to impose in a particular social setting.

Informal rules appear less "legislated" and more "spontaneous" than formal rules. They are generated and reproduced in ongoing interactions. The extent to which the formal and informal rule systems diverge or contradict one another varies. Numerous organizational studies have revealed that official, formal rules are not always those that operate in practice. In some cases the informal unwritten rules not only contradict formal rules but take precedence over them under some conditions. Informal rules emerge for a variety of reasons. In part, formal rules fail to completely specify action (that is provide complete directions) or to cover all relevant (or emergent) situations.

However strongly actions are patterned by rules, social life is sufficiently complex that some imagination and interpretation are required in applying rules to a specific action and interaction context. Imagination generates variability in action from actor to actor, and even for a given actor over time.

Adherence to and compliance with social rules

Actors adhere to and implement rules to varying degrees. Compliance with, or refusal to comply with, particular rules are complicated cognitive and normative processes. Typically, there are diverse reasons for rule compliance. Several of the most important factors are:

- **Interest factors**. Actors may advocate rules to gain benefits or to avoid losses.

  For example: I want to live/stay in the Commune so I better stick to the rules…

- **Identity and status**. Adherence to rules – and commitment to their realization – may be connected to an actor's identity, role, or status, and the desire to represent self as identified by or committed to particular rules. It follows that a major motivation in maintaining (or changing rules) is to maintain or change their social status.

For example: I am a good sannyasin so I follow the rules from Osho(Sheela)…

- **Authoritative Legitimacy and Sacrality**. Many rules are accepted and adhered to because persons or groups with social authority have defined or determined them, possibly by associating them with sacred principles or identifying their causal or symbolic relationship to actors' interests and status. The authority may be scientific, religious, or political. Certain rules may even be associated with God, the sacred, and, in general, those beings or things that actors stand in awe of, have great respect for, and may associate with or share in their charisma by adhering to or following their rules.

For example: Osho is enlightened so he knows…

- **Normative/Cognitive Order.** Actors may follow rules – and try to ensure that others follow them – because the rules fit into a cognitive frame for organizing their perceptions and making sense of what is going on. People react negatively to deviance – even in cases where they are not directly affected (that is, there are no direct apparent self-interests), because the order is disturbed, potentially destabilized, and eroded.

For example: I am a good sannyasin so I have to tell the Mamas …

- **Social sanctions.** Laws and formal organizational rules and regulations are typically backed up by specific social sanctions and designated agents assigned the responsibility and authority to enforce the rules. There are a variety of social controls and sanctions in any social group or organization which are intended to induce or motivate actors to adhere to or follow rules, ranging from coercion to more symbolic forms of social approval or disapproval, persuasion, and activation of commitments. In order to gain entrance or to remain in the group, one must comply with key group rules and role definitions. Exclusion from the group, if there are no alternative groups, becomes a powerful sanction.

For example: If you don't follow the AIDS rules, you have to leave the commune…

- **Inherent sanctions.** Many rules, when adhered to in specific action settings, result in gains or payoffs that are inherent in following those rules, such as going with (or against) automobile traffic. Most technical rules, for example relating to operating machines or using tools, entail inherent sanctions. Following them is necessary (or considered necessary) for the proper functioning or performance of the technology, or achieving a certain desirable outcome or solution.

For example: AIDS precautions are necessary so condoms and gloves are a must…

- **Veil of ignorance**. Actors may not know the consequences of rule compliance and follow rules because they are given, taken for granted, or believed generally to be right and proper. The benefits of adhering to some rule systems can, however, mask hidden costs.

For example: Making love with gloves is weird: it is brouhaha, it is clinic…

- **Habits, routines, and scripts**. Much rule-following behavior is unreflective and routine. Many social rules are unverbalized, tacit, that is, part of a collective subconscious of strategies, roles, and scripts learned early in life, and reinforced in repeated social situations, for instance sex roles. Human beings acquire and learn cultural rules and roles – in part through being taught, in part through observing and learning the patterns generated by others (both through verbal and non-verbal communication) Conformity is then a matter of habitual, unreflected and taken-for-granted ways of doing things.

For example: I never make love with gloves and it turns me off…

Rules are not laws, they can be ignored or broken, if we admit that human beings are self-governing agents rather than objects controlled by external forces, aware of themselves only as helpless spectators of the flow of physical causality.

PS. I am not gonna share my personal story here about being almost kicked out of the Commune for not wearing gloves while making love.

27. Teamplayers

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)

28. Osho

Osho was born on December 11, 1931 as Chandra Mohan Jain (the eldest of eleven children of a cloth merchant and his wife) at his maternal grandparents' house in Kuchwada, a small Indian village in the Raisen district of Madhya Pradesh State. His parents, Babulal and Saraswati Jain (Taranpanthi Jains), let him live with his maternal grandparents until he was seven years old. By Osho's account, this was a major influence on his development; his grandmother gave him unbridled freedom and imposed no education on him. When he was seven his grandfather died, and Chandra went to Gadarwara to live with his parents. Osho was profoundly affected by his grandfather's death and the death of his childhood girlfriend (his cousin Shashi) from typhoid when he was 15. His preoccupation with death lasted through much of his youth. He was a gifted though rebellious school student, and acquired a reputation as a formidable debater.

University years and travels

In 1951, aged nineteen, Osho began his studies at Hitkarini College in Jabalpur. Asked to leave after conflicts with an instructor, he transferred to D. N. Jain College in Jabalpur. Disruptively argumentative, he was not required to attend classes at D. N. Jain College except for examinations; he used his free time to work as an assistant editor for a local newspaper. He began speaking in public at the annual *Sarva Dharma Sammelan* (meeting of all faiths) at Jabalpur, organised by the Teranpanthi Jain community into which he was born. He participated there from 1951 to 1968. Osho later said he became spiritually enlightened on 21 March 1953, at age 21, in a mystical experience while sitting under a tree in the Bhanvartal Garden in Jabalpur.

After completing his B.A. in philosophy at D. N. Jain College in 1955, he joined the University of Sagar, where in 1957 he earned his M.A. with distinction in philosophy. He secured a teaching post at Raipur Sanskrit College; however, the vice-chancellor soon asked him to seek a transfer since he considered him a danger to his students' morality, character and religion.

Beginning in 1958 he lectured in philosophy at Jabalpur University, and was promoted to professor in 1960.[J] A popular lecturer, he was acknowledged by his peers as an exceptionally intelligent man who had overcome the deficiencies of a small-town education.

Concurrent with his university job, Osho traveled throughout India under the name Acharya Rajneesh (*Acharya* means teacher, or professor; Rajneesh was a nickname he acquired in childhood), presenting lectures critical of socialism and Gandhi. He said socialism would only socialise poverty, and described Gandhi as a masochist reactionary who worshipped poverty. What India needed to prosper were capitalism, science, technology and birth control. He criticised orthodox Indian religions as dead, filled with empty ritual and oppressing their followers with fears of damnation and promises of blessings. Such statements made him controversial, but gained him a loyal following which included intellectuals, wealthy merchants and businessmen. They arranged individual consultations about their spiritual development and daily life in return for donations (a common arrangement in India), and his practice grew rapidly. In 1962, he began to lead three- to ten-day meditation camps; the first meditation centres (*Jivan Jagruti Kendra*) emerged around his teaching, then known as the Life Awakening Movement (*Jivan Jagruti Andolan*). After a controversial speaking tour in 1966, he resigned from his teaching post.

After calling for a greater acceptance of sex in a 1968 lecture series (later published as *From Sex to Superconsciousness*), Rajneesh was dubbed "the sex guru" by the Indian press. His talks scandalised Hindu leaders.

When invited (despite the misgivings of some Hindu leaders) to speak at the Second World Hindu Conference in 1969, he said that "any religion which considers life meaningless and full of misery, and teaches the hatred of life, is not a true religion. Religion is an art that shows how to enjoy life". He characterised priests as being motivated by self-interest, provoking the *shankaracharya* of Puri to attempt (in vain) to have his lecture stopped.

Bombay

At a public meditation event in spring 1970, Osho presented his Dynamic Meditation method for the first time. He left Jabalpur for Bombay at the end of June. On 26 September 1970, he initiated his first group of disciples (or neo-sannyasins). Becoming a disciple meant assuming a new name and wearing the traditional orange dress of ascetic Hindu holy men, as well as a *mala* (beaded necklace) holding a locket with his picture. However, his sannyasins were encouraged to follow a celebratory (rather than ascetic) lifestyle. He was not to be worshipped but seen as a catalytic agent, "a sun encouraging the flower to open".

Osho had acquired a secretary, Laxmi Thakarsi Kuruwa, who (as his first disciple) had taken the name Ma Yoga Laxmi. Laxmi was the daughter of one of his early followers, a wealthy Jain

who had been a key supporter of the Congress Party during the struggle for Indian independence, and who had close ties to Gandhi, Nehru and Morarji Desai. Laxmi raised the money which enabled Osho to stop traveling and settle down. In December 1970 he moved to the Woodlands Apartments in Bombay, where he gave lectures and received visitors (among them his first Westerners). He traveled rarely, no longer speaking at open public meetings.

In 1971, he adopted the title "Bhagwan Shree Rajneesh". *Shree* is a polite form of address, roughly equivalent to the English "sir"; *Bhagwan* means "Blessed One", used in Indian tradition as a term of respect for a human being in whom the divine is apparent.

Pune Ashram

The humid Bombay weather was detrimental to Osho's health; he developed diabetes, asthma and a number of allergies. In 1974, on the 21st anniversary of his experience in Jabalpur, he moved to a property in Koregaon Park, Pune, which was purchased with the help of Ma Yoga Mukta (Catherine Venizelos, a Greek shipping heiress). Osho taught at the Pune ashram from 1974 to 1981. The two adjoining houses and 6 acres (2.4 ha) of land became the center of what is now the Osho International Meditation Resort. It facilitated audio and (later) video recording and printing of his discourses for worldwide distribution, enabling him to reach a larger audience. The number of Western visitors increased. The ashram soon featured an arts-and-crafts centre, which produced clothes, jewellery, ceramics and organic cosmetics and hosted theatre, music and mime performances. In 1975, after the arrival of therapists from the Human Potential Movement, the ashram began to complement its meditations with group therapy, which became a major source of income.

The Pune ashram was an intense place with a charged, carnival atmosphere. The day began at 6:00 am, with Dynamic Meditation. At 8am Osho gave a 60- to 90-minute lecture in the ashram's Buddha Hall auditorium, commenting on religious writings or answering questions from visitors and disciples. Until 1981, lecture series in Hindi alternated with series in English. During the day, meditation and therapy took place; their intensity was ascribed to the energy of Osho's "buddhafield". In evening *darshans,* Osho conversed with individual disciples and visitors, and initiated disciples (*sannyas*). Sannyasins came for *darshan* when leaving, returning, or when they had anything they wanted to discuss.

To decide which therapies to participate in, visitors consulted Osho or made selections according to their own preferences. Some early therapy groups in the ashram (including an encounter group) were experimental, allowing physical aggression and sexual encounters between participants. Conflicting reports of injuries sustained in encounter-group sessions began to appear in the press. Violence in the therapy groups ended in January 1979, when the ashram issued a press release saying that violence "had fulfilled its function within the overall context of the ashram as an evolving spiritual commune".

Sannyasins who "graduated" from months of meditation and therapy could apply to work in the ashram, in an environment that was consciously modelled on the community led by George Gurdjieff in 1930s France. Features copied from Gurdjieff were hard, unpaid work and supervisors chosen for their abrasive personalities, both designed to provoke opportunities for self-observation and transcendence. Many disciples stayed for years.

 By the late 1970s the Pune ashram had become too small, and Rajneesh asked that somewhere larger be found. Sannyasins throughout India began looking for properties; those found included one in the province of Kutch in Gujarat and two more in India's mountainous north. The plan to move was never implemented, since mounting tensions between the ashram and the Janata Party government of Morarji Desai resulted in an impasse. Land-use approval was denied, and the government stopped issuing visas to foreign visitors who

indicated the ashram as their chief destination. Desai's government also retroactively cancelled the tax-exempt status of the ashram, resulting in a tax claim estimated at $5 million. Conflicts with other Indian religious leaders aggravated the situation.

By 1980 the ashram was so controversial that Indira Gandhi, despite an association between Rajneesh and the Indian Congress Party dating to the 1960s, was unwilling to intercede after her return to power. In May 1980 an assassination attempt was made during one of Osho's discourses by Vilas Tupe, a young Hindu fundamentalist.

By 1981, Osho's ashram hosted 30,000 visitors per year, and daily discourse audiences were predominantly European and American. Many observers noted that Rajneesh's lecture style changed during the late 1970s, becoming less focused intellectually and featuring an increasing number of ethnic or dirty jokes intended to shock (or amuse) his audience. On 10 April 1981, having discoursed daily for nearly 15 years, Osho entered a three-and-a-half-year period of self-imposed public silence; *satsangs*—silent sitting, with music and readings from spiritual works such as Khalil Gibran's *The Prophet* or the *Isha Upanishad*—replaced discourses. Around the same time, Ma Anand Sheela (Sheela Silverman) replaced Ma Yoga Laxmi as Osho's secretary.

Rajneeshpuram USA

In 1981, increased tension in the Pune ashram, criticism of its activities, and threatened punitive action by Indian authorities resulted in Sheela and Rajneesh deciding to move the operation to the United States. Osho travelled to the United States on a tourist visa for medical reasons and spent several months at an Rajneesh retreat center at Kip's Castle in Montclair, New Jersey. He had recently been diagnosed with a prolapsed disc and treated by several doctors,

On 13 June 1981 Sheela's husband, Swami Prem Chinmaya (Marc Harris Silverman), bought the Big Muddy Ranch, a 64,229-acre (25,990 ha) ranch near Antelope, Oregon, for $5.75 million. The ranch spanned two Oregon counties: Wasco and Jefferson. The ranch was renamed "Rancho Rajneesh", and Osho moved there on 29 August. Initial local reaction ranged from tolerance to hostility, varying with the resident's proximity to the ranch. Within a year a series of legal battles had begun, primarily over land use. In May 1982, the residents of Rancho Rajneesh voted to

incorporate it as the city of Rajneeshpuram. Conflict with neighbours became increasingly bitter, and over the following years, the commune was subject to pressure from a number of groups. The commune leaders' stance was uncompromising, confrontational and impatient; their behaviour was intimidating, and repeated changes in the commune's stated plans were seen as attempts at deception. In 1984, the commune imported thousands of homeless people from U.S. cities in an unsuccessful attempt to register them to vote in an upcoming county election. When this was challenged, the people were released in surrounding towns for Oregon State to return them to their home cities at state expense.

From April 1981 to November 1984, Osho was "in silence", not speaking publicly or giving discourses. During that time, videos of his discourses were played to audiences instead. His time was largely spent in seclusion; he communicated only with a few key disciples, including Ma Anand Sheela and his caretaker girlfriend Ma Yoga Vivek (Christine Woolf). Osho lived in a trailer next to a covered swimming pool and other amenities. He saw most of the residents as they stood by the side of the road during his slow, daily drives. Osho was notorious for the many Rolls-Royces bought for his use, eventually totalling 93 vehicles; this made him the largest single owner of Rolls-Royces in the world at that time. His followers planned to expand his collection to 365: a Rolls-Royce for every day of the year.

Osho greeted by sannyasins on one of his daily "drive-bys" in Rajneeshpuram.

In 1981, Osho gave Sheela his limited power of attorney, removing the limits the following year. In 1983, Sheela announced that he would henceforth speak only with her; Osho later said that she kept him in ignorance. Many sannyasins expressed doubts about whether Sheela properly represented Osho, and many dissidents left Rajneeshpuram in protest of its autocratic leadership.

The many resident sannyasins without U.S. citizenship experienced visa difficulties, which some tried to overcome by marriages of convenience. Commune administrators tried to resolve Osho's own immigration issues by declaring him the head of a religion, Rajneeshism. In November 1981, Osho applied for resident status as a religious worker, but his application was refused on the grounds that he could not lead a religion while unwell and in silence. This decision was later overturned due to procedural violations; permission for Osho to stay as a religious leader was granted in 1984.

After the Rajneeshiis' efforts to incorporate and develop the ranch as a new city were unsuccessful, the Rajneeshiis' attempted to take over the tiny city of Antelope, Oregon (2010 population 45). On September 18, 1984, Antelope's charter was amended by a vote of 57 to 22 to change the name of the city to *Rajneeshpuram*. In November, Osho, who had originally pleaded innocent to charges of immigration fraud, changed his plea to guilty and was allowed to leave the United States under the terms of a plea bargain.

On 30 October 1984, Osho ended his period of public silence, announcing that it was time to "speak his own truths." In July 1985 he resumed daily public discourses (against Sheela's wishes, according to statements he made to the press). On 16 September 1985, two days after Sheela and her management team had left the commune for Europe, The alleged crimes (which Osho said were committed without his knowledge or consent) included the attempted murder of his physician, poisonings of public officials, wiretapping and bugging in the commune and his home, and a bioterror attack on citizens of The Dalles, Oregon (using salmonella) to influence county elections.

While his allegations were initially greeted with scepticism by outside observers, subsequent investigation by U.S. authorities confirmed the accusations. Sheela and several associates pleaded guilty to charges of attempted murder and assault. On 30 September 1985, Osho denied that he was a religious teacher; his disciples burned 5,000 copies of the *Book of Rajneeshism*, a 78-page compilation of his teachings which defined Rajneeshism as "a religionless religion".

 On 28 October 1985, Rajneesh and a small number of sannyasins accompanying him were arrested aboard a rented Learjet at a North Carolina airstrip; according to federal authorities, the group was en route to Bermuda to avoid prosecution. Fifty-eight thousand dollars in cash and thirty-five watches and bracelets (worth $1 million) were found on the aircraft. Osho had, by all accounts, not been informed of the impending arrest or the reason for the journey.

Osho's imprisonment and transfer across the country became a public spectacle. He was shown in chains and held in North Carolina, Oklahoma and Portland. Officials took the full ten days legally available to transfer him from North Carolina to Portland for arraignment. After initially pleading not guilty to all charges and being released on bail, on the advice of his lawyers Osho entered an Alford plea (a type of guilty plea in which a suspect does not admit guilt, but concedes there is enough evidence to convict him) to one count of concealed intent to remain permanently in the U.S. at the time of his original visa application in 1981 and one count of conspiracy to have sannyasins enter into sham marriages to acquire U.S. residency.

Under the deal his lawyers made with the U.S. Attorney's office, he was given a 10-year suspended sentence, five years' probation and a $400,000 penalty in fines and prosecution costs. Osho agreed to leave the United States, not returning for at least five years without permission from the United States Attorney General. On November 6, 1985, the remaining residents, both original and Rajneeshee, voted 34 to 0 to restore the original name, which

was never changed by the Postal Service but had been changed and was subsequently restored by the United States Board on Geographic Names.

Travels and return to Pune

After leaving the U.S., Rajneesh returned to India, after numerous countries refused him entry. He landed in Delhi on 17 November 1985. He was given a hero's welcome by his Indian disciples. He stayed for six weeks in Himachal Pradesh. When non-Indians in his party had their visas revoked, he moved on to Kathmandu, Nepal and a few weeks later to Crete. Arrested after a few days by the Greek Intelligence Service (KYP), he flew to Geneva, Stockholm and London Heathrow Airport; however, in each case he was refused entry. When Canada refused him permission to land, his plane returned to Shannon airport in Ireland to refuel. He was allowed to stay for two weeks at a hotel in Limerick, on the condition that he did not go out or give talks. Osho had been granted a Uruguayan identity card, a one-year provisional residency and the possibility of permanent residency so the party set out, stopping at Madrid (where the plane was surrounded by the *Guardia Civil*). He was allowed to spend one night in Dakar before continuing to Recife and Montevideo. In Uruguay the group moved into a house in Punta del Este; Osho began speaking publicly until 19 June, when he was "invited to leave" for no official reason. A two-week visa was arranged for Jamaica, but upon his arrival in Kingston the police gave his group 12 hours to leave. Refuelling in Gander and Madrid, Osho returned to Bombay on 30 July 1986.

On 4 January 1987 Rajneesh returned to the ashram in Pune, where he held evening discourses daily as his health permitted. Publishing and therapy resumed; the ashram expanded into a "Multiversity", in which therapy was a bridge to meditation. Osho devised new "meditation therapy" methods (such as the "Mystic Rose"), and began to lead meditations in his discourses after more than ten years. Red and orange dress and the *mala* were largely abandoned.

In November 1987, Rajneesh expressed a belief that his deteriorating health (nausea, fatigue, pain in his extremities and low resistance to infection) was due to poisoning by U.S. authorities when he was in prison. His doctors and his former attorney, Philip J. Toelkes (Swami Prem Niren), hypothesised radiation and thallium poisoning (from a contaminated mattress, since his symptoms were on the right side of his body) but presented no evidence.

From early 1988, Osho's discourses focused exclusively on Zen. In late December, he said he no longer wished to be referred to as "Bhagwan Shree Rajneesh"; in February 1989 he took the name "Osho Rajneesh", which he shortened to "Osho" in September. His health continued to weaken. He delivered his last public discourse in April 1989, from then on sitting in silence with his followers. Osho died at 5 p.m. on 19 January 1990 at age 58, reportedly of heart failure. His ashes were placed in his newly built bedroom in Lao Tzu House at the Pune ashram. His epitaph reads "OSHO Never Born, Never Died.

Only Visited this Planet Earth between Dec. 11 1931 – Jan. 19 1990."

Teachings

Osho's teachings, delivered through his discourses, were not presented in an academic setting but interspersed with jokes and delivered with a rhetoric that many found spellbinding. Their emphasis was not static, but changed over time; Osho revelled in paradox and contradiction, making his work difficult to summarise. He delighted in engaging in behaviour seemingly at odds with the traditional image of an enlightened individual; his early lectures, in particular, were known for their humour and their refusal to take anything seriously. This behaviour, capricious and difficult to accept, was explained as "a technique for transformation" to push people "beyond the mind."

He spoke on major spiritual traditions
including Jainism, Hinduism, Hassidism, Tantrism, Taoism, Christianity and Buddhism, on a variety of Eastern and Western mystics and on sacred scriptures such as the *Upanishads* and the *Guru Granth Sahib*. Osho also drew on a wide range of Western ideas. His view of the unity of opposites recalls Heraclitus, while his description of man as a machine, condemned to the helpless acting-out of unconscious, neurotic patterns, has much in common with Freud and Gurdjieff. Osho's vision of the "new man", transcending the constraints of convention, is reminiscent of Nietzsche's *Beyond Good and Evil* and his "dynamic" meditations owe a debt to Wilhelm Reich.

Ego and the mind

According to Osho, every human being is a *Buddha* with the capacity for enlightenment, capable of unconditional love and of responding (rather than reacting) to life—although the

ego usually prevents this, identifying with social conditioning and creating false needs and conflicts and an illusory sense of identity which is a barrier to dreams. Otherwise man's innate being can flower, moving from the periphery to the centre.

Osho viewed the mind as a mechanism for survival, replicating behavioural strategies which have proven successful in the past. The mind's appeal to the past deprives humans of the ability to live authentically in the present, causing them to repress genuine emotions and shut themselves off from joyful experiences arising naturally when embracing the present moment: "The mind has no inherent capacity for joy ... It only thinks about joy." The result is that people poison themselves with neuroses, jealousies and insecurities. He argued that psychological repression (often advocated by religious leaders) makes suppressed feelings re-emerge in another guise, and sexual repression results in societies obsessed with sex. Instead of suppressing, people should trust and accept themselves unconditionally. This should not merely be understood intellectually, since the mind can only assimilate it as one more piece of information; meditation is also needed.

Meditation

Osho presented meditation not only as a practice but as a state of awareness to be maintained in every moment, a total awareness awakening the individual from the sleep of mechanical responses conditioned by beliefs and expectations. He employed Western psychotherapy in the preparatory stages of meditation to create an awareness of mental and emotional patterns.

Osho suggested a total of more than 112 meditation techniques. His "active meditation" techniques are characterized by stages of physical activity leading to silence. The best-known of these is Dynamic Meditation, which has been described as a microcosm of his outlook. Performed with closed (or blindfolded) eyes, it comprises five stages (four of which are accompanied by music). First, the meditator engages in ten minutes of rapid breathing through the nose. The second ten minutes are for catharsis: "Let whatever is happening happen ... Laugh, shout, scream, jump, shake—whatever you feel to do, do it!" Next, for ten minutes one jumps up and down with arms raised, shouting "hoo" with each landing. In the fourth (silent) stage the meditator stops moving, remaining motionless for fifteen minutes while seeing everything that is

happening. The last stage of the meditation consists of fifteen minutes of dancing and celebration.

Osho developed other active-meditation techniques (such as the Kundalini "shaking" meditation and the Nadabrahma "humming" meditation) which are less animated, although they also include physical activity. His later meditative therapies required sessions for several days; Mystic Rose comprised three hours of laughing every day for a week, three hours of weeping each day for a second week and a third week with three hours of silent meditation. These processes of "witnessing" enable a "jump into awareness". Osho believed such cathartic methods were necessary, since it was difficult for modern people to just sit and

enter meditation. Once the methods had provided a glimpse of meditation, people would be able to use other methods without difficulty.

Sannyas

Another key ingredient was Osho's presence as a master: "A Master shares his being with you, not his philosophy ... He never does anything to the disciple." The initiation he offered was another such device: "... if your being   can communicate with me, it becomes a communion ... It is the highest form of communication possible: a transmission without words. Our beings merge. This is possible only if you become a disciple." As a "self-parodying" guru Osho deconstructed his authority, declaring his teaching to be nothing more than a "game" or a joke. He emphasised that anything and everything could become an opportunity for meditation.

Osho saw his "neo-sannyas" as a new form of spiritual discipline, or one that had existed but been forgotten. He felt that the traditional Hindu *sannyas* had turned into a system of social renunciation and imitation. Osho emphasised inner freedom and responsibility to oneself, demanding not superficial behavioral changes, but a deeper, inner transformation. Desires were to be accepted and surpassed, rather than denied. Once this inner flowering had taken place, appetites such as that for sex would be left behind.

Osho called himself "the rich man's guru", and said that poverty was not a genuine spiritual value. In his words: "I would like the whole world to live so luxuriously that people start becoming bored with luxury. And the whole earth is capable for the first time to be so luxurious that you don't feel any material need. All material needs are fulfilled. Then what you are going to do? There is nothing else than meditation." He was photographed wearing sumptuous clothing and hand-made watches and, in Oregon, drove a different Rolls-Royce each day. Publicity shots of the Rolls-Royces were provided to the press; they might

have reflected his advocacy of wealth and his desire to provoke American sensibilities (as he had enjoyed offending Indian sensibilities earlier).

Osho aimed to create a "new man", combining the spirituality of Gautama Buddha with the zest for life embodied by Nikos Kazantzakis' *Zorba the Greek*: "He should be as accurate and objective as a scientist ... as sensitive, as full of heart, as a poet ... [and as] rooted deep down in his being as the mystic." His term "new man" applied to men and women, whose roles he saw as complementary; indeed, most of his movement's leadership positions were held by women. This new man, "Zorba the Buddha", should embrace both science and spirituality.

29. 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.

30. Organisational spirituality

Organisational spirituality is about a more holistic approach to organisational life, where it is recognised that people are inherently spiritual and are compelled to seek meaning and purpose in all aspects of life, which naturally includes the meaning of one's work.

Organisations that have taken spirituality into account tend to have certain internal and external characteristics.

External characteristics

- Strong commitment to social responsibility
- Employees and management actively involved in the community
- Aesthetically pleasing and spiritually nurturing buildings and grounds
- Communication of spiritual values in relationships with customers
- Use of spiritual imagery and terms in marketing and public relations
- Active involvement in the spirituality in workplace movement.

Internal characteristics

- Employees see their work as vocational, a calling, an opportunity to grow and make a difference, and contribute to something that matters
- Leaders are enlightened and compassionate and have a commitment to their own spiritual values and practices
- Teams are spirited, passionate and committed
- The organisation is focused on virtues and is values driven
- The organisation is willing to hold itself accountable for its values as well as for the bottom line.
- The organisation is creative, flexible and adaptive
- There is a sense of community and even, at times, of family
- Strong commitment to being of service to each other, to customers, and to the world
- Long-term orientation; a willingness to make business decisions based on the common good rather than a short-term emphasis on maximising profit.

The individual viewpoint

Spirit at work embraces the sense that one's work makes a contribution to a common purpose and through it you can be connected with others and to something larger than self. The organisation will engender an atmosphere in which individuals are encouraged

- To develop a sense of meaning and purpose – to have **clarity** about spiritual values

- To develop and use their full capabilities (intelligence, passion, skills) and to have the ability to demonstrate and **communicate** their potential fully through work

- To enjoy serving others, making a difference – **contributing** to the common good

- To feel a sense of connectedness with others – of belonging and being in **community**

- To act with authenticity and integrity, experiencing an alignment of spiritual, moral and ethical values with actions and behaviours – **character**.

Our sense of meaning connects us with our larger life purposes. Meaning is created through our personal experiences and responses to concrete situations and tasks. Meaning-making work becomes an opportunity for us to act on our deepest beliefs and values and lead authentic lives. It is argued that recognising and including the transcendent dimension of life in workplaces generates profound feelings of well-being; our identity can be more fully expressed and this enhances our sense of spiritual flourishing and fulfilment.

Organisational culture

How is spirit related to organisational culture? Experience of spirit at work suggests it is strongly linked to the following factors:

1. Inspired leadership

2. A strong organisational foundation

3. Organisational integrity

4. A positive workplace culture and space

5. A sense of community among members

6. Opportunities for personal fulfilment, continuous learning and development

7. Appreciation and regard for employees and their contribution.

At the organisational level, spirituality in the workplace refers to an organisational culture that is guided by mission statements and by leadership and business practices that are socially responsible and values-driven. Leaders recognise the contributions employees make to the organisation and put in place practices which promote personal spiritual development and well-being.

Definition of Organisational Spirituality:

A people-centred culture that acknowledges our basic humanity and allows people to express their true selves, it's a way of being that takes into account mind, body and spirit.

This people-centred culture, through its values and practices, builds trust and gives people permission to talk and engage openly. There is an awareness and acceptance that cultivates very meaningful working relationships that are trusting and honest, with integrity and depth. Through common aims and shared vision the collective purpose and meaning are clearly lived and understood. It's not just getting the job done; it is about how the job is done. It all comes down to freeing people to recognise their own uniqueness and energy, so that their creative potential comes alive for the benefit of the individual and the organisation.

 Spirituality in the workplace is about creating a culture that draws on a myriad traditions and gives people within that business the permission to explore their personal and collective inner needs and aspirations. It's about a culture that is open, trusting, encouraging and that recognises the desires, the passions and the huge potential of its people. It's a culture that cultivates and grows from within and has the mechanisms in place to create an atmosphere of sharing, common purpose and meaning and, ultimately, exploration.

It is about acknowledging people as assets and seeing their potential beyond their current role, freeing people and nurturing a sense of community, where fun and energy are in abundance. It's a giving culture, where people are encouraged to be creative and rewarded for it. Everyone has a role to play within the organisational community and, wherever possible, the wider community. (Jane Harris, 2005)

31. From Adhocracy to Bureaucracy?

Adhocracy is a flexible, adaptable and informal form of organization that is defined by a lack of formal structure. It operates in an opposite fashion to a bureaucracy. The term was first coined by Warren Bennis in his 1968 book *The Temporary Society*, later popularized in 1970 by Alvin Toffler in *Future Shock*. and has since become often used in the theory of management of organizations (particularly online organizations). The concept has been further developed by academics such as Henry Mintzberg.

Adhocracy is characterized by an adaptive, creative and flexible integrative behavior based on non-permanence and spontaneity. It is believed that these characteristics allow adhocracy to respond faster than traditional bureaucratic organizations while being more open to new ideas.

Characteristics of adhocracy:

- highly organic structure
- little formalization of behavior
- job specialization not necessarily based on formal training
- a tendency to group the specialists in functional units for housekeeping purposes but to deploy them in small, market-based project teams to do their work
- a reliance on liaison devices to encourage mutual adjustment within and between these teams
- low or no standardization of procedures
- roles not clearly defined
- selective decentralization
- work organization rests on specialized teams
- power-shifts to specialized teams
- horizontal job specialization
- culture based on non-bureaucratic work

All members of an organization have the authority within their areas of specialization, and in coordination with other members, to make decisions and to take actions affecting the future of the organization. There is an absence of hierarchy. Alvin Toffler claimed in his book *Future Shock* that adhocracies will get more common and are likely to replace bureaucracy. He also wrote that they will most often come in form of a temporary structure, formed to resolve a given problem (i.a. creating awareness) and dissolved afterwards.

Downsides of adhocracies can include "half-baked actions", personnel problems stemming from an organization's temporary nature, extremism in suggested or undertaken actions, and threats to democracy and legality rising from adhocracy's often low-key profile.

A **bureaucracy** is "a body of non-elective government officials" and/or "an administrative policy-making group". Since being coined, the word "bureaucracy" has developed negative connotations. Bureaucracies have been criticized as being too complex, inefficient, or too inflexible. The dehumanizing effects of excessive bureaucracy became a major theme in the work of Franz Kafka, and were central to his novel, *The Trial*. The elimination of unnecessary bureaucracy is a key concept in modern managerial theory and has been an issue in juridical and political campaigns.

Others have defended the necessity of bureaucracies. The German sociologist Max Weber argued that bureaucracy constitutes the most efficient and rational way in which one can organize human activity, and that systematic processes and organized hierarchies were necessary to maintain order, maximize efficiency and eliminate favoritism.

Weber described many ideal-typical forms of public administration, government, and business in his 1922 essay "The Nature, Conditions, and Development of Bureaucratic Domination" published in his magnum opus, *Economy and Society*. His critical study of the bureaucratisation of society became one of the most enduring parts of his work. It was Weber who began the studies of bureaucracy and whose works led to the popularization of this term.

Weber listed several precondititions for the emergence of bureaucracy. The growth in space and population being administered, the growth in complexity of the administrative tasks being carried out, and the existence of a monetary economy requiring a more efficient administrative system. Development of communication and transportation technologies make more efficient administration possible but also in popular demand, and democratization and rationalization of culture resulted in demands that the new system treats everybody equally. Weber specifies that both the public and private bureaucracy is based on specific competencies of various offices. These competencies are specified in various rules, laws, and administrative regulations. This means that there is;

1. a rigid division of labor
2. a chain of command is established in which the capacity to coerce is specified and restricted by regulations
3. a regular and continuous execution of the assigned tasks by people qualified by education and training to perform them

While recognizing bureaucracy as the most efficient form of organization, and even indispensable for modern society, Weber also saw it as a threat to individual freedom, and the ongoing bureaucratization as leading to a "polar night of icy darkness", in which increasing rationalization of human life traps individuals in a soulless "iron cage" of bureaucratic, rule-based, rational control.

To address those problems, researchers in adhocracy suggest a model merging adhocracy and bureaucracy, the bureau-adhocracy.

32.Commune Memories

How come that my memories of the time I spent with Osho and in his Communes are so vivid and strong? Why do I daydream about those times to this day? Am I getting old and looking more backward than forward? Is the here and now not enough for me?

Yes, Osho was a peak-experience for me that one can only have once in a lifetime or – once in many lifetimes! I still feel and remember his presence, the insights he offered that helped sannyasins blossoming into beautiful flowers.

Yes, Osho's Commune was a special experience for me, living together with fellow sannyasins for so many years. It is said that between the age of 20 to 35 years people become friends relatively easy and the developed bonds are strong and long-lasting.

According to social science, autobiographical knowledge contains knowledge of the self and is used to provide information on what the self is, what the self was, and what the self can be.

And that was what Osho spoke about too in his lectures, in his own way.

I remember those days from the moment I became a sannyasin. I remember the experience in Rajneeshpuram when I sat with thousands of sannyasins at Osho's feet and was so blissed out that afterwards almost everybody had left Rajneesh Mandir before I came to earth again. Why is the memory of all those events and friends so vivid even after so many years?

The function of memories as part of the mind

The directive function of autobiographical memory uses past experiences as a reference for solving current situations and as a guide for our actions in the future. Memories of personal experiences and the rewards and losses associated with them can be used to create successful models of behaviour which can be applied over many scenarios.

The social function of autobiographical memory develops and maintains social bonds by providing material for people to talk and write about. Sharing personal memories with others on Osho News is a way to express, facilitate and maintain social interaction between sannyasins all over the world.

"The function of the master is to bring you here and now again and again. The mind tries to slip. There are two possibilities for the mind to get away from the herenow: either to move in the past, in the memories -- the golden past and those golden days of Rama and Krishna, those beautiful days -- or to move into the future, into some utopia, when there will be a classless society on the earth or there will be a paradise somewhere far away beyond the clouds. But it keeps you away from the present moment. And the present moment is the only reality there is; there is no other moment. It is always present."

Osho, The Dammapada; The way of the Buddha. Ch3

Cultural differences

As a Dutchman, I have been wondering why sannyasins from India often behave different towards Osho or write about Osho and his Commune in a different way than I usually perceive. My observation is that many of them worship Osho as a kind of unworldly saint, where I see him more as a scientist of the inner world.

Scientific studies have shown that culture can affect the point of view autobiographical memory is recalled in. People living in Eastern cultures are more likely to recall memories through an observer point of view than those living in Western cultures.

There are many reasons for these differences in autobiographical perspectives across cultures. Each culture has its own unique set of factors that affect the way people perceive the world around them, such as individualism. One's sense of self is important in influencing whether autobiographical memories are recalled in the observer or the actor point of view. Western society has been found to be more individualistic, with people being more independent and stressing less importance on familial ties or the approval of others. On the other hand, Eastern cultures are thought of as less individualistic, focusing more on acceptance and maintaining (family) relationships while focusing less on the individual self.

The way people in different cultures perceive the emotions of the people around them also play a role in shaping memories. Westerners are said to have a more 'inside-out view' of the world, and mostly unknowingly project their current emotions onto the world around them. On the other hand, Easterners have a more 'outside-in view' of the world, perceiving the people around them as having complementary emotions to their own.

Emotional memories are reactivated more in daily life, they are remembered better and have more attention devoted to them. Through remembering our past actions, achievements and losses, autobiographical memories affect how we perceive and feel about ourselves.

All memories fade, and the emotions linked with them become less intense over time. However, this fading effect works less with positive rather than negative memories, leading to a better recall of positive memories and as I see it, that's why I remember those days so bright and clear!

Memories about Osho and the Commune can help me to cope with the present.