

CHAPTER 1

Osho and His Ideas on Education: An Overview

Osho was born in Kuchwara, in the state of Madhya Pradesh, on 11 December 1931. He was known as Rajneesh Chandramohan Jain in his childhood. He was the eldest of eleven children of a Jain textile merchant. Stories of his early years describe him as an independent and rebellious child, questioning all social, religious and philosophical beliefs. As a youth, he was rebellious and challenged many age-old concepts. He also experimented with various meditation techniques. In 1953, Osho became enlightened at the age of 21, while majoring in Philosophy at D.N. Jain College in Jabalpur. In 1956, he received his Master's Degree from the University of Sagar with first class honors in Philosophy. He emerged as the All-India Debating Champion and Gold Medal winner in his graduating class.

In 1957, Osho was appointed as a professor at the Sanskrit College in Raipur and a year later he was appointed as a professor of Philosophy at the University of Jabalpur, where he taught till 1966. A powerful and passionate orator, he also travelled widely in India for the next nine years, speaking to large audience and challenging orthodox religions' leaders in public debates. Some of the discourses he gave during this time were recorded and are available in personal collections. His other discourses offer insights into all the major spiritual paths, including Yoga, Zen, Tao, Tantra, Christianity, Hasidism and Sufism. He also spoke on Gautam Buddha, Jesus, Lao-Tzu, and many other mystics. On 19 January 1990, Osho left his body at 5 P.M. in Poona, India.

Osho, an Indian spiritual master, launched a new chapter in man's inner quest without any religious tradition of the past, and gave a completely new vision on education. In the book *The Revolution in Education* Osho opines, "Education is that which teaches fearlessness, stabilizes one in generosity, gives energy to the rebel, and gives courage to accept the challenge of the unknown" (5). For him, the education that has prevailed in the

past is very insufficient, incomplete and superficial. It only creates people who can earn their livelihood but it does not give any insight into living itself. It is not only incomplete, but it is harmful too because it is based on competition. Any type of competition is violent deep down. He blames the system of education for the disintegration and anarchy in the world. To oppose this system he says: “For hundred and one years all schools and colleges should be closed” (4).

Osho's concept on education is not merely confined to classrooms, schools and colleges; rather it is extended from our birth to death. For him, education does not mean literacy only, but much more than it. Literacy means, “To draw out” (from within). It is “Saa Vidya yaa Vimuktaye” education is something that liberates (OVE 2). Osho further states: “The base of new education will be meditation. Regular meditation activities as per decided schedule are going on successfully to build up a strong foundation for future” (6). His vision on education can be studied deeply and vividly by dividing into three chapters: Art of Rearing, Art of Living and Art of Dying

1.1 Art of Rearing

Art of rearing is a way to rear or nurture tiny fetus in womb and even after its birth. In the art of rearing, Osho focuses on the different scientific methods which should be followed by parents before giving birth to a child, and after birth. In his scientific method there comes genetic engineering, meditative union, painless birth, and guidelines for mother which a couple should follow to give birth to a genius baby. The other methods that should be followed after birth of a baby are privacy, sleep teaching, sex education, transformation of sex energy, best teachers, hi-tech libraries, playfulness and meditation. By his art of rearing Osho desires to lay a strong foundation of life.

Childhood, in our life, is the most critical time. It is the time when all values of life, all concepts, and all ideas are imparted to a child. These all issues further lay a foundation on

which we lead our entire life. So, it is necessary that we should look at all these issues in advance. The reality of this whole picture starts even before the birth of a child, from the parents. Hence, for this logical reason Art of Rearing is divided into two sections: Parents Education and Child Education.

According to Osho, while educating parents, the real secret of education lies in genetic engineering. In the book *The Great Pilgrimage: From Here to Here* he quotes:

Each hospital, medical college should have semen banks, just like blood banks. You can go and ask for what kind of child, boy or girl, what kind of face, color, how long a lifespan, what kind of intelligence - poetic, scientific, mystic, and you will get. Certainly it will change the whole face of the earth. There will be so many intelligent people, creative people. It will raise the standard of life and health. (10)

Genetic engineering is the latest invention of science that can play great role to change the whole human civilization. As by hybrid we get much attractive flowers and nutritious fruits, in the same way, by genetic engineering we get higher soul and genius baby. The dream of Superman of Nietzsche and Newman of Osho can be accomplished by this technique. To ensure peace and harmony in the world the birth of this type of man is inevitable. Osho's vision for the betterment of humanity is practical in the sense that genetic engineering is possible due to modern Medical Science and Technology.

According to Osho, a meditative union between husband and wife, especially at the time of intercourse, is crucial point to conceive a higher soul by woman. While making love, a couple must be in meditative mood because a child is guest from the unknown to whom they have to be respectful. Parents who are not respectful to their baby at the time of conception are bound to destroy his life. Further in this concept Osho states in his book *From Sex to Super Consciousness*: "Never condemn sex and always approach as if you are entering

the temple. A meditative union brings you closer to God” (4).

Up to now, sex is the most neglected affair in our life. We approach it indifferently, with an attitude of condemnation, feeling of guilt, and we fail to feel the existence of the creator. One should never approach sex while one is in anguish, jealousy, indignation, worries or in unclean atmosphere. But the condition of our time is just opposite, the more one is full of anger, dejected in torment or in despair, the more one moves into sex. A cheerful man does not chase after sex, but a sorrowful man moves into it because he sees it as the perfect escape from his unhappiness. Thus, to have Superman on the earth the relationship between couple, especially at the time of intercourse, must be pious, meditative. This should be included in the part of education because this knowledge determines the coming future generation.

The next vital issue for better humanity is ambience. It plays an important role on child during pregnancy. It is the ambience which governs majority of crucial factors, and imparts very important role in the formation of a child. During pregnancy the mother’s state of mind plays a vital role in the formation of the child. Osho forwards his view in his book *And Now and Here*: “In the right sense of the meaning, one is not a mother just because she has carried a child in her womb; she is also a mother because she has given a special direction to the child’s consciousness” (14).

During the nine months of pregnancy if the mother stays angry then there is great possibility of giving birth to an angry child. When the child behaves angrily, the mother is responsible for that. Generally, mother scolds him and wonders who has spoiled him. But she does not realize that she herself is responsible for that. The parents are the ones who have sown the seeds of their children’s wrong doings. They are responsible for building their consciousness -- children are simply manifesting it. Of course, sowing the seed and its manifestation are two different phenomena. We do not see the connection between the two

because an enormous gap exists. In the book *Phir Patton Ki Paajeb Baji* Osho says: “If a mother behaves all those nine months very positively and does not do anything without awareness and helps meditation then, it is possible to give birth to a Buddha in those nine months” (55).

It means mother has greater role than father. Mother has to nurture small baby in her womb. So, she has to be alert that her role to give direction to the soul of baby is very important. She should not be in tension or worry. Meditation can play an important role to make the mother peaceful and happy. It also plays great role to nourish the soul of fragile baby in mother’s womb because the baby lives by the breath of mother. Osho proceeds to say in the book called *God Is Not For Sale*: “When the child is within your womb whatsoever you are doing continuously reaches as vibration to the child” (6).

By talking more about parents education, Osho focuses on painless birth. Child birth can be made absolutely painless, pleasurable, and ecstatic under hypnosis. At the time of giving birth to a child the mother should be consoled by saying that she is very happy and cheerful. She should not worry about anything. Everyone around her must be cheerful and repeatedly say that she is giving birth to a child comfortably. The mother must be encouraged by saying some romantic stories. In this way, his notion about painless birth is described in his book *Hansiba Kheliba Dhariba Dhynaam*:

If the mother supports totally at the time of child birth; does not resist, does not feel scared and is completely absorbed into meditation then it will be painless birth. Pain will simply go away. A mother should be fully conscious at the time of her child birth because only in this consciousness a mother will also take birth. Child birth is a bilateral phenomenon. On the one hand, child takes birth; on the other hand a mother is also born. If the child is born when the mother is unconscious, then very basic relation between mother and child

is spoiled. Mother will never be born; she will be a nurse only. (24)

When the child comes out of the womb, it is the greatest shock of his life. His nine months long sleep, peaceful sleep is disturbed, and then we cut the thread that joins him with the mother. Osho has belief that the child should be taken away from the mother more slowly; more gradually. There should not be glaring light in the room because the child has lived for nine months in absolute darkness, and he has very fragile eyes which have never seen light. It means the child should be given birth in darkness or in a very soft light of candles. Osho suggests in *The Rajneesh Bible*:

Let the child breath on his own because in our cultural system we hang the child with his feet in our hands and slap his bottom to make him breathe. If we leave on his own within three minutes he starts breathing. When he starts breathing, he becomes confident that he can live on his own. Then we can cut the thread because it is useless now. It will not give a shock to the child then.
(25)

In our cultural system, after the birth of a baby people give slap on his fragile foot to make him weep because of the concept that if the baby does not weep, then there is great possibility that the baby will not survive. And the thread that joins him with the mother is cut suddenly. Osho does not like this system because the slap gives great shock to the gentle baby. The thread must not be cut so suddenly. When the baby starts breathing on his own, then to cut the thread is not bad, but before it is very inhuman and great shock to him

In this way, regarding parents education, Osho gives his concept that seems utopian in the first place, and appears almost impossible. But when it is implemented, it proves as a practical approach.

When Osho enters into child education, he simply says that if we really love the child we will not give our ideas to the child. Love never gives any ideas, any ideology. It gives

freedom. Of course, childhood is a delicate time period both for parents and child. A small mistake even in ignorance can create very bad situation in future. Osho's vision regarding child education in his book *From Darkness to Light* is:

The first seven years are the most important because the foundation of life is being laid. Those first seven years are the years when we are conditioned, stuffed with all kinds of ideas which will go on haunting us throughout our life. It even goes on distracting us from our potentiality and it corrupts. It never allows us to see clearly. (3)

It is said that more than fifty percent of learning of whole life is done before seven years of old. Whatsoever is learnt at this age remains alive throughout life. It is very easy to convince child with any ideology. If in this age one gets bad company then, suffers from that bad effects for long time. Thus, different ideology of caste, religion, states, God, sex can be given to stuff the mind. Right education and right vision to life must be given in this age to make him free from any corruption. Osho further illustrates:

If a child remains uncorrupted for seven years... you will be surprised to meet such a child. He will be as sharp as a sword. His eyes will be clear, his insight will be clear. And you will see a tremendous strength in him which you cannot find even in seventy years old because the foundation is shaky. (4)

If a child is left on his own innocence state without giving readymade solutions and any belief then, his innocence looks like godliness. If one knows anything by his own effort, it becomes of tremendous value. Quest of child should not be blurred by only stuff ideology which we have learnt from books. When a small child does research by his own effort becomes more contented, rather than from others ideas.

Osho explains second circle of childhood that is from seven years to fourteen years which is even more critical for a child. According to him, those seven years, the second circle

in life is significant as a rehearsal. They will meet, mix, play, and become acquainted. It will help humanity to drop almost ninety percent perversions. If the children from seven to fourteen years are allowed to be together, to swim together, to be naked before each other ninety percent of perversions and ninety percent of pornography will simply disappear.

In child education also falls immense privacy so that he can develop his individuality. But the parents are continuously asking, 'what are you doing? What are you thinking? For Osho, a child should be allowed to do things or not to do things. Parents should only be alert that he does not do any harm to himself or to anybody else. He further adds in the book *The Golden Future*: "The child needs privacy because all that is beautiful grows in privacy. It is one of the most fundamental laws of life" (52).

Osho forwards sleep teaching as a scientific method of our time because there is enormous pressure on a child to learn maximum in minimum time. This method has been evolved and has become clear today that a child can be taught very well in sleep. The simple reason is there is no resistance in sleep. A recorded tape is played near the sleeping child that imparts whatever has to put into the child's mind.

On the same topic of child education, Osho forwards transformation of sex energy through meditation. Sex is the fundamental energy in us. As every kind of energy can be transformed, sex energy can also be transformed. If this earth has to be made free from sexuality, then it is absolutely necessary to open a new path for him even before the age of his sexual maturity. Osho suggests that every child should be given compulsory education of meditation. It is the first step towards transformation of sexual energy, education of peace, silence, thoughtlessness. Children are in peace naturally. If they are given a little direction, and they are educated a little about how to be silent and peaceful, then when they reach at the age of fourteen and their sexual energy would awake, by that time a new door would have been opened. The sex energy will automatically start flowing towards this door. They will

experience bliss, timelessness and egolessness.

As meditation is the first step to transform sexual energy, love is the second. Children should be taught love from their early childhood. We have been thinking so far that education of love will lead us into sex. But Osho opines: “This is absolutely wrong, sex education can lead us into love, but education of love can never lead us into sex. The truth is just the opposite. As love develops the sex energy transforms into love more and more” (SS 10).

In this way, Osho, the enlightened master, divides art of rearing into two parts. The first one is parents education in which he suggests certain scientific methods to give birth to a genius child and suggests the way to look after. In the second part, his focus is on child education in which too he suggests some practical methods to improve the human condition as a whole because today's children are the parents of tomorrow. Again, regarding the same education system of our time he moves to Art of Living which has been divided into two parts- Teen Education and Youth Education.

1.2 Art of Living

Osho's art of living basically emphasizes on parents guidelines, true education, inquisitive mind, individuality, sex education, sports, sense of humor and meditation. These are needed for teen and youth to live the life with full flavor. His art of living suggests to live in danger because in danger the whole consciousness comes up. The art of living is related with the major and middle period of life, which is supported by the art of rearing. Thus, Osho's art of living becomes the foundation for the art of dying that is the last part of his vision on education.

The first and foremost point Osho puts regarding teen education is that they should be honest and true whatever the consequence is. They should be encouraged to say everything to their parents without any fear. When teenagers approach their parents with honesty, truth, sincerity and just open their hearts, it triggers something in the parents to open their hearts

also because they are also burdened with many things which they want to say, but cannot. The society, the religion, the tradition prohibits to share with elder person or with younger. Teenagers should not only be open to their parents but also they should not hide anything from the teachers. All the gaps between parents and children, husband and wife, teachers and students will evaporate when they become absolutely sincere.

Teenage is a very critical period, every issue attached to it is also very sensitive and education at this level is also one such issue. Actually, the system of education should be such that from the very childhood, right from the parents and school to the university, he remains aware of the fact that every thing is connected, even two opposites from within. One should be very clear in his mind that whoever I am from outside, I am the same from within. Then only will there be born in him an integrated individual. Our society creates a personality but does not make an individual.

Every move of a teenage boy or girl has a reason, which we hardly take into account.

Osho states that:

They should be allowed for change in different things because they are changing, everything in them is changing. Changing fashion is simply an expression of their inner change. It is perfectly healthy and right. Once their inner changes have settled soon they will settle. By the time they are twenty-one things will start settling. For the time being, if we do not allow them to change their outer expressions then their inner changes will create tensions and anguish in them. Let them change. It is natural. We can help with better changes but we cannot prevent changes. We can only give them better alternatives. (OVE 99)

In teen education also comes inquisitive mind. It means teachers should encourage students to do research themselves. They should not give their ideas as the final and truth

because it stops students from being inquisitive and do research. School can be an invitation to develop quest, to teach them doubt etc. There could be thousands of queries without solutions and children will search the solutions of their own. Next is the sex education because it is the most untouched field of education. Students should be allowed to read the latest researches about sex. They should discuss and try to understand deeply that what the actual mechanism of sex is. To get rid of sex the clear and true understanding of it is needed.

Osho suggests teenagers to participate in different games. It is beneficial for health and mind. Teenagers should not be only observer. They should play intensely without being afraid of defeat. The participation with full intensity is the quality of sportsmanship. Osho's major focus is on meditation for the well fare of humanity. That is why he forwards meditation like Dynamic, Kundalini, Nadbrahma, Chakrasound etc. for the teenagers.

In youth education, Osho talks on marriage and divorce, livelihood, sense of humor etc. According to him, divorce should be simpler than marriage. Marriage should not be as easy as it is nowadays. About marriage he says in his book *Love and Marriage*: "If today, someone files an application to marry then he should be allowed a license for experimental marriage, for one year only. Live together for a year, think properly, and understand each other. Then if they come and say that we still want to live together then, only they should be allowed to marry" (51).

Osho focuses on love marriage because it can play a vital role to bring peace and harmony. One should marry with other caste, other religion person, and if possible then of other country for better offspring. Only love marriage can blur the boundaries between this caste and that caste, this country and that country, and religion. Divorce should be easy in his view because if there is no harmony and intimate relationship between husband and wife, then they should not live together just to show others and maintain culture. There is possibility that after divorce for some days or years they again will be ready to live together.

A sense of humor is also next part of youth education. It makes them happy and vibrant. They can share their joy with others and make others happy. The value of present time will be understood because a sense of humor is related with present time. Then he gives focus on livelihood as the essential part of youth education. They have to be able to manage their needs and to support others. They should not be dependent because a dependent man becomes dull and passive. Not only that the growth of life also stops due to dependency. Meditation is also important to transform sexual energy for creative activities. Thus, art of living is to think about the present status of life and live like blossomed flowers.

Osho asks question regarding youth: “Is he young who is not rebellious? How can we call someone young who comes to knees everywhere? One who is strong, ready to die but would not tolerate evil - that spirit and that conscious is youth in real sense” (SS 162). Revolution in heart and a rebellious spirit are the real characteristics of the youth. Osho says, “To be young is to live dangerously twenty-four hours. It is his duty not to bypass danger” (163). It is due to security we avoid search for anything new because security is always with the old. There is always a possibility of mistake with the new, a possibility of failure. There is always a fear of comparison of new with old. We feel secure with old possessions; we have a fear for anything new. Old mind likes to walk on old paths because it is always safe there. It is not risky but this is no life. There should be mistakes, there should be failure then only there are possibilities of success. Osho states clearly that: “One who avoids failure avoids success automatically because both these phenomena are together” (DL 3). For youth- “Accept the challenges and go about it” is the mantra given by Osho (3). Youth is not a passive onlooker, not a spectator. Youth means to live, to participate in life. Youth means creativity. Youth means to participate totally.

Osho, in his art of living, also talks about five dimensional education systems to fulfill academic requirements in which “the first is informative, the second should be sciences, the

third should be a sense of humor, the fourth should be of art and creativity, and the fifth dimension should include the art of dying” (RE 5).

1.2.1. Informative Education

According to Osho, informative education imparts knowledge of the past of some crucial events and facts. As a reasonable human being we cannot be ahistorical. Information of the past can be our guideline in the present to achieve our goal. For new kind of research preliminary data of past would be helpful. By nature, human mind records information of the past. That is why, Osho gives focus on the proper use of reason to distinguish what is to be taken or not based on its value in life. If one goes on collecting too much non-essential information then certainly his\her mind will be no less than a dust bin. As a renaissance man, we like to be master of none and jackal of all that is according to spiritual masters like Krishnamurti, Gandhi, Vivekananda and so on others harmful too. Nowadays it is very difficult to decide the genuine information on the particular subject matter. Information may vary according to the sources. Thus, we must depend on the books published by authorized publishers and reliable news media.

When we apply our mental faculty for genuine research, ultimately we will get success and satisfaction within that ensure mental peace. Information for life sake, not for fighting competitions could only enhance our inner peace; otherwise it would make one restless.

In the informative education also come languages. Every person in the world should know at least two languages; one is his mother tongue, and the other is English as an international vehicle for communication. They can also be taught more accurately by television- the accent, grammar, everything can be taught more correctly than by human beings. We can create in the world an atmosphere of the brotherhood by language. It connects people and disconnects too.

It is absolutely necessary to create two languages- first, the mother tongue because there are feelings and nuances, which we can say only in the mother tongue. And an international language is absolutely necessary as a basis for one world, one humanity. So, two languages should be absolutely necessary for everybody. That comes in the first dimension.

1.2.2. Science Education

The second dimension in Osho's vision on education is the inquiry for scientific subjects. It is tremendously important because it is half of reality, the outer reality. Osho tells: "Science is only half of reality, the outside reality because it kills the being first then does research. The research of any living being after its death can never be absolute truth. By destroying the life how one can reach to its core reality?" (GF 50)

Other Indian philosophers do not believe on any conservative ideas. For them, to believe on anything or idea is to be away from reality or to get pseudo knowledge. They have no faith on theory alone because theory only satisfies the quest of mind. Theory is needed for clear insight, but practical is the proper use of theory to get destination. Thus, theory and practical should go hand in hand. Anything that is unscientific, only belief, is sin for Osho because his concept on sin differs from our religious belief. Sin, for him, is the living in unscientific way, only by belief. Scientific way of living is the true life for him. To live as a supreme creature on the earth is to live by proper use of reason and conscience.

So, Osho respects human reasoning faculty as supreme means to approach reality. Science is the outcome of research with full evidences. Osho says that in this way even the half reality is better than non-real and it is helpful for inner peace as well as order. For spiritual masters to know oneself means to know the science or mechanism of life, and who knows it deeply becomes free from every type of misery of life – that is enlightenment.

1.2.3. Education about a Sense of Humor

A sense of humor is one of the very essentials of intelligence. It is an essential part of the wholeness of man. It keeps him healthy, young and fresh. In *The Dhammapada: The Way of the Buddha* Osho gives his view as: “Laughter is the only quality that distinguishes man from other animals” (8). Laughter or humor requires intelligence, presence of mind, and quickness of seeing into things. Osho again adds: “To me, humor is the most sacred experience in life” (8).

Our system of education makes people sad and serious. In our culture neither one is allowed to laugh freely, nor weep. Both are suppressed either by teachers or by parents. And the person who forgets the language of laughter forgets much of love and acquaintance with life and its wonders, mysteries. Our general tendency is to say ‘be serious’ because we hope that serious person can do something great in life. To be serious is to be reasonable. But the reality is not in this tendency to be serious at different simple matters. Seriousness is a disease, but it is praised, respected and honored in social manner.

Regarding this third dimension, a sense of humor, Osho further illustrates: “A great reverence for life should be taught because life is God and there is no other God than life itself, and joy, laughter, sense of humor—in short, a dancing spirit” (RB 141).

The society teaches self-control, and a sense of humor means relaxation. When sense of humor comes in system of education the barriers created by society and parents automatically disappear because both cannot exist at the same time. Because of long practice of self-control a man becomes obsessed with seriousness. If one exercises on a sense of humor from very childhood, without interfere from parents and society, she or he will enjoy life with optimum delight, and expect the same from others. Hence, Osho’s focus on a sense of humor is to see the world full with dancing spirit.

The running system of education is future oriented in which the coming examination

has great importance. One has to concentrate his or her mind to face exam boldly by preparing certain questions which are not certain to come. If one has to think about the future negating the present then it becomes a habit and as future is not certain to any one it gives a sense of fear as well as anxiety if desire is not fulfilled. To concentrate on future means to miss the essence of present. It even compels one to be ambitious because ambition means future-centered. All the spiritual masters including Osho have the same opinion that the person who enjoys the present can enjoy in future, not the vice versa. We know that future always comes in disguised form of present. By thinking about the future and past one can be a great thinker but not a great thinker can ever enjoy like mystics. For all these religious persons there is no bliss in future, it has no essence and if we find any essence that is not due to it is there rather due to our own selves. That is why, love, laughter and even tears fall in the present give peace to mind and power to reason.

Education up to now has been goal-oriented. What we are learning is not important; what is important is the examination that will come a year or two years later. It makes the future important - more important than the present. It sacrifices the present for the future. And that becomes our very style of life; we are always sacrificing the moment for something which is not present. It creates a tremendous emptiness in life.

1.2.4. Education about Art and Creativity

In the book *Unio Mystica* Osho tells: “Creativity is a very paradoxical state of consciousness and being. It is action through inaction.... Creativity is a religious state” (6). It means creativity comes in a state of relaxation. When anyone tries to create, then it is just a mind product, ordinary or mundane. But if anything like poetry, song, painting, dance etc. come from the beyond, from heart or being, it has a superb beauty. For creativity, Lao-Tzu, a Tibetan spiritual master, has given a beautiful name, “WEI-WU-WEI”- action through inaction (7).

By being creative a man becomes whole with the existence because creativity cannot come if there remains wall between a creator and the existence, God. And the person who is creative can hardly do any destructive act. That person knows clearly the value of life and the presence of existence. Moreover, the present condition of the world is devastating and it is because of the lack of creative person. By getting education of art and creativity one knows that life must be respected, no matter whose life. So, until and unless one becomes creative, cannot become religious.

Up to now, what we say art and creativity is very often the projection of inner conflict, inner suppression. We only go through the work that is why we miss to get the real mechanism behind the production of art and creativity. Osho emphasizes in his book *Geeta Darshan*: “What we do is not important, what we are is important” (26). Thus, the creative work, like painting or drawing done by a small child says about his future and present. One must get absolute opportunity for art and creativity without any hindrance because it will say about the child and we can manage right track for him. By dancing, singing and so many other arts and creative works one can nourish soul to bloom perfectly.

Moreover, Osho gives focus on art and creativity because it is the only source which needs help of body, mind and soul or unites all these three. To destroy anything is futile before novel creativity. Gautam Buddha changed the mind of Angulimal by reminding the sacred truth that to pluck a leaf from a tree is too easy, anyone can do, but to fit it in its own natural form is almost impossible. Osho believes that we human beings have tremendous creative power to make this world paradise, but for the sake of power, name and fame we go on raping the nature and destroying the life.

In art and creativity we can include painting, music, craftsmanship, pottery, masonry etc. as its subject matter. All areas of creativity should be allowed to choose by the students. We can choose through the whole rainbow of creative arts because unless a man learns how

to create, he never becomes a part of existence, which is constantly creative. By being creative one becomes divine and creativity is the only prayer.

1.2.5. Education about Art of Dying

In the fifth dimension Osho talks about is the art of dying. In this dimension will be all the meditations so that we can know there is no death and become aware of an eternal life inside us. Osho's art of dying gives light on the conscious preparation for death because it is the universal truth that is known to every individual. But our knowledge about death is fearful and negative. Although everyone knows that death is certain to come, but always try to forget death. Osho states in the book *From False to Truth*: "Death is your great friend, companion that makes you live intensely. I say to you, never forget death. It is always there by your side" (28).

Generally, people meet death in unconscious state of mind. Osho's art of dying is to face death consciously by doing different meditations like Dynamic, Kundalini, Nadbrahma, Chakrasound, Vipassana, Zen etc. And under the big umbrella of meditation, we can be introduced to Zen, Tao, Yoga, Hassidism and all kinds and all possibilities that have existed.

By doing meditation one knows that death is only of body and becomes aware of an eternal life inside us. In his art of dying also falls the martial arts like aikido (like judo), jujitsu (unarmed fighting technique), judo-- the art of self-defense without weapons, and not only self-defense, but simultaneously a meditation too. This art of dying falls in academic requirement for students because in student life one is completely young and full with vitality. The preparation for death and its knowledge is necessary part of education. Osho, in this part of art of dying especially talks about teen and youths.

1.3 Art of Dying

Osho, in this last section of art of dying, illustrates the different religious and scientific techniques. He talks about education after retirement, martial art, mysticism,

preparing for death, celebrating death and meditation. His art of dying is a scientific method by which one can make death pleasing and one can face death happily. For Osho, death is an only reality that is obvious to everyone. Through his art of dying Osho tries to make the middle age and old age of people cheerful and vibrant. In this way, the different section of education has some similarities and differences to improve the whole human life period

After giving completely novel ideas on different types of education related with the age like parents education, child education, teen education, youth education, Osho forwards other two types – Middle Age Education and Old Age Education, which fall under the category of Art of Dying. All religious aspects and martial arts have been taken up at this level.

There is a complete new guidance by Osho for middle age people. His concept gives them a vast sky. The concept also opens enormous possibilities for them to live this typical period of life with joy. In the book *Sermons in Stones* he opines: “I have always had the idea that the first phase of education is the preparation for life and the second phase of education should be the preparation for death” (3).

Middle age, according to Osho, is the time to know everything about religion and mysticism. From thirty-five to forty-two a new step, a new door opens. If up to thirty-five one has felt deep harmony, an organic feeling and has discovered meditation through it then from thirty-five to forty-two he will help each other go more and more into that meditation without sex because it starts looking childish at that point. Forty-two is the right time when a person should be able to know exactly who he is. He further reveals in *Yog: Naye Ayaam*:

From forty-two to forty-nine he gets deeper and deeper into meditation, more and more into himself and helps the partner in the same way. Middle age is the time when a person should experiment on every path of religion. Yoga, Zen, Sufism or any other can be practiced according to one's own interest.

Moreover, this is also a time to learn martial art and related activities. (1)

Yoga is a science, not a belief. Blind faith is not needed to experience yoga. It does not differentiate between an atheist and a religious person. As it is a science it starts with doubt, search. Therefore, it takes only will to experiment with yoga, nothing else. In the same way, Zen is an approach, a vision, an attitude. Osho explains Zen as a way to look at something without the mind. The book *The Art of Dying* by Osho illustrates:

If you look at a garden without the mind.... you do not want to maneuver, manipulate, you do not have any plan, you simply sit in the garden and you surrender to the garden, to the spirit of the garden, you become possessed by the spirit of the garden.(4)

Sufism believes in creating God. It does not believe in great philosophical argumentation. Its whole emphasis is on how to deautomatize man. Self-remembering is its only and its whole philosophy. For Osho, in the book *Sufis: The People of the Path*: “Sufism can exist without Islam; Islam cannot exist without Sufism” (1). In other words, Sufism simply means a love affair with God, with the whole. It means that one is ready to dissolve into the whole that one is ready to invite the whole to come into one's heart. In this way a middle-aged person can practice any one technique just to feel the inner depth, inner silence which nourishes the being.

Regarding martial arts, Osho gives example of swordsmanship, archery etc. Swordsmanship developed in Japan in the temple of Zen. It is a method of meditation because with sword one has to be very alert. Swordsmanship has been used to develop the quality of awareness and in the same way other martial arts like aikido, jujitsu, karate. All these are arts of the warrior but the Japanese have transformed them for the war that is going to fight with the darkness of oneself, with own ego, all that is ugly.

Archery in itself is a great meditation. In the book *The No Book* Osho states: “If you

can drop the competitiveness in it, it will be tremendously beautiful. The competitiveness functions as a poison because competitiveness means ego” (15). Emphasizing on the ways of art he says, “Each art can be used in two ways; either it can become a part of the market place or it can become a great meditation. Nature exists without any competition and whenever we bring in competition we destroy beauty” (16). In the view of Osho, “Unless education can teach you both life and death it is not complete. Unless education makes everybody dignified, self-respectful, neither inferior to anybody nor superior to anybody, it is not education” (GPHH 28).

Osho divides Old Age Education in this way:

From 49-56, this aloneness becomes your focus of being. Everything in the world loses meaning. The only thing meaningful that remains is this aloneness. From 56-63, you become absolutely what you are going to become, the potential blossoms. From 63-70, you start getting ready to drop the body. Now you know that you are not the body, you know that you are not the mind either. The body was known as separate from you somewhere when you were 35. That the mind is separate from you was known somewhere when you were 49. Just the pure awareness, the flame of awareness remains with you and this is the preparation for death. Seventy is the natural life span for man. And if things move in this natural course then he dies with tremendous joy, with great ecstasy, feeling immensely blessed that his life has not been meaningless, that at least he has found his home. (DL 3)

Moreover, Osho's vision of education is completely revolutionary and breaks up from the conventional system because first of all, he abuses the running system of education of the world. He does not see too much importance of teachers and examinations. For him, orthodox discipline and moral teaching have no value. Academic certificates are just to maintain

livelihood and pastime by being employed anywhere. In Osho's view very rare person comes out from university by saving his inner potentiality. University entirely kills all the intelligentsia in a student. It is by giving the ideologies of different other philosophers and thinkers, novelists and poets.

Besides these, Osho includes the matter of genetic engineering and spiritual intercourse in his new vision on education. Genetic engineering is a great challenge for the male to be called father because it will erase the role of male to give birth of a child. For Eastern people sex is the most neglected and sinful act. And for the Western sex is only a biological need. Osho's idea about spiritual intercourse brings the both parties – East and West to a point where they can feel the super consciousness and get inner satisfaction. The great importance of spiritual union is to give birth to a higher soul, genius child.

Osho has a notion that unless a student passes master in meditation he should not be given certificates of any degree. It means, in his vision, education and meditation must go parallel. His belief is on meritocracy than in democracy. In his point of view the art and creativity of all the renowned persons of the past should be researched and rechecked. It tells about the life of the artist. If we go through the arts properly we will get them as expression of mental trauma and schizophrenia. Thus, Osho's vision on education has no connection with the past. It is quite untried path, but full with scientific possibilities.

By these three different sections of education systems Osho concludes his vision on education. Aforementioned different sections of education like art of rearing, art of living and art of dying are just to start from the very beginning of life till death. Those sections described about parents and child education, teen and youth education, and finally, middle and old education on the basis of age category. But the next five dimensional education systems are for academic performance.

In this way, by focusing on these different tenets of education Osho has tried to see a completely Newman on the earth who can play vital role to lead this world to peace and harmony. His ideas and views pertaining to education is the synthesis of scientific and religious approaches. Thus, education and educated person must have relation like Sun and Moon respectively. As Moon gives bright light, peace and attraction due to Sun, educated person must be vibrant, happy and well-wisher of every being due to effect of education. But, the running system of education is not efficient to make man so.

CHAPTER 2

Osho and Other Indian Philosophers Views on Education

Osho as well as other Indian philosophers like J. Krishnamurti, Swami Vivekananda, Mahatma Gandhi, Radhakrishnan have similar opinions that the existing educational system is mind-oriented and it completely negates the spiritual dimension of life. They all agree that with this technique-based education we can never bring peace and harmony in the world. Peace for them is an inner transformation. Our education system focuses on a sense of competition which is violent deep down. For them two competition fighters can never be loyal friends in a true sense. That is why pseudo friendship can turn into hostility at any time, at any moment.

Regarding the issue education, these Indian philosophers and religious teachers have the same opinion that prevailing education system is responsible for all types of human schizophrenia and frustration. Osho, one of these religious gurus, has the similar ideas on this issue. But, Osho differs from all other philosophers and religious gurus because of his new vision on education. He not only opposes this system, but also gives possible solution to come out of this outer knowledge, which is just collection of other's ideas, nothing of one's own earning. Other philosophers deny this education system as it is based on competition, ambition and mental training, but the way out from this vicious circle differs from Osho.

One of the world renowned spiritual teachers –J. Krishnamurti gives his clear vision about right kind of education in his book *What Are You Doing With Your Life*. He says:

The ignorant man is not the unlearned, but he who does not know himself and the learned man is stupid when he relies on books, on knowledge, and on authority to give him understanding. Understanding comes only through self knowledge, which is awareness of one's total psychological process. Thus, education, in the true sense, is the understanding of oneself, for it is within

each one of us that the whole of existence is gathered. (169)

For Krishnamurti, what we now call education is a matter of accumulating information and knowledge from books, which any one can do who can read. Such education offers a subtle form of escape from ourselves and, like all escapes, it inevitably creates increasing misery. Conflict and confusion result from our own wrong relationship with people, things and idea, and until we understand that relationship and alter it, mere learning, the gathering of facts and the acquiring of various skills, can only lead us to engulfing chaos and destruction.

J. Krishnamurti finds the way of reformation in this education system by self-awareness, self-awakening or self-knowledge. As our education system is based on technique, mental training is essential, but Krishnamurti further adds:

Life is pain, joy, beauty, ugliness, love, and when we understand it as a whole, at every level, that understanding creates its own technique. But the contrary is but true: technique can never bring about creative understanding. Skill in making a living is not living completely. Present-day education is a complete failure because it has over-emphasized technique. In over-emphasizing technique we destroy man. (170)

According to Krishnamurti life is combination of happy and sorrow, beauty and ugliness, pain and joy, anger and sympathy, love and hatred which are not very easy to understand. When we try to understand all these facts with our mind, there comes a trouble because mind divides all these facts into two opposites. We try to show superiority of one fact over another that is false. All these facts are related to one another. The energy which is used to hate can be transformed to love. The energy used in sympathy is the same energy which we use in anger. It means, Krishnamurti, in his book, emphasizes that we must not negate any side of all these abstract matters. By negating we cannot solve the problem. So, a

very clear understanding is needed about these major components of life. For J.

Krishnamurti:

Education should not encourage the individual to conform to society or to be negatively harmonious with it, but help him to discover the true values which come with unbiased investigation and self-awareness. When there is no self-knowledge, self-expression becomes self-assertion, with all its aggressive and ambitious conflicts. Education should awaken the capacity to be self-aware and not merely indulge in gratifying self-expression. (WYDYL 181)

To keep alive to our genuine creativity emphasis on technique must be omitted.

Techniques are the production of mind, but creativity comes from within, that is heart or inner being. The condition of the present day education is technique based which becomes hindrance for creativity. Techniques are needed for livelihood, but it should not control our life. Thus, in Krishnamurti's view over-emphasis on technique is too much harmful, almost destruction of life and creativity.

As Krishnamurti opposes over-emphasis on technique in education, he also denies the blind acceptance of social rules and values. Our education should encourage an individual to search the reality by his/her own effort. Education must stop anyone from being blind supporters. By believing on others ideas and opinions or norms and values one cannot reach to the reality. Thus, Krishnamurti's teaching is of self-awareness or self-knowledge.

Osho, in his spiritual teaching, also elucidates on 'being' rather than 'doing'. The man who is not 'enlightened' in Osho's term, and 'self-aware' in Krishnamurti's, cannot serve the humanity without ambition, and the service done with inner intention is harmful. In this way, contemporary educational system is not focusing on 'being' to bring peace and harmony in the world. Osho reveals that: "An authentic education will not teach you only the mind; it can give you a good livelihood, but not a good life" (RE 177). It means his ideas to get authentic

education is by enriching both – the mind and the heart. He is not in favor of mind-centered education like Krishnamurti.

Krishnamurti states in his book *The First and Last Freedom*:

Merely to cling to information to the experiences of others, to what someone has said, however great, and try to approximate your action to that--all that is knowledge, is it not? But to discover anything new you must start on your own; you must start on a journey completely denuded, especially of knowledge, because it is very easy, through knowledge and belief, to have experiences; but those experiences are merely the product of self-projection and therefore utterly unreal, false.(139-40)

Krishnamurti opposes the knowledge that comes through information to the experiences of others and belief. In true sense, knowledge means the achievement by self-effort. For him, knowledge or information about truth is not truth in itself. It is completely dead or useless. So, one must not play with it. To deceive others is less harmful than self-deception. His focus is on our education system which provides so-called knowledge and makes man hypocrite. True knowledge comes from great effort, but pseudo knowledge we can get from book and schools. Krishnamurti, in this way, is very close to the ideas of Osho that prevailing system of education is making man hypocrite.

Swami Vivekananda, another Indian philosopher, defines education in his book *Teaching of Swami Vivekananda* as: “Education is the manifestation of the perfection already in man” (185). For him, “Education plays a vital role in curing the evils in society, and it is critical in shaping the future of humanity. The main focus in learning is to make the hidden ability of a learner manifest” (196). Vivekananda says: “What a man learns is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge” (197). Vivekananda gives emphasis on spiritual knowledge, self-knowledge which is the ultimate

knowing of this world, and this in Osho's vision, comes through mediation. Thus, for Osho, meditation and education should go hand in hand and should be balanced. According to Osho's view, in the book *From Bondage to Freedom*, modern man should be "the combination of the Jorba - the Buddha" (3) -that is a Newman and a complete man on the earth.

In Vivekananda's view, educational concerns related to a person's interaction with society should receive due attention. The purpose of society is to help to secure the well-being of human beings. In reality, however, human beings frequently find themselves entrapped in a society that threatens their freedom, a freedom essential for their educational growth. An ideal society, according to Vivekananda, should provide the resources as well as the opportunity for each of its members to develop his potential to the maximum.

Similarly, Vivekananda, in his book *Gospel*, emphasizes: "The ideal of all education, all training, should be this man-making" (14). Lamenting over the prevailing system of education, he states: "But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow"(15).

For Vivekananda, education should nourish soul to become a grown up man. Inner richness is needed to share love, care, co-operation, sincerity. And in absence of spiritual growth, only mental enhancement is harmful and futile. His focus on man-making is to be harmonious relation among body, mind and spirit. Nevertheless, Vivekananda aims to see a complete man with inner and outer growth--that spiritual and physical.

Learning to concentrate the mind is the focus in the Swami's scheme. He adds: "To me the very essence of education is concentration of mind, not the collection of facts" (TSV 38). Similarly, the Swami also wants students to cultivate will power. According to him, will power is developed when the current and expression of will are brought under control and

become fruitful.

Regarding the vision on true teacher, the Swami elucidates:

The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind.

Such a teacher can really teach and none else. (TSV 183)

Here, Osho's notion on a real teacher is as given below:

Real teacher has to be very humble. Teacher was in the center in old education system, student was on the periphery. Now, it should be reversed. Student should be on the center and teacher would be on periphery. The real teacher would be like an elder brother, not like a father. Real teacher, in true sense would be a friend to the student and not the master. (RE 26)

In this way, to some extent, the attitudes about a true teacher of Vivekananda match with Osho's ideas on a real teacher. Osho does not want a demarcation between parents and children, students and teachers, masters and disciples. Between students and teachers there must be heart to heart communion. A real teacher should share self-experienced knowledge with the students.

Mahatma Gandhi, another religious thinker from India, also opposes this prevailing education system because, for him, education should be as assimilation; education should be as contemplation; as liberation; as self-discipline; as overcoming fear-- that is hardly found yet. In *Gandhian Philosophy* he states:

Education, character and religion should be regarded as convertible terms.

There is no true education which does not tend to produce character, and there is no true religion which does not determine character. Education should contemplate the whole life. Mere memorizing and book learning is not

education. I have no faith on the so called system of education which produces men of learning without the backbone of character. (20)

By education Gandhi means an all round drawing out of the best in child and man-body, mind and spirit. Literacy is neither the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. He supports his notion by saying: "I would therefore begin the Child Education by teaching it a useful handicraft and enabling it to produce from moment it begins its training. Thus, every school can be made self supporting, the condition being that the state takes over the manufacture of these school" (21).

In Gandhian concept of education and religion, they determine character. True education, for him, should change the whole life, but not by suppressing any side. Osho's vision on education means to say the same that education liberates from the beliefs and dogmas. He also rejects the memorizing and only book learning like Gandhi. Osho and Gandhi give the same view that education should not teach discipline, rather it should come spontaneously. The teaching is merely of mind that suppress any thing to show discipline. And the discipline, which comes from suppression, can turn to violent act for simple reason. Thus, for peace and harmony Gandhian concept of true education supports Osho's vision on education.

Gandhi states in his book *The Teachings of Mahatma Gandhi*: "There is something wrong in the system of education that fails to arm girls and boys to fight against social or other evils. That education alone is of value which draws out the faculties of a student so as to enable him or her to solve correctly the problems of life in every department" (55). Here, for Gandhi, education should give true and clear vision to solve the social, political, economical and religious evils. Life should run smoothly and cheerfully by the touch of education. Gandhi puts his ideas regarding the developed mind by education:

I have a doubt about the development of mind too, because it does not mean that the mind has developed if we have filled it with a lot of information. We cannot therefore say that we have educated our mind. A well educated mind serves man in the desired manner. Our literate mind of today pulls us hither and thither. That is what a wild horse does. Only when a wild horse is broken in can we call it a trained horse. How many educated young men of today are so trained? (60)

Gandhi compares the educated man with a wild horse because of nature. The educated men of present time wander hither and thither either to collect money and power or to earn name and fame. He suspects on the development of mind by this education because developed mind does not mean full with information. A developed mind, for Gandhi, should not hurt others. They must know the right path of solution of different social evils and misery of life. Thus, Gandhi does not see great achievement from this education.

Another religious master of India, Radhakrishnan, defines education in his book *An Idealist View of Life* in this way:

True education is that which helps us to know the atman, our true self, God and truth. To acquire this knowledge, some persons may fill the need for a study of literature, some for a study of physical science and others for arts. But every branch of knowledge should have as its goal knowledge of the self. That is so in the ashram. We carry on numerous activities with that aim in view. All of them are, in my sense of the turn, true education. Those activities can also be carried on without any reference to the goal of the knowledge of the self. When they are so carried on, they may serve as the means of livelihood or of something else, but they are not education. In an activity carried on as education, a proper understanding of its meaning, the devotion to duty in the

spirit of service is necessary. (169)

Radhakrishnan, by education, emphasizes on knowledge of self. Only academic education or bookish education cannot abolish the dark side of life. It gives information about certain paths of solution. But solution by mind is almost impossible. That is why like Krishnamurti, Vivekananda, Osho and Gandhi, Radhakrishnan also focuses on self-knowledge that is by inner richness of soul or heart-centered education.

Tremendous explosions of knowledge without commensurate wisdom, plus immense power not tempered with discrimination, have made education today a potential source of danger. This is a serious problem looming large on humanity's horizon. As Radhakrishnan observed:

Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effort has been that the few have made slaves of the many—that is all the good that has been done. Artificial wants have been created and the every poor man, whether he has money or not, desire to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle. (180)

The prevailing system of education teaches ambition and competition as well. The man of today has been full with thousands of desires or artificial wants. It is certain that all wants cannot be accomplished. To be called a successful man one has to play hide and seek game. Radhakrishnan gets intellectual suffering from never ending desires. It means his focus is on the education system that makes man too much desirous. And ambitious man cannot be peaceful and true lover of nature and humanity.

In this way, J. Krishnamurti supports the education in which life is accepted totally in its combination of happy and sorrow, beauty and ugly, love and hatred, anger and sympathy. The technique-based education cannot accept these things without dividing into two distinct

parts. Thus, education, for Krishnamurti, should make life comfortable, elegant and ecstatic. When mind divides anything into two opposites, the misery of life starts. Krishnamurti sees inner connection in every opposite thing that is the mystery of existence. For him, true understanding of soul is the ultimate knowledge of the existence. His focus is on self-awareness and that should be the focal point of education.

Vivekananda hopes to eliminate the evils of society by education. Education is to make one efficient to keep out the inner potentiality. A child has many potentials of variable worth, and they may create mental conflict within him. Therefore, he has to learn to choose which he should try to develop, and which he should minimize, counter or ignore. Then again, as his chosen potentials start to unfold, they should be supervised in order to achieve their harmonious and purposeful development. Vivekananda emphasizes on learning to concentrate the mind. As convex lens gathers sunlight and focuses it on one point to burn a piece of paper likewise, when mind becomes concentrated, it acquires tremendous power and is able to unlock the mysteries of the subject it is focused upon. To some extent, Vivekananda's focus on mind concentration is the training of mind that is objected by Krishnamurti and Osho. For them, mind is the obstacle to get divine knowledge and power.

Gandhi and Radhakrishnan also give energy to the education focusing on being or soul. By education, whole life affirmative qualities should come in a man. Gandhi recounts that education should contemplate the whole life. It means mere memorizing and book learning is not education. It can serve us for livelihood. So, Gandhi does not find similarity between livelihood and true living. Education is that which liberates from different narrow domestic walls, beliefs and ideologies. Hence, education, for Gandhi, must nourish our soul to live happy and comfortable life.

Radhakrishnan notion about ashram and knowledge of atman match with Gandhian concept of ashram and knowledge of soul. In ashram life people have to follow different rules

and regulations to control their sense organs because, for them, sense organs play great role to give birth to different desires, which are hindrance to know our atman or soul.

However, all these spiritual teachers and religious thinkers have clear vision to see the inherent problem resting in the prevalent education system, but except J. Krishnamurti, all others differ in their way of solution from this long-term problem with Osho.

Their focus is especially on spiritual upliftment, which is completely neglected in the prevailing education system. For them, to know oneself, to get enlightenment is the ultimate point and material prosperity is the illusion of the world. But Osho, as a spiritual guru, teaches human beings a completely new dimension of life in which material world or physical world should be combined with the spiritual one. That is why his teaching is of “Jorba-the Buddha” --one who is materially strong and spiritually enlightened.

To some extent, J. Krishnamurti and Osho match in their vision about the education though they have great difference too. They both have scientific vision on education where teacher, as in prevailing system, has no space to stand; rather a teacher can function as a guide. They do not agree with any kind of competition, ambition in education. Where J. Krishnamurti talks about self-awareness, there Osho talks about meditation- that is only terminological difference. The difference lies there when Krishnamurti says that for self-awareness no any guide is needed, one oneself is enough, no any spiritual master's guidance is needed. But Osho does not think in this way because for him some people cannot move one step without proper guidance by any master and if they move without guidance they will go on wrong path because for them right is wrong and wrong is right. It is certain that everyone doesn't need guidance but that number is too rare, very few. Maximum people should be given guidance or care to move on right direction to reach the goal within limited time. Thus, Osho talks about the both types of humans—those who need a guide and those who do not need.

CHAPTER 3

Peace and Harmony as a Core Concern of Osho's Education

The whole teaching of Osho is of love and meditation. Love and meditation are the reliable source to maintain peace and harmony. To ensure peace in the world one should be mentally, physically and socially in relaxed state. Peace is not completely the matter of outside world; rather it is of inner transformation. Inner peace is not possible to approach by the mental training or by collecting information about how to get peace and ease. Theory has no space to bring peace in the world of today. All our education institutes are making foundation of peace by word power, by enriching mind which turns to hypocrisy.

People of the world are feeling as a member of a grand family. Of course, this became possible and our dream became true due to scientific innovations and research. People of different countries know more or less about other countries' external and internal activities. Reality comes out soon due to mass media and we do not have to invest much money and waste time to know reality by wandering hither and thither. The world literacy rate is increasing day by day, but unluckily we people of every country are facing problem of security, of life and property. From top to bottom level leaders are shouting, from priest to beggars are seeking help from others for life security. We all talk about global brotherhood, but day-by-day we are establishing different castes organizations and demanding separate state that is controversy in itself.

As a supreme creature of this universe we must maintain peace and harmony in this world. We hope by education we will be more sensitive, conscious, reasonable and intelligent and of course, we should be. Education must bring all the life affirmative qualities in abundance and not only human but animal and plant as well as non-living should feel our positive energy. Education should abolish every type of violence from the world.

What we say peace and harmony is just in word, but to bring it in life form we have to

do great research over system of education and other conservative social ideas and religious beliefs. Generally, education is supposed to change our social life structure and must bring peace and harmony in the world. Educated people become more conscious to their rights and duties and think positively for the welfare of the whole world. Substantially, uneducated people are believed ignorant, uncivilized, unreasonable and superstitious. To rule a society or nation smoothly highly educated persons are inevitable. We know that education gives far sight and clear vision to think over past and future. Nowadays, in every field of life educated man power is demanded. It means that we know that an educated person is far better than uneducated to serve either as a master or as a slave.

To ensure peace and harmony, the different tenets prescribed by Osho are genetic engineering, meditative union, ambience, painless birth, child privacy, sleep teaching, sex education, right education, hi-tech libraries, creativity, inquisitive mind, a sense of humor, marriage and divorce, sports as well as meditation. All these tenets focus on the individuality and self-experience. And to ensure global peace and harmony all these play vital role.

Genetic engineering is a latest scientific program for the birth of genius baby with multi-potentiality. We can get the baby we desire for. All the positive and creative potentiality can be transferred to the gene by genetic engineering. Superman of Nietzsche can be given birth by this technology and that man can be a living god. By this technology numbers of genius baby on earth can be increased very fast to ensure peace in the world. Next, the meditative union also plays great role to give birth of higher soul. The sexual relation in ecstatic mood and in hygiene environment helps to enter higher soul in mother's womb. The mood and environment of surrounding determine the type of soul a woman conceives at the time of intercourse. Thus, the conception is called the first birth of a child. And peace and harmony can be maintained by higher soul and genius person who is the

product of meditative union. In this way, Osho combines metaphysics with scientific approaches that is not impossible to exercise.

When a mother lives consciously, especially at the time of pregnancy, and do meditation, then she would give birth to an intelligent baby, more intelligent than her expectation. Mother's ambience affects a lot a child who is in her womb because the child is totally living by mother. At that time child has no individuality. There is no difference between mother and child because of inner connection. Mother's breath is breath of the child. In this way, mother must be alert about the type of her offspring. Osho's concern is on mother's education about the good ambience to bring inner peace and outer harmony in the world.

His education about painless birth is concerned to give birth of a mother and a child at the same time. When mother gives birth to a baby with pain and being unconscious, then she could not realize pleasure of being mother. It means motherhood is not only related with the birth of child, rather it is connected with the mother's mood, state of being of the period of child birth. The mother who gives birth consciously becomes genuine mother in Osho's vision. That mother's love to the child is only real love, not of all the women. That baby can also be in intimate relation with the family members, and the whole world. Up to now, we see that when children become grown up they start behaving with parents in indifferent way, like neighbors and unknown. Thus, to maintain mutual understanding between children and parents, and to ensure peace and harmony, the painless birth has great importance.

By referring about child privacy, Osho indicates towards individuality of child. The child should not be disturbed while doing any activities. It does not mean that parents should completely be indifferent about it. It means parents should be observers from far distance so that child could not harm himself by any bad activities. If children are allowed to play, dance, sing, and do any creativity, then parents should not prohibit and scold. Proper guidance and

encouragement is needed at that time. By such type of activities children feel inner peace and satisfaction, and become close to existence. That type of children can only respect parents throughout their life. Osho hints that parents should manage different playing things for children according to their interest. To get peace and harmony a child must feel inner peace from early childhood, and must get opportunity to be acquainted with others

The sleep teaching is completely a new research of science. Psychologists view is that we can teach a child in his sleeping state better than in awoken state. In awoken state the mind of child resist, and different other disturbances come, but in sleeping state the mind becomes completely receptive. In sleeping state whatsoever is taught goes to inner being. That teaching should be followed. But the thing to be taught must be advantageous for the child and humanity. We can teach the entire beautiful thing in that state. So, it is also an important part to flourish peace and brotherhood in the world.

Moreover, sex education is needed to transform sex energy into a creative activity. Without understanding the mechanism of sex properly, no one can be free from it. And a man who has understood it never desires again to indulge in it. Osho says that a good understanding of sex is enough to be free from it. But by suppressing sex one's being hovers round it, not gets freedom. Thus, to make the supreme creature of the world free from sex, meditation is the most effective tool. In this way, it becomes clear that Osho's vision on education also tries to make this world free from sexual passion. When sex energy is transformed, automatically one gets inner peace because our suppressed mind go on thinking about it or it gets inflamed by talking or by looking opposite sex.

For Osho, hi-tech libraries can be new age classroom, and teacher can be a guide to help the students find the latest, the most recent researches in every subject. This work of a teacher can be facilitated very easily with computers, and television sets. To make students familiar with the latest discoveries and inventions libraries can play crucial role. The mind

that becomes known about the present can only feel inner peace. And when there is inner peace, harmony is its next side that comes automatically as its shadow.

Death, for Osho, is not the end of life; it is the beginning of life. No one can avoid death. That is why, one should not forget about death that is lurking behind. In Osho's view since our birthday we are dying slowly. Our journey is towards death. As death is inevitable, self-preparation for it is the first step to get knowledge of eternal life. Osho has given hundred and twelve meditation techniques to become conscious and feel the presence of death. Death is not our enemy, it is combined with life, and both should be respected. When one becomes free from fear of death, that is by meditation, the race of life becomes slow and inner peace descend as shadow. The glow comes on face to a man of inner silence, and that man plays great role for harmony in the world. It means when there is peace there is harmony.

While talking about education Osho redefines the term discipline that has been, according to Osho, misinterpreted and misused in the past till now in educational fields that has also great role to diminish the inner rest. He opines in the book *The Goose Is Out* that: "The word 'discipline' comes from the same root as the word 'disciple'. The root meaning of the word is 'a process of learning'. One who is ready to learn is a disciple and the process of being ready to learn is discipline" (9).

Generally, people have been telling others to discipline their life, to do this, not to do that. Thousands of should a should-not have been imposed on man and when a man lives with thousands of should and should-not, he cannot be creative. Everywhere he comes across a wall. Regarding a creative person he further gives his view: "A creative person has to dissolve all should and should-not. He needs freedom and space, vast space. He needs the whole sky and all the stars, only then his innermost spontaneity start growing" (DWB 6).

Until and unless we rethink over this matter our system of education cannot ensure peace in the world. It is because to be disciplined one should be guided by certain doctrine and dogmas, which makes a man away from genuine experience. By individual experience one can reach to reality, but discipline becomes obstacle on the ways of different experiences and experiments. When a man lives by self discipline, not by imposed one, then there comes internal harmony and peace in him. Here, internal harmony means good communion among body, soul and mind. The harmonious relation among them can ensure harmony in the world. According to psychoanalysts due to mind empowerment human schizophrenia is increasing that intensifies disharmony and dis-ease.

The perpetuating education, culture and system or discipline makes a man cunning. The way that man has been brought and educated, simply makes him more cunning and clever in the sense that ultimately how he can exploit others. One who can exploit others is regarded educated here. One who cannot do this is uneducated, illiterate and uncivilized. So in this world, more a man can exploit other, more he is reputed. One who exploits people more is successful, but actually, he is a politician and this way he rules over people to exploit them.

Education so far has been the education of cunningness, education of ambition. But, the main thing to remember is a man of ambition can never love anyone because one who is ambitious would exploit others to fulfill his ambition. A true loving person can never be ambitious. In deep down ambition is violence. So, here is a must to develop such an education system where ambition would not be the goal, in stead the core teaching would be individuality. Thus, in Osho's view true education in other words is education of love. That will not make anyone superiority complexed.

Education should not teach jealousy and competition, but love. It should not encourage the insane drive of ambition, but natural and self inspired growth but this can

happen only if we accept the uniqueness of everyone's individuality. For Osho, education is a bridge between the potentiality and the actuality. Education is to help to become that which we are only in a seed form.

Hence, everyone has taken birth with individual potentiality. But the system of education wishes everyone to meet the same potent in equal manner, which is almost impossible. Education must strengthen the most interested subject and all the related matters to it in a student as a respect of individuality. When individuality will be highlighted and encouraged, there will be no competition and ambition because of internal satisfaction. There will be no sense of inferiority and superiority. Osho's ideas about education give vast space to individuality. His focus is on day-to-day living. By respecting individuality internal harmony in a man can be strengthen. And outer harmony comes when there is inner peace and harmony.

Actually, the system of education should be such that from the very childhood, right from the parents and school to the university, he remains aware of the fact that everything is connected. He should remain aware that something is connecting, even two opposites from within. One thing should be very clear in his mind that he is undivided and whole. There can be no two things like inner and outer. Then only will there be born in him an integrated individual, an individuality which is not divisible. Our society has a system that builds up personality, but does not create any individuality.

We should create such an atmosphere in the educational institutions which will help us to understand, to recognize and to know that however harsh the truth may be we should respect only those who speak the truth. However indifferent and cruel the truth may appear, the truth only must be respected. From the very first day of our education, all the efforts should be directed towards increasing our recognition and knowledge of what truth is. We should know how to expose the falsehood and should know why we should expose the

falsehood.

The endeavor of education should be to increase the respect and dignity of truth. Till now, we are getting education of cunningness. We learn in indirect way that how to be away from being cheated by others. We like to cheat others but not being cheated by others. And the bitter truth is we all are being cheated by one another. Thus, only bookish knowledge cannot make anyone truth seeker and cannot lead to truth. As our education system is technique based and mind oriented peace of mind and heart is a day dream. That is why Osho, as well as other Indian spiritual masters prefer meditation for the rest of mind and heart; rather than medication.

The readymade truth cannot enrich soul and lead to worthwhile result of life. The experience of truth by someone else cannot be received by information about it. Osho tells: “Brahmans are those who have experienced truth or on the way to seek truth. None can be Brahman by birth. It is the matter of achievement, not of heredity” (GD 25). Thus, self experience and inner transformation are the achievement of Brahman and it is, in other words, the teaching of real education. The real education should not give mere ideologies; rather it should evoke inner quest in a man. Life is full with mysteries which should be faced by every individual. But, our education gives information about it that is diet for mind, not for soul. By information one can be lecturer, but not a mystic. Thus, a man with experience of truth lives harmonious and peaceful life. And who has inner harmony can see outer harmony and maintain it properly.

Osho likes a system of education in which the goal is day-to-day living. There is nothing like future. Whatsoever one is living today is all and everything. When the system of education focuses on present, the years old habit to live in past memories and future expectation will vanish automatically. To live in present time with complete consciousness is the true living of life. Love and meditation are the unforgettable means to make one live in

present. Osho's education of love and meditation is to make the present valuable and strong foundation of future. To maintain peace and harmony the memory of past and desire for future are the major obstacles.

Moreover, Osho again divides the complete education into two parts in which, the part is for the young people to study for life, and the second part is for the middle-aged people to study for death. The first part of education prepares young people for livelihood. And as death is inevitable, the good knowledge to face death consciously is compulsory. He suggests meditation, singing, dancing, laughing, and celebration in the study of middle aged group.

Unluckily, we all educated people know about peace, can give long lecture on peace, but lecture cannot be actual. We can celebrate World Peace Day by playing ring for two minutes or by flying white pigeons, but all go in vain. Now is the right time to be aware about our activities and its outcome. To have peace in the world atom bombs are not needed, not the great numbers of armed troops. By this act as if we are proving insane to ourselves before animal beings because they are enjoying peace and are more relaxed than human beings-- the supreme creature on the earth.

Although the literacy rate of all the developing and developed countries is increasing, but Osho is hopeless from this growth in literacy rate. He does not see any glimpse of peace and harmony due to this literacy. The only possibility he sees is the way to live in compromise. And the compromise cannot ensure peace and harmony. To ensure peace and harmony birth of higher soul and genius baby is the first and foremost need. Osho proposes genetic engineering and spiritual union to give birth of higher soul like Ramkrishna, Vivekananda, Jesus Christ, Tagore, Gandhi, Buddha, and genius baby like Newton, Addition, Einstein, Freud, and Marx. The very basic system of giving birth to a child should be changed because the running system is too much conservative and unscientific.

As peace is deeply concerned with inner peace or mental peace and outer peace is its manifestation, the path to achieve inner peace must be searched. From more than five thousand years education has been giving focus to mental intelligentsia, which has made this world, to some extent, restless. Education has completely denied the heart and mind has got total attention. To develop heart our educational institutes have done nothing as if it is already too much extended. Osho talks about balance education which means both heart and mind should be developed by education. For the development of heart he suggests meditation as only one tool. A man with blossomed heart can never harm others and himself. But a man with blossomed mind can hardly do true service to humanity because mind cannot serve purposelessly. And the intentional service would certainly harm others or oneself in one or another way.

As a whole, Osho's whole teaching is for the well being of humanity and individuality. He includes meditation as a compulsory subject in academic education. For him, to balance our education the development of mind as well as heart is inevitable.

At last, Osho's philosophy to ensure peace and harmony is deeply rooted in education, but not in the traditional. In course of time everything becomes out of date and meaningless. The scientific researches are to modify and evaluate the conventional system of education like different other things. Peace and harmony can be the outcome of scientific living that is true living. In the name of culture and cultural heritage we should not preserve unscientific and non-essential things.

Osho, by his vision on education, elucidates the different modern ways like genetic engineering, meditative union, ambience, painless birth, child privacy, sleep teaching, sex education, right education, hi-tech libraries, marriage and divorce, sports, preparation for death, respect to truth and individuality. All these ways carry the potentiality of human

integrity as a whole. Thus, Osho's core concern is to ensure peace and harmony by abolishing conservative ideas from educational fields.

CHAPTER 4

Summary

4.1 Education to Nourish Soul

Education is a light that illuminates the life and makes a man real human. It signifies the preparation for life. It is a continuous and life-long process. It attributes the most precious and permanent property of an individual. Education invites positive and constructive change in life. It is the most important factor for the development of human civilization. In fact, a man without being educated will not be a complete man.

But, all these assumptions are not found accomplished by the education we are getting. The real seek of every individual is peace and integrity, love and security. Although the literacy rate of the world is increasing that is positive result in itself, but the inner rest and harmony with others is diminishing day by day from every individual is a very bad symptom of future mass destruction of humanity. It means something lacking in the running system of education to ensure peace and ease in every individual, family and the world as a whole.

In the present dissertation, there are different views of the different philosophers and religious gurus about the balance education to accomplish the real search of every human. Osho, J. Krishnamurti, Swami Vivekananda, Mahatma Gandhi, Radhakrishnan have the similar opinion that to know oneself or the self-knowledge is the ultimate achievement of education. As the running system of education is mind-centered and technique-based, they all prove it lopsided or imbalance. Osho, as given in the first chapter, talks about Jorba- the Buddha, which means one must be materially established and spiritually enlightened. His vision on education is more focused on heart than on mind like Krishnamurti.

In Osho's view, to get peace and harmony material prosperity is also very important factor or unalienable factor. But only materiality is also not everything. If spiritually developed or enlightened person has material prosperity, then only peace and harmony can be

maintained. Moreover, science and technology can be utilized, in Osho's concept, to improve our materiality, and meditation can be utilized to improve spirituality. Osho favors scientific birth, ambience, true teaching and meditation for great genius and higher soul.

Similarly, Swami Vivekananda hopes that by education the evils of the society can be cured. But his hope is not from the mind-centered education; rather it is by knowing oneself. To ensure peace, self-knowledge is the foundation, for Vivekananda, whereas materiality and self-knowledge or spirituality both should be balanced for Osho.

Vivekananda focuses on concentration of mind to know the core reality of any thing. But, for Krishnamurti and Osho mind concentration has no place to know the reality. It is beyond the mind. They agree that mind observes any thing with pre-ideology. Thus, they differ in their notion to know the reality. Again, Vivekananda, Osho as well as Krishnamurti come to the same point regarding a true teacher. They say that a true teacher should be loyal, generous and like elder brother or friend to the students. In the past till now teachers are in the center and students on the periphery. But, for them, now this position must be replaced by one another – that is by teacher and students.

In the same way, Gandhi and Radhakrishnan also find the running education system book and mind-centered. They focus on the heart-centered education to know atman. Atman is in the center of life and knowledge of it is the real education. They do not focus on physicality. For them, physicality is the obstacle on the way to spirituality. Gandhi and Radhakrishnan match with Osho, Krishnamurti and Vivekananda regarding heart-centered education, but differ in their indifference to the materiality. The materiality is to make strong foundation, for Osho, whereas it is obstacle for spiritual upliftment, for Gandhi and Radhakrishnan.

In this way, the present dissertation brings the different ideologies of different renowned personalities to ensure peace and harmony by education. After all, Osho's vision

on education is focused more because of his scientific approaches. He forwards his views on education not only for child and youth, but also for parents and old people. Finally, peace in mind and harmony among people seem to be accomplished by the balance education and Newman of Osho's vision.

Conclusion

4.2. Complexity in Education

The present research has incorporated the major finding regarding the existing educational system that has proved controversial in itself. Competition among students and true love and friendliness, selflessness and jealous free world cannot be accomplished at the same time. Either we have to respect every individual in equal way without comparing with others or we have to live with full struggle in mind and pseudo love and friendliness.

Education should be for life sake, not only for livelihood. Our education system makes us capable to sustain life by demolishing the heart because our mind has the full control over it. When we become conscious about our present time and follow the ideas aforementioned in parents education certainly, we will be able to give birth to a genius child. The first birth of a child is the period of conception and second birth is to come out of mother's womb. We must be alert about the first birth of child that the present research has vividly depicted in the first chapter.

Whatever Osho's ideas about education are, it is familiar with the other philosophers and thinkers too. Of course, their ideas should neither be believed blindly nor should be rejected. Authenticity of any idea turns true or false by its application. Belief on ideas kills the inner quest to know anything. And as Osho's focus is not to belief on others ideas for cheap knowledge, he himself requests not to believe his ideas too.

The great purpose of this research is to make the intellectuals rethink over existing system of education. To judge by themselves whether our education is enough to make this planet paradise or a great reformation is needed.

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