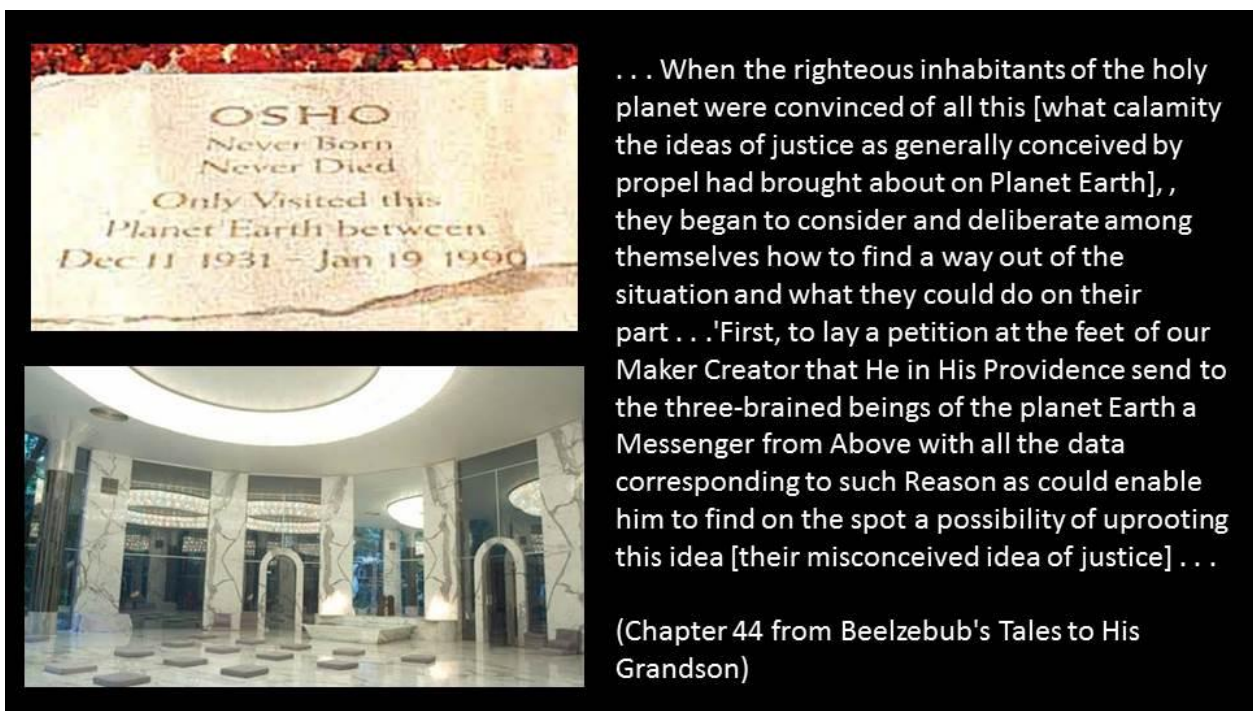


On Gurdjieff, Osho, and Mullah Nasr Eddin

From my posting on [my Facebook page](#) on October 9, 2023, made in response to the expression of "disapproval" of "Gurdjieff-Osho mixture" by Administrator of J. G. Bennett Foundation. Compare what you read with impressions from [videos](#).



Never Born, Never Died
Only Visited the Planet Earth between
Dec. 11, 1931 - Jan. 19, 1990

What someone has lately commented on her "disapproval" of "Gurdjieff-Osho mixture" has revived in me the memory of Dushka and her telling me of her "prejudice against Osho" (her words) which I mentioned in the third volume of my recent series of videos.

Discussion in this subject is difficult as what one may conceive in connection with the name Osho may differ greatly among people who were once involved in movement that happened around him, as well as among those who do not have that experience. Once, it was more

associated with the movement that happened around him, the commune, a large number of his sannyasins, their lifestyles, what they did, and so on, with various wild rumors. But today, when such things have mostly passed, what can it be when someone speaks about about Gurdjieff-Osho mixture?

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It sounds particularly strange when such words come from someone who seems a little like representing the heritage of J. G. Bennett, who seemed to have been constantly seeking contacts with Eastern teachers, obviously with an intention to associate them with Gurdjieff, like regarding Idris Shar as someone representing a Sufi lineage connected with Gurdjieff's teaching, and identifying the founder of Subud with Ashiata Shiemash. His history of "prophesizing" extended to "being a taxi" (one of Gurdjieff's most poignant final words to Bennett) for Maharishi Mahesh Yogi.

This episode with Maharishi does not surprise me as Bennett seems to have been doing something equivalent of Maharishi's Transcendental Meditation (TM) with the Lord's Prayer, the non-stop reading of Beelzebub's Tales, and possibly also with the Movements.

The situation seems to have been nearly the same with Jean de Salzmann although in her groups, ordinary members were forbidden to make free contact with other teachers, in the list of which even I was finally included by J. S., a group leader who had been paired with Moore until the latter was expelled, while she herself, together with William Segal and some others, had tours in the East seeking contacts with Dalai Lama, Sai Baba, J. Krishnamurti in India, and with topmost Zen authorities in Japan through introduction by D. T. Suzuki, who, by the way, had met P. D. Ouspensky in England, heard him of complaining of "women being interested in something like sacred dances," and impressed by seeing a Movements class led by Dushka's mother, and called it "Zen for the West," seeing it (rightly I guess) as a way

to developing "intelligent of the third kind" (第三智).

Up to the early 1980s, there seems to have been considerable interest in Osho and his activities in India on the part of Gurdjieff community at large. Ravi Ravindra, in his book, reports Jean de Salzmann's interest in Osho. In those days, there was a substantial traffic from Gurdjieff community to Osho's ashram and other destinations in the East. This was a trend of the age.

Antagonism against Osho and his sannyasins from among Gurdjieff community and from the Work authorities seem to have appeared mostly after Osho's move to America and the collapse of his commune triggered by an internal cause but finalized by an attack from outside. This antagonism seems to have become stronger after his return to India as Osho seemed to have assumed the stance of countering Western religions/values with a vision he formed around his ideas about Gautama the Buddha and Zen.

Then, Osho, in the summer of 1989, three months after quitting to talk and six months before his death, proposed or requested the sacred dances from Gurdjieff be practiced and demonstrated at his commune. I cannot fathom what was behind this instruction. Nearly 10 years had passed since Terence Stamp, after appearing in the Remarkable Men film, visited and had a long talk with Osho (recorded in a book titled A Shadow of the Whip). Osho's emphasis in the preceding few years seemed to have severed any connection he might have had with Gurdjieff and generally with more or less Western-colored active search for truth and positive attempt to develop oneself, which according to Gautama, does not exist or one must suffer just because one is possessed by such an idea of self.

Interestingly, similar ideas from the East seem to have penetrated the Salzmann groups in the same period, and have served as one of the factors that contributed to the dwindling of

Movements practice among them. This was also a trend of the age. Moore has written about this in his controversial paper titled "Moveable Feasts" in 1994, which caused him to be expelled.

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Although I cannot fathom what was behind the Osho's instruction to bring the practice of the Movements to his commune, but I tend to see it as something against the above-mentioned trend, something that does not quite fit into the framework of what had been generally conceived as Osho's approach.

As I see, the Movements did not become a main line of activities among Osho sannyasins, and although their annual demonstration attracted great many people, quite small was the number of people who were willing to join the practice. In one occasion, I experienced an expression of near-hostile warning against the practice, and it was from a Vipassana leader who told me that she was once a Gurdjieff group member. I think that then she was trying to tell me something like I was bound to go through the experience of hell doing Vipassana in the Osho's garden as a result of having been engaged in things from Gurdjieff. In a way, it made sense. It might have been a ghost of Gautama then spoke to me through her.

I don't have the idea that the practice of the Movements has much to do with what people may conceive as his teaching. I don't see it as something against what is commonly considered as his approach. On the contrary, I see it potentially as something against Osho himself in one way or another in relation to certain statements he had made in his discourses, with a reservation that I don't see him quite definable by his words.

Yet, as our practice of the Movements in those early years took place mostly at his commune or in other places of the world with his sannyasins, it certainly gave a certain flavor to what

we did, which, I did not think was quite bad, although it also changed.

On the base of it, there was a huge accumulation of experiences that sannyasins have collected since the 1970's as they worked intensively on basic issues around body, sex, energy, breath, and so on, in situations provocative of awareness with a rich variety of techniques from the West, mixed with approaches from the East, initially under occasional supervising of Osho himself. This whole body of accumulated experiences, integral to the sannyas community at large, had its independent presence, and cannot be fathomed in a straightforward manner from the statements of Osho in recorded discourses. What the body knows is different from what the mind knows. The death of Osho in 1990 triggered a major flow of sannyasins, including many from older times, back to the commune, creating for several years an ideal condition for me to learn as much as possible from this huge body of accumulated experiences that was soon to be dispersed.

What it was like, you may guess to a certain extent by watching video showing the Movement practice in the commune in those days. At that time, although technically somewhat clumsy, you may notice that people were quite together with their bodies, enveloping themselves in a field of atmosphere that carried the quality silence and transparency. This aspect did not really come from the three-week practice of the Movements they went through before the demonstration. They had it already before that. It was part of the collective property we had at the commune.

The practice of the Movements, of course, had a deeper connection with this accumulated body of knowledge held together in the commune as long as it remained functional. In 2001, after I co-led a five-week Movements program in the commune, the management announced that they will not host any more programs longer than several days, virtually asking group leaders, therapists, and other creative contributors to the commune to do their things somewhere else. When the body of the commune was dispersed like that, its value

became much less as the value depended much on contrast, the co-existence of different, often contradictory approaches in the same space, producing energies of different qualities, but often well-blended, miraculously.

Sannyasins dispersed over the world continued activities often with gradually weakening enthusiasm, but some who have had stronger faith in what they were doing or those who in any way had to continue because it had become their profession persisted with different degrees of success. In those situations outside the commune, experimenting with the Movements became more hazardous but more interesting in a way as one was now independently faced with the challenge of producing a sacred place out of nothing sometimes with only a dozen of participants or even less . The success depends on the leader and how he or she leads, as well as on the participants and how they respond, and with what wishes, with what aspirations, people get together. One should not treat this subject as a matter of reproducing the Movements neatly or artistically, as then, giving an impression of a mass game done at some communist countries, a showpiece, spoiling the sense of I Am0 Don't kill yourself!

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The reproduction of the Movements by us strengthened antagonism from the Work authorities. Moore must have been referring to us when he wrote about "imitations" in the Gurdjieff biography he published in 1991, very good book but constrained by his status then (which he did not reveal under the rule of anonymity) as a historian bound by customs and rules of Gurdjieff Society, causing him to adhere to official views.

In more later years, particularly after the expiration of the copyright period, I don't think many of their criticisms remain quite valid. After all, isn't it mostly the question of who eats what and whose is it? People who are not eating and don't let themselves or others eat criticize

those who are eating and say these are theirs. Such reactions are natural because these are indeed something to be either eaten or else forgotten.

The argument brought to me by Dushka in 2003, that the practice is dangerous for uninitiated ones, does not make sense, although I agree that the penetration of attention into the area of movement, into the question of what moves us, what we want, is a scary thing, but at the same time it is a glorious challenge if voluntarily undertaken. It is not a good idea to postpone the inquiry until the last moment as many seem to do. P. D. Ouspensky is reported to have urged his former students to face this question of what in fact moves them or what they really want, but only in the last meeting he held before his death. Yet, I respect him for that, and I think, for that, one may refrain from giving too much credit to questions in the category of "who am I?", "What is the Work?", "What is love?"

In the realm of what people usually conceive as teaching, I don't think one can find much connection between Gurdjieff and Osho. As Osho covered many subjects and approaches in his early discourses, one may find great many of his statements from those days being relatively aligned with Gurdjieff, but some parts of this can be deceptive as his main purpose in these days seems to have been to seduce people with different backgrounds often with fraudulent use of names and materials from various sources. Osho himself seems to have been aware of the negative side of using such advertisement as he told later that one reason for discontinuing discourses for the first three years in America was to refrain from such practice that he had to rely on in the beginning. A number of talks he had given in Rajneeshpram in Oregon between the revealing of criminal deeds by Sheela and his arrest (one year period from October 1984) seem to me as most authentic and coming out of himself, because in this period, he stopped using names and materials from others, and spoke on his own authority as he empathized the need to be individual. I find some

discourses in this period most in resonance with the spirit of Gurdjieff. After 1986, however, he appears lost to me not always but quite often as he seems to have come under the influence of "Gautama the Buddha" and began speaking on Zen until he stopped talking suddenly in April 1989. However, one must know that, in this last period of life, he has been under extreme physical conditions from what is believed to be poisoning and irradiation he suffered in American jails, and how severe it was, I cannot imagine.

Given that, I am still tempted to place Osho in the stage set of the Beelzebub's Tales, as I have not found any other place than his commune where one could observe various aspects of the real workings of the Laws of World Creation and Maintenance that Beelzebub talks about.

In this setup, the most appropriate role for Osho would be a certain Messenger from the Above, who was just being prepared for sending to Planet Earth just at that time when Beelzebub was on the spaceship with Hasein, which is 1921) on Planet Earth, for the particular purpose of uprooting a harmful idea about justice or about good and bad that had become established in the world (a story in Chapter 44). From this perspective the works Osho have done may appear quite incomplete and even absurd as it may look like he aspired to be rebellious but have eventually become intent on reviving Gautama or pursuing fantasies around Zen in the pretext of fighting against what he conceived as Christian fundamentalism.

But, it is just as a Messenger from the Above may look like in stories told by Beelzebub' These people, coming from the above, are quite limited in a sense. They don't know much about Planet Earth. They are not used to its climate and poor conditions. They often have to rely on fraudulent means to deal with collective situations on Earth. According to the story,

Beelzebub himself is responsible for modifying the teaching originally derived from "Saint Buddha" in order to fulfill a mission from the above. Don't expect too much from them. This seems to be one of chief messages from Beelzebub, and in this connection, one should remember Mullah Nasr Eddin. He is the connecting link as he is well acquainted with and mentioned by all three: Beelzebub, Gurdjieff, and Osho. At the same time, he is I, he is we, as he represents wisdom that grows on earth, as opposed to something derived from the above.

This role of someone from a mission from the above, Gurdjieff renounced in 1924 after the car accident by an announcement recorded by Olga de Hartmann, which most of his students did not accept or believe. It is contemptuously referred to by someone like C. Daly King that he is no more a teacher. Nevertheless, with additional support from an unpublished manuscript titled "Ecstasy of Revelation" which was originally written as the postscript to Beelzebub's Tales, I suppose he was speaking truthfully. As I understand, this thing that Gurdjieff' students do not always accept, seems to set him apart from Osho. The majority may see him lower because of that, while some may see him higher because of that. The evaluation shows more about the evaluator himself. I tend to see this as an act that makes him closer to Mullah Nasr Eddin and closer to the future of man.

(End)