



## Osho Rajneesh's Social Media Impact

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### ABSTRACT :

Osho Rajneesh even in contemporary era after his demise of 33 years and millions of people following him is social media throughout the world. Osho had a fantastic personality. He had admiration for a wide range of people. Osho's works have reportedly been purchased by people of all religious backgrounds from all over the world, according to all book sellers. The fact that Osho's works have been translated into 50 different languages demonstrates the potency of his all-encompassing philosophy. Therefore, the purpose of this study is to discover Osho's method of instruction at every stage of life. Osho claimed that there were various methods for fostering an educational attitude. Osho's books were created by Upnishad Charitable Trust, which also published them in Gujarati. As a result, the researcher chose all of the books from that publication as both a population and a sample. Osho demonstrates that a child is ambitious in life, therefore refrain from rejecting them, etc. Millions of follower belongs to Osho Rajneesh in the Social Media Platform like; Instagram, Facebook, Twitter(X), Whatsapp, Telegram etc.

**Keywords:** Osho Rajneesh, Meditation, Spirituality, Religiousness

### 1. INTRODUCTION :

Osho, also known as Bhagwan Shree Rajneesh, was born Rajneesh Chandra Mohan Jain (11 December 1931 – 19 January 1990). He also went by the name Acharya Rajneesh starting in the 1960s. In the 1970s and 1980s, he went by the name Bhagwan Shree Rajneesh; in 1989, he adopted the name Osho.

His syncretic teachings place a strong emphasis on the value of meditation, awareness, love, celebration, creativity, and humor—qualities he believed were inhibited by devotion to rigid religious tradition, indoctrination, and belief systems. His followers came from all around the world, and after his passing, his teachings have become much more well-liked.

Osho was a controversial philosopher who opposed institutionalized religion, Mahatma Gandhi, and socialism. He became known as the "sex guru" in the Indian and worldwide press for advocating a more accepting view on sexuality. He reinterpreted the literature of various religious groups, mystics, and thinkers from throughout the world in his speeches. In 1974, he founded an ashram in Pune that drew a lot of Westerners. The ashram gained notoriety both in India and internationally, mostly due to its accepting atmosphere and Osho's thought-provoking teachings. Today's Osho International Meditation Resort is the name of his ashram.

Osho largely communicated his ideas through his speeches, which he presented in an engaging oratory and sprinkled with humor rather than in an academic setting. Because he liked paradox and contradiction, it is difficult to characterize his work. His training also had a flexible focus that changed over time. Osho addressed every main spiritual tradition, including Jainism, Hinduism, Hassidism, Tantrism, Taoism, Christianity, Buddhism, and sacred books including the Upanishads and the Guru Granth Sahib.

He discussed several Eastern and Western mystics' teachings and included a wide array of Western influences into his teaching. His perspective on the unity of opposites, his conception of man as a machine destined to act helplessly according to unconscious, neurotic patterns, his idea of the "new man" who transcends social norm, his beliefs regarding sexual liberation, etc. are all examples of how the West influenced him. His worldview, however, was based on Hindu advaita, which holds that all reality has a single divine nature.

According to Osho's teachings on ego and the mind, each person has the ability to become a Buddha and attain enlightenment. He believes that everyone has the capacity to experience unconditional love and to respond to life rather than simply react to it. He continued by saying that a person's ego typically keeps him from appreciating this experience. According to Osho's teaching, the ego is an individual's social training and limitations that have been accumulated since birth, which have led to the development of illusory needs that are at odds with the true self. The challenge, according to him, is getting rid of the ego so that man can develop his intrinsic being and go from the margins to the center.

According to Osho, the mind is the most important survival mechanism. It imitates behavioral tactics that have previously been effective. People are unable to live truly in the present because of the mind's appeal to the past. According to him, the mind has no inherent ability for joy; it can only think about joy. He said that people constantly suppress their true feelings, blocking themselves off from joyous experiences that emerge organically while embracing the present moment. Osho felt that individuals should trust and accept themselves completely, as opposed to repressing. He claimed that because the mind would just integrate it as yet another piece of knowledge, this answer could not be rationally understood.

Osho emphasized meditation a lot. He views meditation as more than just a technique; rather, it is a constant condition of consciousness. Osho proposed more than a hundred different meditation techniques in all, in addition to his own "Active Meditation" methods, which alternate stages of

physical activity and quiet. The first of these, now known as OSHO Dynamic Meditation, is still the most well-known since it is seen as a miniature representation of Osho's philosophy. This meditation consists of five stages and is intended to be done with eyes closed or blindfolded. All save stage 4 are accompanied by music.

Osho has created other forms of active meditation, such as OSHO Nadabrahma Meditation and OSHO Kundalini Meditation, which are less animated but still involve some form of physical action. His final prescribed method, OSHO Mystic Rose, entails three hours of laughter every day for the first week, three hours of crying every day for the second, and three hours of silent meditation every day for the third.

Osho thought that such catharsis techniques were essential because it was very challenging for modern people to simply sit and meditate. People may easily utilize different ways after the approaches had given them a taste of meditation.

Renunciation and the concept of the "new man" were significant components of Osho's teachings. In contrast to the conventional Hindu sannyas, which had devolved into little more than a system of social renunciation and imitation, he considered his kind of sannyas as a completely new kind of spiritual discipline. His neo-sannyas emphasised the individual's total inner freedom and self-responsibility. It required a deeper, internal shift rather than just behavioral adjustments. He believed that wants should be transcended, welcomed, and surpassed as opposed to being suppressed. Even sex would be left behind after this inner flowering was complete.

Osho believed that material poverty was not a true spiritual ideal and was known as "the rich man's guru". During his visit to Oregon, he drove a different Rolls-Royce every day and had himself photographed while donning expensive attire and custom timepieces. In reality, Osho aimed to create "a new man," who would be as precise and objective as a scientist, as sensitive and heartfelt as a poet, and as deeply ingrained in his nature as the mystic.

Both science and spirituality should be embraced by this new man. Osho thought that scientific methods could be used to address numerous social evils that pose a threat to human survival, including as overpopulation, the approaching nuclear holocaust, and diseases like AIDS. Institutions including family, marriage, political views, and religion would not apply to the new guy. His description of the "new man" was equally applicable to both males and women, whose responsibilities he saw as complimentary.

Websites and programs that emphasize collaboration, sharing of content, engagement, and community-based feedback are collectively referred to as social media.

Social media is used by people to connect and communicate with their friends, family, and other communities. Social media applications are used by businesses to track consumer complaints as well as market and promote their products.

Websites that cater to businesses selling to consumers have social features like comment sections for users. Businesses can track, evaluate, and analyze the attention their firm receives from social media, as well as brand perception and customer insight, using a variety of technologies.

Globally, social media is extremely popular. These systems are simple to use thanks to mobile applications. Twitter, Facebook, and LinkedIn are a few well-known examples of generic social networking sites.

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## LITERATURE REVIEW :

- **Khursheeda Khatton (2018)** in his PhD research work "Christology of Deepak Chopra in Connivance with Osho Rajneesh and Annie Besant" studied the philosophy of Osho Rajneesh, Deepak Chopra and Annie Besant about Jesus Christ. He compared their views and compiled the fact to enriched the Christological Vision. Researcher wants to study in modern times, theologians continue to explore Christological questions and adapt the discussion to contemporary contexts and challenges. Different Christian traditions may emphasize certain aspects of Christology, and there may be variations in belief and interpretation among denominations. However, the core belief that Jesus Christ is the Son of God and the savior of humanity remains central to all Christian faiths. Christology plays a vital role in shaping Christian doctrine, worship, and spirituality.
- **Sharma S K (2003)** in his PhD research work "Stress and Coping As a Function of Personality Maturity and Need for self Actualization with Special Reference to Osho Acharya Rajanish, J Krishnamurthy" explains that how helpful is the teaching of Osho Rajneesh & J. Krishnamurti to stress management, personality development and mature mindset. Osho Rajneesh and J. Krishnamurti prefers Meditation for everyone to solve their personal problems. So the Meditation is the core teaching and method of the vision and philosophy of Osho Rajneesh and Jiddu Krishnamurti.
- **Gordon James S. (1988)** writes admiringly and contritely about Rajneesh, his ideas, and his methods in his book *The Golden Guru: The Strange Journey of Bhagwan Shree Rajneesh* (Stephen Greene Press/Viking Penguin, 1987/8). However, in a book-excerpt that was published in *Utne Reader* in March/April 1989, he also emphasized and made the following negative remarks: Rajneesh failed to practice what he preached and knew. He tried to mute or eliminate people, situations, or points of view that threatened or disagreed with him. He ignored what he did not want to deal with in himself.
- **Wijnants, E.P. (1980)** reports: The Oregon Attorney General Dave Frohnmayer, who had written his Harvard honors thesis on Nietzsche and Lenin, stated at the time [of the massive controversy over Rajneeshpuram in Oregon in the mid-1980s] that he saw in Rajneesh the same "individual self-aggrandizement," the same "relativity of truth," the same "disengagement from ethics" that he had found in Nietzsche's concept of the Superman. According to him, Rajneeshism was a philosophy that discouraged compassion, also known as what Buddhists refer to as Karuna, the selfless love for all sentient creatures. According to Frohnmayer, it promoted indulgence without feeling guilty, personal egotism, and a sense of arrogance about following a spiritual path. In light of the aforementioned, this developed into a supercilious, contemptuous, and even aggressive attitude toward other people.
- **Paul, Ramana, Das, Silbey (1978)** visited Rajneesh observed: "Meetings with Remarkable Masters," *Yoga Journal*, Vol. 27 July-August 1979, pp. 36-43. He later stated his worries in a widely read piece. Rajneesh's Poona One ashram in India in Oct.-Dec. 1978 observed: I discovered that most groups' "meat and potatoes" were sex, sensuality, fantasy, repression, rage, and violence. Rajneesh has come to represent "letting go" and investigating all taboos. His leaders, his groups, and his ashram all represented this method of

enlightenment. Unconditional, selfless love was a quality and energy that was only apparent in its absence. It was also notable that Rajneesh spent a significant portion of his speech time insulting his critics, bragging about his expanding band of orange sanyasins, disparaging political figures, making racial jokes, and speaking.

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## **SOCIOLOGICAL IMPORTANCE OF THE SUBJECT :**

Social media is no exception as technology is developing new ways to meet people's demands. It is a means to satisfy one of connections, which is one of humanity's fundamental desires. With rapid access to near and dear ones as well as those worldwide, social media enables society to uphold these relationships on a global scale. Users can connect more readily and communicate in a variety of interesting ways thanks to interactive technology. It will be interesting to see how social media usage affects people's behavior now that so many people use it.

Humans have a natural need to connect with one another, as seen by their use of social media; connecting with others makes them happy and pleased. Naturally, a person's contentment rises with each encounter on a variety of different levels. There is more opportunity for people to have an impact on one another's personal and professional life as they interact on a large scale.

According to research, when people connect with others, both their conscious and unconscious actions alter. Therefore, it is advantageous for people to comprehend how others effect them and how their relationships impact their lives. These relationships frequently lead to richer experiences for people. People's emotional dependency makes social networks a source of both good and bad experiences. Graduates with a BA in sociology can research how this impacts people and educate others about these implications.

Social media's success ultimately depends more on sociology than it does on how advanced the technology's user interface is. People use social media to their advantage by engaging in a variety of activities, such as growing their Facebook friend network or their Twitter following by thousands. To do this, they continuously update and improve their profiles to keep their followers and friends interested.

By assisting companies in interacting with potential clients on social media, engagement is also essential to their survival. Organizations can build rapport and trust thanks to the interactive quality and simplicity of use. Businesses must also realize that social media marketing requires true connection, which includes reading, listening, and contributing rather than just broadcasting sales messages to a large audience. Users of social media can also create friendships around shared interests and plan gatherings for social and political reasons. Twitter and Facebook, for instance, were very important in the political revolutions in Libya, Egypt, Tunisia, and Algeria.

Human communication has evolved as a result of social media. They are no longer required to interact in person. They may effortlessly interact with people all across the world. Due to their increasing social media presence, some voices may grow stronger than others, resulting in new power dynamics.

Osho believes that a peaceful society is one that values uniqueness, love, and freedom. In his ideal society, diversity are welcomed rather than feared, and individuals can coexist without prejudice. Osho taught people to embrace their actual selves and let go of societal conditioning. He firmly believed that we can build a society based on love, compassion, and understanding via self-awareness, meditation, and inner transformation.

Osho understood the enormous potential of technology to improve human lives, connect people, and spread information. He emphasized the need for thoughtful use of technology, but warned against becoming its slaves. Technology, in Osho's opinion, should be a tool for progress, innovation, and spiritual development rather than a source of isolation or disengagement. He promoted a balanced strategy in which technology enhances and supports human potential.

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## **4. OBJECTIVE :**

The objectives are here:-

- Study of the Osho Rajneesh's Social Media Impact
- Study of the Osho Rajneesh's Social Contribution.

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## **5. HYPOTHESIS :**

These are the hypothesis to study Krishnamurti's Educational Reforms:-

- Osho Rajneesh's Social Media Impact is positive and worldwide.
- Osho Rajneesh's Social Contribution is for the betterment of the humanity.

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## **6. METHODOLOGY :**

Analytical research method has been adopted to study Osho Rajneesh's Social Contribution.

This research work is based on secondary data. Descriptive approach is also used to explain the facts related to Osho Rajneesh's Social Contribution.

### ***OSHO RAJNEESH'S GRAND SOCIAL EXPERIMENTS***

#### **OSHO COMMUNE (OSHO INTERNATIONAL MEDITATION RESORT) PUNE, INDIA**

Pune, India is home to the Osho Ashram, commonly referred to as the Osho International Meditation Resort, which is a spiritual community and resort. Bhagwan Shree Rajneesh, an Indian spiritual leader who later went by the name Osho, founded it in 1974. It was intended for the ashram to serve as a location where individuals might go to meditate and look for spiritual enlightenment.

The ashram developed into a significant hub for spirituality and personal development during the 1970s and 1980s, drawing thousands of tourists from all over the world. It also stirred much controversy because of its unusual methods, including the use of medications and sexual therapies, which some people found scandalous and others thought were novel.

Osho relocated to the United States in the 1980s and founded a second commune in Oregon, which was likewise the focus of debate and legal disputes. In 1990, he passed away.

Despite this, the Osho Ashram in Pune is still a booming destination for spiritual seekers, drawing travelers from all over the world who are eager to practice meditation and advance their personal development. The ashram continues to be one of the most well-liked spiritual destinations in India and offers a variety of activities, such as meditation, therapy, and workshops.

### **RAJNEESHPURAM, OREGON, USA**

The Rajneesh organization purchased a more than 60,000-acre ranch in Antelope, Oregon, in 1981. The location, known as Rajneeshpuram, served as the movement's operational hub. It had already completely embraced capitalism by this point. Millions of dollars were created annually by the movement through a variety of assets and investments as well as from donations from followers. The ranch also put on a World Festival, which debuted in 1982 and has since become a yearly occasion. In 1984, it's estimated that 15,000 individuals went, spending close to \$10 million.

Rajneesh is reportedly said to have acquired more than 90 Rolls-Royce automobiles, in addition to other expensive items like jewel-encrusted watches. In addition to having its own fire and police agencies, restaurants, shopping centers, an airport, and a public transportation system, the ranch was home to thousands of followers.

However, Rajneeshpuram turned out to be anything from a tranquil retreat. Its location had been designated for agricultural use, and zoning laws only permitted six people to live there. Although the movement claimed the ranch was an agricultural cooperative, local residents complained due to the sheer number of individuals on the ranch. The movement began purchasing property in the nearby town of Antelope when Rajneesh was informed that the land's non-farm uses should be located in an urban area. The vote to disincorporate Antelope was attempted by locals, but was unsuccessful in part due to the large number of Rajneeshes who had become inhabitants of Antelope. The Rajneeshes afterwards took over the city council. Due to increased hostilities between the predominantly Christian residents and the Rajneeshes, a referendum to alter the town's name to Rajneesh followed.

A bioterrorist strike in 1984 caused the strain to explode. The Rajneeshes targeted the electorate of the city of The Dalles, Oregon, in their attempt to seize control of Wasco county, which was the location of the ranch and the town formerly known as Antelope. More than 700 individuals became ill after salad bars at almost a dozen nearby restaurants contained salmonella, although there were no fatalities. Two top Rajneeshes, including Ma Anand Sheela, a prominent movement member and Rajneesh's personal secretary, were found to be the attack's planners after a federal inquiry; both were found guilty and sentenced to prison.

### **OSHO RAJNEESH ON SOCIAL MEDIA**

In the book; "From The Path of the Mystic", Discourse #38, Osho Rajneesh explains -

So the first thing: when I say, "Let the word be spread," I am talking about individuals, not about society.

In the second place: there is nothing more powerful than the word. It is so powerful that the biblical tradition begins with it. "In the beginning was the word. The word was with God. The word WAS God."

I do not agree with the statement, "In the beginning was the word," but I certainly agree that whoever wrote the biblical passage was immensely aware of the power of the word. He puts it even before God – because after all "God" is a word, and an empty word, with no content. He at least has the insight that the word is so powerful that it should be the beginning of existence.

I cannot agree with the statement because a word needs somebody to understand it, somebody to give it meaning; otherwise it is only a sound. What are words? – Sounds to which we have given certain meanings. Meanings are arbitrary, so the same word can mean one thing in one language, another thing in another language, and something still different in another language. A word has no meaning of its own, a word presupposes meaning. So the statement, "In the beginning was the word," although it is a significant statement recognizing the power of the word, is not factually true.

The Hindu scriptures – not one but one hundred and eight Upanishads – begin with the sound, not with the word. They begin with OM – which is not a word because it means nothing, it has no meaning. It is a deeper insight. "In the beginning" can only be sound, not a word. Sound can become a word when there is somebody to give it a meaning.

But there are Buddhist scriptures which go to the very root of the thing. They say, "In the beginning was silence." Silence, sound, word, are all connected. Silence is vast like the ocean. It is potential sound; it has not yet manifested itself. It is like music sleeping in the strings of a guitar – some fingers will be needed to wake the music up. Silence is sound, asleep. But in the beginning there can only be silence.

The insight deepens from word to sound to silence, but I do not agree with any of the statements, because there has never been any beginning. The very idea of beginning is false.

If I was to write, I would write, "In the end there is the word, then sound, then silence – if there is an end." Of course there is no beginning... there cannot be any end. But to individual thinkers, individual enlightened beings, there is a beginning and there is an end as far as others are concerned. To the enlightened person himself, there is only beginning and no end. And in the beginning is silence.

Perhaps the Upanishads are too much influenced by the enlightened experience. There is a beginning when your mind disappears, leaving space for eternal silence, but there is no end for your self. Of course you will die as far as others are concerned – you will live as far as you are concerned.

Death is others' opinion about you. For them, in the end will be the word – because the message of the master has to be contained in a word or in words. So don't think that words are not powerful. Ordinary, mundane words have no power; they have only utility. But when the enlightened man speaks, the word has no utility; it has simply a tremendous power to transform your heart.

So when I say, "Spread the word," I mean whatever I have been telling you, go on spreading in as many ways as possible. Use all the news media use everything that technology has provided, so that the word reaches to every nook and corner of the earth. And remember, it is far more powerful than

any nuclear weapons because nuclear weapons can only bring death – that is not power. But the word which has come from an enlightened consciousness can bring new life to you; it can give you rebirth, resurrection – that is power.

Destroying something, any idiot can do. Creating needs intelligence.

I will be leaving words of immense potentiality for you. If you can simply go on whispering them, you will be surprised that they can change the whole human heart.

If the word has come from the awakened consciousness, as it reaches within you it becomes sound – because meaning is of the mind: deeper than mind is no-meaning, just sound. But there is still a depth where sound disappears into silence. The true word, the authentic word, always creates silence in you. That is the criterion of its power – that it is not empty; it contains sound, the sound contains silence, and silence is the nature of existence.

You are asking the question, “Will it be enough just to spread the word?”

What do you want – to make bombs? Become terrorists? Kill people? What else do you want? No, there is nothing else. The awakened people down the ages have not seen anything more powerful than the word. It is just a question of spreading it, and spreading it not like a parrot, not like a gramophone record, but spreading it as a representative of it. Whatever you say, you should be; only then can your saying have power.

So don't be worried. How many emperors have existed in twenty-five centuries around the world?

But nobody's name comes even close to Gautam the Buddha. Just that one name stands like Everest – everything looks like a pygmy beside it. And what was the power of the man? He did nothing except use a single method: transform his silence into sound, into word.

That's what happens inside the awakened man. He is in silence: he makes silence bring its potential to actuality; it becomes sound. He gives it meaning – because only meaning can be the bridge.

You listen to the word. In you also, again the same process has to happen. You understand the meaning through the mind, but you let the sound slip deeper. Meaning remains in the mind. Sound reaches to the heart. And if you allow the sound also to disappear then you reach your being, which is silence. What happens in the master's case has to be reversed. It is a code language – you have to un-encode it.

And it is not only a question of simply repeating what I am saying; it is a question of living it. Your life should be a proof of it; then nothing else is needed.

The whole human evolution has happened through the word. Each master leaves the world with pregnant words which in the right hands can go on being a tremendous energy of transformation.

We are not here to kill anybody or destroy anything. We are here to create something, and the most essential, the most central, is the consciousness of man. Yes, when consciousness is created, many things will disappear on their own accord; you won't have to destroy them.

This is the beauty of the whole work: nothing is destroyed but thousands of things disappear, and finally there remains only one – the experience of the eternal. Even you disappear into it. But even to call it “experience” is not right, it simply is. What I am teaching is an existential revolution.

So we can observe that Osho Rajneesh had very much concerned to share his vision to the masses as many ways as possible. He was much interested in high quality of video, audio and texts of his discourses to save his vision for further generations.

**TABLE A: IMPACT OF OSHO RAJNEESH ON SOCIAL MEDIA**

| SN | SOCIAL MEDIA PLATFORM | NO. OF OSHO RAJNEESH'S FOLLOWERS | REMARKS  |
|----|-----------------------|----------------------------------|--|
| 1  | FACEBOOK              | 2.4 MILLION                      |  |
| 2  | TWITTER (X)           | 139 THOUSAND                     |  |
| 3  | INSTAGRAM             | 234 THOUSAND                     |  |
| 4  | WHATSAPP              | MORE THAN 976 GROUP              | SOURCE; <a href="https://groupsorlink.com/osho-whatsapp-group-link-join-list/">https://groupsorlink.com/osho-whatsapp-group-link-join-list/</a>                          |
| 5  | TELEGRAM              | MORE THAN 50 GROUP               | SOURCE;<br><a href="https://osho-sandesh.blogspot.com/2020/02/join-osho-telegram-group.html">https://osho-sandesh.blogspot.com/2020/02/join-osho-telegram-group.html</a> |

## CONCLUSION :

Osho Rajneesh's core of teaching is Meditation and Love for better humanity. Therefore, a religious person's life would be characterized by love and compassion. All of a person's actions will be original if they are filled with love and compassion. Such a person will have a sense of friendship for everyone and everything. When all these elements start to appear in a person's life, then his life becomes mysterious. Righteousness is a trait that consists of; The capacity to be with the truth; authenticity; naturalness; the pounding of a heart filled with love; and a pleasant affiliation with the entire existence. It gets more challenging to comprehend them, and that is righteousness. There is a strong relationship between religion and religiosity in the previous thought.

So Osho Rajneesh even in contemporary era after his demise of 33 years and millions of people following him is social media throughout the world.

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