

Osho on Vipassana and Goenka

I have never said anything about a certain man, Goenka, who teaches the ancient Buddhist meditation method of vipassana. I am absolutely certain about the method, its rightness. Many of my sannyasins have practiced vipassana. I have practiced vipassana. It leads to the ultimate core of your being.

Goenka has been teaching vipassana. I have never criticized him, I have never even mentioned anything about him. Even a few of my sannyasins asked me if they could go and have a seven-day or twenty-one-day session with Goenka.

I said, "Just go, because vipassana is a perfect method. There are one hundred and twelve methods, vipassana is one of them. You go. And it does not matter who gives you the method."

Many of his disciples have become my sannyasins, because vipassana is just one method. It is enough, but my attitude towards life is of abundance - if one method can give you so much, try some other method too, because they all move from different angles, pass through different sceneries, reach into different qualities.

Ultimately they reach to the center in the same way, but sometimes the way is even more beautiful than the goal. You can go through a desert; somebody else can go through beautiful gardens and reach the same spot. These one hundred and twelve methods are moving towards the same center, but they all have their beauties, their joys, their rejoicings.

So when people from Goenka came to me, they became aware that there are one hundred and twelve methods, so why be poor and just have one method? Why not be rich? I am all for richness in every dimension of life. Those sannyasins are still here. In a newspaper Goenka has given an interview in which he talks about me and says that I had gone to him to learn vipassana. I have not even seen his picture - and he says in the interview that he has taught me vipassana!

He must have thought that now that I have gone out of India, this small third-class weekly in which he is giving his interview is not going to reach me. Everything that is concerned with me is bound to reach me from all the countries, because everywhere my people are there, alert.

Now I feel sad that I allowed my sannyasins to go to this man. Perhaps he knows the method; he has been in Burma as a businessman, and in Burma vipassana is practiced just as in other religions people do prayer. It is a common thing, and the method is very simple. You need not do it, but you can be acquainted with the method.

Now it is absolutely clear that this man has never done what he has been teaching. A man who knows meditation will not lie so blatantly. I have never met him! In fact, before he came to India I was teaching meditation to people. My first book was published in 1960 when he was still in Burma, and nobody knew about him. And my first book is about vipassana!

I have not used the name vipassana because vipassana is a word from a dead language, Pali. Nobody speaks it. It was used in Buddha's time, and when Buddhism disappeared from India, Pali - the language of the Buddhists - also disappeared.

Vipassana simply means witnessing. And that has been my whole life's effort: to teach you awareness, witnessing, alertness, consciousness. I am using contemporary words. And now this man says that he is my master, he taught me vipassana. One thing is absolutely certain: this man knows only the method, but he has never practiced it. And I feel sad that I allowed my people to go to him. But sometimes it is possible... the man may not have gone into meditation himself, but if he knows the method accurately, you

may enter into meditation. The disciple may arrive when the master has not even started the journey.

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