

OSHO's MANUSCRIPTS

We have heard that Osho never wrote as the whole bulk of published discourses delivered by him throughout the years in Bombay, Poona and Oregon are all transliterations of his talks from the recorded audio tapes. So these discourse books were in fact never written, but spoken verbatim without any manuscript, and only sutras and jokes were written on the notepad he held in his lap.

The '*He-never-wrote-myth*' has throughout the years been put forward wholeheartedly by sannyasins and researchers alike, whose perspective has been limited to the Poona One phase and maybe to Bombay, but definitely not to Osho's time in Jabalpur where he stayed for twenty years and where the foundation stones - also in handwriting - to his whole vision were carefully laid out.

We will thoroughly have to punctuate this myth as plenty of letters, manuscripts and drafts for lectures and articles are preserved from his hand. Even from Poona One some handwritten notes have been presented to disciples, e.g. to Somendra for his editing of Osho's books.

But Jabalpur was the place where he was writing articles for magazines as well as manuscripts for his first prepared lectures. In 1960 Rajneesh had himself been experimenting with writing the drafts for his lectures on his new Olympia typewriter with its Hindi keyboard, until this procedure was transferred to and carried out by his secretary for the rest of the 1960s. One precious sheet of manuscript is preserved where Osho has both typewritten as well as added his editing by hand.

From around 1968 onwards audio recordings were introduced and he had evolved to another intellectual level where he mastered delivering extemporaneous talks and no longer was in need of prepared manuscripts for his lecturing - and subsequent publishing - as was the case in his first years as a speaker in Jabalpur. Accordingly no manuscripts for articles or public lectures are to be found after 1968 as they were by now recorded on tapes. Keeping quite a few of his followers busy from then on transcribing his talks and preparing them for editing and publishing.

A few words of the provenance of the manuscripts presented here:

During field work in India I visited many old sannyasins who could tell many tales from the early days of Osho's life. They were interviewed and their collection of booklets and paraphernalia documented and photographed. Among those visited was also Osho's secretary in Jabalpur, Arvind Kumar Jain, member of the family as Osho was his first cousin and his maternal uncle's eldest son.

During the interview he showed me the manuscripts donated to him by Acharya Rajneesh when he left for Bombay in 1970. Then followed a snail mail correspondence for five years until a common understanding of the terms of the exchange was agreed upon in 2005 and I then revisited Arvind Kumar Jain in Jabalpur.

The total exchange also consisted of numerous other items from their years in Jabalpur, early pamphlets and booklets, photos, diaries, his typewriter with Hindi keyboard and even Osho's name plate from the gate to his residence in Jabalpur. All manuscripts and other items are now kept in a secure box in Europe.

And, as we might expect in India, things are not always what they look like. After discussing the situation with some friends, Arvind Kumar suddenly had second thoughts about the whole thing, and he was no longer capable of fulfilling our agreement. Right there I felt blessed with experiences from years in India and how to adapt to almost anything.

So after a bit of patience, wrestling and some more patience we ended up signing an officially stamped document at the office of the local notarius publicus, finalizing the whole matter. I thought. But more was to come, and this document turned out later to be most useful. Anyway, those who might want to know Osho's feeling about his secretary just have to listen to his discourses or have a look into the *Osho Source Book* where more context is to be found.

The origin of the paper is from Orient Paper Mill, Amlay, India. It is 'Fully Scape Size Paper', in the dimensions 13 by 9 inches (32,5 x 20 cm), called English folio. This quality of paper is for manuscripts only and not for typing. For typing ordinary paper was used.

Osho was writing with his Parker pen in various colours of ink (also Parker): Royal blue, blue, black and green and most rarely in red ink (No.14). His preference was Royal blue and black ink. He wrote left handed, and with his special parallel finger holding of the pen. What seems to be the case, is that he was *ambidextral* and capable of writing effortless with any hand he might choose, with a predominance later on of writing with his right hand. The Parker pen had among other utensils, like his Olympia typewriter, been presented to him by his friend Parikh in 1960.

The manuscripts preserved in Acharya Rajneesh's handwriting are covering the whole field of his lecturing in the 1960s. They are numbering a total of 477 sheets, of which 42 sheets are written also on the reverse page. According to Yog Chinmaya's estimate only 30-40% of the preserved manuscripts have already been published, exemplified by *Earthen Lamps (2012)*, first published in Hindi entitled *Mitte ke Dye (1966)*.

English words are occasionally added in brackets on his manuscripts. And the markings are having an R for recto, front page, and an V for verso, reverse page.

Have a look, and considerate the value of what is left from Osho and how to preserve his legacy. In my understanding, this issue will need a fairly high priority in these days of constant change. People are passing, and their collections evaporating.

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