A black and white photograph of a large crowd of people at night. Many people have their hands raised in the air, suggesting a concert or a religious gathering. The scene is illuminated by bright stage lights, creating a dramatic atmosphere. The crowd is dense, and the focus is on the collective action of raising hands.

OSHO
MYSTIC ROSE
MEDITATION

LAUGHTER, TEARS, THE WATCHER ON THE HILL

Introduction to The Mystic Rose Meditation

On April 21, 1988, Osho introduced a new meditative therapy called The Mystic Rose Meditation. The meditation is as follows: one week of laughing for three hours a day, one week of crying for three hours a day, and one week of watching, or witnessing, for three hours a day.

Since then, thousands of people have participated in The Mystic Rose Meditation group at the Osho Commune International in Poona, India, and at Osho meditation centers around the world.

Scientific studies done during and after the groups reveal that participants experience profound and lasting changes in many dimensions of their lives. These include a deep inner relaxation, improvement in a wide variety of psychosomatic conditions, and a greater ability to feel and express their emotions in daily life and at the same time to be detached from these emotions – to become a witness to their experiences.

This package is designed to help you experience The Mystic Rose Meditation on your own or with friends. The tape has laughter on side one and music to provoke your tears on side two.

Each side lasts 45 minutes but you can follow your feelings about how

long to do each stage. (Osho suggests that to get the full benefit you do each stage for three hours a day.) The important thing is not to keep thinking about the time and looking at the clock; you can set a muffled alarm if you like.

When Osho described this beautiful new meditation He said:

“The symbol of the mystic rose is that if a man takes care of the seed he is born with, gives it the right soil, gives it the right atmosphere and the right vibrations, moves on a right path where the seed can start growing, then the ultimate growth is symbolized as the mystic rose – when your being blossoms and opens all its petals and releases its beautiful fragrance.

“I have created a new meditative therapy. The first part will be laughter – for three hours, people simply laugh for no reason at all. And whenever their laughter starts dying then they say, ‘Yaa-Hoo!’ and it will come back. Digging for three hours you will be surprised how many layers of dust have gathered upon your being. It will cut them like a sword, in one blow. For seven days continuously, three hours every

day...you cannot conceive how much transformation can come to your being.

“And then the second part is tears. The first part removes everything that hinders your laughter – all the inhibitions of past humanity, all the repressions. It cuts them away, it brings a new space within you. But still you have to go a few steps more to reach the temple of your being, because you have suppressed so much sadness, so much despair, so much anxiety, so many tears – they are all there, covering you and destroying your beauty, your grace, your joy.

“The Mongolian idea was – and I agree with it – that life after life it goes on accumulating in you; it becomes almost a hard shell of pain. These wounds and scars have been developing for many lives. They are not part of the body, they are surrounding the consciousness, and have to be released.

“That’s why all the saints and the sages have been telling you – shouting – ‘Go into yourself!’ You listen to them, but you don’t go. There is a reason why you don’t go. You know that going in, you will have to encounter pain; going in, you will have to encounter misery, suffering, agony. It is better to remain outside – engaged, busy.

“So for seven days you have to allow yourself to weep, cry, for no reason at all – the tears are just ready to come. You have been preventing them. Just don’t prevent.

“Finally, the third part is witnessing: The Watcher on the Hills. After the laughter and the tears, there is only a witnessing silence. Witnessing on its own is automatically suppressive. Weeping stops when you witness it, it becomes dormant. This meditation gets rid of the laughter and tears beforehand, so that there is nothing to suppress in your witnessing. Then the witnessing simply opens a pure sky. So for seven days you experience simply a clarity.

“This is absolutely my meditation.”¹



Instructions for Laughter

*"The authentic laughter is not about anything. It is simply arising in you as a flower blossoms in a tree. It has no reason, no rational explanation. It is mysterious; hence the symbol of the mystic rose."*²

For seven days begin by shouting Yaa-Hoo! a few times, then just laugh for no reason at all. You can sit or lie down. Some people find lying on the back helps to relax the stomach muscles and allows energy to move more easily. Some find that covering themselves with a sheet, or holding their legs in the air helps to bring out the laughing, giggling child in them. The emphasis is on finding your inner laughter, so your eyes are generally closed. However, some eye contact with your friends to spark it off is also fine.

Side one of the tape can be used to support your laughter. Let your body roll about in a light, playful way with the innocence of the child within you, and allow yourself to laugh with totality.

At times, you may come up against blocks which have been there for centuries. When this happens, shout Yaa-Hoo! or do gibberish (nonsense sounds) until laughter arises again.

Instructions for Tears

For the second week just sit and allow yourself to cry for no reason at all. Side two of the tape has music to help provoke your tears.

You may want to have the room slightly darkened to help you move into your sadness. You can sit or lie down. Close your eyes and move deeply into all the feelings that make you cry.

Allow yourself to cry really deeply, cleansing and unburdening the heart. Feel that the dam of all your pent-up hurts and sufferings is breaking open – let the tears flood out. If you feel blocked or feel sleepy after crying for a while, do gibberish. Rock your body back and forth a little; the tears are there, just don't prevent them.

“Once the laughter is over you will find yourself flooded with tears, agony. But that too will be a great unburdening phenomenon. Many lives of pain and suffering will disappear. If you can get rid of these two layers you have found yourself.”³

Instructions for The Watcher on the Hills

For the third week sit in silence just witnessing.

You may sit on the floor or use a chair. Your head and back should be as straight as possible, your eyes closed and your breathing natural.

Relax, be aware, become like a watcher on the hills, just witnessing whatever passes by. It is the process of watching that is the meditation; what you are watching is not important. Remember not to become identified with or lost in whatever comes by: thoughts, feelings, body sensations, judgments, just watch these things come and go as if from a great distance.

A Few Points to Help

- During the entire twenty-one-day period, it is best to avoid other cathartic meditations or sessions (e.g. Dynamic or Kundalini Meditations, or sessions like breath, emotional release and bioenergetics.)
- If you are doing The Mystic Rose Meditation with friends, do not talk to each other during the meditation.

- Many people come to a layer of anger during the week of laughter or during the week of tears. There is no need to stay stuck there. Let it be expressed with gibberish and body movements, then return to the laughter or tears.
- Celebrate your laughter, celebrate your tears, celebrate your moments of silent watching!
- If you have any questions about The Osho Mystic Rose Meditation, please contact:

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Quotes from Interviews with Meditation Leaders and Participants

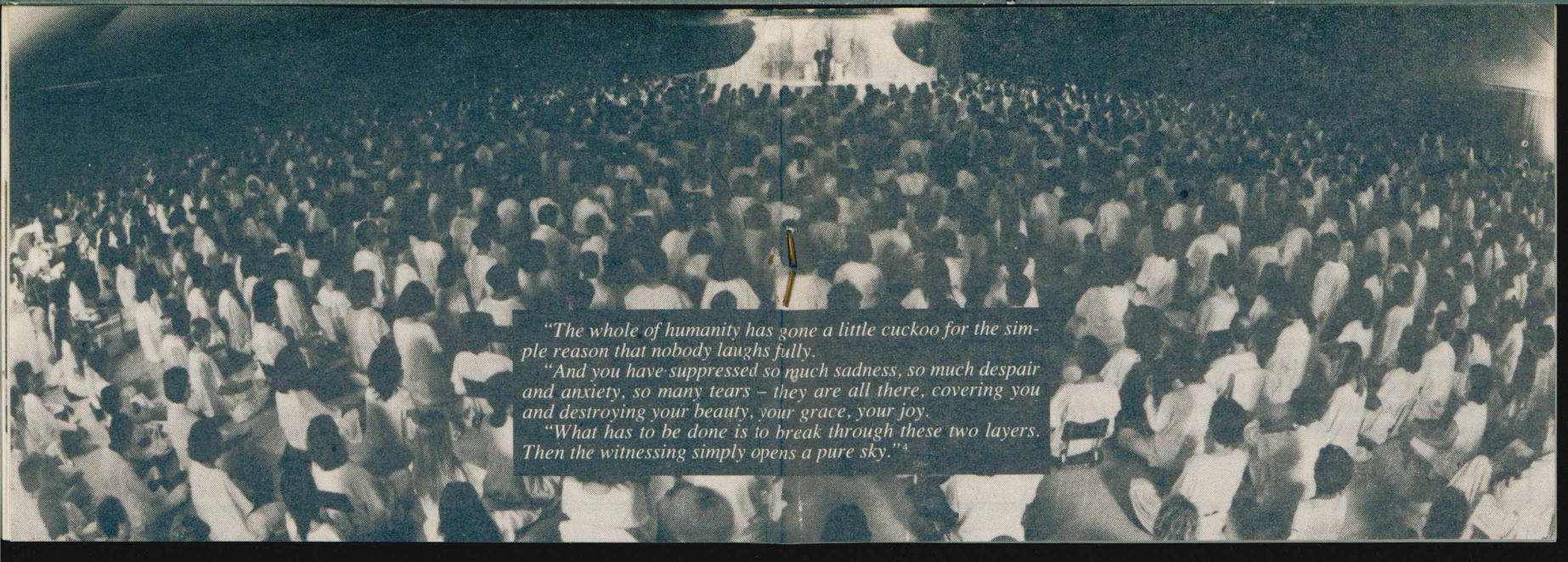
“The meditation is the most powerful, playful, releasing and tender technique I have ever experienced, and goes beyond anything I could have imagined. It is powerful because the structure immediately, without dialogue, brings us in touch with our inhibitions, controls, seriousness and inability to laugh freely with the delight of a child. Digging past one barrier after another for seven days, we find playfulness – the sheer joy of belly laughing at nothing in particular.”

“What I love most is that there is no therapy, no theory, no technique – simply laughter, tears and me! It feels like it is penetrating me to my core.”

“The laughing released much energy and really shocked the concrete blocks between my ears – I could feel them breaking up.”

“The release of tears after these seven days of laughter was overwhelming. We seemed to have been carrying a lake of despair and misery which, when opened up, simply flooded us for the next seven days. During the crying our hearts opened, our eyes became soft and luminous. We became vulnerable, open and tender.”

“Very different kinds of tears flowed from me: primal, raw, baby tears; tears



"The whole of humanity has gone a little cuckoo for the simple reason that nobody laughs fully.

"And you have suppressed so much sadness, so much despair and anxiety, so many tears – they are all there, covering you and destroying your beauty, your grace, your joy.

"What has to be done is to break through these two layers. Then the witnessing simply opens a pure sky."⁴

of experience; tears of gratitude and tears of the longing of my being for the Beyond.”

“The first day of The Watcher on the Hills went very deep: the silence was vast and the watching easy. Then slowly, slowly the watcher had more to watch. The mind, the unconscious, got very angry at being watched so diligently for three hours a day and presented some very disturbing dreams in the last three days – from the bottom of the barrel – and the watcher had a struggle watching.”

“The gift of this group is so precious. It touches places in me that I was not aware existed.”

“I feel clearer and fresher in my mind, and my body is full of energy.”

“The most beautiful and delicious feeling is this freshness inside my heart of a very young and innocent child; trusting, loving and being totally excited about each moment in life.”

Other Meditations of Osho

“Osho's work shows a degree of psychological insight that would make any Western psychologist feel proud.

The meditations that he has devised combine catharsis with meditation in such a way as to open both the heart and the mind.”

— *Maurice R. Stein, Ph.D., Professor of Sociology at Brandeis University, Massachusetts, USA*

These meditations are available on tape, with music for each stage of the meditation.

Dynamic Meditation

Osho's basic and most popular meditation method. There are five stages which bring your energy to the here-and-now: breathing; catharsis; the Sufi mantra 'Hoo'; silent witnessing; then celebration and dance. Dynamic is best done in the early morning. It is a scientifically designed technique for active and intelligent 20th-century seekers of truth.

Kundalini Meditation

An easy, effective and joyful technique, best done in the late afternoon.

There are four stages: shaking every part of your body down to its molecules; dancing; sitting silently, witnessing; then lying down.

Nataraj Meditation

A meditation first of dancing, letting go into the flow of the music. Then a period of total silence and stillness before the final phase of celebration. The dancer is lost in the dance, only awareness remains.

Nadabrahma Meditation

This ancient Tibetan Buddhist humming meditation has three stages: humming; slow arm movement; then silence. Many people regard this technique as very healing.

Gourishankar Meditation

Gourishankar is the Hindi name for Mount Everest — that's how high you'll feel with this meditation. Four stages: inhaling and exhaling deeply, holding the breath between-times; gazing on a flashing light; allowing subtle energy (latihan) to move through you; then lying down.

Devavani Meditation

Known as the latihan of the tongue, this meditation allows your nonsense words to bubble out of you. Four stages of fifteen minutes: sitting quietly with gentle music; allowing conversational gibberish to come up; standing up allowing your body to move with the sounds; then lying down.

Prayer Meditation

Best done at bedtime in a dark room. There are two stages: for a few minutes raise arms and allow the energy to flow; when completely filled, bow down and kiss the earth. Repeat six times and then rest for fifteen minutes.

Mandala Meditation

A meditation creating a circle of centering energy. Four stages: running on the spot bringing knees higher and moving faster; gently rotating sitting body from the waist; lying on your back, rotating the eyes; then lying still.

Whirling Meditation

Traditional Sufi meditation of which Osho says, it is "so deep that even a single experience can make you totally different." In two parts: a minimum of one hour's whirling, and then fifteen minutes of rest.

The following meditations are packaged like The Mystic Rose Meditation, in a box which includes an audiotape and an instruction booklet.

Osho Vipassana Meditation

Vipassana is the traditional Buddhist insight method of watching, or witnessing. In this sitting meditation you can become less identified with actions, thoughts, emotions and feelings. Through witnessing it is possible to discover something beyond the body and mind which is our essential nature.

Osho No-Mind Meditation

In April, 1988, at the same time as He gave us The Mystic Rose Meditation, Osho also introduced *this* beautiful meditation. It has three stages: a verbal catharsis; a motionless witnessing; followed by a letting-go of the body and mind. The first stage is gibberish which breaks up the continual inner dialogue. The second stage is a motionless, relaxed witnessing. The third stage is a let-go, relaxing the body, allowing it to fall. This is the way to No-Mind!

Source References

Quotations are taken from the following discourses by Osho, available complete either on audiotape or in book form under the title of the same name:

1. *YAA-HOO! The Mystic Rose*
Session 28
Satyam, Shivam, Sundram; Truth, Godliness, Beauty
Session 18
and from instructions for the meditation given by Osho to the Center for Transformation
2. *YAA-HOO! The Mystic Rose*
Session 28
3. *YAA-HOO! The Mystic Rose*
Session 28
4. *YAA-HOO! The Mystic Rose*
Session 30

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Osho meditation centers offering information about Osho's teachings exist in almost every country of the world. They distribute books, audio and video tapes of His discourses, and in most cases put on regular meditations and video screenings.