

ENCLOSURE 2

## THIS IS NOT A DEMOCRACY

The other day I came through the gates with an Indian sannyasin and he was turned away by the guard with no reason given. When I spoke to Laxmi about it, she more or less told me to mind my own business.

Whenever I see people being unjustly treated, my immediate reaction is to go to their assistance. Is it really none of my business what happens to other people?

The question is from Ma Deva Tulika.

**T**HIS IS SIGNIFICANT FOR EVERYBODY PRESENT HERE, and everybody who is going to be in any way related to me. Whatever happens in this commune happens according to me. I know who was turned away from the gate. And the man who has been turned away knows why he has been turned away from the gate. And it is none of your business to come into it.

This you have to understand absolutely: that whatsoever happens here. . . . I may not come out of my room. I never come except in the morning and the evening, and I never go around the ashram—but whatsoever happens here is perfectly known to me, is happening according to me. Please don't interfere.

There are a few other people, also like Tulika, who are continuously interfering with the work. You are nobody to judge what is right and what is wrong. If you know it already, you are not needed here. You have become enlightened—go home.

This is none of your business—to decide what is just and what is unjust. This is not an ordinary place, so ordinary things won't apply here. Some extraordinary experiment is on. I know what is somebody's

need. If I feel that somebody has to be rejected from the gate, he has to be rejected. If I feel that no reason has to be given, then no reason has to be given. That's my device for his life and for his work.

Now you should not come into it. If you start coming into it, you will lose only your opportunity for growth. Guards have their duties; they know what they are doing. And I am in contact with them, with what they are doing. You simply bypass it.

**I**T is not an ordinary place; everything is looked after. And if somebody needs a hit on the head, he is given it. You should not prevent it, otherwise you will be coming into his growth too, and you will hinder him and you will be hindering yourself. And you can get unnecessarily excited about it.

There are a few people—Padma Sambhava is one—who go on writing to me that this has happened and somebody has done this and this should not be. You are nobody here to decide what should be and what should not be. The moment you become part of my commune you leave everything to me. Otherwise work will become impossible.

Now I know the man who has been rejected, and I know why he is rejected. And he also knows why he has been rejected! And there is no reason to give any reason. And if reasons have to be given for each and everything, then my whole work will be to simply go on supplying reasons. There are thousands of people coming, and everybody has to be given reasons and explanations about everything.

**L**AXMI is right. And always remember that Laxmi never does anything on her own. She is a perfect vehicle: that's why she has been chosen for that work.

Now I cannot choose Tulika for work, because she has her own idea of what is right and what is wrong. Laxmi has no idea; she simply listens and does. Whatsoever is said, she does.

And you have to learn these ways, because soon we will be becoming a bigger commune and thousands of people will be coming, and these things have to be settled. You should not bring it up again and again.

Again and again you go on writing questions: Somebody has done this. That is for me to look at, and if I think that it is not right, it will be prevented. You need not even bring it to my notice. You waste my time. And you get so excited.

There are some foolish people who have renounced their sannyas because they saw something unjust being done. Now they're just losing their opportunity. It was not their business; you have come here for your own growth. This acceptance has to be total—only then is work possible, only then can I help you. Please don't give suggestions to me.

The moment you give a suggestion to me, you are disconnected from me. This is not going to be a democracy. You are not to be asked what should be done and what should not be done. This should be remembered from the very beginning—that this is not going to be a democracy. Your votes will never be taken. You become part of it with that knowledge—that whatsoever I decide is absolute. If you don't choose that way, you are perfectly happy to leave.

**P**EOPLE are prevented from entering, but nobody is prevented from leaving. You can leave. Have you seen anybody being prevented from leaving? Leaving is perfectly good . . . you are

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free. That is your decision. If you want to be here you have to be totally here. If you feel that this is not the place for you, that your ideas are not being fulfilled, that it is not according to you, you are free to leave.

This place will never be according to you. This place is to change you; it is not to be according to you. This place is going to be a transformation for you, and these are the beginnings. Who are you to know what is right and what is wrong? And who are you to ask for the reason? How do you come in?

The Indian who has been prevented, if he feels like asking he will come and ask. He hasn't asked, because he knows; he has been told why he is being prevented: he has been a nuisance around here.

But these things are not to be enquired about by everybody. And this is not good—that everybody should be told about his nuisance. This is disrespectful to him. He has been told, and he understands, because he knows what he has been doing. Now you suddenly jump in. You think you are doing some great work, some great service. You think you are saving some person from some injustice. You don't know the whole story, and you need not know the whole story. Because who is sitting there to tell you all the stories about everybody?

You decide only about your own self. This is a place where many things will never be according to you. You have to fall in tune with things. If you think that that is not possible for you, you are free to leave.

**A**ND let this be the last question. Many questions have been coming to me. Somebody participates in a group and writes "Why is there so much violence in the Encounter group?" And that comes

from a groupleader, a woman who has been a groupleader. She participated for one or two days in the Encounter group and dropped out. And she has asked. I was not going to give her the Encounter group; I was giving her some other groups. But she asked, "I want to do the Encounter." So I said, "Okay." But when I say okay, you should understand what I mean. I mean: then it is for you to decide. She knows—she thinks—because she is a groupleader. She has been leading groups so she thinks she knows. And I knew, that very moment, that she would not be able to go through it. Because the Encounter group that is going on here is the best in the world this moment. Nowhere else is such absolute freedom allowed.

In the West, Encounter groups have limitations, because the Encounter group leader has limitations. He can go only so far. When he sees that things are getting difficult, that now he may not be able to control, things may go too far, that he may not be able to bring them back—then he prevents. Here we don't believe in any boundaries.

I only send people to the Encounter group when I see that now they understand that they have to go beyond all boundaries—boundaries of sex, boundaries of violence, anger, rage. They have to break all boundaries.

That is breakthrough—when all those boundaries break down. Now the woman became very much afraid, now she is against the group. Now she is asking me, "Why do you allow such violence?"

That is not your business. If you are not capable of going into it, you are not required to go into it. You can do some non-violent group—zazen, vipassana. We have all kinds of toys around here; you can choose.

But don't go on writing to me. Whatsoever happens here is happening with my knowledge. Not a single thing happens here which is not known to me. So you need not inform me about things, I know them already. It is a sheer wastage of time.

And the moment you surrender and become an initiate, a sannyasin, that surrender has to be total. Just live a few months in that total surrender and you will see—it is alchemical, it transforms you.

**F**EW people come and they think, "What is the matter?—the old sannyasins don't interfere. Somebody is prevented from entering by the guard and the old sannyasins simply go by. What has happened to these people? Do they understand or not, that this is not right? Have they become apathetic, indifferent?" No, they have learned. And they have learned just like you. Slowly, slowly they have learned that whatsoever happens is happening according to a plan, a device. There is some hidden pattern in it.

And nobody except me knows what that hidden pattern is. So you cannot go to Laxmi; she does not know. She simply asks me what is to be done and she does it. You cannot ask Sant at the gate, "What are you doing?" He simply does what he is told to do.

If you are to be a part of this commune, you have to understand this, you have to relax, you have to stop judging. Soon, after a few months of relaxation and acceptability, you will be able to understand. That's what has happened to the older sannyasins—now they understand.



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