



“No Place For
GANDHI
in My Mind”

-Osho

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Gandhi preached non-violence throughout his life, but his own personality was violent, utterly violent. He never tired of talking of non-violence. You may ask how I say it. We need to understand this thing carefully. If I point a knife at your chest and say that I will kill you if you don't accept what I say, then you will say that I am a violent person. Now just reverse the process. Instead of pointing the knife at you, I point it at myself and say that I will kill myself if you don't accept what I say. Do I now become a non-violent person? Does one become non-violent by just turning the direction of the knife, or changing its target?

All his life Gandhi used this threat, this coercion that he would kill himself if his point of view was not accepted. This is coercion, this is violence. Gandhi coerced Dr. Ambedkar through fasting. He could not bring about one change of heart, though he resorted to any number of fasts and fasts-unto-death. Not one heart was changed, although he always talked of "change of heart" as the object of his fasts. Ambedkar just gave in under duress and accepted Gandhi's demands. Later on Ambedkar said that Gandhi should not be under the illusion that he changed his heart. He still believed that he was right and Gandhi was wrong, but he submitted because he realised that it would be too much if Gandhi lost his life for his demand. His heart was not at all changed; he relented because of Gandhi's coercion. Gandhi used this kind of coercion all along.

Whether you threaten to kill yourself or kill others, it is all the same and it is violence. Both kinds of threats are violent. But we fail to observe it, and we think that the threat to kill oneself is non-violent. Truth is otherwise; it is subtle violence. It is not non-violence. Non-violence is very different. Non-violence means that there should be no threat, no coercion whatsoever, to kill oneself or others. Ask the people who were associated with Gandhi.

Ask his own sons. Ask Haridas Gandhi if his father was non-violent. If so, then why did he become a Muslim? If Gandhi was non-violent, why did his son take to drinking and meat-eating? If Gandhi was non-violent, why did he have to fight his father all his life?

It was because Gandhi's non-violence was so sadistic, so torturous that he tortured his own sons. Haridas left home and ran away for fear of his father, that he would destroy him. Haridas did not know that the person who could not be a right father to his own son was going to become the father of a whole nation.

Really, it is easy to become the father of a nation; it is much more difficult to be a right father of a single son. Being the nation's father you are really nobody's father. Ask Haridas and you will know whether Gandhi's personality was violent or non-violent. Ask Kasturba, his wife, about it. A lot is being written about the married



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life of Gandhi and Kasturba and it is trumpeted that they made an ideal couple. It is sheer tall-talk; but in talking tall, we are a matchless people.

In reality married life of Gandhi's was ridden with constant conflict and strife, but we claim that it was the ideal of ideals. Ask Kasturba; look at their whole life. But we don't see at all; we are so skilled in shouting and slogan-mongering that we don't need seeing.

Whenever they had a guest in their house in South Africa, Gandhi always asked Kasturba to clean the guest's latrine. Once Gandhi saw that Kasturba was weeping while coming down the stairs with the guest's chamber pot in her hands. He took her to task saying, "Don't cry. Service should be rendered with a smile on your lips." The poor woman is being forced to clean the latrine of others;

she is not doing it for service. She is just entrapped by her husband who, in his turn, is in the trap of a set of principles. So he coerces his wife to clean latrines with a smile. Often he took Kasturba by her wrist and threw her out of the house at midnight, on the grounds that she did not follow his principles.

This man is not non-violent; he is utterly violent. But he swears by non-violence; it is his ideal. And it is on account of his ideal of non-violence that it becomes so difficult to understand his personality. Life is a very complex affair; it is not that simple. So when I say something don't jump to a conclusion about it. Whatever I say is well-considered; I have given thought to it.

But Gandhi's devotees think that they are protecting him by questioning me. They are mistaken to think so. The more questions they ask, the more vulnerable they make him to beatings. There is no place in my mind for Gandhi. I consider him to be an utterly diseased personality, so don't get him beaten unnecessarily. It is not necessary to drag him into the midst of our present discussions. Right now I am speaking on the question of socialism and capitalism, and you bring him in for a beating. It is absolutely uncalled for.

-Osho, *Beware of Socialism # 4*

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