

## **Osho quote on Identification and Personality Types**

**Ah, This!**

**Chapter #3**

**5 January 1980 am in Buddha Hall, Pune, India**

People listen only to that which they want to listen to; otherwise they fall asleep. At least they can think of a thousand other things, and that too is a kind of sleep because they are no longer listening. I have to be hard! I have to be as hard as possible because your sleep is deep and it has to be shattered. I have to hit your head with a hammer, otherwise you are not going to wake up. For centuries you have been asleep; sleep has become your nature. You have forgotten what awareness is, what to be awake means.

There are three types of people, and the Master behaves differently according to the type. The highest type is the person who has tasted the joy of no-mind. The Master behaves with that type of person in a totally different way, because he knows he will understand.

The state of no-mind is the highest state. You are at the peak when you are in the state of no-mind, when you are absolutely silent, when nothing stirs within you, no idea, no thought, when the mind has ceased to create noise, the constant noise. The mind is chattering so much that it won't allow you to hear anything. When the mind's chattering ceases, for the first time you become aware of the music of your own being. And for the first time you also become aware of the music that this existence is. When such a man approaches a Master, the Master behaves in a totally different way - because he knows whatsoever, he does he will be understood. Communion is possible because there is no barrier.

The second type of person is the one who lives in between, between the first and the third. He has a meditative mind - not a no-mind yet, but a meditative mind. That is, he is on the way. He has learned how to be a little silent, a little more harmonious than others. The noise is there, but it is a distant noise; he has been able to detach himself from it. He has created a little distance between himself and his mind; he is no more identified with the mind. He does not think, 'I am the mind.' The mind is there, still chattering, still playing old tricks, but the man is a little alert not to be a slave of the mind. The mind has not left him, but the mind is no longer so powerful as it ordinarily is. In the state of no-mind, the mind has left; the mind has become tired. The mind has come to realize that, 'this man has gone beyond - beyond my powers; now this man cannot be exploited anymore; this man has become utterly unidentified with me. He will use me but I cannot use him.'

The second type of person, who is in between, sometimes falls back into the old pattern, is used by the mind, sometimes gets out of the old pattern. It is hide-and-seek. Mind is still not absolutely certain that it has failed; there is still hope, because once in a while the man starts listening to the mind, becomes again identified. The distance is not great; the mind is very close. Any moment, any moment of unconsciousness, and the mind takes over; starts bossing over him again. This is the second type of person: the meditative one, who has known a few glimpses of the eternal. Just as you can see the Himalayas from thousands of miles away... the snow-covered peaks in the early morning sun in an open sky, unclouded sky, can be seen from thousands of miles away. That is one thing; and to be on the peak, to abide there, is quite another.

The first type of person abides in no-mind. The second type of person has glimpses only - of tremendous value of course, because those glimpses will pave the way so that he can reach the peak. Once you have seen the peak, even from thousands of miles away, the invitation has been received. Now you cannot remain in the world at rest, in the old way. Something starts challenging you, something starts calling you forth. An adventure has taken possession of you: you have to travel to the peak. It may take years, maybe lives, but the journey has started. The first seed has fallen into the heart. The Master behaves with the meditative man in a different way, because with the first, communion is possible, with the second, communication is possible.

And then there is the third type: the person who lives identified with the mind, with the ego, with whom even communication is not possible, with whom there is no way to relate. This word identification is beautiful. It means to make something an entity, to entity-ify the 'id'; that is the meaning of identification. When you become the mind, you have become a thing; you are no more separate. You have fallen in sleep. This is what is called metaphysical sleep. You have lost track of your own self. You have forgotten your reality and you have become one with something which you are not. To become one with something that you are not is identification; and to be that which you are is disidentification.

The first person lives in disidentification. He knows he is not the body; he is not the mind. He simply knows he is only awareness and nothing else. The body goes on changing, the mind goes on changing, but there is one thing in you which is unchanging, absolutely unchanging; that is your awareness. It was exactly the same when you were a child and it will remain exactly the same when you will be old. It was the same when you were born and it will be the same when you die. It was the same before your birth, it will be the same after your death. It is the only thing in existence which is eternal, unchanging, the only thing that abides. And only this eternal awareness can be the true home, nothing else, because everything else is a flux. And we go on clinging to the changing; then we create misery, because it changes and we want it not to change. We are asking for the impossible, and because the impossible cannot happen we fall into misery again and again.

The young person wants to remain young forever; that is not possible. He will have to become old; the body will have to become old. And when the body is old, he will be miserable. But awareness is the same. The body is just like the house; awareness is the host. Deep down within your body and mind complex, there is a totally different phenomenon constantly happening. It is neither body nor mind; it is something that can observe both body and mind. It is pure observation. It is the witnessing soul – *Sakshin*. The first type of person knows that he is unidentified with all that is changing. He is centred in his reality. The third type of man is obsessed with something which he is not. In fact, the majority of people belong to the third type. The third type is metaphysically ill. If you ask the awakened one, then the third type is mad, insane. To think yourself something which you are not is insanity.

A man went to a psychiatrist and said, "Doctor, you will have to help me. I can't help thinking that I am a dog. I even chew bones, bark, and lie on the mat in the evenings."

Said the psychiatrist, "Just lie on that couch...."

"I am not allowed to!" he cried.

But this is the situation of the ordinary humanity. Somebody has become a Hindu, somebody has become a Mohammedan, somebody has become a Christian. Somebody is Indian, somebody is Chinese, somebody is Italian. These are all identifications. Somebody thinks himself white, somebody thinks himself black. Somebody thinks himself a man and somebody thinks ... is identified with being a woman. These are all states of deep unconscious slumber.

If you are not the body, how can you be a man or a woman? If you are not the body, how can you be white or black? If you are not even the mind, how can you be Christian or Hindu? If you are only awareness, then you are only awareness and nothing else.

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