

OSHO NISARGA

Dimensions of Being

Facilitator Training 2026 / 27

Frequently Asked Questions

*A guide for those called to explore the mystery of being —
and to serve others in their unfolding.*

MEDITATION & PRESENCE

Why is meditation the foundation of this facilitator training?

In Osho's vision, a facilitator can only guide others as far as they themselves have travelled. Meditation is not a technique you learn and then teach — it is the living quality of your presence. When a facilitator is rooted in awareness and silence, that quality itself becomes the most powerful therapeutic agent in the room.

What meditation methods are explored during the training?

The training draws on Osho's broad spectrum of meditation methods, including Active Meditations such as Dynamic, Kundalini, Nadabrahma, and No-Mind, as well as silent sitting, Vipassana-based awareness practice, and spontaneous energy work. Participants learn both to embody these methods personally and to hold space for others moving through them.

What is the difference between teaching meditation and facilitating it?

Teaching meditation is instructional — you explain the method. Facilitating meditation is experiential — you create the conditions in which it can happen naturally. A facilitator learns to hold a quality of presence so that participants feel safe enough to let go, drop inward, and allow the meditation to do its own work.

How does one develop genuine facilitator presence — not just competence?

Presence cannot be learned from a manual. It emerges through sustained personal practice, honest self-inquiry, immersion in group work, and a willingness to drop the need to perform or prove. The training creates repeated opportunities to simply be — and to notice what gets in the way of that.

Can someone with a regular meditation practice but no formal training attend?

Yes. While familiarity with Osho's meditations is valuable, what matters most is sincerity of practice and genuine openness to inner work. The training itself will deepen whatever foundation you arrive with.

GROUP DYNAMICS & THERAPY

What is the therapeutic approach at the heart of this training?

The training is rooted in Osho's synthesis of Eastern meditation and Western therapeutic approaches. Rather than following a single modality, it works with the whole person — body, emotion, mind, and being — and uses the group itself as a primary instrument of healing and awakening.

Why is the group setting so central to this work?

The group creates a living mirror. Patterns that remain invisible in individual sessions become visible when we are in relationship with others. The group holds a collective intelligence and a depth of energy that cannot be replicated one-on-one. Learning to work with — and within — that field is a core skill of this training.

What facilitation skills will I develop through the training?

You will develop the ability to read group energy and respond rather than react, to hold space during catharsis and intense emotion, to time interventions with sensitivity, to work with resistance without force, to guide transitions between activity and stillness, and to facilitate authentic sharing and integration. Ethics, boundaries, and personal responsibility are also deeply explored.

How do you facilitate a group without controlling it?

This is one of the central arts you will develop. It involves trusting the group's own intelligence, staying present without imposing agenda, using silence as a tool, and intervening only when genuine clarity or safety is needed. The training gradually dismantles the urge to fix, manage, or perform — and replaces it with a more spacious, responsive way of being with a group.

How is emotional safety held in experiential groups?

Safety is created through clear group agreements, the facilitator's own groundedness, knowledge of psychological thresholds, and an environment of confidentiality and mutual respect. Facilitators in training learn to recognise when a participant needs individual support and how to offer that without disrupting the group field.

What if a participant goes into a very intense emotional process?

This is something the training prepares you for directly. You will learn how to stay present and non-reactive when intensity arises, how to support someone through catharsis without interfering, when to step in and when to stay back, and how to help someone complete a process and return to the group with integration and dignity.

Is therapy training a prerequisite for this course?

No formal therapy training is required. However, participants are expected to have done significant personal work and to be familiar with experiential group processes. The training builds professional capacity progressively — starting from your own inner work and expanding outward into skill.

PERSONAL TRANSFORMATION

Is this training as much a personal journey as a professional one?

Yes — and this is not incidental, it is intentional. The two cannot be separated. Your capacity to facilitate others is a direct reflection of how deeply you have met yourself. The training is structured so that your own unfolding is the curriculum, as much as any skill or concept.

What if my own deep material arises during the training?

This is welcomed. The training environment is specifically designed to hold both the learning and the personal process of each participant. Support is available through the trainers, individual sessions, and the group itself. Encountering your own material is not a disruption — it is the training working exactly as it should.

How does Osho's approach understand personal transformation?

Osho distinguished between change and transformation. Change is about altering behaviour or beliefs — transformation is a shift in the very quality of your consciousness. The training does not work toward making you a better version of the same self. It works toward a fundamental relaxation into who you already are, beneath the conditioning.

Will I need to revisit painful or unresolved areas of my past?

Personal material may naturally arise in the context of the work — and when it does, it is met with care rather than analysis. The approach is not to excavate the past deliberately, but to trust that what needs to surface will do so in its own timing, within a held and supportive container.

How does this training affect life outside the training room?

Participants consistently report that the shifts they undergo do not stay contained within sessions. Greater presence in daily life, more honest and easeful relationships, reduced reactivity, deeper self-trust, and a natural movement toward authenticity are among the most commonly reported changes.

What does Osho mean when he speaks of the facilitator as a 'gardener'?

Osho used this image to describe someone who creates the right conditions for growth without forcing it. A gardener does not pull the plant upward — they ensure the soil is nourishing, the light is available, and the space is clear. In the same way, a facilitator does not fix or push another person's process; they make it possible for it to unfold naturally.

By the end of the training, what can I expect to be different?

Rather than a fixed list of outcomes, the training cultivates qualities — deeper presence, greater compassion, clearer boundaries, authentic authority, and the capacity to remain stable within others' storms. What changes most fundamentally is not what you know, but who you are when you walk into a room.

*For enrolment enquiries, module dates, and application details,
please contact Osho Nisarga directly · avikal.co*