

Osho Alchemy  
and the  
Fire of Awareness  
Book



A Course in Witnessing  
144 Programs in 7 Modules

## Osho Alchemy and the Fire of Awareness

This book is a collection of all the discourses which are part of the Listening Meditations in the module [\*Osho Alchemy and the Fire of Awareness\*](#) which is the seventh module in [\*A Course in Witnessing\*](#).

*A Course in Witnessing* is a collection of 144 Meditation Programs which are grouped into seven modules. The Osho discourses in this module are from talks given by Osho on the *Atma Pooja Upanishad*, which were spoken in Mumbai, India in 1972. Throughout all of these discourses is a common thread and that is Osho's teaching of what he referred to as the very core of meditation, witnessing.

Osho spent his whole life working to awaken as many individuals as possible through the practice of meditation. In addition to teaching the 112 ancient meditation techniques of the *Vigyan Bhairava Tantra*, Osho also devised new "active" meditation techniques designed specifically to overcome the complexities and busyness of the modern mind. Osho, however, also says that the very core of meditation is witnessing.

“Watch your mind. Don’t do anything – no repetition of mantra, no repetition of the name of God – just watch whatever the mind is doing. Don’t disturb it, don’t prevent it, don’t repress it; don’t do anything at all on your part. You just be a watcher, and the miracle of watching is meditation. As you watch, slowly mind becomes empty of thoughts; but you are not falling asleep, you are becoming more alert, more aware. “As the mind becomes completely empty, your whole energy becomes a flame of awakening. This flame is the result of meditation. So you can say meditation is another name of watching, witnessing, observing – without any judgment, without any evaluation. Just by watching, you immediately get out of the mind.”

-Osho, from The Invitation, Discourse #21

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# 01 A Still Mind: The Door to the Divine

## A Still Mind: The Door to the Divine

*Nishal-gyanam asanam.*

*Non-wavering knowing is asana – the posture.*

Man is neither a body, nor a mind alone – he is both. Even to say that he is both is wrong in a way because body and mind are separate only as two words. Existence is one. Body is nothing but the outermost core of your consciousness, the grossest expression of consciousness. And consciousness, on the other hand, is nothing more than the subtlest body, the most refined part of the body. You exist in between.

These are not two things, but two ends of one thing. So whenever knowing becomes non-wavering, body is also affected; non-wavering knowing creates a non-wavering body. But the vice versa is not true. You can impose non-wavering on the body, but the knowing will not become non-wavering. It can help – a very little. It can be helpful, but not much.

Body posture became very important because we are body oriented. Even those who say that we are not bodies think in terms of body. Even those who say, “We are not bodies,” their thinking, their mind, remains tethered to the body. Even they begin with body postures. Asana means giving your body a posture in which the body becomes non-wavering, still. It is supposed that if the body is still, then the mind will go into stillness.

This is not true – the contrary is true! If the mind becomes still, then the body becomes still. And then a very mysterious phenomenon happens: if the mind is still, you can go on dancing but your body will remain still. And if your mind is not still, you can be just dead but still the body will be wavering, because the mind wavering creates subtle vibrations which come to the body and the body goes on wavering inside. Try it. You can sit just like a statue – dead, stonelike. Close your eyes and feel. Outwardly, no one can say that your body is wavering, but inwardly you will know that it is. A subtle trembling is there. Even if it cannot be detected from the outside, you can feel it from the inside.

If your mind is totally still, then even if you are dancing you will feel from inside that the body is still. A Buddha is still even when he is walking, and a non-Buddha is not still even when he is dead. The vibrations come from your center, they originate from you, and then they spread towards the body. The body is not the originator, it is not the source, so you cannot stop them from the periphery. You can impose, you can practice, but inside there will be turmoil – and this imposing will create more conflict than stillness.

So this sutra says that to practice meditation, posture – a still posture – is needed. But what do we mean by a posture? This sutra says that “a non-wavering knowing” is the posture. If the mind is non-wavering, then you are in the right posture. In that right posture everything can happen.

So don't deceive yourself by creating bodily imitations. You can create them; that is very easy. On the circumference, on the periphery, to impose stillness is very easy. But that is not your stillness. You remain in turmoil, you remain wavering. From the center the waves must not come.

What is this non-wavering knowledge? It is one of the deepest secrets. To understand it we will have to go deep into the very construction of mind, so let us begin.

Mind has many types of thoughts. Every thought is a wavering, every thought is a wave. If there are no thoughts, then the mind will be non-wavering. A single thought, and you have trembled. A single thought, and you are not still. And a single thought is not a single thought: it is a very complex phenomenon. A single thought is created by many waves; a single word even is created by many waves. So only when many waves are there in the mind is a single word created, and a single thought has many words. Thousands and thousands of ripples create one thought.

Thought is the outermost, but waves have preceded. You become aware only when waves become thoughts because your awareness is so gross. You cannot be aware when waves are pure waves still in the formation of becoming a thought. The more you will become aware, the more you will feel that thought has many layers. Thought form is the last. Before thought there are seed waves which create the thought, and before the seed waves there are still deeper roots which create seeds.

Seeds create thought. At least three layers are very easily visible for a conscious mind. But we are not conscious: we are asleep. So we become aware only when waves take the grossest form – thought. As far as we know, thought seems to be the most subtle thing. It is not. Thought really has become a thing. When there are pure waves, you cannot even detect what is going to happen, what thought is going to be created in you. So we become aware only when waves become thought.

A single thought implies thousands of waves, so we can conceive how much we are wavering – continuous thinking, not a single moment of no thought, one thought followed by another constantly, no gap. So we are really a wavering, a trembling phenomenon. Soren Kierkegaard has said that man is a trembling – just a trembling and nothing else. And he is right in a way. As far as we are concerned, man is a trembling. A Buddha may not be, but then Buddha is not a man.

This thought process is the process of wavering. So non-wavering means a no-thought state of mind. Really, the sutra says “non-wavering knowing” – mind is not even mentioned. So first, three layers of mind have to be distinctly understood.

One is the conscious mind, and one type of thought belongs to the conscious level. These thoughts are the least important. They constitute moment-to-moment reactions, reflexes. You are on the road and a snake passes and you jump. The snake gives you a stimulus and you respond. So one type of thought is like this: stimulus outside and a response from the periphery. Really, you don't think: you just act. A snake is there: you act; you become aware and you act. You don't go inside to ask what to do. The house is on fire and you run. This is a peripheral reaction.

So one type of thought is the moment-to-moment reflex type. Even a Buddha has to react in this way. This is natural; nothing is wrong with it. If you react moment-to-moment, then nothing is wrong with the mind – but that is not the only layer.

Then there is a second layer. This second layer is the subconscious. Religions call it “conscience.” Really, this second layer is created by the society; it is a society in you. Society penetrates everyone, because society cannot control you unless it penetrates you; so it becomes a part of you. The upbringing, the education, the parents, the teachers – what are they doing? They are doing one thing: they are creating the subconscious mind. They are giving you thoughts, structures, ideals, values. These thoughts belong to the second layer. They are helpful, they have their utility, but they are harmful also. They are instruments to move easily, conveniently in the society, but they are barriers also.

This second layer has to be understood more. This second layer consists of ideas within, fixed ideas, fixations. So whenever your peripheral mind is working moment-to-moment, it is not pure. Only a child is pure, innocent – he is working moment-to-moment. There is no subconscious to interfere.

You are not working moment-to-moment. The subconscious is constantly interfering. It is giving you choice: what to choose, what not to choose. Every moment it is making you narrow. You become just unaware of many things because of the subconscious. It will not allow you to be aware of everything. And about many things you become too much aware because this subconscious mind forces you constantly to be aware of them.

Every society creates a different type of subconscious, so, really, one's being a Hindu or a Christian or a Jain belongs to the subconscious mind. As far as the peripheral mind is concerned, everyone reacts in the same way; it is natural. But the subconscious mind is not natural; it is a social product. So we behave in different ways. You see a church. A Hindu can pass without even becoming aware that there is a church. He need not be aware. But a Christian cannot pass without becoming aware that there is a church. He may even be anti-Christian – consciously he may even be like Bertrand Russell who can write a book called *Why I am not a Christian* – but he will become aware. The subconscious is working there.

A Brahmin, he can intellectually understand that the problem of untouchability is just violent, cruel, and intellectually he can think that it is not good, but this is the conscious mind. The subconscious is working there. If you ask him to marry a Sudra girl, somewhere deeply he is struck. He cannot conceive of it. Even to eat with an untouchable becomes difficult. Intellectually he understands nothing is wrong in it, but the subconscious goes on projecting and pushing. And he cannot react naturally: the subconscious distorts, perverts.

This subconscious is supplying you constantly with many ideas which you think are your own. They are not. They have been fed to you just like a computer is fed. You can get information out of a computer only if you have previously fed it. The same is the case with man also, with mind also. Whatsoever you are getting out is just because of what has been fed in before. Everything has been fed in. This is what we mean by education, the so-called education: feeding information. So it is ready in the unconscious every moment. It is so ready, really, that even when you don't need it, it comes up. It constantly overflows your mind, and it becomes a constant wavering, a constant trembling. This subconscious mind is the root cause of so many social evils.

Really, the world could be one if there were no subconscious mind. Then there would be no distinction between a Hindu and a Mohammedan. The distinction is of the subconscious feeding, and it goes so deep that you cannot even feel how it works. You cannot go behind it. It goes so deep that you always remain in front and you feel helpless. But the society is also helpless. It is a substitute – a poor substitute, but a substitute. Unless man becomes totally aware, the society cannot dispense with the subconscious.

For example, if a man becomes totally aware, he cannot be a thief. But man, as he is, is not aware at all, so society has to create a substitute for awareness: it must put a strong suggestion inside that theft is bad, evil, sin, that you must not be a thief. This idea must be put deep in the subconscious so that when you begin to think of theft the subconscious comes up and says, "No, this is sin," and you are stopped. This is a social substitute for awareness – and unless man comes to awareness the society cannot dispense with the subconscious, because it has to give you some rules. Unless you are so aware that rules are not needed at all, the subconscious will have to be maintained.

So each society has to create a subconscious. And I call that society good – remember it – I call that society good which creates a subconscious that can be dispensed with very easily; and I call a society bad which creates such a subconscious that cannot be dispensed with: because if it cannot be dispensed with, then it becomes a hindrance when you try to be aware. And, really, no such good society exists now which gives you a dispensable substitute, a dispensable subconscious, which gives you a subconscious as a utilitarian instrument so that the moment you become aware, you can throw it.

To me, that society is good and religious which gives you an inherent freedom about the subconscious. But no society gives it. So, no society is religious, really. Every society is totalitarian, and every society takes your mind in such a way that you become just an automaton – and you go on thinking and deceiving yourself that your thoughts are yours. They are not! Even the very language we use is contaminated, the words we use are contaminated. We cannot use a single word without the subconscious being there. It comes suddenly. Society uses it very cunningly, and then your reactions, your reflexes, are not spontaneous. [...]

This subconscious mind is constantly working, day and night. The mind's working is double. One working belongs to your conscious mind. It is concerned with how to control the subconscious consciously, constantly. Then the subconscious is controlling the conscious mind. It is working to control your reactions, your actions, your reflexes, everything. Whatsoever you are doing must be controlled! This is the society's grip on you. You are just moving in society's hands. No value is yours. How can it be? How can a value be yours when you are not at all aware? Only awareness can give you authentic, individual values.

All these values are supplied. If the society is vegetarian, then you have vegetarian values. If the society is non-vegetarian, then you have non-vegetarian values. If the society believes in this, then you are a believer in it. If the society doesn't believe, then you are a disbeliever. But you are not; only society is there.

This is a double control: one control is on your conscious mind, your behavior. Another control is more deep and more dangerous, and that is the control on your instinctive nature. The first part is conscious, the second is subconscious. The subconscious is created by society. And the third is

the instinctive, which is given by biological nature: that which you really are biologically, that which you are born with. That's a third part, the deepest: the biological instinctive nature.

This second, subconscious mind is controlling outward behavior and also controlling inward instincts. Nothing should be allowed to come up to the conscious mind from your instinctive nature if the society is against it. Nothing should be allowed to come up – even up to your consciousness. So this subconscious creates a great barrier for the instinctive nature.

For example, sex is an instinct, the deepest, because without it life cannot exist on earth. So life depends on sex. It is not easily dispensable; obviously, it must not be – otherwise life will become just impossible. So it has a deep grip. But the society is anti-sex; it is bound to be. The more a society is organized, the more it will be anti-sex – because if your sex instinct can be controlled then everything can be controlled, and if your sex instinct cannot be controlled then nothing can be controlled. So it becomes a fighting ground.

You must be aware that whenever a society becomes sexually free, that society cannot exist. It is defeated. When Greek culture became sexually free, Greek civilization had to die. When Roman civilization became sexually free, it had to die. Now America cannot exist anymore. America has begun to be sexually free. The moment a society becomes sexually free, the individual is not in its grip. You cannot force him.

Really, unless you suppress sex you cannot force your youth to war. It is impossible. You can force your youth into war only if you suppress sex. So the hippie slogan is really meaningful: "Make love, not war!" So society has to suppress the deepest instinct. Once it is suppressed, you can never rebel. Many things have to be understood about it.

Children, when they mature sexually, begin to be rebellious – never before. The moment a boy is mature he will begin to be rebellious against his parents, never before – because with sex comes individuality. With sex he really becomes a man, never before. Now he can be independent. Now he has the initial energy with him, because he can propagate, he can reproduce. Now he is complete.

At fourteen, a boy is complete, a girl is complete. They can be independent of their fathers and mothers, so rebellion begins to take shape. If the society has to control them, sex must be suppressed. All instincts have to be suppressed because we have not been able yet to create a society in which freedom is not against all, in which one individual's freedom is not against all. We have not yet been able!

We are still primitive, not yet civilized, because a society can be called civilized and cultured only when each individual grows to his total potentiality, is not suppressed. But politics will not allow it, religions will not allow it, because once you give total freedom to instinctive nature, then churches and temples and the so-called religious business cannot continue. Religion will be there, more authentic, but religions cannot continue: because if you cannot create fear, then no one will come to this religious business.

People come because of fear; and if you suppress their instincts, they become fearful – fearful of themselves. A child feels existential fear for the first time when his sex is suppressed. He feels guilty. He begins to feel that something is wrong, and he begins to feel also that "No one has this evil that I am having inside. I am guilty." You create guilt; then you can control. Then he feels

inferior inside, afraid. This fear is then exploited by religious heads, by political leadership, because they all want to dominate.

You can dominate only when people are fearful. And how can you create fear? If you can convince them that something which is constantly within them is sin, they will be fearful. They will be fearful! All the time sex will be there, and they will become afraid – afraid of themselves and guilty. They cannot enjoy anything then. Then the whole life becomes a frustration. Then they go on seeking somewhere help, guidance, someone to take away their responsibility, someone to lead them to heaven, someone to protect them from hell.

This third, instinctive layer is the unconscious. The subconscious is controlling it every moment – *every moment!* And it controls so fanatically that everything is destroyed – or at least distorted. We never feel from the third layer what real instinct is. We never feel! Everything is distorted. From this subconscious mind – the most suppressed, the most distorted, the most destroyed – come all the miseries. All the miseries, all the paranoia, all the schizophrenia, all mental diseases, they come from this third layer.

These three – conscious, subconscious and unconscious – these are the three types of thoughts. The deeper the layer from where the thought comes, the more irrelevant it looks. So if you just write down your thoughts as they happen, you will feel that you are just mad. What is going on in your mind? What type of thinking is going on? Most of it looks irrelevant. It is not! It is relevant, only with missing links – because the subconscious will not allow everything to come up. Something escapes and comes to the mind, and the gaps are there.

That's why you cannot understand your dreams: because even in dreams the subconscious is always alert not to allow everything, and the unconscious has to try symbolic routes. It has to change everything just to escape the censor of the subconscious. So it goes on giving you messages in symbolic, pictorial forms.

Your mind is flooded: first, with outward reactions and reflections which are natural; second, by subconscious thoughts which have been produced by the society; and third, by instinctive nature which has been suppressed totally. These three constantly flood the mind. And because of these you are constantly wavering – constantly wavering and trembling. You cannot even sleep. Dreams will continue; that means mind will continue wavering. Twenty-four hours a day, the mind is just a mad thing going round and round and round.

In this state of affairs, how can you be still? How can you attain the posture, the non-wavering mind? How can you achieve it? And when the rishi says that non-wavering knowing is the posture – the right posture – he means that unless these layers are broken and the contents released, you will never be in a state of pure knowing. The mind will not be cleansed; you will not attain the purity of perception. So what to do? What to do to achieve this non-wavering knowing?

Three things: one, whenever you are living moment-to-moment, don't allow your subconscious to interfere constantly. Sometimes, just drop the subconscious and live in the moment. It is not needed. sometimes it is needed. When you are driving, the subconscious is needed, because the skill of driving becomes a part of the subconscious. That's why you can talk and you can smoke and you can think and you can drive. The driving is now not a conscious effort. It has been taken

over by the subconscious. So it is good to use it whenever it is needed, but when it is not needed, just drop it – put it aside! Without any murmur, just put it aside and be in the moment.

There are many moments when the subconscious is not needed, but only because of old habit you go on using it. You have come back from the office and you are sitting in your garden: why should the subconscious come in now? You can listen to the birds just as once you listened when you were a child without a subconscious.

Relax in these moments, and just be there near the reality. Don't allow your subconscious mind to come in. Just put it aside! Play with children, put the subconscious aside.

A father who cannot play with his children as their equal cannot really be a right father, because no communication is possible unless you are equal to them. A mother cannot really be a mother unless she can become a child again with her child. Then there is a rapport. Then both become equal. Then there is a friendship. Then a different quality of love comes in. So, really, a child never feels independent, free, at liberty with his parents – never! He begins to feel freedom for the first time when he goes to his chums – not with his parents.

So remember constantly that whenever you can relax your subconscious, relax it! It is not needed to be there every moment.

There are many moments, but you will not relax it even in your bed. You have gone to sleep and it is working. You want to sleep and it will not allow you. It says, "I am to do much work." It goes on thinking; it goes on working. You can put off the light – mm? – that means you stop the first, the peripheral mind. Now there will be no light; you will not be able to see. You can close the doors. Now there will be no noise, no sound. You have completely closed yourself off from outside stimuli. That means now you need not react, so the first layer of the mind is relaxed.

But what to do with the second layer? You put off the light, close the doors, close your ears, close your eyes, but it goes on working – because you have never allowed it not to work. And, really. A man is not the master of his mind unless he achieves this: that when he wants to work with the mind he works; when he doesn't want to work the mind, he doesn't. And the second capacity is the greater. [...]

It needs only the breaking of an old habit. But you have never tried it. You have used your subconscious constantly; your subconscious mind doesn't have any memory of when you have allowed it not to work. So the first thing to do is to allow your subconscious mind sometimes to be put aside. Don't use it, and soon you will have a less wavering mind. You can become capable of this, and it is not difficult. You must only become conscious of your subconscious workings. Don't allow – just relax sometimes and tell your subconscious mind: "Stop!"

One thing more to remember: never fight with it; otherwise, you will never be capable of this nonwavering. Never fight with it, because when a master begins to fight with his servant, he accepts equality. When a master begins to fight with a servant, he has accepted him as the master. So please remember: never fight with the subconscious mind; otherwise, you will be defeated. Just order it – never fight.

Know the difference – what I mean when I say just order it. Just say to it, "Stop!" and begin to work. Never fight with it! This is a mantra, and the mind begins to follow it. Just say, "Stop!"

Nothing more, nothing less. Say, "Stop totally!" and begin to behave as if the mind had stopped. And soon you will become capable, and you will be just wonder-struck at how this mind stops by just saying "Stop!" It is because mind has no will.

You might have seen someone in a hypnotic trance. What happens? In a hypnotic trance, the hypnotist goes on simply giving orders and the mind follows – the man follows. Absurd orders, and the man begins to follow, the hypnotized subject follows them. Why? Because the conscious mind has only been put to sleep, and the subconscious mind has no will of its own. Just tell it to do something and it will do it.

But we are not aware of our own capacity, so rather than ordering we go on begging, or, at the most, we begin to fight. When you fight, you are divided. Your own will begins to fight with you. The subconscious mind has no will at all. So, if you want to stop smoking, don't try. Just order and stop. Don't try at all. If you fall in the trap of trying you will never win, because you have accepted something which is not there. You just say to the mind, "Now I stop this very moment," and soon you will become aware that things begin to happen. It is natural! Nothing is strange about it: it is just natural. Once you have to be aware of it, that's all. So just put the subconscious mind aside and begin to live in the moment.

Then the second thing you have to do is: when you have become capable of putting the mind aside when something outside is working as a stimulus, then try the other way – when some instinct is coming up, just put the subconscious mind aside. It will be a bit difficult, but when the first thing is achieved it will not be difficult at all. Just see now that again the sex is coming up, the anger is coming up, and just say to the subconscious mind, "Let me face it directly. Don't come in – let me face it directly! You are not needed." Just order the mind and face the instinct directly. And once you begin to encounter your own instincts directly, you will be the master without the need of any control.

When you need control, you are really not the master. A master never needs control. If you say, "I can control my anger," you are not the master – because a controlled thing can erupt any moment, and you will remain constantly in fear of that which you have controlled. There will be a constant fight. In any weak moment you will be defeated. So, please, don't control. Be a master! – don't control. These are two completely different dimensions.

When I say be a master, this mastery comes only when you encounter your nature, your biological nature as it is, in its purity. I wonder, have you ever seen your sex in its purity without moral teachings coming in, without the gurus and mahatmas dropping in, without the scriptures? Have you seen your sex instinct in its purity, in its pure fire? If you have seen it, you will become the master of it. If you have not seen it, you will remain a cripple and you will remain a defeated one. And howsoever you try to control, you will never be able to control it. That is impossible!

Control is impossible: mastery is possible. But mastery has a different root. Mastery means knowledge; control means fear. When you fear something, you begin to control. When you know something, you become the master: there is no need to control. And knowledge means direct encounter. Instincts should be known in their purity. Drop the subconscious, because it is a constantly disturbing factor. It goes on distorting things; it will never allow you to see things as they are. It will always put the society in between, and you will see things through the society as they are not.

Really, this is the miracle of the subconscious mind – that if you look through it things begin to be as you see them. The subconscious mind can impose any color, any shape on things. Just put it aside; face your biological nature directly. It is beautiful! It is wonderful! Just face it directly. It is Divine! Don't allow any moralistic nonsense to distort it. See it as it is.

Science observes things, and the basis of its observation is that the observer must not come in: he must remain just an observer. And whatsoever the thing reveals should be allowed. The observer must not come in to disturb and destroy or distort or give a shape or a color. A scientist is working in his lab: even if something comes up which destroys his whole concept, his whole philosophy, his whole religion, he must not allow his mind to come in. He must allow the truth to be revealed as it is.

The same goes for inner working, inner research: allow your biological nature to reveal itself in its pure being. And once you know it you will be the master – because knowledge means mastery, knowledge means power. Only ignorance is weak. And through control there is no knowledge, because the whole concept of control is brought in by the subconscious, by the society.

So if you can do two things with your subconscious: one, allowing the fact of the outside Existence to come to you directly; and then, two, allowing the “facticity” of the inside Existence to be realized in its purity, in its innocence – then a miracle happens. It is a miracle, and that miracle is this: that subconscious and unconscious drop. Then mind is not divided in three. Then mind becomes one. That oneness of mind, undivided oneness, is what the Upanishads call “the knowing” – because even the knower is not there. When these three divisions have dropped, when even this division of knower is not there, then only pure knowing, only mirrorlike knowing remains.

With this knowing, you have two centers: one, the outside periphery where you unite with the universe; and another, the inside where again you unite with the universe. And this knowing joins both the inner and the outer – the atma and the brahma.

This pure knowing is without any trembling. This pure knowing is the posture, the right posture, in which the Enlightenment happens, the Realization happens, in which you become one with Truth. This is the door – but how to cleanse? It is not simply a theory; it is not a theoretical statement at all. It is just a scientific procedure; it is a process. Do something to dissolve the divisions of the mind. And if you want to dissolve the mind, concentrate on the subconscious, the middle portion of the mind, which is society. Drop it!

It is, of course, necessary for a child to be brought up in a society. It is necessary! So the subconscious is a necessary evil: the society has to teach him many things – but they should not become fetters. That's why I say that a better society, a real, moral society, will also teach, side by side, how to break this subconscious. A better society will give its children the subconscious with a conscious methodology of how to drop it when it is not needed and how to be free of it.

It is needed up to the point when you become aware, when you achieve an awakened state of mind. Until then it is needed. It is just like a blind man's staff. A staff cannot substitute for eyes: it is just a groping in the dark. But a blind man needs it, and it is helpful – but a blind man can become so much attached to his staff that when his eyes are healed and he has begun to see, he

still cannot throw away his staff, and goes on groping. Because groping is easier when the eyes are closed, he remains with closed eyes and goes on groping with his staff.

This subconscious is like a blind man's staff. A child is born, but he is not born aware. The society has to give him something so that he can move and grope – some values, some ideals, some thoughts. But they should not become the eyes. And what I am saying is: if you drop the divisions and create more awareness within yourself, you will have eyes, and with those eyes this staff is not needed.

But it is a related thing. If you drop the subconscious, you will become aware; if you become aware then the subconscious will drop. So begin from anywhere. You can begin by being more aware, then the subconscious will drop. Mm? This is a *samkhya* process, this is a *samkhya* methodology: just be aware and, by and by, the subconscious will drop. The yoga process is a second way – the other, the contrary: drop the subconscious, and you will become more aware. Both are related.

So wherever you want to begin, the important thing is to begin. Begin from anywhere, either from being more conscious or from being less obsessed with the subconscious. And when these divisions drop, you will have a pure knowing. That pure knowing is the posture. With that pure knowing, with that non-wavering knowing, your body will achieve a stillness you have not known at all.

We are not aware: that's why we don't know how disturbed we are in our bodies. You cannot sit still, and if you try to sit still then for the first time you will become aware of subtle movements in the body: the leg will begin to say something, the hand will begin to say something, the neck will begin to say something, every part of the body will begin to give you information. Why? It is not that when you sit still the body begins to move; it is moving every moment. It is only because you are otherwise occupied that you are not aware. There are subtle movements continuously: your body is constantly moving and moving. This constant wavering really doesn't belong to your body. It belongs to your mind. The body only reflects. [...]

A Buddha sits just like a statue. It is not that he has forced his body to be still. The mind is still, and the body need not reflect because there is nothing to reflect. [...]

Unless one can be so silent, one can never feel what Existence means, what life means, what the bliss of it is, the benediction. Only in such silence does life descend. You become aware of the music, of the nectar. You begin to feel it, but only in silence. And that silence comes only when you are non-wavering. If you are wavering, if the mind is just wavering and there is trembling inside, you cannot feel that silence.

You cannot attain silence directly: you have to attain non-wavering, then silence comes as a shadow. If non-wavering comes, then silence comes. [...]

Silence never divides, silence joins you.

For example, if we are sitting here and everyone becomes so silent that not a thought has any existence, not a single ripple is there in the mind, everyone silent, totally silent, will you be different from anyone else? Will you be different from your neighbors? How can you be different? The feeling of difference is a thought. Do I mean you will feel one with them? No,

because the feeling of oneness is a thought. You will simply be one, not a feeling. Really, there will be no one here – just silence. [...]

When you begin to be silent you begin to be in deep communion with Existence. Thoughts and thoughts are noises. Waves and waves are thoughts and tremblings inside. They create a barrier, they disrupt – they make you alone. Then you begin to be alone in this whole universe, and that loneliness creates meaninglessness. The more lonely you are, the more you will feel meaningless, futile, useless, and then you will begin to fill yourself with more noise. With radio, television, with anything, you will try to fill yourself, to be occupied. You run from here to there, from this club to that club. Go on running! Don't leave any gap in which you might become aware of your loneliness! So this whole life just becomes a running from one point to another. This is madness, and the whole earth has become a madhouse.

So attain to this posture – and don't begin with the body. Begin with the subconscious mind, and then your body will reflect what is happening within. Even now it is reflecting what is happening within. The body is a mirror; it is transparent. Those who have eyes, they know that the body is transparent. You enter here, and I know what is happening inside you – because you cannot enter without showing it. You look at me, and I know what is happening inside your eyes – because how can you raise your eyes without expressing that which is within? It is being shown every moment!

Every moment is an indication. It is related; nothing is irrelevant. Your body is showing every moment, but you don't know the body language. The body has a language of its own, and it shows – everything! You cannot deceive. You can deceive with your language, but not with your body – not with your body! You can smile, but your lips will say that there is no smile within. You can show something by your face, you can try, but still the face will give hints that this is false.

This body is just giving information every moment. You cannot change it. You can try, but you cannot change it. And even if you succeed in changing your body, you can succeed only in deceiving others not yourself, because the inside cannot change by the outside change. It is not basic. You can cut a tree by the roots, but not by the leaves. If you cut the leaves, new leaves will come up again and one leaf will be replaced by two. Cut two, and four leaves will come out of that spot. The tree will take revenge, the roots will take revenge. They will say, "You are cutting one leaf – we will put two. We are capable of constantly supplying – infinitely."

So don't be bothered by leaves. And body has only leaves: roots are deep within. Cut the roots, and the leaves will wither away by themselves. When there are no roots to feed, the leaves will drop by themselves. Your body will change. Change the mind and the body will change. Mind is the root!

Attain a non-wavering knowing, and the door will be open, and you will be able to have a glimpse into the unknown. The unknown is not far off: only you are closed. The unknown is here, but you are running. The unknown is here, but you are in such a hurry and in such speed that you cannot look at it.

Stand still! I don't mean your body: let your mind stand still, your consciousness, and suddenly you will become aware of something which has always been there. You have been seeking for it, seeking and searching, lives and lives running for it – and it was here. It is so near, and that's

why you have missed it. It is just by the corner, and you have sought it everywhere except this place where you are standing.

Non-wavering reveals to you the here and now. That standing still in consciousness reveals to you the presence which is here.

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# 02 Encountering the Unconscious

## Encountering the Unconscious

*Considering the example of sensual instinct, kindly explain what are the practical ways to encounter the unconscious mind, and how can one know that one has become free from it?*

The unconscious is not really unconscious. Rather, it is only less conscious. So the difference between conscious and unconscious is not of polar opposites, but of degrees. Unconscious and conscious are related, joined; they are not two. But our ways of thinking are based on a particular false system of logic which divides everything into polar opposites.

Reality is never divided like that; only logic is divided. Our logic says either yes or no; our logic says either light or darkness – and there is nothing in between as far as logic goes. But life is neither white nor black. It is, rather, a great expanse of grey. One extreme becomes white, another extreme becomes black, and life is a great expanse of grey, degrees of grey. But for logic white and black are realities and there is nothing in between – but life is always in between these two. So, really, every problem should be understood not as a logical problem, but as a life problem – only then can you do something with it. If you are too fixed with this false logic, then you will never be able to solve any problem.

Aristotle has proved to be one of the greatest menaces, blocks to the human mind, because he created a system – which became dominant all over the world – that divides everything into two opposites. Really, this is a strange fact. We have nothing for the in between reality – not even words.

De Bono, a modern non-Aristotelian logician, has created a new word – “po”. He says that we have only two words, “yes” or “no”, and there is no neutral word. “Yes” is one opposite, “no” is another – there is no neutral word. So he has coined a new word – “po”. “Po” means “I am neither for nor against.” If you say something and I say “po” it means, “I have heard you I am neither for nor against. I am not making any judgment.” Or, to say “po” means: “Perhaps you are right, perhaps you are wrong. Both are possible.” Or the use of the word “po” means: “This is also one point of view. I need not be on the ‘yes’ side or the ‘no’. It is not a compulsion.”

De Bono has derived this word from words like hyPOthesis or POtentiality. This “po” is a neutral word, not loaded with any judgment, condemnation or appreciation. Just use the word “po” and you will feel the difference. You are not taking any standpoint in the polar opposites.

So when I say “conscious” and “unconscious”, I don’t mean the Freudian opposition. For Freud, conscious is conscious and unconscious is unconscious. The difference is that of white and black, yes and no, life and death. When I say “unconscious” I mean “less conscious”. When I say “conscious” I mean “less unconscious”. They overlap each other.

So what to do to encounter the unconscious? As far as Freud is concerned the encounter is impossible. Because it is unconscious, how can you encounter it? The question means the same

as if someone says, “How to see in darkness?” Mm? The question is irrelevant, meaningless. If you put it in this way, “How to see in darkness?” and if I say, “With light,” then the question has not been answered at all because you ask, “How to see in darkness?” and if there is light then there is no darkness – you are seeing light.

So, really, in darkness no one can see. When we say “darkness” we mean that now seeing is not possible. What do you mean when you say “darkness”? You mean that now seeing is not possible. What do you mean when you say “light”? You mean that now things can be seen. Really, you have never seen light: you have only seen light reflected in things which you can see. You have never seen light itself – no one can see it. We see only things, not light, and because things are seen, we assume, infer, that light is there.

You have not seen darkness; no one has seen it. Really, darkness is just an inference. Because nothing is seen, you say there is darkness. So when someone asks, “How to see in darkness?” the words look meaningful, but they are not. Language is very deceptive, and unless one becomes careful in using language one will never be able to solve any problem. Ninety-nine percent of problems are just linguistic problems, but if you don’t know how to penetrate the garb of language you will never be able to tackle the real problem.

If you ask Freud how to encounter the unconscious, he will say, “It is nonsense; you cannot encounter it. If you encounter it, it will become conscious, because encountering is a conscious phenomenon.” But if you ask me how to encounter the unconscious, I will say, “Yes, there are ways to encounter it” – because for me, the first thing to be noted is that “unconscious” means simply “less conscious”. So if you grow more conscious, you can encounter it – so it depends.

Secondly, unconscious and conscious are not fixed boundaries. They change every moment – just like the retina of the eye. It is changing constantly. If there is more light, it is narrowed down. If there is less light, then it widens. It is constantly making an equilibrium with the light outside. So your eye is not really a fixed thing; it is constantly changing. Just like that is your consciousness. Really, to understand the phenomenon of consciousness by the analogy of the eye is very relevant, because consciousness is the inner eye, the eye of the soul. So just like your eye, your consciousness is constantly expanding or shrinking. It depends.

For example, if you are angry, you become more unconscious. The unconscious is now more spread, and only a very minor part of you remains conscious. Sometimes even that part is not there either – you become completely unconscious. But in a sudden accident: you are on the road and suddenly you feel that an accident is going to be there and you are on the verge of death – you suddenly become conscious and there is no unconscious at all. The whole mind is conscious. And this change is continuously taking place.

So when I say conscious and unconscious, I don’t mean any fixed boundaries. There are none, there are no fixed boundaries. It is a fluctuating phenomenon. It depends on you to be less conscious or more conscious. You can create consciousness; you can train and discipline yourself for more consciousness or for less consciousness. If you train yourself for less consciousness, you will never be able to encounter the unconscious. Really, you will even become incapable of encountering the conscious.

When someone has taken some intoxicant, he is training his mind to be totally unconscious. When you go into sleep, or if you can be hypnotized, or if you can auto hypnotize yourself, then

you lose consciousness. There are many tricks, and many of those tricks which help you to be more unconscious are even known as religious practices. If you do any monotonous, repetitive thing – for example, if you go on continuously saying “Ram-Ram-Ram-ram”, in a very monotonous tone, you will become less conscious. And this constant repetition of “Ram-Ram-Ram”, in a monotonous tone, will be just auto-hypnotic. You will go to sleep: it is good for sleep.

If you can create monotony then you will be less conscious, because a bored mind cannot remain conscious. The boredom is too much, and the mind would like to go to sleep.

We know, every mother knows, how to put a child to sleep. A lullaby does nothing but create boredom. Every mother knows how to put a child to sleep. With a lullaby – a constant repetition of certain words – the child is bored, so he goes into sleep. This lullaby can be created by movement, by anything which is monotonous – by anything! Just move the child monotonously, rotate the child monotonously, and he will go to sleep because he feels bored. Even if you put the child’s head near your heart he will go to sleep, because your heartbeat is a very boring thing. So put the child near your heart, and he will feel bored because of the constant repetition of the heartbeat. The child knows it very well because for nine months continuously he has heard it. Even old persons can use the “tick-tick” of a clock for going into sleep, and the reason is only the resemblance to the heartbeat. So if you feel that sleep is not coming, just concentrate on your clock and feel the beat, and soon you will drop into sleep.

You can create unconsciousness by creating boredom. By taking any intoxicant, by taking any drug, any sedative, any tranquillizer, you can create unconsciousness. Consciousness also can be created, but then quite different methods have to be used.

Sufi mystics use whirling dances. With such vigorous whirling you cannot sleep. It is impossible. How can you fall asleep when dancing? Someone seeing your dance may go to sleep; for him it may become a boring thing – but you cannot go. So Sufis use dance to create more activity inside, more vitality, so that consciousness spreads. And these dances are not really dances. They look like dances. The Sufi who is doing the dance is constantly remembering every movement of the body. No movement should be done unconsciously. Even if a hand is raised, then this hand must be raised with full consciousness that you are raising the hand – now the hand is raised; now you are dropping it again. No movement should be allowed unconsciously. You are whirling around, dancing vigorously; no movement is to be made unconsciously. Every movement must be done consciously, with full alertness.

Then suddenly the unconscious drops, and with three months of dancing continuously, for hours, you encounter the unconscious. You penetrate deep, deep, deep, and suddenly you become aware of everything that is inside. That is what I mean by encountering the unconscious. Nothing remains which is not in clear vision. Your totality, all your instincts, all your suppressions, your whole biological structure, everything – not only of this life, but of all lives – suddenly is revealed. You are thrown into a new world which was hidden or, rather, to which you were not alert. It was there, but you were asleep – or your consciousness was so narrowed down that it escaped.

Your consciousness is just like a torch – narrowed. You enter darkness with a torch; you have a light, but it is a narrow, focused light. You can see something, but all else remains in darkness. When I say that nothing unconscious remains, I mean unfocused consciousness – unfocused. A

focused consciousness will always choose something to see and choose many things not to see; it is a choice. So I use the similarity: just like a torch, narrowed down. One point will become very clear, but everything else will be in darkness. This is what we ordinarily do through concentration.

The more you concentrate, the less you will be able to encounter the unconscious. You will be able to know something very definitely at the cost of not knowing many things. That's why experts, by and by, become just ignorant – ignorant of the whole world: because they have narrowed down their minds to a particular thing in order to know more about it. So it has been said that an expert is a person who knows more and more about less and less. In the end, only a point remains focused which he knows at the cost of ignoring everything else.

This is how concentration works. So through concentration you can never encounter the unconscious. You can encounter the unconscious only with meditation – and this is the difference between concentration and meditation. Meditation means your mind working not as a torch but like a flame: everything is enlightened around it – everything. It is not narrowed down; the light is diffused. It is not moving in one direction – it is moving in all directions simultaneously so the whole is enlightened.

How to do it? I said Sufis use dance as an active meditation and then they can encounter the unconscious. Zen monks in Japan use absurd problems to encounter it. You face some problem which cannot be solved – which cannot be solved at all! Howsoever you try, the problem is such that it cannot be solved. They call such problems "koans" – absurd problems.

For example, they will say to some seeker, "Find out what your original face is." And by original face they mean the face you had before you were born, or the face you will have after you die – the original face. They will say, "Find out how your original face looks." How can you find it out? One has to meditate on it. The problem is such that you cannot solve it by intellect, by reason. You have to ponder over it, meditate over it, go on meditating and searching: "What is my original face?" And the teacher will be there with his staff, and he will look around to see if someone is going into sleep. Then the teacher's staff will be on your head. You cannot sleep; sleep is not allowed at all. You have to be constantly awake.

So a Zen teacher is a hard taskmaster. You have to meditate before him, and he will not allow you to drop into sleep – because the moment when you are dropping into sleep is the moment to encounter the unconscious. If you can remain out of sleep, then the unconscious will be revealed – because that is the line. The very line from where you drop into sleep is the line where you can enter into the unconscious.

You can try this. You have been sleeping every day, but you have not encountered sleep yet. You have not seen it – what it is, how it comes, how you drop into it. You have not known anything about it. You have been dropping into it daily, coming out of it, but you have not felt the moment when sleep comes on the mind – what happens. So try this, and with three months' effort, suddenly, one day, you will enter sleep knowingly: drop on your bed, close your eyes, and then remember, remember that sleep is coming and "I am to remain awake when the sleep comes." It is very arduous, but it happens. One day it will not happen, one week it will not happen. Persist every day, constantly remembering that sleep is coming and, "I am not to allow it without knowing. I must be aware when sleep enters. I must go on feeling how sleep takes over, what it is."

And one day, suddenly, sleep is there and you are still awake. That very moment you become aware of your unconscious also. And once you become aware of your unconscious you will never be asleep again in the old way. Sleep will be there, but you will be awake simultaneously. A center in you will go on knowing. All around will be sleep, and a center will go on knowing. When this center knows dreams become impossible. And when dreams become impossible, daydreams also become impossible. Then you are asleep in a different sense, and then you will be awake in the morning in a different sense. That different quality comes by the encounter.

But this may look difficult, so I suggest to you a simpler exercise to encounter the unconscious. Close the doors of your room and put a big mirror just in front of you. The room must be dark. And then put a small flame by the side of the mirror in such a way that it is not directly reflected in it. Just your face is reflected in the mirror, not the flame. Then constantly stare into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes unblinking.

Even if tears come, let them come, but persist in not blinking and go on staring constantly into your eyes. Do not change the stare. Go on staring into the eyes, your own, and within two or three days you will become aware of a very strange phenomenon. Your face will begin to take new shapes. You may even be scared. The face in the mirror will begin to change. Sometimes a very different face will be there which you have never known as yours.

But, really, all these faces belong to you. Now the subconscious mind is beginning to explode. These faces, these masks, are yours. Sometimes even a face that belongs to a past life may come in. After one week of constant staring for forty minutes, your face will become a flux, just a film-like flux. Many faces will be coming and going constantly. After three weeks, you will not be able to remember which is your face. You will not be able to remember your own face, because you have seen so many faces coming and going.

If you continue, then any day, after three weeks, the most strange thing happens: suddenly there is no face in the mirror. The mirror is vacant, you are staring into emptiness. There is no face at all. This is the moment: close your eyes and encounter the unconscious. When there is no face in the mirror, just close the eyes – this is the most significant moment – close the eyes, look inside, and you will face the unconscious. You will be naked – completely naked, as you are. All deceptions will fall.

This is the reality, but the society has created many, many layers in order that you will not be aware of it. Once you know yourself in your nakedness, your total nakedness, you begin to be a different person. Then you cannot deceive yourself. Then you know what you are. And unless you know what you are you can never become transformed, because any transformation becomes possible only in this naked reality: this naked reality is potential for any transformation. No deception can be transformed. Your original face is now here and you can transform it. And, really, just a will to transform it will affect the transformation.

But you cannot become transformed! You cannot transform your false faces. You can change them, but you cannot transform them: by “change” I mean you can replace them with another false face. A thief can become a monk, a criminal can become a saint. It is very easy to change, to replace the masks, the faces. These are not transformations at all.

Transformation means becoming that which you really are. So the moment you face the unconscious, encounter the unconscious, you are face to face with your reality, with your authentic being.

The false societal being is not there, your name is not there, your form is not there, your face is not there. The naked forces of nature are there, and with these naked forces any transformation is possible – and by just willing it! Nothing is to be done. You just will, and things begin to happen. If you face yourself in this nakedness, just will whatsoever you like, and it will be.

In the Bible it is said: “God said, ‘Let there be light,’ and there was light.” In the Koran it is said: “God said, ‘Let there be the world,’ and there was the world.” Really, these are parables – parables of the willpower which is hidden in you. When you encounter your naked reality, the basic, elemental forces, you become a creator, a god. Just say, utter a word, and it happens. Say, “Let there be light,” and there will be light. Before the encounter, if you are trying to transform darkness into light it is not possible. So this encounter is basic, foundational, for any religious happening.

Many, many methods have been invented. There are sudden methods, there are gradual methods. I have told you about a gradual method. There are sudden methods, but with a sudden method it is always very difficult – because with a sudden method it can happen that you may simply die. With a sudden method it can happen that you may suddenly go mad – because the phenomenon is so sudden that you cannot conceive of it. You just drop, shattered.

This happened in the Gita. Arjuna is forcing Krishna to reveal his cosmic form. Krishna goes on talking about other things, but Arjuna is persistent and he says, “I must see. I cannot believe unless I see. If you are really a god, then reveal to me your cosmic form!” Krishna reveals it, but it is so sudden, and Arjuna is not prepared at all. He begins to cry and says to Krishna, “Close it! Close it! I am scared to death!”

So if you come to it through some sudden method, it is dangerous. Sudden methods are there, but they can be practiced only in a group – in a group where others can help you. Really, ashrams were created for these sudden methods because they cannot be practiced alone. A group is needed, adepts are needed, and a constant vigilance is needed, because sometimes you may drop unconscious for months continuously. Then if there is no one who knows what to do, you may be taken for dead. You may be buried or burnt. Many times, Ramakrishna happened to go into deep Samadhi. For six days or for two weeks continuously he had to be forcefully spoon-fed because he was just as if unconscious. A group is needed for sudden methods, and a teacher becomes an absolute necessity.

Sudden methods dropped from Indian practices because of Buddha, Mahavir and Shankaracharya because they insisted that monks should travel continuously. They didn't allow monks to be in ashrams. They were not to remain anywhere for more than three days. There was a need for this because at the time of Mahavir and Buddha, ashrams became just exploitation centers; they became just big businesses. So Mahavir and Buddha both insisted that a sannyasin shouldn't remain anywhere more than three days. And three days is a very psychological limit, because in order to be attuned with some place or with some people you need more than three days.

In a new house, you cannot feel at ease unless three days have passed. This is a psychological attuning time. If you remain in a house for more than three days, then the house begins to look as if it is yours. So a sannyasin must not remain anywhere more than three days. Buddha and Mahavir insisted. But because of their insistence, ashrams were destroyed and school methods dropped out of practice – because a wandering monk cannot practice sudden methods. He may be in a village, but no one may know anything about it, and if he practices a sudden method and the happening happens, then he will be in danger: he will have to die.

So Mahavir, Buddha and, later on, Shankaracharya, all these three, insisted that monks go on wandering continuously. They must not remain in one place; they should be homeless wanderers. So it was good in one way, and it proved bad in another. It proved good because establishments were destroyed, but it proved bad also because with establishments certain very, very significant practices, methods, just went into oblivion.

Sudden methods require the constant vigilance of a group. A teacher becomes a necessity. So Buddha could say, “You can know even without me,” but a Patanjali cannot say that. Krishnamurti can say, “No teacher is needed,” but a Gurdjieff cannot say that. And the real reason for these differences is their methods: Gurdjieff has school methods and Krishnamurti belongs to the tradition of wanderers, no school methods, so no teacher is needed.

With gradual methods you can proceed alone because there is no danger. You have to proceed inch by inch, and as far as a one-inch happening is concerned, you can control it yourself. But if you have to take a jump with no steps in between, then you will need someone who knows where you are going to fall, who knows what can happen. A teacher is not really needed to show you the methods; he is needed really, afterwards when the method has done something and you have moved into the unknown.

So there are sudden methods, but I will not talk about them. I have given you one gradual method, and there are many. I will not talk about the sudden methods because it is dangerous to talk about them. If someone is interested, then he can be led – but talking is impossible. That’s why school teaching has always insisted that nothing should be written – because once you write something it becomes public and anyone can do it. Anyone can become just a victim of his own curiosity, and then no help will be coming. So even when something is written about sudden practices, a basic link is always missing.

So those who begin practices through scriptures are always in danger, and many times it happens that they just go mad – because a missing link is always bound to be there, and that missing link is always supplied by word of mouth from the teacher to the disciple. And it is a private and secret process, the missing link, because that is the key. No scripture is really complete and no scripture can ever be really complete, because those who know can never write a thing completely. Something must remain hidden, as a key, so no one can use it. You can read about it, you can comment on it, you can write a thesis upon it, but you cannot practice it because a certain key is not given in the scripture itself. Or, if it is given, it is given in such a way that you cannot decode it; the technique to decode it is not given in it.

So nothing about sudden practices – but you can do something gradually. And this mirror meditation is a very powerful method – very powerful – to know one’s own abyss and to know one’s own naked reality. And once you have known it, you become the master. Then just say something, and things begin to take shape. In that encounter, if you say, “I must die this

moment,” you will die that very moment. If you say, “I must become a Buddha this very moment,” you will become a Buddha that very moment. Time is not required at all – just a will.

You may begin to think that then it is very easy, but it is a difficult problem. First, to reach it is difficult, though not so difficult, but to will in that moment is very difficult. Such a vital silence takes you over, you cannot even think. Your mind cannot even move. You are in such awe, everything stops – even breathing. A very still moment, totally silent, and will becomes impossible. So one has to train oneself how to will in that still moment – how to will without words, how to will without thoughts. That is possible, but then one has to practice for it.

You are looking at a flower: look at the flower, feel the beauty of it – but don’t use the word “beautiful”, not even in the mind. Look at it, let it be absorbed in you, reach to it, but don’t use words. Feel the beauty of it, but don’t say, “It is beautiful,” not even in the mind. Don’t verbalize, and gradually you will become capable of feeling a flower as beautiful without using the word.

Really, it is not difficult: it is natural. You feel first; then the word comes. But we are so habituated with words that there is no gap. The feeling is there, and suddenly, you have not even felt, and the word comes. So create a gap. Just feel the beauty of it, but don’t use the word.

If you can dissociate words from feeling, then you can dissociate even feeling from Existence. Then let the flower be there and you be there as two presences, but don’t allow the feeling to come in. Don’t even feel now that the flower is beautiful. Don’t feel! Let the flower be there and you be there arrowed in a deep embrace without any ripple of feeling. Then you will feel beauty without feeling. Really, then you will be the beauty of the flower. It will not be a feeling; you will be the flower. Then you have existentially felt something. When you can do this, you can will. When everything is lost – thought, words, feeling – then you can will existentially.

To help this will, many things have been used. One is that the seeker must constantly go on thinking, “When the thing comes, when that happening happens, what am I going to be?” The sutras of the Upanishads like “*Aham brahmasmi*” – I am the Brahman – are not meant as literal statements. These sutras are not meant as statements, they are not meant as philosophical theories, they are meant to engrave a deep will in the very cells of your being. So when that moment comes, you don’t need your mind to tell you, “I am the Brahman.” Your body begins to feel it, your cells begin to feel it, your every fiber begins to feel it: “*Aham brahmasmi*.” And this feeling does not need to be created by you. It will have gone deep into your existence. Then suddenly when you encounter the unconscious and the moment of will has come, and you can become a creator – your whole existence begins to vibrate “*Aham brahmasmi*.” And the moment your existence begins to vibrate “*Aham brahmasmi*,” you become a Brahma – you become! Whatsoever you can feel, you become.

This should not be known as metaphysics – it is not! It is an experience. So you can know it only through experiencing. Do not decide whether it is right or wrong; do not think in terms of yes and no. Just say, “Po – okay,” and make some effort. Just say, “Okay! It may be.” Don’t decide – because we are very hasty deciders. Someone will say, “No, it is not possible.” Really, he is saying. “I am not going to try”; he is not saying it is not possible. He is deceiving himself. He is saying, “I am not going to try,” and because of this “I am not going to try”, how can it be possible? He is rationalizing for himself.

Someone else says, "Yes, it is possible. It has happened to many. It has happened to my guru, to my teacher, it has happened to this one and that." He is also not going to try because he is making it a trivial fact: "It has happened to many, so it is not such a thing for which one has to try!" He feels, "It can happen to me also." No, don't say yes or no. Just take it as an experiment, a hypothesis, to be worked out. Religion is not a given thing; one has to create it in oneself. It is not something which is given to you or which can be given; it is something which you have to uncover in yourself.

So don't decide unless you experience, don't decide unless you know. Never decide beforehand. Otherwise, you can go on continuously listening to things, thinking about them, and doing nothing – because thinking is not doing; thinking is just an escape from doing.

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# 03 The Upward Flow of the Mind

## The Upward Flow of the Mind

*Unmani bhaavah paddyam.*

*The upward flow of the mind is paddyam – the water of divine worship.*

The mind is the bridge between matter and consciousness, between without and within, between the gross and the subtle. When I say mind is the bridge, I mean many things. Man comes to the world through mind; man comes to the body through mind; man comes to desires through mind. So wherever you reach, the reaching is always through the mind. If you create a hell for yourself, you create it through mind. If you create a heaven, that also is through mind.

One of the Zen patriarchs, Hui-Hai, has said, “Mind is heaven and mind is hell.” So whatsoever you are or whatsoever you can be, it will depend ultimately on how your mind works. This working can create something for you which is not; this working can reveal to you that which is. So a mind can create a very illusionary world around it: it is capable. It can dream, and it can dream so real that you cannot even detect that whatsoever is seen and perceived is not real.

So mind has a projective force; it can project. That which is not, mind can create. And because mind can create that which is not, it can forget that which is. It can just be in such a state that the reality is never in any contact with it; and whatsoever happens, it depends only on the mind. So the mind has to be taken as the root of everything that one can experience. Even if one has to know the Divine, one has to go through mind. Of course, that going is difficult because that going implies dropping of the mind. Even if dropping of the mind is needed, it is through mind – because unless you drop the mind you will never be able to know the true.

Mind is everywhere, either positively or negatively. Whatever you are doing – creating an illusory world or discovering the real creating a madness for yourself or creating a meditative state – it is all through mind. Wherever you go, you go through the bridge of the mind. Even if you have to come to yourself, it will be through mind. Of course, the coming will be negative; you will have to negate mind. You will have to come back, and the same steps will have to be taken – only the direction will be different. If I go from my home, there are steps which lead me away. If I am returning back, the same steps will lead me back – only the direction will be different. So if you can understand how mind goes out, you know that the same path is to be followed back.

Secondly, in Indian symbology, “upward” is synonymous with “inward”, and “downward” is synonymous with “outward”. When we say “upward” we mean inward; they both mean the same. The more inward you go, the more upward; the more outward you go, the more downward. These two are different symbols. The Chinese mind has always used “downward” as synonymous with “inward”, and “upward” as synonymous with “outward”. So whenever Lao Tzu would speak, he would never use “upward”; he would say, “Come downward,” and by down he means come within. So the within for Lao Tzu is just like an abyss: you fall in.

Indian symbology is different. We use upward for inward. For us the inward is not like an abyss, it is like a peak. Both can be used because symbols are just symbols, they indicate; more than that is meaningless. So it has always been a problem. The Upanishads always talk of upward, and the symbol is fire – fire constantly running upward. For Lao Tzu and Taoists, water is the symbol – water running downward, finding the most downward position possible. It can rest only when the deepest abyss has been found. But fire will rest only with the sun. It will go upward, upward, to the invisible upwardness.

There is no contradiction. Really, whenever persons like Lao Tzu or Zarathustra or Jesus speak, they may use contradictory terms but they are never contradictory. They cannot be, that is impossible. So if their words are contradictory, that only shows their type, their choice, their individuality, their way of saying things – nothing more. But pundits, scholars, can make much out of these apparent contradictions. And whenever we are talking about the Absolute, the Ultimate, one thing must be understood very clearly: you can use either of the extremes to express it, and each extreme is as valid as the other.

For example, the Upanishads use for the Divine the word “Absolute”. This is one extreme, that of positivity – the Perfect, the Absolute. Buddha uses for that same state and the same realization, “Nothingness” – the other extreme. Totally opposite as far as words go, but as far as the realization is concerned, they both mean the same. But it created much confusion.

Buddha appeared to be absolutely contradictory to the Hindu mind. He was not. He was one of the purest Hindus possible, but he used a negative word. That was his liking, and it is good not to discuss likings – because one is as valid or as invalid as the other. Both can be used. Either you say “the infinite” or you say “the zero” – both are infinite. If you take it in the beginning, it is zero. If you take it in the end, it is infinite. Both mean the same thing.

Just like this, Buddha and Mahavir, both contemporaries, used very contradictory language. Mahavir says, “To know the Self is the ultimate knowledge, the wisdom. To know the Self is the wisdom.” And Buddha says, “To believe in the self is the only ignorance.” Mahavir says, “Only the Self is,” and Buddha says, “Only the self is the deception, the most false thing.” Nothing can be more contradictory, so Jains and Buddhists have been fighting constantly for twenty-five centuries. But the whole conflict is based just on linguistic fallacies – because Mahavir uses the word “Self”, negating everything of the ego in it. He says, “You become the Self when there is no ego.” So really, “Self” becomes just like “no-self”. If there is no ego, the Self becomes just like no-self. And Buddha uses the “self” as the ego and he says the self means the ego, so the most perfect ego means “the self”. Then the meaning becomes clear. So both are right. When Buddha says, “To believe in a self is to be ignorant,” he is right. And Mahavir is also right when he says, “To know the Self is the ultimate wisdom.” The contradiction is just apparent.

Lao Tzu says, “To go down to the last is to reach the basic Existence.” He begins from the beginning: “Drop down back to the very beginning, to the original source. The original source is deep down.” The Upanishads say, “Go up to the last where the peak is achieved.” Lao Tzu says, “Go down to the original source,” and the Upanishads say, “Go up to the ultimate possibility, to the very end. Achieve the potentiality to the very end; make the potentiality absolutely actual.” The beginning and end are not two separate things. Really, no end can end unless it reaches again to the beginning. And the beginning begins only where the end ends.

Life moves in a circle, so if you begin a circle, the point of beginning will be the point of the ending also. Life moves in a circle, so you can say the same point is the beginning and the end both. So the upward is not contradictory to the downward. The Lao Tzuan downward and the Upanishadic upward – both mean the same. Only the words differ.

If we can penetrate to the meaning beyond the words, only then can we conceive of and comprehend these minds. These minds are living in such experiences which cannot really be expressed through ordinary words. But they have to use ordinary words, so they can use only ordinary words with a very different meaning, with a very different connotation. So one thing more: when the Upanishads say upward, remember, it is the same as inward. The more you go in, the more up, and vice versa: the more up you go, the more in. What is this upwardness or inwardness? And why should the sutra say that this upward flow of the mind is the only water by which you can worship the feet of the Divine? So many things are implied. One is that it is useless to use just water – it is useless!

Al-hillaj Mansoor, a Sufi mystic, was killed. When his hands were cut, blood began to flow, and he used that blood as Mohammedans use water for *wazu* – cleaning the body before going to the worship. They use water, but Mansoor used blood. And when he made the gesture of *wazu*, someone asked from the crowd, “Mansoor, have you gone mad? What are you doing?”

Mansoor said, “For the first time I am doing *wazu*, cleaning myself with my own blood – because how can you clean yourself with water?”

He gives a deeper significance. Really, he means that unless you die, how can you purify yourself for the prayer? *Wazu* through blood means dying. Only dying can be a real cleansing, a real purity. And when you die, you become able to pray. Unless you die, you cannot pray. So the courage to die becomes a basic requirement for prayer.

This sutra says, “The upward flow of the mind is the water for the Divine feet.” No other water will do. It goes even deeper than Mansoor’s blood, because blood is not so deep – it is only skin-deep. You can do *wazu* with your blood; it is not so deep yet. But the upward flowing mind is the deepest possibility, for two reasons: basically, the mind is downward flowing; basically, the trend is to flow downward because it is easy. The downward flow is always easy. The upward needs effort; the upward needs a fight with the gravitation; the upward means austerity. You cannot flow upward – unless you change your nature completely. It is a transformation! The downward flow is but natural, it is in the very nature of things. So mind has a downward flow naturally.

Think of it in this way: if you want to think and concentrate on the Divine, you will feel much difficulty. The mind will be wavering constantly. You will not be able to concentrate even for a single moment, really. It will be going here and there. Concentration will not be possible, contemplation will not be possible, meditation will not be possible. Mind will not be ready. Even with much effort, you will find it is not coming to the Divine, towards the Divine. But think of sex, and mind is absorbed. No need to concentrate – it concentrates. No need to make any effort – mind flows easily.

Really, we don’t know anything else except sex by which we can understand what concentration means. So it happens always that whenever a person can concentrate on any other thing, sex will not be a problem for him – whenever! Even if he is just a scientist, a research-worker, working in

his lab, if he can concentrate on his work then sex will not be a problem in his life at all. But if you cannot concentrate on anything else, then your mind will be flowing through the channel of sex constantly.

One thing must be understood: when you are thinking about sex, you are totally absorbed. There is no wavering. You even forget that you are thinking about sex – you may remember afterwards. Even this much wavering is not there. You forget that you are different and that this procession of sexual thoughts and images is different. You become one with them. This is what is meant when bhaktas say, “the constant remembering of the Divine – without you, without ‘I’.” The same phenomenon occurs, only the object changes. It is not sex now; the object becomes Divine. And unless the Divine becomes as absorbing as sex is naturally, you cannot flow upward.

So the upward flow is an effort: you have to pull yourself together for it. The downward flow is easy. That's why, whenever you feel tense, sex becomes a relaxation, a relief – because every tension means that you have been pulling yourself together towards something which is not natural. Then if you can relax to the downward flow, you will feel a relief. So in the West particularly, sex has become just a relief – just a relief from tensions. It is, and it is because when you flow downward no effort is needed. So sex is used by many, really by ninety-nine percent of people, as a tranquilizer. If you move in sex then you can sleep well. Why? Because when the mind is flowing downward your whole body is relaxed. Unless you are relaxed in the same way when your mind is going upward, you are not a religious person at all.

That is the difference between a secular mind and a religious mind. A secular mind is at ease with downward flowing, relaxed. A religious mind is only relaxed when upward flowing. Whenever a religious mind has to flow downward, it becomes tense. Ultimately, when the upward flow is achieved, the same effort will be needed to flow downward – even more effort, because upwardness, even when arduous, is still upwardness, and downwardness, even with no effort, is downwardness. And when one has to come down with effort, the effort becomes a thousandfold more arduous.

For a person like Ramakrishna, even to eat is an effort. For a person like Buddha, even to move is an effort, even to be in the body is an effort. This effort means that the whole nature has become transformed. That which was downward before has now become upward, and that which was upward before has become downward. A religious mind flows upward as if the upwardness has just become downwardness. Meera is at ease when she is dancing and singing for Krishna, but when her husband Rana is there, she is not at ease, because Rana now is a downward flow. This upward flow is bound to be an effort for us. Unless you will it, you will not achieve it.

Now, again, you will find a conflict between Tao and the Upanishads. Lao Tzu says, “Effortlessness is the means,” and the Upanishads says, “Effort, total effort, is the means.” When Lao Tzu says “effortlessness”, he means be so still that not a single movement is there, because any effort is a movement, any effort is a tension, any effort means that you are outside. So when Lao Tzu says “effortlessness”, he is using it to mean an absolutely relaxed state of mind – do not do anything.

It is not so easy. It is as difficult as the upward flow – rather, even more difficult, because we can understand terms which imply doing, but we cannot understand terms which imply non-doing. Non-doing for us is more arduous, but both are arduous, and both try through different ways to achieve the same point. If you become totally effortless, you achieve your innermost center –

because you cannot move! When there is no movement you will drop down, down, down to the center. Every peripheral event is an effort. When there is no effort, you will be down in your ultimate center.

The Upanishads again use a different way which is, of course, in logical relationship with their concept of upwardness. They say absolute effort is needed. When you make an absolute effort, you will become more tense, more tense, more tense, and there will come a moment when you will be nothing but tension. You will be nothing but tension! Then there is nothing further. The ultimate has been achieved. Now you are just a tension. When this climax comes, suddenly you will fall from the climax. You cannot go further; you have come to the last limit. The tension has come to its ultimate, the maximum; it cannot go further. When tension comes to a total climax, you suddenly relax and you reach the point which is meant by Tao, by Lao Tzu – effortlessness. You come to the center.

So there are two ways: either relax directly as Tao implies or relax indirectly as the Upanishads say. Create the tension to its ultimate, and then there will be relaxation. And I think the Upanishads are more helpful, because we are tense and we understand the meaning, the language, the ways of tension. Tell someone suddenly to relax and he cannot. Even relaxation becomes a new tension for him. I have seen a book which is entitled *You Must Relax*. The very “must” will create tension. The word is anti-relaxation – “must”. It becomes hard work: you must relax. So try now to relax, and your very effort to relax will create more tensions. The title should rather be *You Must Not Relax*, if you want to relax.

Relaxation cannot come directly to us. We are tense, so much tense. Relaxation doesn’t mean anything; we have not known it. Lao Tzu is right, but to follow him is very difficult. And it looks simple. Always remember – whenever something looks very simple it must be very complex, because in this world the most simple is the most complex. And because it looks simple you may deceive yourself. So I can say, “Just relax!” – it will not happen.

I was working for ten years continuously with Lao Tzuan methods, so I was continuously teaching direct relaxation. It was simple for me so I thought it would be simple for everyone. Then, by and by, I became aware that it is impossible. I was in a fallacy: it was not possible. I would say, “Relax!” to those I was teaching. They would appear to understand the meaning of the word, but they could not relax. Then I had to devise new methods for meditation which create tension first – more tension. They create such tension that you become just mad. And then I say, “Relax.”

When you have come up to the climax, your whole body, your whole mind, becomes hungry for relaxation. With so much tension, you want to stop, and I go on pushing you to continue, continue to the very end. Do whatsoever you can do to create tensions, and then, when you stop you just fall down from the peak into a deep abyss. The abyss is the end, the effortlessness is the end, but the Upanishads use tension as the means.

So be effortful to flow upward. Really, to use the word “flow” is not good because flow means downward. How can you flow upward? You have to struggle. To flow upward means a struggle, constant struggle. A moment is missed, and you will find you are downward. For a moment you stop the struggle, and you will be flowing downward. It is a constant struggle against the current. So now understand what the current is and against what current you have to struggle upward.

Your habits are the current, long habits, habits generated by many, many lives; not only human lives – animal lives, vegetable lives. You are not isolated; you are part of a long succession, and every habit is just engrained. You have been flowing downward continuously for millennia, so it has become a deep habit. Really, it has become your nature. You don't know any other nature. You know only one nature which goes down and down and down. This downwardness is the current, and every cell of the body, every atom of the mind is just part of a long, long succession of habits. They are so deep that we don't even remember from where they came. [...]

This is the current. When you are violent, you alone are not violent: your whole history is violent. When you are sexual, you alone are not sexual: the whole history is sexual, the whole succession. That's why it has so much force. You are just a dead leaf in a big current.

So what to do so that you can go upward against the current? What to do?

Three things to be done: one, whenever mind begins to flow downward, become aware as early as possible – as early as possible! Someone has insulted you. For you to become angry, a little time is needed because it is a mechanism. You will get angry, but after a gap. Things will happen like a flash. First you will feel insulted. The moment you feel insulted, the second current will begin to flow: you will become angry. At first the anger will not be conscious; first it will be just like a fever. Then it will become conscious. Then you will begin to express or suppress it.

So when I say, “the earlier the better”, I mean when someone insults you, become aware as soon as you begin to feel that you have been insulted. And whenever you become aware, just make an effort to stop. Don't fall into the automatic track even for a single moment. Even a single moment's stop will help much. Longer stops will help even more.

When Gurdjieff's father was dying, he called his boy. He was just nine, and Gurdjieff remembered the incident all his life. The father called him. He was the youngest child and the father said, “I am so poor, I cannot give you anything, my boy. But one thing which my father gave to me I can give you. You may not even be able to understand what it means now, because I myself was not able to understand what it meant when my father gave it to me. But it proved the most precious thing in my life, so I am just giving it to you. Preserve it! Someday you may begin to understand it.”

So Gurdjieff just listened. The father said, “Whenever you feel angry, never reply before twenty-four hours. Reply, but let there be a gap of twenty-four hours.”

Gurdjieff followed his dying father's advice. It became deeply impressed in his mind the very day his father died, and Gurdjieff said, “I have practiced many, many, many spiritual exercises, but that was the best. I never could be angry in my life, and that changed the whole flow, the whole current, because I had to stick to the promise. Whenever someone would insult me, I would create something, some situation. I would just tell him that I would come back after twenty-four hours to reply, and I have never replied because it proved such nonsense to reply.” Only a gap was needed. And the whole life of George Gurdjieff became something different.

So even if you can begin with one thing in the current, you will begin to change the whole. Really, this is one of the basic truths of esoteric religion: that you cannot change a part unless you change the whole. And it works both ways. Either you change the whole, then the part will

change; or you change even a single part totally and the whole will follow – because they are so integratedly related.

So begin anywhere. Find out your chief characteristic. Find out the chief characteristic for you: that which is most forceful, which you cannot resist, that which tempts you and causes you to go down. It may be sadness, it may be anger, it may be greed, it may be anything. Find out your chief characteristic, your weakness. And begin with the stronger one, then the weaker ones can be won very easily. Begin with the strongest. If anger is the strongest begin with anger. First, when you feel that you have been insulted, you have been rejected, you have been hindered – anything which creates anger – just when you feel that “Now the first step has been taken and I am feeling insulted,” stop for a moment. Don’t breathe; just stop the breath wherever it is. If it is out, let it be out. If it is in, let it be in. Stop breathing for a moment, then release the breath. Go in, and find out whether you have missed the thing, or it is still there.

You will have missed it. The connection is missed. You will have given a gap to the automatic working. Somewhere you have disjoined the mechanism, and breathing is wonderful to disjoin anything. Just stop breathing, and there is a disjoining inside. Your feeling insulted and the mechanism of anger will not be joined. And if they are missed even for a single moment, they are missed. Your mechanism will never know that you have been insulted.

The earlier this happens, the better. There are even earlier stages – they belong to the other, not to you. When the other is insulting you, before feeling insulted look at him and feel that he is angry. Stop your breath and look at him again, and you will not be insulted. He will insult you, but you will not be insulted. You will not feel insulted because again there comes a gap. This gap is between him and you. Now he cannot cross this gap; he cannot insult you. He will insult, but somewhere he has missed you. You are not the target now. For him you are the target, but actually you are not. You can laugh, and if you laugh it is better.

So first create a gap. Second: do something which is ordinarily never done in such situations. When someone is insulting, no one laughs, no one smiles, no one thanks, no one hugs, embraces. Do something which is never done! Then you are against the current, because the current is always that which is done, that which is usually done. This is what the current means. Be unusual! Someone is beating you: laugh and feel the difference – not only in those who are beating you, but within yourself. If you can laugh, you will feel totally different. Try it – something absurd. Then you disconnect the whole mechanism, you confuse the whole mechanism, because the mechanism cannot understand what is happening. A mechanism is just a mechanism. It may be very deep rooted, but it is mechanical; it has no consciousness. So confuse your animal. Don’t allow him to push and pull and manipulate. Confuse the animal! The more you confuse him, the less powerful he becomes – and by “animal” I mean your past.

This is a rare experiment: to do something which is never done. When you are happy, do something which is never done in happiness: be sad, act sad, be angry, act angry. Confuse the mechanism. Just don’t allow the mechanism to know everything that is to be done. Don’t allow, and within a year your mechanism will be at a loss. Someone will be insulting, and your mechanism will not know at all what to do. You have broken from your past. So try! Every moment can be an experiment, and you will feel a sudden change in your consciousness. When someone is insulting you, laugh and feel what is happening inside – something new you have never known. [...]

Become unpredictable: this is the second thing. If you are predictable, you are a thing, not a person. The more unpredictable, the more you are not a thing – not just a thing among things. You become a person. So the second thing against the current: be unpredictable. Sometimes be absurd. Just don't try to be logical because the current is logical. Remember this: the current is very logical – strictly logical. Everything is related. You insult me: I am angry. You appreciate me: I am happy. You call me good, and I am one way; and you call me bad, and I am different. Everything is predictable, it is logical.

Really, if you are angry and I don't reply to you with anger, you will feel something strange has happened. You will not be at ease. You will not be at ease because something illogical has come in. We live in a logical world. This current is very logical, mathematical; everything is fixed. Unfix it! Disturb it! Create a chaos! Create an inner anarchy! Only then can you throw the animal heritage. Animals are predictable and animals are very logical. To transcend them you must have the courage to be illogical, and that is the deepest courage – to be illogical. [...]

Really, if you can understand, life is illogical, death is illogical, love is illogical, God is illogical, and all that is logical is just marketplace. In this life everything that is meaningful, significant, deep, ultimate, is illogical. So create an illogical-ness inside. Don't be too logical – then you can break. Logic is the foundation of your old mind, your traditional mind. Illogic should be the beginning of the new mind.

And, thirdly, whenever you feel convenience, comfort, easiness, be alert: the mind is flowing downward. So don't ask for inner comfort, otherwise you will be lost. Don't ask for inner convenience, otherwise you will be lost. Whenever you feel everything is okay, be alert, you are flowing downward – because nothing is okay really. So whenever you feel that everything is okay, nothing is to be done and everything is just flowing, everything is good, remember, you are flowing downward. Be aware of inner conveniences. And when I say "comfort and convenience," I mean inner ones. Outwardly it makes no difference – you may be in comfort outwardly – but inwardly never allow comfort to set in.

That's why no one remembers religion when he feels happy. When you feel sorrow, when you feel sadness, when you feel misery, you begin to think about religion. Inconvenience inside must be used. So two things: first remember always that the downward flow is very convenient. Don't be a victim to it. Always create some inner inconvenience. This is *tap* – inner inconvenience. This is *tap* – this is austerity. What do I mean by inner inconvenience?

You are sleeping, relaxed: create an inner inconvenience. Let the body relax, but don't relax the alertness. Sufis have used vigil, night vigil, as an inner inconvenience. The whole night they will be on vigil. In India, sleep was never used, really – food and hunger were used as inner inconveniences. The hunger is there: don't take food. The hunger is there: remember it, be aware of it, and yet be away from it. An inner inconvenience is created. The mind has a habit to fall for the convenience, so create any inner inconvenience. And always go on changing, because if you are fixed to one thing it will not be an inconvenience for long.

You can even become fixed to your fasting, then it becomes a convenience rather than an inconvenience, because to take food may begin to appear as an inconvenience. Once you know that the body can run without food – the body begins to feel more light, the body begins to feel more alive, the body begins to feel more vital; and the body has a built-in process so that for at least three months you can be without food, without any food – after seven or eight days, to take

food will be inconvenient. So use fasting as an inconvenience, and when fasting begins to settle, use food.

Gurdjieff was strange in this. He would give you such strange foods – such strange foods you have never eaten! The whole stomach would be disturbed, and he would create inconvenience. [...]

And his followers were very much afraid because he would force them to eat so much that it became a torture. From eight in the night up to twelve – four hours – would be for eating, and he would be there. He would go on forcing – no one could say no, He would force so much alcohol that ordinarily it would just make you deadly unconscious, but he would go on. He would create inner inconvenience and he would say, “Let the inconvenience be there. Remember! Be awake!” He would go on pouring alcohol, and he would say, “Remember! Remember, and be awake!”

Tantrics have used alcohol, and a real tantric can take any amount of it without being affected at all. They say, and they say rightly, that alcohol creates the deepest inconvenience inside. To fight with it and remain aware is the most arduous thing. When the alcohol goes in, and every body cell becomes lethargic, and the chemical begins to work, and the mind begins to lose consciousness, then to be aware is the most arduous *tap* – austerity – possible. But it is possible, and once it happens you will never be the same again.

So create any inner inconvenience. The current always helps you to be convenient: that is a trick; then you begin to flow with it. So the third thing for the upward flow of the mind is to create inward inconvenience continuously and go on changing. You can make anything a habit – go on changing. When something becomes convenient, leave it; create something new. Then, by these inconveniences, you create a crystallization inside. You become integrated, one. And for this oneness, this integration, this chemical crystallization, alchemists use the word “gold”. Now the baser metal has been changed into higher. Now you are gold. This integration is the third point to remember.

So continuously be aware that some integration must take place. No moment should be missed in which you have not tried to integrate yourself. You are walking: a moment comes when your legs give way, and they say, “Now you cannot move.” That is the point to move. Now move! Now don’t listen to the legs, and you will become aware of a subtle force – because the body has two force reservoirs. One is just ordinary, for day-to-day use. Another, a deeper one, is infinite. It is not for everyday use: it only comes into operation when some emergency is there.

You are walking: you have walked twenty miles, and now you know very well, your logic says, your mind says, every fiber of the body says that now no movement is possible – you will just drop dead. A single step more, and you will drop dead! This is the moment: now move! Don’t listen to the body! Now run! Don’t listen to the body, and suddenly there will be an upsurge of energy again. Within moments you will feel a new energy, and now you can walk for miles together. This energy comes from the reservoir, and this reservoir is connected only when the day-to-day energy source is just empty. If you listen to the body then this reservoir is never used.

You are feeling sleepy, and now you cannot even open your eyes. This is the moment. Stand! Open your eyes! Stare! Don’t blink! Forget sleep and try to be awake – and within seconds a sudden upsurge of energy will overflow. There will be no sleep. You will be fresher than you have ever been in the morning. A new morning, an inside morning has happened. A deeper

source energy has come. This is how to integrate your mind and how to let it be arrowed upwards continuously.

The rishi says, “The upward flow of the mind is the water for Divine worship.” Mm? No other water will do. This constant upward flow, by this and only by this can you worship the feet of the Divine.

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# 04 Two Types of Freedom

## Two Types of Freedom

*You said last night that to have an upward flow of the mind one has to make a constant effort against past animal habits. Please explain what the difference is between effort against habits, and suppression.*

Transformation of the mind is a positive effort. Suppression of the mind is negative. The difference is that when you are suppressing your mind, you are positively concerned with being against something. When you are transforming your mind, you are not directly concerned with being against something. You are positively concerned for something: the effort is for something, not against something.

For example, if you are fighting directly with sex, then it will be suppression. But if your positive effort is for transformation of sex energy, your positive effort is for something else, then it will not be suppression. Suppression means you have blocked the natural door for the energy, you have blocked the natural outflow, and you have not opened anything else. It is just a blockage. You are against anger, so you block anger – but where will the energy go? The energy that you have suppressed will create inner complexities. It will even be more perverted. So to be natural is better than to be perverted. Perversion is disease; to be natural is healthy.

Of course, just to be healthy is not the end. One can go even beyond health. So these are three things – suppression, being natural and transcendence. Just being natural is just being healthy. If you suppress and there is no positive outlet, no creative outlet for your suppressed energy, then you will become perverted. You are not healthy: you become diseased, you become a “dis-ease”.

Don't be concerned negatively. Change the energy, the door, the path, the outlet, positively, and when there is a creative change, the energy that was flowing into sex will not flow. Whenever you can open a higher passage for it, it will flow through it. Whenever you can create something which is better than nature itself, then there is no suppression. This difference must be understood.

Only man can fall below nature; no animal can fall below nature. There are no abnormal animals. Sometimes animals also become abnormal, but only when they are with men – never alone. A dog can go abnormal, a horse can go abnormal, but never alone, never in their natural state. They can go abnormal with man, with man's society. They can go abnormal in a zoo.

Man can fall down below nature. This may seem unfortunate. This is not, because this capacity comes with another capacity: man can transcend nature. No animal can transcend nature. The higher you can go than nature, the lower you can go also, in the same proportion. Every possibility is a double possibility. Every possibility opens two doors that are diametrically opposite. Unless you can fall below nature, you cannot transcend above it. And if you have the capacity to transcend nature, you will have the capacity to fall below it also.

Animals are just natural; they are neither perverted nor are they transformed. Never do they become sub-animal and never do they become super-animal. They are just animal. Man is a flexible potentiality. He can fall below nature, can be perverted, can become mad. He can transcend nature, can become superhuman, can become a Buddha.

Another thing: animals are born with their nature. In a way they are born perfect. An animal is born developed. Man is born without any nature and is not developed at the time of birth. He develops later. Then many possibilities open, and there is a great range of possibilities. Man is born undeveloped – not only mentally, but even bodily he is born undeveloped. No animal child is born with an undeveloped body; the body is complete. That's why, when the animal child is born, he is capable of living even without parents.

But man's child is born undeveloped, and even in the physiological structure many things develop only after he is born – and it takes years. In the mother's womb he is not completely developed, and because of that, the phenomenon of mother is born – because mothering continues. If the child is born completely developed, then there will be no mothering. The whole institution of the family developed – and, consequently, the whole society – the whole society was born because the child is born undeveloped. He has to be looked after, taken care of. Only after twenty years will he really be out of the womb. In these twenty years, he will need a family, loving care, a society, in which to develop. This will be a greater womb.

Even when he is physically complete, mentally he is not. He will have to develop his mind. And, really, the average mind is never beyond fourteen years of age. The average mind remains below thirteen and a half. The average mental age is thirteen and a half. A person who is physically seventy is mentally thirteen and a half. The mind remains in such a primitive, primary state! Body becomes complete, mind remains incomplete, and spirit is not even touched. Man dies without ever having evolved any spirit.

Whenever someone asked Gurdjieff, "Have we souls?" he would say, "No! Sometimes it happens that a man has a soul. Sometimes only does it happen." Gurdjieff would say, "only sometimes, rarely does it happen that a man has a soul. You are not even complete minds, so how can you have a soul?"

A body incomplete cannot have a mind, an incomplete mind cannot have a soul, and an incomplete soul cannot realize the Divine. Really, body works as a womb for the mind, and mind works as a womb for the spirit, then spirit works as a womb for God. So man is not born fixed, complete. He is born only as a multi-potentiality, and he can fall down – below nature. He can be more animalistic than any animal and he can be a superhuman being also, he can be just Divine. This range of possibilities is there.

Now you can do two things. If your mind becomes negative, suppressive, you go on fighting things which are not "good". So you fight sex, you fight anger, you fight greed, you fight jealousy, you fight violence – you go on fighting. But when a person is fighting violence, he will never be non-violent, because to fight violence one needs to be violent.

You cannot fight violence without being violent, so your so-called nonviolent saints are all violent – deeply violent. Of course, their violence is not against others: their violence is against themselves. So no one objects; you can even applaud them. They are against themselves – very violent! You cannot fight violence. How can you fight violence without being violent? How can

you fight anger without being angry? The very attitude to fight anger is a subtle anger. The very fight means you are angry. You are not at ease with your anger.

You can take a negative attitude, and you can go on fighting with things which are there. The more you fight them, the more you become like them. A person fighting sex will become sexual. His every gesture will become sexual. His sitting, his standing, his walking, will become sexual. He will be so much obsessed with fighting it that everything will take the tinge and color of sex.

When you fight with something, you have to use the techniques of your enemy. If you want to win, you have to use the same techniques that your enemy is using. So even if you win in the end, you will not win because the techniques will be the same. Really, you will have been defeated. Fight with anger, and if you are defeated then anger will be there. If you win, then also there will be anger. Only anger will have won against anger.

This negative fight will narrow down your consciousness more and more, and you will become afraid of everything. A negative mind is always in fear. Everything becomes a sin, and everything creates guilt, and everything creates fear. You are just in a deep escape from everything. Your consciousness will be narrowed down; it will not expand. You will become so much afraid that you will just hide within yourself, and everywhere around will be all the enemies. You have created them because you became negative.

This is suppression, and you will end in a madhouse. Everything that you have suppressed you will have to suppress continuously. The fight will be so continuous that you will not be able to do anything else. If you are fighting sex, then it will be enough – your whole life will be just a fight. If you are fighting greed, then it will be enough; even greed itself will not take so much energy as the fight with greed. Sex will not take so much energy, it will not dissipate so much energy, as fighting with sex – because sex is just natural, and the fight creates negativity: whenever you are negative, you only dissipate energy. Nothing is gained, nothing creative is achieved. You become self-destructive.

So always remember never to be negative; then there will be no suppression. But I have told you that to go against the current is the way for the mind to flow upward. What do I mean by going against the current? The difference is very subtle, but once felt, you can never lose the track.

For example, you are swimming in a river against the current. Two are the possibilities: one, you are just fighting the river, just fearful of being taken away by the river – taken down, taken in the flow – just afraid, trembling, fighting against the river. Then you will be defeated because this very attitude of fear of being taken away, of this trembling mind, cannot win. The defeat has set in. How long will you be able to fight the current? The whole attitude is negative, and the river is very much positive, lifelike. But you are just fear and trembling. How can you win? Sooner or later, you will dissipate energy in the fight, and the current will take you away.

There is a second point, another dimension: you are not fighting the river because you are not fearful of it.

The first thing: fight is created because of fear. Remember, fight means fear. Fear comes first, then you begin to fight. Your fear creates fight, your fear creates the foe. So basically, fear is at the root.

The second point: you are not fighting the river because you are not fearful of the river. You are not fearful of the river because you know that this is just natural that the river flows downward. Even if you flow downward, there is no guilt. It is natural. Even if you flow downward, it is not a defeat. It is a defeat only if you fight – then it becomes defeat. It is just natural: the river flows downward, and you flow with it. You can even enjoy it. You can feel the bliss of the flowing river – without any effort, just moving with the current, and the current takes you away. You can even conserve energy by flowing down naturally.

So the first thing: don't be fearful of a downward flow don't be fearful! Remember, it is natural, and it is better to flow with the current than to be defeated and taken away – because then the whole thing will lose the bliss that is possible naturally. So the first thing: to be natural is not a sin. Remember, because only then can whole effort become positive; otherwise, it will be negative.

To be natural is not a sin. Of course, it is not enough – mm? – that is another thing. But it is not a sin. If you are flowing naturally, that is okay. As far as it goes, it is okay. It is not a sin, it is not a guilt, it is not immoral – it is just healthy. But I say it is not enough. It is not enough because your possibilities are still more. They are not just to be healthy. You can be holy also. So don't be in fear – first thing. Don't be in condemnation of nature, and then the negative attitude will not be there.

Now: don't fight the current – play with the current. You are not fighting the river really; you are just training yourself to go upward. Feel the difference: you are not fighting the river – you are just filled with an abundance, you are just filled with energy and training the energy to go upward. Now the river is not an enemy. Rather, it is a friend, because it gives you the opportunity to go up, to play with it. Now the fight is not a fight at all. It is a game; it is a play. And the river is not your enemy, it is a situation. Life is a situation; it is not an enemy. Nature is a situation; it is not an enemy – it is an opportunity.

So try to train your inner energy to flow upward. You are not really concerned with the river going downward. You are concerned with a different river of energy going upward. Your mind is basically concerned with the inner energy which can go upward.

Feel thankful for the river – because it gives you a background, it gives you an opportunity, it helps you, it cooperates with you. You can weigh yourself only through its current. You can feel yourself only because the river is going downward. The feeling that you can go upward even when the river is flowing down gives you a very different quality of confidence – you can go upward. And now, even if you relax and flow with the river, you know very well that you can go upward. Now even this downward flow with the river is not a defeat. You have known something – something different from nature.

If you have glimpsed something different from nature even for a single moment, then you have known your potentiality. You may achieve it, you may not achieve it, but now you are not just part of the downward flow – the upward flow is possible. Now it will depend on you. You will be the decisive factor, not the downward current. Now there is no enmity! If the river flows downward, it is okay. You need not flow, you need not fight, you need not be in fear. You can go up.

Ultimately, there is another possibility in which tantra has gone very deep. Tantra says there is a possibility when you flow downward with the river and still you flow upward. Then only your body is carried away. How can the river carry you away? It can carry only the body. Tantra tried to create many downward rivers. So go into the river, feel the downward flow, flow with it, and remember constantly that you are not flowing.

I was saying that by fighting with sex you may be obsessed with sex totally. There is another possibility: even going deeply in sex, you may not be sexual at all. But that possibility opens only when your effort becomes positive. This is what I mean by positive effort against the current. It is not really against the current; it is for the consciousness. The current is being used just as an opportunity – just to weigh yourself, just to find yourself out – just to feel the upward, the downward is needed. The more forceful the current, the more forceful will be the feeling of the upward. So use nature as an opportunity, not as an enemy. Use instincts as friends, not as enemies. They are friends. Only through your ignorance can you make them enemies. They are friends!

When someone reaches the original source, the peak of the river from where the river comes down, one is just thankful – thankful towards the river, grateful towards the river, because it is only through the river that he could achieve the source. So when someone reaches the peak of consciousness, one is thankful to every instinct – because they all helped, they all created the situation, they all created the opportunity. And they were flowing in the opposite direction. So their opposite flow is not really against you; the river is not against you. You can be against the river, and if you are against the river then you will never win. The greater possibility is that you may become perverted.

So use nature to transcend it. When you see there is anger, don't fight anger directly. Weigh yourself, feel the energy, transcend the anger. Anger is there: remain silent, feel anger and feel yourself and weigh yourself – begin to flow upward. Take it as a play. Don't be serious! Seriousness is a disease. If you take everything negatively, then you will be serious. Then everything disturbs you: "Why is there anger? Why is there greed? Why this? Why that?" Everything disturbs you and you become serious.

But our so-called saints are very serious. Really, I cannot conceive how a saint can be serious. He can only be playful. The seriousness shows he has been fighting. A soldier, of course, is bound to be serious. A saint need not be, must not be. Really, it disqualifies him from being a saint. A saint must be playful because nothing is against him – everything is for him. He can use everything for himself.

When I say, "effort against the current", I mean play against the current – play! Try! See what you can do. The current is flowing downward. Can you flow upward? The anger is there. Someone has insulted you; the button has been pushed. Can you remain non-angry? Just play – play with the situation; don't be serious. The moment you become serious, you become angry, really. Anger is very serious. Be playful, laugh, and see that the anger has been put on, that the conditioned mind has been put on. The anger is boiling there. Now, swim against the current. Take it as a play and see whether it is possible that someone has insulted you. The anger has been created in the metabolism. Can you still swim beyond it? Don't fight it!

That's why I say the difference is very subtle. Standing on the bank you cannot feel the difference – unless you have been in the river and experienced both. You are standing on the

bank, and someone is fighting the river, and someone is just playing with the river, going upward. What difference can you see from the bank? Only one: one will be serious and the other will be playful – nothing else.

One who is in fear, afraid, fighting, will be serious – dead serious. How can he laugh? How can he play? If the current pushes him, he will feel defeated. The other one who is playing will not be serious at all. He can laugh: he can laugh with the river, he can laugh with the waves. And if the current pushes him down he will not feel defeated – he will try again. He will not be serious. Rather, he will begin to love the river because it pushes. He will begin to love the river! The difference will be inner, qualitative.

Suppression is a serious disease. Transforming oneself is a play – it is not serious at all. It is sincere, but never serious. It is authentic, but never serious. The quality of playfulness always remains there. It is the very spirit. With positivity you are creating something inside. The outward is just an opportunity; the inside creation is the thing. The emphasis is on something else. It is not on fighting the river: the emphasis is on the upward flow.

For example, I am writing something on a blackboard. I use a blackboard, but I write with white chalk, because on a blackboard the white chalk becomes clear in contrast. I can write on a white wall also. The writing will be there, but it will be as if it is not because the contrast will not be there. So the blackboard is not against the white chalk. It is not the enemy: it is the friend. Only when they are against it do the white lines become more white. On a white wall they will just lose themselves, they will be nowhere.

So who is the enemy – the white wall or the blackboard? Who is the enemy? The white wall is the enemy because you lose. The blackboard is not the enemy. Really, it is the friend. On it, the white becomes more white and clear and apparent. But when I am writing on a blackboard my emphasis, my intention is not to destroy the blackboard. Rather, my intention is to make the white lines clear. If you are trying to destroy the blackboard, then the blackboard is the enemy. See the difference: if you are trying to destroy the blackboard by whitewashing it, then you will feel the blackboard as the enemy.

You can whitewash it; then there will be a fight. But when you are writing something on it, your emphasis is not on the blackboard. Really, you never remember it, you need not remember it. It is not even in your awareness; it is only on the fringe. You write: the emphasis is on writing, not on destroying the blackboard. You remember what you are writing, and the blackboard helps. It never obstructs you.

So your emphasis must be on what you are trying to achieve, not on what you are against. If you are trying to achieve love, then be positively concerned with love, not with destroying hate. You can never destroy it! You will not be able to destroy hate. But the moment love is there, the whole energy is transformed. It begins to flow “lovewards”.

Don't be negative about your energies, instincts, about anything. Be positive. And when you are positively creating something, be playful. It is your nature. Why fight it? you have created it. It is your effort. You wanted to create it, so you have created it. You have chosen it; it is your freedom. If you are angry, it is your choice – so why be against it? It is your choice! For lives and lives you have used anger, so it is there. Why be angry against it? No one has chosen it except you. So whatsoever you are, you are your own creation.

So it is nonsense to think in terms of negativity. Rather, feel that if you can create such a madman inside of you, then, really, you are capable of many things. If you can create such a hell, why not a heaven? But don't be concerned with the hell. Be concerned with heaven and begin to create it. When the heaven is created you will not find the hell. It will have disappeared completely because it exists only as a negative, it exists only as an absence.

Because there is no heaven, hell has to be. Because there is no love, hate has to be. Because there is no light, darkness is there. Don't fight with darkness: create the light, be concerned with the creation of light. When the light is there, where will the darkness be then? But you can fight directly. Don't think about the light at all and begin to fight darkness directly. But no matter what you do, the darkness will never be destroyed. On the contrary, you may be destroyed in the fight. How can you fight darkness directly? It is an absence. Darkness only means that the light is not. So, please, create light.

The river is flowing downward, and you are flowing with it because you don't know the upward flow. You have not known it: that is the only thing. Once you know it, all the rivers may flow downward, but you cannot flow downward. Then go with the river to the very sea, and you will not go downward.

It is difficult to sense the difference. That's why so much suppression is in the world. No one has taught it – everyone has understood it. No one has taught it – neither a Buddha nor a Mahavir nor a Jesus nor a Krishna. This is a miracle. No one has taught suppression because no one can. It is absolute nonsense! But everyone has suppressed, and everyone is suppressing – because the difference is so subtle that whenever transformation starts, suppression is understood.

Whenever a teacher is born who begins to talk about transformation, followers gather who begin to understand about suppression – because it is so delicate, so delicate that unless you experience it there is every possibility you will misunderstand it. So try to experience it. The primary requirement: Don't be against anything – be for! Be for something! Don't be against something!

Really, when you are against something your future is not open. Only when you are for something does your future open. When you are against something you are clinging to the past. You can never be against the future. How can you be against the future? You can only be against the past. So let it be understood in this dimension also: when you are against, you are against the past. You are fighting with death. The past is no more, so why fight it? Create the future; be for something. Then you become positive.

There are two types of freedom: one is from something and one is for something. A young man is fighting with his parents to be free; he goes hippie. Then for some time the fight continues. The parents cannot do anything, and they forget. Then for the first time the boy begins to feel, "What to do?" because he was only against. The freedom was from the parents. It was not leading anywhere; it was not for something. It was just against something. [...]

Life will be a boredom if you are always against and never for. Never be against: be always for. So when I say, "against the current". I mean for something, for the peak. Sex is not bad, but the peak is better. So never think in terms of bad and good. Always think in terms of good and better. Mm? The bad must be thrown out; it must not be given any status in the mind. Always think in terms of good and better and better. Life is that.

Once you create good and bad, soon the good will drop and bad and worse and worse will follow. So nothing is bad, but better things are possible. Always remember, and struggle for better things. Then you have a positive flow.

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## The Purity of the Path

*Seeing the dialectical facts of life, can one practice the path of relaxation and the path of effort simultaneously?*

No, it is not possible! You cannot practice both simultaneously because both are diametrically opposite. They lead to one point, but they don't pass through the same road, through the same route, through the same realms. They are quite diametrically opposite.

You cannot practice both, just like you cannot go to one place simultaneously following two roads. Two roads may be going. You are going to the station and two roads may be going to the station, but you cannot follow both the roads simultaneously. And if you do follow them, you will not reach the station. Both roads go, but then you will not reach because then you will have to go ten steps on one, then come back, follow the other, then come back, follow the first one. Then you can follow much, but you will reach nowhere.

Every way is a particular way. It has its own route, its own steps, its own milestones, its own symbols, its own philosophy, its own methodology, its own vehicles, its own mediums of movement. It has its own everything: every way is a perfect way. So never be in two minds. It will simply create confusion. Follow one! When you reach to the end, you will know that even if you had followed the other you would have reached. When you have reached, you can try just as a play to go on the other – that's another thing – just to know whether this road also comes or not. But don't follow two simultaneously, because every path is so scientifically perfect that this will only create disturbance.

Really, in the old days, even to know about the other path was prohibited because even that knowing creates disturbance. And our minds are so childish and so curious, and foolishly curious, that if we hear about something else or read about something else, we begin to amalgamate. And we don't know that anything which is meaningful on a particular path may be just harmful on another. So you cannot amalgamate. Some part in one car may be meaningful, useful – so useful that the car cannot move without it. But the same part can become a hindrance in another car. Don't use it, because every part is meaningful only in its own pattern, in its own gestalt. The moment you change the whole, the part becomes a hindrance.

So much confusion has come into the religious world because now every religion is known to everybody, every path is known, and you are just confused. Now, to find a Christian is difficult, to find a Hindu is difficult, to find a Mohammedan is difficult, because everyone is just something of a Hindu, something of a Mohammedan, something of a Christian – and that creates a lot of danger. It is dangerous. It may prove suicidal.

So purity of path is a basic necessity for one who has to follow. If one has just to think about it, then there is no need for any purity. You can go on thinking. But if you are to travel, then purity of the path is very essential. And you must be aware not to confuse anything and not to bring any alien, foreign element in it.

It doesn't mean that the other is wrong. It only means that the other is right only on the other's path. You need not take the other conclusion that "Only I am right and the other is wrong." The

other is right in its own way. And if you have to follow another path, just go to the other's way leaving your way completely.

That is why the old religions – and there are only two basic religions: Hindu and Jewish – were never ready to convert anyone. And the only reason was this, that they knew a very old, very deep tradition – that to convert is to confuse. If someone has been brought up as a Christian and you convert him into a Hindu, you will just confuse him because now he cannot forget that which he has known. Now you cannot just wash it out. It will remain there, and on that foundation, whatsoever you give him as Hinduism will not mean the same because his old foundation will always be there. You will just confuse him, and that confusion will not make him religious, cannot make him.

So the old religions – really, there are just two old religions, the Jewish and the Hindu, and all other religions are just branches of those – have remained very dogmatically non-converting. The Hindu concept was disturbed by Dayananda. Because his mind was working in a political way, not in a religious one, he began to convert. But that concept has a beauty of its own. It doesn't mean that other religions are bad; it doesn't mean that others are not right. It doesn't mean anything like that. It only means that if you have been brought up in a particular concept, it is better to follow that – follow that! It has gone deep in your bones and blood, so it is better to follow that.

But now it has become impossible, and it will never be possible now again because the old patterns have broken. Now, no one can be a Christian, no one can be a Hindu. That is not possible now, so a new categorization is needed. Now I don't categorize as Hindu and Mohammedan and Christian. That categorization is not possible now. It is just dead and must be thrown away. Now we must categorize every path.

For example, there are two basic divisions: the path of relaxation and the path of effort, the path of surrender and the path of will. This is a basic division. Then other divisions will follow, but these two are basic and quite diametrically opposite. The path of relaxation means surrender just here and now with no effort. If you can, you can. If you cannot, you cannot. If you can, you can. If you cannot, you *cannot* – there is no go. The path of surrender is very simple: Surrender! If you ask how, then you are not for this path, because the "how" belongs to the other path. Mm? "How" means by what effort, by what technique: "How am I to surrender?" If you ask, "How I am to surrender?" then you are not for the path of surrender. Then go to the other.

If you can just surrender without asking how, only then is it possible. So it seems simple, but it is very difficult, very arduous, because the "how" comes instantaneously. If I say "Surrender!" you have not even heard the word and the "how" comes up: "How?" – then you are not for this path. Then the other path is of will, effort, endeavor. Then every "how" is supplied – how to do it. Then there are many ways. So surrender has only one way, and there are no branches. There cannot be. There cannot be different types of surrender. Surrender is simply surrender. There are no types. Types belong to techniques. There can be different techniques; but because there is no technique surrender remains the purest path, without any division.

Then the second: the path of will. It has many divisions. All the yogas, methods, belong to the second. The second says, "You cannot relax just now, so we will prepare you: a preparation is needed. So follow these methods, and a moment will come when you will drop."

They look difficult – they are not! They look difficult because they say preparation, methods, years of training and discipline are necessary. So they look difficult, but they are not – because the more time is given to you, the more simplified the process becomes. And surrender is the most difficult process because no time is allowed. They say, “Just here and now.” If you can, you can. If you cannot, you cannot.

Baso, a Zen monk, would say to whosoever would come, “Surrender!” If the person asks, “How?” he would say, “Go elsewhere!” His whole life he used only two statements continuously – never a third. He would say, “Surrender!” If you would say, “How?” he would say, “Go somewhere else!”

Sometimes some persons came who would not ask, “How?” and would surrender. But rare becomes the phenomenon! As our modern mind progresses surrender will be rare, surrender will be difficult, because surrender means an innocence, a trusting mind, an absolute faith. It doesn’t need effort; it needs faith. It doesn’t ask for the method and the way and the bridge; it takes the jump. It doesn’t ask for the steps – it doesn’t ask anything.

But the other path is of effort, tension. And many methods are possible, because to do something there are many techniques. There are many techniques for how to create the ultimate tension so that you explode. But never follow both. You cannot follow! You can just go on thinking about both. And don’t confuse. Determine clearly, exactly, which is for you.

Can you trust? Are you ready without any “how” to take the jump? If not, then forget relaxation, then forget surrender, then even forget the very word – because you cannot understand it. Then effort – and this Upanishad is talking about effort: upward effort, a continuous arrowing of the mind towards the peak.

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# 05 The Inner Illumination

## The Inner Illumination

*Sadaadeeptih apaar amrit vrittih snaanam.*

*To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship.*

Light is the most mysterious thing in the universe – for many reasons. You may not have felt it like that, but the first thing about light is that light is the purest energy. Physics says that everything material is not really matter. Only energy is real. Matter is dead; matter exists no more. It never existed except in our conceptions. Matter appears to be, but it is not. Only light is – or energy, or electricity. The deeper we penetrate into matter; the less material is found. At the very deepest there is no matter and matter itself becomes non-material. But light remains, or energy.

Light is the purest energy. Light is not matter, and wherever we feel matter it is only light condensed. So matter means light condensed. This is the first mystery about light, because it is the substratum of all Existence. So in a new way, the oldest concept of religions – that in the beginning God said, “Let there be light,” and there was light – becomes very significant, because Existence in its purity is light. So if Existence begins, it has to begin with light.

Another thing: light can exist without life, but life cannot exist without light. So life also becomes secondary. Matter simply disappears. It is not. It is only condensed light. Then light can exist without life. Life is not a necessity for light to exist, but life cannot exist without light. So life becomes secondary, and light becomes primary. In this context, one thing more: just as light can exist without life but life cannot exist without light, just the same, life can exist without love, but love cannot exist without life. So these three l's have to be remembered – light, life, love.

Light is the substratum, the ground, and love is the peak. Life is only an opportunity for light to reach love. Life is just a passage. So if you are only alive, you are just in the passage. Unless you reach love, you have not reached. Light is the potentiality, love is the actuality, and life is only a passage. So when it is said that God is love, this is the love that is meant. Unless you become love, you are just in between, you have not reached the end. Light is the beginning, love is the end, and life is just a passage.

So remember this: light can exist without life. Matter is just an appearance, a “condensy”, an intensity of light, and life is a manifestation. That which is hidden in light is manifested. Life is not an appearance: life is a manifestation. Matter is just light condensed. So when light remains light and becomes condensed, it is matter. When light evolves, manifests its potentiality, it becomes life. If it simply remains life, then death is the end. If it evolves more, then it becomes love – and love is deathless. You may call it God; you may call it anything. These are basic points. If you remember them, then we can proceed into the sutra.

Thirdly, in this whole world everything is relative except light. Only light has a constant velocity. That's why physics takes light as the measurement of time. Everything is relative; only light is, in a certain way, absolute. Light travels with a constant velocity. Nothing else is constant. So only light is absolute. There is no change: the velocity is absolute; the speed is absolute. So light becomes a mystery. It is not relative to anything, and everything else is relative to light. So nothing can travel with more speed than light, because if anything takes the speed just equivalent to light, it will turn into light.

If we can throw a stone with the speed of light, the stone will become light. Anything moving with the speed of light will become light. So nothing reaches the velocity of light, and nothing transcends the velocity of light. The speed of light is 186,000 miles per second. Anything travelling with that speed will become light. That's why scientists say we cannot travel with the speed of light: because anything – we or aircraft, rockets – anything travelling with that speed will become light itself.

Fourthly, light travels without any vehicle; everything else can travel only with a vehicle. Only light travels without vehicles. That is mysterious. And also, light travels without any medium. Everything else has to travel through a medium. A fish can travel in water, a man can travel in air, but light travels in nothing, in nothingness.

In the beginning of this century, physicists just imagined something like ether. They imagined something must be there; otherwise, how can light travel? So that was a basic question: light comes to the earth from the sun or from some star, it travels, so there must be some medium through which it travels. So just because nothing can travel without a medium, in the beginning of this century scientists hypothetically assumed that there must be some X – they named it ether – through which light travels.

But now they have found that there is no medium. The whole universe is just a vast space, and light travels in nothingness. That means even nothingness cannot destroy it, even emptiness cannot affect it. That means even non-being cannot affect light's being. And it can travel without any medium, without any vehicle. That means the energy is not derived from somewhere else. Light itself is the energy. If you have some derived energy, then you will have to travel through mediums, through vehicles; you cannot go yourself. Light goes by itself.

Fifthly, light is neither being pushed nor being pulled. It simply travels! If I throw a stone, then there is a push. I put my energy in the stone, and the stone will only go to the limit, to the extent, up to where it can be forced by my energy. When my energy fails or is exhausted, the stone will fall down.

The stone is not travelling with its own energy. The energy has been given to it; it is foreign.

Everything in the world has foreign energy in it – except light. Everything moving is moving with some energy derived from somewhere else. A tree is growing, but the energy has been derived. A flower is flowering, but the energy has been derived. You are breathing and living, but the energy is derived. You have no energy of your own. Nothing has except light.

In this reference, the saying of Mohammed in the Koran becomes very significant. He says, "God is light," and he means there that only God is His own source of energy. Everything else is just derived.

So we really live a borrowed life. It is borrowed from many, many sources. That's why our lives are conditional. If one source just refuses to give us energy, we are dead. Light lives with its own energy – unborrowed, self-originating. It is neither pushed nor pulled, and it moves. That's the most mysterious thing possible. It is a miracle!

Sixthly, if only light has its own energy and everything else lives with borrowed energy, certainly it must be that everywhere, ultimately, the energy is borrowed from light – because if everything lives with borrowed energy except light, then ultimately light is the donor. Wherever you get your energy, ultimately the source must be light.

You are eating food and you are getting energy, but the food itself gets it through light, through sunrays, so you are not getting it from food. Food does not have its own energy source: food is deriving it from somewhere else. The food is doing only an in-between work, the work of a medium. Because you cannot absorb light directly, trees are absorbing it, and then they transform it in such a way, they compose it in such a way, that you can take that energy directly. So they work as mediums – then light becomes the only source of energy.

So if everything drops in the universe, light will not be affected. If everything just goes off, if the whole universe is dead, light will not be affected. The universe will still be filled with light. But if light goes off, then everything will die. Nothing can exist.

This basicness of light is not only basic for science, it is basic for religion also. So now the second part: if you penetrate matter you stumble upon light. If you penetrate life, you again stumble upon light. So religious mystics have always said, "We experience Light, we realize light – the light within, the flame within." All the mystics have talked this way, and it is not only symbolic. Only in this century has it become possible to say that it is not only symbolic. If matter dissolves into light, comes out of light, why not life itself? And when a mystic goes deep, he is going deep in life, he stumbles upon light. This going deep in oneself means going more and more to the original source of light.

So the outer light is not the only light. You have inner light also, because you cannot exist without it. It is the base. To be means to be grounded in light; there is no other being. So when you go in you are bound to come to and realize a dimension, a realm, of light – inner light. This inner light and your life make just two layers. Your life is the outermost layer; light is a deeper layer.

Your life will end in death. Unless you realize the inner light, you cannot know the deathless, because your life is just a phenomenon; it is not the base. It is just a phenomenon, a wave – a wave on the ocean of light. It will go! If you can penetrate through it to the deeper realm of light, you will know that which is immortal, which cannot die – because only light cannot die, only light is immortal. Everything will have to die, because everything lives on derived life, borrowed life. Only light has its own life. Everything else has life borrowed from somewhere else. So one has to return it, one has to give it back.

So unless you realize the inner light, you will not know that which is beyond death. In a sense it is beyond death and beyond life also. Only then does it become immortal. That which is born will have to die; that which is alive will be dead. So only that can be beyond death which is beyond life itself. Light is beyond life and beyond death. Whenever mystics have been talking

about light, they always talk about deathlessness, because the moment you enter the inner light, the source of life, you enter deathlessness.

In this sutra, both terms have been used. This sutra says:

*To be centered constantly in the inner illumination, in the inner light, and in the infinite inner nectar, is the preparatory bath for the worship.*

So unless you are bathed in your own inner light, and in the nectar, in the immortality which belongs to that light, you are not ready to enter the Divine temple. This is a preparatory bath. Water will not do: light has to be used. Pure light has to be used. Unless you are bathed in pure light, you are not ready to enter the Divine temple.

When Krishna showed his infiniteness to Arjuna, Arjuna said, “I don’t see you, Krishna, I see only light. Where have you gone? I see only thousands and thousands of suns – and I am scared. You come back!” When one enters into the inner light . . . it is there, because without it you cannot be. nothing can be. It is a scientific fact, because without light nothing can be. If there is anything, then in its ground light is bound to be. You may know it, you may not know it, but light is the ground of all. You are, so you have a deep realm of light. The moment you enter it, you are bathed. and this bath means many things.

Ordinarily, when you enter a temple, outwardly you take a bath. You take a bath because dirt can be washed from the body, and you can enter into the temple with a purer body – fresh, undirty, clean. But when you are really entering into the Divine temple, your body is not entering: your consciousness is entering. And you cannot bathe your consciousness with water. But consciousness can have a deep cleansing in inner light, and that deep cleansing means cleansing the dirt of all karma – all actions.

Whatsoever you have done, whatsoever you have been, whatsoever your past has been, it clings to you – just like dirt, just like dust, it clings to you. When you enter inner light, it disappears. Why? Because the moment you enter that inner light, everything takes the velocity of light, and nothing can remain. The dirt, the dirt of karmas, dissolves – all that you have done in all your lives. When you enter that realm, everything becomes light, because with light, in that velocity, nothing can remain anything else. So it is not simply a bath. All the karmas, just disappear, they become light, and the consciousness is cleaned. It becomes fresh and young as it should be, as it is meant to be.

And when all the karmas disappear – by “karmas” I mean the material dust that one accumulates through actions and desires and passions – when it disappears, the entity, the nucleus of ego disappears also, because ego exists only as a collectivity of all the dust, of all the dirtiness, of all the impurities. It exists as a center. When everything disappears, ego disappears. And when ego disappears, you are pure, clean, you are born anew. So to enter this inner light is to enter the inner fire.

Another thing: the light that is outside is constant, but it cannot be constant for you. The sun will rise and set. The sun itself never rises and never sets, but for the earth it rises, and it sets; the night comes. So with outer light you cannot remain constantly in light. Only with inner light is there no rising and no setting. That’s why the sutra says, “To be centered constantly . . .” continuously. There is no night, there is no setting, because there is no rising. The light is there

as your Being, as your very Existence. So to be constantly centered in this light is the bath. And by “bath” is meant that everything to which one was clinging is just destroyed – not only destroyed but transformed also. It becomes light itself.

This entry has three parts: first you will realize light, then you will realize a deep cleansing of your soul, of your being, and, thirdly, you will realize the elixir, the nectar – the *amrit* – the immortality, the deathlessness of it, because once the ego dies you are deathless, once the karmas are washed away you are deathless, once you have entered deeper than life you are deathless.

Deeper than life, death cannot exist. Death exists parallel to life. It means the end of life. So life has two dimensions. One is just horizontal. You go from one moment of life to another moment of life, then another – A-B-C – in a sequence. Then ultimately, the Z is going to be the death. You move from A to B, from B to C, then to X-Y-Z. A is birth, Z is death, and you move from A-B-C-D horizontally. This is one movement – birth to death. Buddha says, “One who is born will have to die, because he is moving horizontally.” So death is a necessity on a horizontal plane.

But you can move vertically. From A, instead of going to B, drop below the A or go above the A. Don’t move to B. So from any life movement, you can move in two ways. You can move to another life movement; then death will be the end. Then you are progressing towards death automatically, unknowingly. You can move down or up – not horizontally but vertically. So move down or up from A, and then you move from life to light. If you move down, then you move to light. If you move up, then you move to love. This is the vertical plane.

If you move down from life, then you move to light. If you move up, then you move to love. And both give you the door to the deathless, because death only means horizontal moving. Now you are not moving horizontally. And move either way. If you can consciously go down to light, your life will become love – because once you have known the deathless you can be nothing but love.

Really, death is the enemy of love. You cannot love because there is death; you cannot love because you are fearful of death; you cannot love because you are afraid of everyone else, of the other. And all fears are basically fear of death. They all can be reduced to the fear of death. Once you know the deathless, the fear has gone. And when the mind is fearless, it is love. When the mind is fearful, it is never love. You may put on a show, you may pretend, but it is never love. With fear hate can exist, with fear jealousy can exist, with fear anything can exist, but not love. That’s why we pretend love, and love is not found. In the end jealousy is found, hate is found, fear is found – love is not found.

Why? Because you cannot love really. How can you love when there is death? How can you love unconditionally when every moment death is coming near?

Look at it in this way: you are here, your beloved or your lover is here. You are just in the ecstasy of love, and then someone says that within five minutes you are going to die. The moment this is said, that within five minutes you are going to die, love will disappear. You will forget the beloved, the lover and the poetry, and everything will just disappear. Why does it disappear? It has never been there. It was only that you were unaware of death, so you were pretending love.

Deathlessness known becomes love. Then you cannot do anything else. Then it is not that you love; rather, you become love. Love becomes your quality – not your act – your very being. So either, drop down from A; from the horizontal line drop down vertically to light: that is one way. Yoga is concerned with this dropping down. Or, from A, rise vertically to love. *Bhakti* – the path of devotion – is concerned with rising up. Either way you go vertically. The same will be the result.

If you can go up from A, again you find the deathless. Vertically, there is no death; only horizontally is there death. So if you find love by going up, you will find light, because entering the deathless one is bound to find light, entering the light one is bound to find the deathless. They are one! So, really, life and death are two aspects of one coin, and death is not opposite to life. It is a part. Light is opposed to death, not life, because light is immortality. Love is also opposed to death because again it is deathless.

So the problem is either to enter light by going down or by going up to enter love. This vertical journey is the journey of religion. And this sutra says:

*To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship.*

So how to enter and how to be centered? How to enter? How to find this light?

Two or three things: one, whenever you say light is, what do you mean? I say, “The room is lighted.” What do I mean? I mean that I can see. Light is never seen; only something lighted is seen. You see the walls, not the light; you see me, not the light. Something lighted is seen, never the light itself, because light is so subtle that it cannot be seen. It is not a gross phenomenon. So we only infer that light is. It is an inference, not a knowing. It is just an inference! Because I can see you, I infer, assume, that light is. How can I see you without light?

No one has ever seen light – no one! And no one can ever see light. But we use the words, “I see light,” and by that we mean, “I see things which cannot be seen without light.” When you say it is dark, there is no light, what do you mean? You only mean, “Now I cannot see things.” When you cannot see things, you infer that light is not. When you can see things, you infer that light is. So light is an inference even in the outer, the outside world. So when one has to enter, when one is ready to enter inside, what do we mean by light?

If you can feel yourself, if you can see yourself, that means the light is there. This is strange, but we never think about it. The whole room is dark; you cannot say anything is there, but one thing you can say: “I am.” Why? You cannot see yourself either. The room is totally dark, nothing can be seen, but about one thing you are certain and that is your own being. No need of any proof, no need of any light. You know that you are, you feel that you are. A subtle, inner illumination must be there. We may not be aware of it, we may be unconscious of it or very dimly conscious, but it is there.

So turn your gaze inwards. Close all your senses so that there is no feeling of the outside light. Go into darkness, close your eyes, and now try to penetrate, to see inwards. First you may feel simple darkness; that is because you are not accustomed to it. Go on penetrating. Just try to look into the darkness which is within. Penetrate it, and by and by you will begin to feel many things inside. An inner illumination begins to work. It may be dim in the beginning. You will begin to

see your thoughts because thoughts are inside things. They are things! You will begin to stumble upon the furniture of your mind.

Much furniture is there – many memories, many desires, many unfulfilled passions, many frustrations, many thoughts, many seed thoughts, many, many things are there. When you begin to feel them, first try to penetrate the darkness. Then a dim light begins to be there, and you begin to be aware of many things. It is like when you enter a dark room suddenly – you can't see anything. But remain there. Be adjusted to the darkness, let your eyes be adjusted to the darkness. Eyes have to adjust, they take time. When you come from without, from a sunlit garden to your room, your eye will have to readjust themselves. Your eyes will take a little time, but it happens.

If one is constantly using his eyes only to see things which are very near – for example, if one is constantly reading – then he will become shortsighted, because so much use of short sight will fix the mechanism of the eyes. So when he wants to see a far-off star, he cannot see it because the mechanism has become fixed. Now it is not flexible. The same happens inside: because we have been looking outside continuously, for lives, the mechanism has become fixed, and we cannot look inside.

But try, make an effort – look into the darkness. Don't be in a hurry, because the mechanism has been fixed for many lives. Eyes have forgotten completely how to look inside. You have never used them for that purpose. So look into the darkness, see the darkness, and don't be impatient. Penetrate the darkness, go on penetrating, and within three months you will be able to see many things inside which you never thought were there. And now, for the first time, you will become aware that thoughts are just things. And when you become aware, then you can put a thought anywhere you want. If you want to throw it out, you can throw it out.

But now you cannot throw it. Just now you cannot throw out any thought, because you cannot catch it. You don't even know that it is a thing, that it can be caught, and it can be thrown. You don't know where thoughts are located; you don't know from where they come. Everyone says, "I don't want to be fearful; I don't want to be angry." But they cannot do anything because they don't know even from where this anger comes, what the root is, where this anger has its reservoir, where this anger is accumulated. You don't know the roots.

Every thought is a thing. It has an accumulated reservoir. So when one thought comes, it is just a leaf on a big tree. You cannot cut it and throw it – another leaf will come out. Roots are there, the tree is there. When you begin to be aware even dimly that thoughts are there, desires are there – anger, passion, lust – everything is there, don't begin to fight. Just watch, because by watching you will become more aware, and by fighting you will never become aware. So don't fight – watch! "Watch" is the word, the mantra. Watch constantly, and the more you watch, the more you will begin to feel that more light is there. Light is there; only your eyes have to be adjusted. So watch!

By watching, eyes will become adjusted. And when more light is there and everything becomes clear, when there is no dark spot, then you become master of your mind. You can put anything out; you can rearrange everything. And once you become master of your mind, then you will become aware from where this light is coming, what the source is. The sun is not there; it is without. You have not even brought in a candle, but everything has become illuminated. From where is this light coming? First you will become aware of things which are lighted, then you

will become master of the things of your mind, and then you will begin to be aware of where this light is coming from, of what the source is. You will begin to be aware of a flower blooming. Then you will begin to be aware of where this light is coming from. Then you can know the sun.

Only secondarily will you have to proceed from a lighted object towards the source of the light. Again, light is not seen; again, you will see the sun. So first you will begin to feel the content of the mind. Then, more and more, the mind will become clear. Then you will be aware of where this light is coming from. Just in the center of the mind is the source. Then enter the source! Now you can forget the mind – you are the master. You can just say to the mind, “Stop!” and the mind will stop.

Awareness is needed for the mastery. Never try the reverse: never try to be the master first and then to be aware. That never happens, that cannot happen. That is not possible. Be aware, and the mastery happens. You become the master. Then go to the source, then enter the source, from where this light is coming. Go! Enter the illumination! That entering into the illumination is the “bath”. You have become master of the mind. Now you will become master of life itself; now you will become master of consciousness itself. And once bathed in this illumination, in this source of light, you will be able to see yourself in your eternity. In this moment, all the past and all the future will be there. This moment is eternal. You are so pure that the whole time gathers in you. The past purified creates a purified future – and this moment becomes eternal.

Watch, be aware, observe deeply the contents of the mind. Then you will become aware of the source; then enter the source. It is fearful, because whatsoever you have known as yourself will die. This bath is a death – a death of all that you have known yourself to be. The identity, the ego, the personality, everything will die. because the personality, the identity, the ego, they are the dirt – the accumulated dirt around your being. Only being will remain without name and form. And this sutra says this is the preparatory bath. Only now can you enter, and only up to here do you have to make efforts. The moment you are purified, the moment you have gone through this bath, the moment the karmas have dissolved. now you need not make any effort.

From this point, God becomes a gravitation. Now you enter the field of grace. It is the same like the gravitation on the earth, but you have to enter the field. So for spaceships we have to make one basic arrangement: they must be thrown out of the grip of the earth, out of the gravitation field. Two hundred miles above the earth, all around, is the field. If you are under the field, you will be pulled back. If you go beyond two hundred miles, then the earth cannot do anything.

The Divine cannot pull you unless you are totally pure, unless you yourself become light. Then with the same velocity, you enter the Divine. So this entering the light is the last effort. Once you are purified you begin to gravitate. Now you need not go: you are being pulled. This gravitation is known as grace: the gravitation to the Divine is grace. Grace is not really a help – it is not! It is just a law. God is not grace-ful only to some, it is not so, He is not partial; the earth is not gravitational only for some – the moment you enter the field, the law begins to work.

So don't say that God is grace-full, don't say that God is helpful, don't say that He has compassion. It is not right. God means “the Law of Grace”. The law begins to work. Once you enter the field, the law begins to work. Once you begin to be light yourself, the law begins to work – and you begin to gravitate.

I said that light is the foundation of life. With this statement even science can agree. Science ends on this point; there is no beyond for science. Religion still has a beyond because religion says that even beyond light there is Existence.

Now another thing: light exists, so light has two qualities – being the light and also existence. Still, light is not the ultimate one because it has two qualities – light and existence. Religion says that existence can be without light, but light cannot be without existence. So one step more: religion says, “God is pure Existence.” So, really, for religious people, this word or this sentence that “God is”, is fallacious, because “God” and “is” both mean the same thing.

A table is, but to say “God is” is not good. Man is because man may not be, so man and is-ness are two things conjoined. They can be disjoined. But “God is” is not right because God means is-ness. So it is tautological, repetitive. To say, “God is” is as absurd as someone saying, “Is is” or “God God”. “God is” means the same as “God God” or “Is is”. They are meaningless, absurd! Is-ness is God. So religion reduces it still more and says that when you enter light, then you will enter the Is-ness, Existence, That. So light is just the aura of That. When you enter light, you enter the aura. But the moment you enter the aura you will be pulled. and there will be no time gap. There is no time gap!

Now another thing: I said that light moves with the highest velocity – 186,000 miles in one second. in one second. in one minute, in one hour, in one year, how much light moves! The unit with which physics measures its movement is the light year. A light year means the movement of light in one year at this velocity. This is still a time movement. It is very fast, but yet light takes time to move. So as I said, light needs no medium, light needs no vehicle, light needs no borrowed energy – but still light needs time. So for religion, light still needs something without which it cannot move. So light is still dependent on time.

Religion says we have to go even deeper in order to find something which need not have even this dependence – time. So for us it looks meaningless. How can light move without any medium? But now science says it moves. It is so. Religion says, “Don’t be disturbed. How can God be without time?” He is, and God moves without time, consciousness moves without time.

Light has the highest velocity as far as science has measured, but in a way, it is the highest because Existence cannot be said to have more velocity. Really, it moves without time. So there is no question of velocity. We cannot say how much it moves in one second. The movement is absolutely absolute. There is no time gap. So when one enters this illumination, one is pulled. Even the word “pulled” takes time to be asserted, but the very phenomenon of being pulled takes no time.

When I say “pulled”, it takes time, time is lost. But really, when one enters the illumination, even this much time is not needed. There is no time gap. You are pulled, and beyond this light is God, the temple. This light only bathes you, purifies you, just like a fire. You become purified. And the moment you are purified – the entrance, the explosion.

With light you become deathless, but you still feel. You feel that now you have entered immortality. But when entering into That, the Is-ness, you are not even aware of deathlessness. Life and death are meaningless now – only Being is. You are, without any conditions. That Being is the Ultimate for religion.

Light is the field, mind is around the field, and we are around the mind, we live outside the mind. So one has to enter the mind, then light, and then the Divine. But we just go on round and round, outside the mind. This state of always being outside the home has become a fixed habit. We have forgotten that we are living on the verandah. It is easy: the verandah is easy for moving outside. That's why we have become fixed there – it is easy. We can move outside anytime. and because our mind and our desires are moving outside, we live on the verandah. So at any moment, at any opportunity to move, we can run. We have forgotten that there is a home, and this running outside is just being a beggar. Entering the house means you will have to turn your eyes around completely, and you will have to use your eyes in a new way, and you will have to pass a dark night – only because of a fixed habit.

Christian mystics have talked much about “the dark night of the soul”. This is the dark night – because your eyes are so fixed. As I said, someone becomes shortsighted, someone else becomes farsighted. If he goes on looking far, then he cannot look near. If he goes on looking near, then he cannot look far. Eyes become fixed. They are mechanical; they lose the flexibility. Just as someone becomes nearsighted and someone farsighted, we have become “outsighted”. “Insightedness” will have to be developed.

You must have heard the word “insight”, but you might not have heard the word “outsighted”. You know the word “insight”, but it is meaningless unless you understand the word “outsight”. We have become outsighted, fixed; the insight has to be developed. So whenever you find time, close your eyes, close your mind to the outside, and try to penetrate in. At first you will be in a deep dark night. Nothing will be there except darkness. Don't be impatient. Wait and watch, and by and by darkness will become less, and you will be able to feel many inner phenomena. And only when you become aware of the inner world, then only can you become aware of the source from where this light is coming. Then enter the source. This the Upanishads call “the bath”.

How stupid the human mind is! We ritualize everything, and the significance is lost. Then only stupid rituals remain. So we take a bath when we go to the temple. Neither the temple is there nor the bath. The temple is inside and the bath also. And this bath, the Upanishads say, is the bath in inner illumination.

Light is really the bridge between the Divine and the world. The Divine creates the world through creating light. Light is the first creation, and then light condenses and matter happens; then light grows, I say light grows, and life happens; then life grows, and love happens. [...]

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# 06 You are Responsible

## You have to Go Beyond Colors

*When one experiences different forms of light and colors in meditation – such as red, yellow, blue, ochre, etc. – how can one know to which layers of being they belong? Is there any gradual sequence of color and light experiences before reaching the ultimate light experience?*

Light itself is colorless. All colors belong to light, but light is not a color. Light is just the absence of colors. Light is white; white is not a color. When light is divided, analyzed or passed through a prism, then it is divided into seven colors.

Mind also works as a prism – an inner prism. The outer light, if passed through a prism, is divided into seven colors; the inner light, if passed through mind, is divided into seven colors. So the experience of colors in the inward journey means that you are still in mind. The experience of light is beyond mind, but the experience of colors is within mind. So if you are still seeing colors, then you are still within mind. The mind has not been transcended.

So the first thing to remember is that the experience of colors is within mind, because mind works as a prism through which the inner light is divided. So first one begins to experience colors; then colors dissolve and only light remains.

Light is white; white is not a color. When all the colors are one, white is created. When all the colors are one, then you feel white. When all the colors are there undivided, then you experience white. When no color is there, then you experience black. Black and white are both not colors. When no color is present, then there is black. When all colors are present, undivided, then there is white. All the colors are just divided light.

If you are feeling colors inside, then one thing: you are within mind. So the experience of colors is mental; it is not spiritual. The experience of light is spiritual, but not of colors – because when mind is no more you cannot experience colors. Then only light is experienced.

Secondly, there is no fixed sequence of colors. There cannot be because each mind differs. But the experience of light is exactly the same. Buddha experiencing light or Jesus experiencing light the experience is the same. It cannot be otherwise because that which creates differences is no more. Mind creates differences.

We are here – we are different because of our minds. If mind is no more, then the factor which divides, which differentiates, is not there. So the experience of light is similar, but the experiences of colors are different and the sequence differs. That's why, in each religion, a different sequence has been given. Some believe that this color comes first and that comes in the end; others believe quite differently. That difference is really the difference of minds. For example, a person who is fearful, deeply rooted in fear, will experience yellow as the first color. The first color coming in will be yellow, because yellow is the color of death – not only symbolically, but actually also.

If you take three bottles – one red, one yellow, one just white, plain white – and just put into these three bottles the same water, the yellow bottle will deteriorate first. Then the others will deteriorate. The red bottle of water will deteriorate in the end, last. Yellow is a death color. That's why Buddha chose yellow as the robe for his bhikkus – because Buddha says that to die from this existence absolutely is Nirvana. So yellow was chosen as a death color.

Hindus have chosen ochre, a shade of red, as the color for their sannyasins, because red or ochre is the color of life – just the opposite of yellow. It helps you to be more alive, more radiant. It creates more energy – not only symbolically, but actually, physically, chemically. So a person who is very energetic, alive, deeply rooted in the love of life, will experience red as the first color, because his mind is more open to red. A fear-oriented person is more open to yellow, so the sequence will differ. A very silent person, one who is very still, will experience blue as the first. So it will depend.

There is no fixed sequence because there is no fixed sequence of your mind. Each mind differs in orientation in tendencies, in structure, in character. Each mind differs! Because of this difference the sequence will be different. But one thing is certain: each color has a fixed meaning. The sequence is not fixed, it cannot be, but the meaning of the color is fixed.

For example, yellow is a death color. So whenever it happens first, it means you are fear-oriented – that your mind's first opening is for fear. So wherever you move, the first thing you will notice will be fear, or the first reaction of your mind in any new situation will be fear. Whenever something strange is there, the first response will be fear-filled. If red is the first color in your inner journey, then you are more rooted in the love of life, and your reactions will be different. You will feel more alive, and your reactions will be more life affirmative.

A person whose first experience is yellow will always interpret everything in terms of death, and a person whose first experience is red will always interpret his experiences in terms of life. Even if someone is just dying; he will begin to think that he must be reborn somewhere else. Even in death he will interpret rebirth. But for the person whose first experience is yellow, even if someone is born he will begin to think that he is going to die someday. These will be the attitudes. So a red-oriented person can be happy even in death, but a yellow-oriented person cannot be happy even in birth. He will be negative. Fear is a negative emotion. Everywhere he will find something to be sad and negative about.

For example, I said that a very silent person will feel blue, but this means a silent person who is inactive at the same time. A silent person who is active at the same time will feel green as the first experience. Mohammed chose green as the color for his fakirs. Islam has green as the symbolic color. That is the color of their flag. Green is both – silent, still, but also active. Blue is just silent and inactive. So a person like Lao Tzu will first begin to feel blue; a person like Mohammed will begin to feel green first. So the symbolic system of colors is a fixed thing, but the sequence is not fixed.

Another thing has to be noted, and that is that seven colors are pure colors. But you can mix two, you can mix three, and a new color comes out. So it may be that you never experience pure color in the beginning. You may experience three colors, their combination, or two colors or four colors. Then again it depends on your mind. If you have a very confused mind, then your confusion will be shown in the colors.

Now they have evolved in the West a color test in psychology. and it has been proving very meaningful. Just giving you many colors and allowing you to choose the first preference, then the second, then the third, then the fourth, decides much, shows much. If you are sincere and honest, then it shows much about your mind, because you cannot choose without any inner cause. If you choose yellow first, the logic of it is that then red will be the last. It has its own logic. If death is your first choice, then life is going to be your last, you will put red as the last. And one who chooses red first will automatically choose yellow as the last. The sequence will also show the structure of the mind.

But once, twice, thrice – the cards are given to you again and again – and the strange thing is that the first time you choose yellow, your first preference, then the second time you are given the same cards but you don't choose yellow as your first preference. The third time you choose something else, and the whole sequence changes. So the cards are given seven times. If a person goes on choosing yellow as the first color continuously for seven times, then it shows a very fixed mind – very much fixed – a fixation. This man is constantly rooted in fear. He must be living in many phobias, because everything will take the shape of fear. But if he is given the cards another seven times and now he changes – once blue and once green and once something else – then there is a double sequence. One sequence in one series and another sequence in the second series – that also shows much. In the second series, if he never repeats one color as his first preference, that shows he is very fluctuating and nothing can be decisively said about him. He will be unpredictable. And the sequence also changes because the mind is changing constantly.

Recently, because of LSD, marijuana and other drugs, many things have come up from the unconscious mind. When Aldous Huxley told about his experiences with LSD, he talked as if he had entered heaven. Everything was beautiful, utopian, colorful, poetic. Nothing was bad in it. There was nothing like a nightmare – nothing of fear or death. Everything was alive, abundantly alive, rich. But when Zaehner took it, he entered hell. With the same LSD he entered hell, and it was a long nightmare – horror filled,

Both misinterpreted their experiences. Aldous Huxley thought that this was a quality of LSD and that because of LSD this heaven experience had come up. Zaehner interpreted quite diametrically opposite from Huxley and he said, "It is just a nightmare, a deep horror. One must not go into it – it can create madness." But the interpretation is on the same lines: he also thought that it was LSD which had created this experience.

The reality is different. It was LSD working only as a catalytic agent. LSD cannot create heaven, cannot create hell. LSD can only open you, and whatsoever is in you is projected. So if Zaehner's experience is absolutely colorless it is because of Zaehner's mind, and if Huxley's experience is colorful it is because of Huxley's mind. LSD can only give you a glimpse into your own mind. It can open your own deeper layers. So if you have a suppressed unconscious inside, then you may enter hell; or if you have nothing suppressed, if you have a relaxed unconscious, a natural one, then you may enter heaven – but that will depend on what type of mind you have. The same happens when one goes deep into an inner journey: whatsoever you encounter is your own mind. Remember this – whatsoever you encounter, it is your own mind.

The color sequence is also your own mind's sequence, but one has to go beyond colors. Whatsoever the sequence, one has to go beyond colors. So one must continuously remember that colors are mental. They cannot exist without mind – the mind working as a prism. When you go

beyond mind, there is light – colorless, absolutely white. And when this whiteness begins to be there, only then have you gone beyond mind.

Jains have chosen white as the color for their monks and for their nuns, and the choice is meaningful. As Buddhists have chosen yellow and Hindus ochre, Jains have chosen white, because they say only when white begins does spirituality really begin. Mohammed has chosen green because he says if silence is dead, then it is meaningless. Silence must be active, it must participate in the world, so a saint must also be a soldier. He has chosen green. All colors are meaningful.

There is a Sufi sect which uses black – black clothes for their fakirs. Black is also very, very meaningful. It shows absence of color, everything absent. It is just the contrary of white. Sufis say that unless we become totally absent, the God cannot be present to us. So one must be like black – absolutely absent, a nonentity, a nonbeing, just a nothingness. They have chosen black.

Colors are meaningful. So with whatsoever you choose you show much. Even your clothes indicate much. Nothing is just accidental. If you have chosen a particular color for your clothes, it is not accidental. You may not be aware why you have chosen it, but science is aware – and it shows much. Your clothes show much because they belong to your mind, and your mind chooses. You cannot choose without your mind having certain leanings, certain tendencies.

So the sequence will be different, but all sequences and all colors belong to your mind. Don't be bothered much about them. Whatever color is felt, just go on passing it; don't stick to it. Sticking to it is the natural tendency. If some beautiful color is there, one becomes stuck to it – don't. Move! Remember that colors belong to mind. And if some color is fearful, one goes back so that it is not felt. That too is not good, because if you go back no transformation is possible. Pass through it! Don't go back. It is your mind: pass through it! Even if a color is fearful, even if ugly, even if chaotic or beautiful or harmonious, whatsoever, go through it.

You must reach a point where colors are not, but only light remains. That entry into light is spiritual. Everything before that is mental.

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## You Are Responsible

*What are the physical and psychic factors that are necessary for the encounter of the inner light in meditation? And how can one grow in them?*

Three things to be remembered: one, you must be consciously frustrated about the life outside – consciously frustrated! We are all frustrated but unconsciously. And whenever we are frustrated unconsciously, we only change objects of desire. But one object changed for another will not help you to go in. You remain outside. You change one thing for another, then for another. Because you are frustrated by object A, you substitute your desire by object B. Then you are frustrated by object B, so you go on to C. You go on changing objects because you are only unconsciously frustrated. If you become conscious, then you will not change objects – you will change direction.

I can change. I can love one woman, then another, then another. I can love one man, then another, then another. This is unconscious frustration. So I think that A is not good and B might be, so I choose B. Then B is not good and – who knows? – C may be, so I choose C. This is unconscious frustration. If you become conscious, then it is not a question of A, B or C. It is a question of the very relationship, of the very expectation, of the very desire. This desire to get happiness through someone else is the root. You go on changing persons, but this direction is never changed.

When I say become consciously frustrated, I mean know well that persons are irrelevant. Unless you change your direction in the search for happiness nothing is going to happen. So there are two ways: either change A for object B or change direction A for direction B. A is outward-going, B is inward-going – so change the direction. By changing the direction, you begin to change yourself; by changing objects you remain the same.

I can go on changing objects for years and years, and lives and lives. I will remain the same. And with every object, since I am the same, the same is going to be the result, the same suffering is going to follow. When I say be consciously frustrated, I mean don't be frustrated by others – be frustrated by yourself, be frustrated about yourself. Then only does the direction change.

We are all frustrated by everyone else. The husband is frustrated by the wife, and the wife is frustrated by the husband; and the son is frustrated by the father, and the father is frustrated by the son. Everyone is frustrated by others. This is the outgoing mind. Be frustrated with yourself, and then the direction changes: you begin to be ingoing. And unless you are frustrated with yourself there is no possibility for transformation.

A Buddha is not really frustrated by the world. If he is frustrated by the world, he must try to change it for another world, he must try to get another world. He is really frustrated with himself, so he begins to change himself. The object of frustration becomes the object of transformation.

So the inward journey begins, the search for inner life begins. only when you begin to feel that outside is nothing but darkness. And unless you turn your eyes inwards, light is not to be found. So the first thing: be consciously frustrated. But this much is not enough. It is necessary, but not enough, because you can be frustrated with yourself and can go on living in frustration. Then you

will be just a living corpse. You will be just dead – a burden to yourself. This is necessary, but not enough.

The second thing to realize is that whatsoever you are it is because of you yourself. We say, “I am like this because of my destiny, because of the Divine Creator, because of the forces of nature, because of heredity, because of environment, because of society.” Whatever I am, I am always because of something or someone else. It may be the God in heaven, or it may be the heredity in the books of biology, or it may be just the society of the communists, or it may be just the childhood trauma of Freudians – but something else. You are not responsible.

The society has gone on changing causes. Sometimes it is God: then you are at ease. Then whatsoever you are, you cannot help it. Then sometimes it is karma: it is past actions which have produced you as you are, and nothing can be done. Then communism says it is the society. Communism says that it is not consciousness which determines the society; on the contrary. It is the society which determines consciousness. You are just a cog in the wheel. You have been determined. You have been manipulated. You are a by-product, so you are not responsible.

Then Freudians say that it is not economics as Marx says. Really, it is the childhood which determines you. So whatsoever you are, your seven years of childhood have made you that way. Now you cannot be a child again, and those seven years cannot be changed. So whatsoever you are, you are. At the most, through psychoanalysis, you can come to an adjustment with yourself. You can begin to feel: “Okay, now nothing can be done. and I am as I am.” Again, you begin to deteriorate.

You can be frustrated with yourself: this is a negative part. The positive, the second thing, is to remember that whatsoever you are, you are responsible. Society may have played a part, and even destiny may have played a part, and childhood also may have played a part, but ultimately you are responsible. This feeling is the base of all religion. So if Freudians win and Marxists win, religion will disappear – because the base of religion is the possibility that you can transform, the possibility that you can change yourself. And this possibility depends on the feeling of whether you are responsible for yourself or not.

If I am just determined by my cells, by heredity, then what can I do? I cannot change my bio-cells. That is not possible. And if my bio-cells have a built-in program, they will go on unfolding. What can I do? And if God has determined everything, then what can I do? And it makes no difference whether it is God or bio cells or heredity or childhood – it makes no difference! The basic thing is that if you are putting your responsibility on something else, X-Y-Z, you cannot go in.

So the second thing: remember, whatsoever you are – if you are sexual – you are responsible. If you are angry, anger-filled, if you are afraid, if fear is your chief characteristic, then you are responsible. Everything else may have played a part, but only a part, and that part also can be played only because you cooperated. And if you destroy your cooperation this very moment, you will be different. So the second positive thing is to be constantly aware that whatsoever you are, you are responsible.

It is difficult. To feel frustrated is very easy. Even to feel frustrated with oneself is not very difficult, but to feel that “whatever I am, I am responsible” is very difficult – very difficult, because then there is no excuse. This is one thing. And, secondly, if whatsoever I am, I am

responsible for it, then if I am not changing. I am responsible even for that. If I am not transforming, then no one else but I am guilty. That's why we create many theories – to escape from one's own responsibility.

Responsibility is the basis of all religious transformation. You may have heard someone say that to believe in God is the base of religion. It is not! One can be religious without any god, and one can be very irreligious with all the gods. Someone else says it is rebirth, reincarnation, that is the base. It is not, because you can believe in reincarnation and your life's duration becomes longer, but how, by just a longer duration, can you become religious? Time is not the factor to make you religious. You may be eternal: how does it help you to be religious?

No, the real thing, the base of all religiousness, is the feeling of responsibility – you are responsible for yourself. Then suddenly something opens in you. If you are responsible, then you can change. With this you can enter inwards. So feel frustrated with yourself.

Nietzsche has said somewhere, very beautifully, that that day will be the doomsday when no one feels frustrated with oneself, because then there is no possibility for further evolution. But I must add hurriedly that even if everyone feels frustrated, but no one feels responsible for it, that will be an even greater doomsday.

Frustration is negative. Feel responsible positively, and you gain much power. The moment you know that if you are bad, it is because of you, then you can be good. Then it is in your hands. You gain power, you become powerful. You release much energy, and only this releasing of energy can be used for the inner journey, just as when an atom is split, much energy is released. That is what is meant by atomic energy. Just like that, if in your mind this thing goes deep that "I am responsible for whatsoever I am, and whatsoever I like to be I can be," this concept will release much energy. And only with that energy can you go to the inner light.

And, thirdly, remain continuously in discontent unless the light is achieved – continuously in discontent! Again, that is one of the most basic qualities of a religious mind. Ordinarily we think that a religious man is a contented man. That is nonsense. He looks contented because he has the discontent of another dimension. He looks contented. He can live in a poor house, he can live in ordinary clothes, he can live naked, he can live under a tree. He can look contented, not because he is contented with these things, but because, really, his discontent has gone towards other things, and now he cannot be bothered with these things.

He is so discontented with the inner revolution, so discontented hoping for inner light, that he cannot bother about these things. These things have just become peripheral. Really, they don't mean anything to him. It is not that he is contented – they don't mean anything, they are irrelevant! They are somewhere on the periphery; he is not concerned. But he lives in a deep discontent, in a fiery discontent, and only that discontent can lead you inwards.

Remember, it is discontent which leads you outside. If you are discontented with your house, then you can make a bigger one. If you are discontented with your financial position, you can change it. In the outward journey, it is discontent which leads you on and on. The same is the factor in the inward journey also. Be discontented! Unless you achieve light, unless you transcend mind, be discontent, remain discontented – this is the third point.

These three points: frustration with oneself, not with others; responsibility on oneself, not on others; and a new discontent for something which is inner – these will help. Even in a single moment it is possible to reach the ultimate goal. But then you must be absolutely discontented. Then lukewarm discontents will not do. Then you must be uncompromising. Then nothing should deter you, nothing should come in your way. Whatsoever happens outside, you must be unconcerned about it, because you have no energy to move that way. All the energy is moving inwards. These three things can help you.

These are just helps. The central thing is meditation. Meditate, and with these helps the inner light can be achieved. It is there, it is not far off – only you have no discontent, only you have no longing for it, or your longing is just dissipated outside. Accumulate it, collect it, and turn the direction. The arrow must not move from you towards the world. The arrow must move from you towards yourself, to the center. So meditation has to be done! These three are just helps. Without meditation these three will not do anything, but meditation can do even without them. They are just helps.

But when I say meditation can do even without them, don't misunderstand me, don't think that they are not needed. For ninety-nine percent of people those helps are a must, because unless these three things are there you are not going to meditate at all. Only for one percent these three are not needed – not because they are inessential, but because meditation is such a whole-hearted effort in itself that nothing is needed as a side help.

I remember a Sufi mystic, Hassan. He went to his teacher and he asked the teacher, "Tell me, what am I to do?"

The teacher began to explain to him; he was going to deliver a long lecture. This Hassan was just new to him, he didn't know him. He simply said, "Meditation . . ." This was just the beginning word. He was going to tell many things, but first he simply said, "Meditation . . ." Hassan closed his eyes. The teacher looked at him and said, "Are you feeling sleepy?" but he had gone.

The teacher had to wait for hours. When he came back, the teacher said, "What were you doing here? I just began to explain, and you closed your eyes. For what have you come to me?"

Hassan said, "But you said the key word to me. You said 'meditation'. It is more than enough. What more is needed now? I went in, and I am thankful that you gave me the key."

But this one percent type is rare. To find a Hassan is rare. It is rare: just a word can click something. He was just on the verge – just a push: "meditation", he hears a word and takes the jump.

Even this may not have been necessary. Many times, it has happened that a bird flies in the sky, and someone achieves Enlightenment. Not even the word "meditation" is uttered. Just a bird flies in the sky against the sun, and someone achieves meditation. A dry leaf falls down from the tree, and someone sees it and achieves – and achieves! These people are just on the verge. Anything absolutely irrelevant-looking can do it. How does it make sense?

Lao Tzu achieved his Enlightenment. He was just sitting under a tree and a dry leaf fell down. He looked at the fallen leaf, and he began to dance. And if anyone would ask him he would say,

“How can I teach you? It is very difficult. Sit under a tree, let a dry leaf fall down, look at it, and it happens – and one begins to dance!” And he was really not joking. This had happened to him.

But such a simple, innocent mind is rare. He was meditating and meditating, upon life, upon death – and then a sudden dry leaf drops down, and everything opens. Life disappears, death becomes the reality. And in the dropping of the leaf, he sees his own death, and everything is finished. But this is rare. For ninety-nine percent of people helps are musts, so don’t misunderstand me.

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# 07 The Fragrance of Awareness

## The Fragrance of Awareness

*Sarvatra bhavana gandhah.*

*The feeling of That everywhere is gandha – the only fragrance.*

The Indian metaphysics divides Existence into two realms. One is “this” – that which can be pointed out; and another is “That” – that which is beyond this, which cannot be pointed out. The Sanskrit word for truth is *satya*. This Sanskrit word is very meaningful and very beautiful. It is a combination of two words: *sat* and *tat*. *Sat* means “this” and *tat* means “That”, *satya* means “this plus That is Truth”. So first we should understand what “this” is and what “That” is.

That which can be perceived, that which can be understood, that which can be comprehended, that which can be pointed out, fingered out, that which can be shown, that which can be seen – all belong to “this”. That which cannot be seen but yet is, that which cannot be comprehended but yet is, that which cannot be contemplated but yet is, belongs to “That”. So “this” means the known and the knowable, and “That” means the unknown and the unknowable. The known plus the unknown is the Truth: this plus That is *satya*.

So this division is very meaningful, significant. Without giving it any name, we simply call it “this” and “That”. Whatsoever science can know is this, and whatsoever science cannot know is That. Science is concerned with this, and religion is concerned with That. That’s why between science and religion there is no meeting, and there cannot be really. That meeting is in a way impossible. This cannot become That. That means all which transcends – that which is always beyond. The very beyondness is That. So they cannot have a meeting, and yet they are not separate, yet there is no gap, there is no gulf. So how to understand it?

It is like this: darkness and light never meet, yet they are not separate. Where light ends, darkness begins. There is no gap – yet they never meet, yet they never overlap. They cannot. Where light ends, darkness begins. Where light is, darkness is not. Where darkness is, light is not. They never overlap, they never meet – and yet there is no gap, there is no distance. They never meet, yet they are very near. The boundary of one is the boundary of the other also. There is really no gap at all.

The same is the phenomenon with this and That – the world, this; and the Truth, That – they never meet, they never overlap, yet there is no gap. In a way they are always meeting somewhere, because where one ends the other begins – yet there is no overlapping. Light can grow more, then the darkness will go further away, Science can know more, but whatsoever it knows becomes this. The That goes further away; it can never touch it – yet is just on the boundary. It is there just by the corner where it ends. To call it “That” means it is far away – beyond, transcending.

The this is very near; That is far away. This is known by our senses, intellect, mind. We already know it. Our knowledge, our mind, has a focus. The realm upon which this focus falls is this; the beyond is That. The Indian yogis have not even called it God, because once you use such words – God, Soul, Nirvana, *moksha* – it seems as if that unknown has become known to you. The word “That” shows that the unknown is still unknown. You feel it, but yet you cannot express it. Somewhere it penetrates you, but still you cannot say, “It has become my knowledge, my experience.”

Whenever someone says, “God has become my experience,” it means that he has transcended God, because that which you know has become smaller than you. Your experience can never be greater than you. Your experience is in your hand. It is something you have; it is your possession. But God can never be possessed, Truth can never be possessed – it is never in your hand. It is not something which has become a memory, it is not something you are finished with, so it is not something you can define.

You can only define a thing when you have known it totally. Then you can define and believe it. Then you can say, “This is this.” But God remains indefinable. The moment never comes when you can say, “I have known.” God never becomes an experience in this sense. It is an explosion, but it is not an experience. It is a knowing, but it is never knowledge. Remember the difference. A knowing is a growing thing; it goes on growing. Knowledge is a dead stop. When you say, “I know,” you have stopped. Now there will be no growth, now there will be no flow, now there will be no unknown dimensions, now you will not be a riverlike living experience.

Knowing means flowing – a riverlike existence. You know, but not as knowledge; not as something finished, complete, dead in your hand. You know as an opening – a constant opening to the greater, a constant opening to the sea, a constant opening to the transcending. Knowing is a constant opening, knowledge is a closing. So those who have felt that knowledge becomes dead have not called that experience “God”. They have not given any name to it. Any name means knowledge. When you can give a name to a certain experience, it means you have known it totally, completely. Now you can encircle it. Now you can give it a word. A word means a limitation. So the Indian wisdom says: He is That. “That” is not a word – it is an indication.

Ludwig Wittgenstein has said somewhere that there are certain things which cannot be said but which can be shown. You cannot say, but you can show, you can indicate. This word “That” is an indication. It is just a finger pointing to the beyond. It is not a word; it gives no negation. It doesn’t show that you have known – it shows that you have felt.

Knowledge has a limitation, but feeling is unlimited. And when we say “That”, we say many things more. One: it is far away. “This” means near, here. We know it: it is in our capacity to know it. “That” means far away – very far away. In one sense, That is very far away; in another sense it is nearer than the near – but it depends from where you start. We are sitting here. The nearest point is just where you are sitting: anything compared to it is away from you. But you can go and travel the whole earth and can come back to your own point – then it will be the most distant point. [...]

So it depends on where we are – on the very point where we are, on the very point of consciousness where we are just now. If we can see that point and penetrate that point, then this is very far away and That is the nearest thing. But if we cannot look at the center where we are and we follow the direction of the eyes and the senses, then this is near and That is the most

faraway thing. It depends. But in both the ways That transcends this. If you go in, if you reach to the center of your being, then again you transcend this that surrounds you, and That is achieved. Or, if you go out, then you will have to go on a very long journey, an infinite journey, and you can touch That only when this ends. [...]

Religion says that there is no journey. There is no journey – you can find it just here and now. You can be That without going anywhere. That is here. If you miss the inside center, then you are in the this. If you can transcend this, then you will be again in That. So That is beyond this – either in or out. The beyond means the That, and not using any particular name means it is a mystery.

Metaphysics is not mathematics; it is not logic. It is a mystery. So it will be good to understand what is meant by “mystery”. It means your categories, your ordinary categories of thinking, will not do. If you go on thinking in your ordinary categories, you will go on moving around and around and around, but you will never reach the point. About and about you will move, but you will never reach the point. Logical categories are circular. You go on, you do much, you walk much, but you never reach.

The center is not on the periphery, otherwise you would have reached. If you go on round and round in a circle, you can never reach the center. If you are walking slowly, you may think, “Because I am walking slowly, that’s why I am not reaching.” You can run; still you will not reach. You can go on using any speed, but speed is irrelevant – you will not reach. The more speed, the more dizzy you will become, but you will not reach because the center is not on the circle. It is in the circle, not on the circle. You will have to leave the circle completely. You will have to drop from the periphery to the center.

Logical categories are circular. Through logic you never reach a new truth – never! Whatsoever is implied in the premises becomes apparent, but you never reach a truth. Through logic you can never come to a new experience. It is circular. The conclusion is always there. It becomes apparent, it was latent – that is the difference. But through logic you never come to realize a new phenomenon, and through logic you never come to the unknowable. The mystery can never be reached through logic because logic is anti-mystery. Logic divides and logic depends on clear-cut, solid divisions – and reality is fluid.

For example, you say a certain man is a very kind person; but this is a statement. And in the meantime, while you have been making this statement, the person who was kind may now not have been so, he may have changed. You say, “I love someone.” This is a statement. But in the very statement your love may have disappeared. In this moment you are loving, in the next moment you are angry. In this moment you are kind, in the next moment you are cruel.

In the dictionary kindness never becomes cruelty – never. But in reality, it goes on moving: kindness becomes cruelty, cruelty becomes kindness; love becomes hate, hate becomes love. In reality, things move; in dictionaries they are static. Reality is dynamic and moving. You cannot fix it. You cannot say, “Stay here!” And not only do things change – they go on to touch their very contradictions, they move to the very extreme, the other extreme. Love can become hate. It is not a simple change – it is a dialectical change. The diametrically opposite has come into existence. A friend can become a foe, but the word “friend” can never become the word “foe”. How can it become? Words are fixed.

Reason works with fixed entities and life is never fixed. You say, "This is God," but the God may have changed into the Devil. You cannot label. In reality, labelling is futile, because while you are labelling a thing it is changing; that time is enough to change it. But logic, reason, mind, cannot work without labelling.

We can understand how love can become hate, but even more fixed categories can change. You say, "This person is man, male; that person is female, woman." Again, these are categories, labelings. In reality this is not so. When I say that in reality this is not so, I mean you may be male in the morning and female in the evening. It depends. There are moods when you are female and there are moods when you are male. And now modern psychology says man is bisexual. Logic will never believe it. No one is man and no one is woman – everyone is both. The difference is only of degrees; it is never of quality; it is only of quantity. And degrees go on changing.

Reality cannot be labelled; nothing can be labelled. But we have to label. It is a necessity; mind cannot function without it. Without labelling mind cannot function, so mind goes on labelling things. This labelled world is known as "this" – the world that is created by labelling. And the world that exists beyond these labels is That – the unlabeled, the undefined, the uncharted.

You have a name – mm? – this is a labelling, so your name belongs to "this". You are a man or a woman. This is labelling, so your being a man or a woman belongs to "this". If you are finished with your labelling, then there is no That. But if you feel that you exist beyond the label; if you feel that your labelling is just on the periphery and there is a center which remains unlabeled, untouched; if you feel that even this being male or female is a labelling, this being young or old is a labelling, this being beautiful or ugly is a labelling, this being healthy or ill is a labelling – if you can feel something within you which is unlabelled, you have touched the realm of That.

So "this" is the labelled world and That is the unlabelled. "This" is the realm of the mind – categories, thinking, logic, mathematics, calculation – That is a mystery. If you try to reach it through logic you cannot reach, because logic is anti-mystery. When I say logic is anti-mystery, I mean that logic cannot function in a mysterious world. It can function only in a fixed, dead, labelled world.

Alice went to Wonderland, and she was just confused. A horse was coming and suddenly the horse changed into a cow, just as it happens in dream. You never object in dream. Have you ever objected? You see something, and suddenly it changes without any cause. The causality doesn't exist in the dreamworld. A horse can become a cow, and you never ask why or how this has happened. No one asks in dreams; you cannot ask. If you ask, you will come out of the dream, the sleep will be broken. But the doubt never arises.

Why? If you pass through the street and suddenly a horse becomes a cow, a dog becomes a man, your wife or your husband suddenly becomes a dog, you will not be able to take it. It will be impossible for the mind. But in the dream, you take it with no hesitation at all, with no doubt, with no questioning. Why? In the dream the logical categories are not functioning. The "why" is absent, the doubt is absent, the labelled world is absent. So, really, a horse can become a cow and there is no questioning. The horse can flow and become a cow. It is a fluid world.

So in that Wonderland, Alice was just confused. Everything flows into everything else – anything. So she asked the Queen, “What is this? Why are things changing? And how can I function here? – because nothing can be taken for granted, nothing! Anything can be anything, and in any moment it can change. Nothing can be taken for granted, so how am I to function here?”

The Queen said, “This is an alive world. It is not dead. You are coming from a dead world; that’s why you feel the difficulty. Things are alive here, A can become B. There are no fixed categories, no categories at all. Everything is just fluid and flows into everything else. This is an alive world – you are coming from a dead world.”

We live in a dead world. That dead world is the “this”. If you can feel the live current beyond this dead world, then you have felt That. But the rishis have not given any name to it – mm? because to give it a name is again to label it. If you call it “God” you have labelled it, so God becomes part of “this”.

Shankara has said that even God is part of *maya* – illusion. Mm? This is inconceivable for a Christian or a Jewish mind, because God means the Supreme Reality. But for the Hindu, God has never been the Supreme Reality – because the Supreme cannot be named! The moment you name it, it is not the Supreme. You name it, and it becomes part of “this”. Hindus have struggled and tried to indicate, but never to define.

“That” is an indication. If you say it is God, you have defined it. It has come within the categories. That’s why Buddha remained silent. He would not even use the word “That”, because he said that if you use “That” it refers to “this”. Even to use “That” means a reference to “this”, and the Ultimate Reality cannot be in reference to anything. If we say it is light, it refers to darkness. It may not be darkness, but it refers to darkness, it is related to darkness. It has meaning only in reference to darkness, so it is not beyond. So Buddha remained silent. He would not even say “That”.

“That” is the last word to be used. But Buddha felt that even to use “That” is not good, so he would deny “this”, he would destroy “this”, but never assert the word “That”. He would insist, “Destroy this, and then . . .” And then what? But he would remain silent. Beyond “then”, he would remain silent. [...]

Logical categories will not do because logic exists in thinking and mystery exists in non-thinking. You come in contact with mystery when there is no thought. You come in contact with mystery, all the bridges are destroyed, all the gaps are destroyed, when there is no thought. So from another dimension, “this” means the world of thinking and “That” means the world of no-thought. If you can be in a state of no-thought, you are in That. If you are in thinking, you are in this. When you are in thinking you are not in Being. When you are in thinking you are on a journey away from yourself. The deeper you go in thought, the further away you are from yourself. So a thinker is never a knower – never! A thinker is just dreaming. [...]

If you are thinking, then knowing is not possible because you can do either thinking or knowing. The mind cannot do both simultaneously. Either you can think, or you can know. It is just like you can either run or you can stand; you cannot do both. If someone says, “I am standing while running,” he is saying the same absurd thing as we go on thinking and saying: “I am knowing while thinking.”

You cannot know, because knowing is a standing and thinking is a running from one thought to another. It is a process. You go on running and jumping and running and jumping. If you stand still inside, no running . . . a centering, just sitting. In Japan they call it "Za-zen". It means just sitting. The Japanese word for meditation is "Za-zen". It means just sitting, doing nothing – not even meditation, because if you are meditating you are doing something. The Japanese say that even if you are doing meditation, you are still doing something, you are running. Don't even meditate – just be. Don't do anything. Just be! If you can be without any doing, you drop into That, because thinking is this – the thought process, the labelling, the logic.

Thinking is a process of ignorance. You think because you don't know. If you know, there is no need to think. You think because you don't know – it is a groping in the dark. But thinking is a very tense process – most tense! And the more you are tense inside, the less you are in contact with the center. Relaxed, fall into yourself. Relaxed, just be. Relaxed, don't go anywhere. Remain in yourself – suddenly you are in That.

This sutra says:

*The feeling of That everywhere is the only fragrance.*

The only Divine fragrance – the feeling of That everywhere! But how can you feel it everywhere if you have not felt it inside? If you have not felt it in yourself, how can you feel it everywhere? The feeling must come first in your center; then it goes out in waves all around you, everywhere. Once you have known that fragrance inside, you suddenly become aware it is everywhere. Then this is just an appearance and That is hidden everywhere. So this is to be understood: unless you know it inside, you cannot know it outside; unless you come to That within, you cannot come to it without. You have to drop into That inside first, otherwise you can create a very illusory phenomenon.

Many religious persons are doing that. Without knowing the inside, you can go on thinking that That is everywhere – in the trees, in the houses, in the sky, in the stars, in the sun – everywhere. You can go on thinking – I insist, thinking – you can go on thinking That is everywhere, and you can come to a false feeling through constantly thinking that it is there everywhere. This is an imposition, a projection, and mind is capable of it. It can project. But projection will not lead to you That. Mm? – you are dreaming about that – not knowing it, not feeling it, not living it. So you can, by constant repetition, auto hypnotize yourself that That is everywhere. You can go on repeating that you are feeling it in every stone.

Try it! It is a good experiment. Try for twenty-one days continuously to feel That, the Divine, the God, everywhere – in every leaf, in every stone, everywhere. Whatsoever comes to your mind, remember it is That continuously for three weeks, and you will be able to create a certain illusion around you. You will be in a very high euphoria just like with LSD or mescaline or marijuana. By constant repetition of a certain feeling, you can project it without any chemical drugs. The mind creates its own chemical drugs. But it is arduous; through drugs it is very easy. But the same is the process.

When you take a pill and instant heaven comes to you, what does it mean? It means only that the chemical drug lowers down all your defense measures, breaks down your logic, your rational thinking. You are in a waking dream. The logic has stopped – not as an achievement, but just as a chemical enforcement. You are in a waking dream; with LSD you are in a waking dream.

Timothy Leary has written a book comparing Tibetan mystics with LSD-takers, and he says the same is the experience. He says about Marpa and Milarepa, or you could say Kabir and Eckhart, Huang Po or Hui-Hai, or Bayazid and Rabiya, that whatsoever they have known or have come to know is just similar to LSD experiences. And Timothy Leary is right in a way – but still fundamentally wrong. He is right in a way because the experiences are similar, but not the same.

When you take some chemical drug which lowers down the defense mechanism of the mind, the logic, the reason, you are in the same state as in a dream in the night. The difference is only that now you are in a waking dream. You are awake and still dreaming, so if a horse becomes a cow, there is no problem. And this waking dream gives the whole reality a new rainbow color.

Everything becomes fresh. All the labels have dropped; your dream has spread all over. Now, whatsoever is happening inside chemically is being projected outside.

The colors that you see outside are a projection of your inside mind. Now your dreams are projected everywhere. The whole world has become a screen and you are a projector now: you project everything. So whatsoever is inside you will now be projected. So LSD will not give the same experiences to all. A poet will have a very poetic experience, but a murderer cannot have the same experience. Someone can have heaven instantly, and someone may drop into hell. So whatsoever is inside will now be projected outside.

The same can be done through constant repetition. If you go on constantly repeating a certain feeling, you can project it. You can begin to live in this world as if this world has become dead. But unless you have known it inside, it is a false phenomenon. Any day you stop your repetition, and the hypnosis will go down. You can go on in this process for lives together. It is self-perpetuated because it is so pleasant.

So remember this: you are not to project. You are to know it inside, not to project it outside. For projection thinking will be needed, and for realization no-thinking will be needed. For projection you will need a certain concept to be enforced on reality. It is a rape of reality. And you can auto hypnotize yourself, but this is a dream existence. The real thing to be done is to come to a stop of inside brooding and thinking. The clouds must be thrown. Your inner center must come to a very uncloudy sky. Your inner center must be there without any action, and thinking is the action.

If every thought stops . . . but that you can do even by becoming totally unconscious. If you become unconscious, then it is of no use. You have fallen into deep sleep. In projecting outside you have fallen into a waking dream. You can stop every thought inside and be unconscious – you have fallen into deep sleep. It will not do.

A third thing has to be done – no thinking and no unconsciousness. This is the basic formula: no thinking and no unconsciousness. Conscious totally with no thoughts, and you come not only to know That but to be That. You are one with it. And once tasted, the taste never leaves you. Once felt, it never leaves you because you are transformed, you are not the same. And when you have known it, felt it inside, then open your eyes and it is everywhere. Now everything becomes just a mirror. You need not think about it; there is no need. You need not remember that it is there – it is there! That felt inside is felt everywhere.

Really, the inside and outside drop. Then your inside is the outside. Then the whole distinction between the within and without is meaningless. Once you have known That, the infinite inside, then it is the same outside. Then a very different feeling comes. Then it is not that you are inside,

and you are not outside – then you are everywhere. The inside and the outside are just two poles of one reality. You are spread between the two. You are the reality – the That. One pole was known as inside previously; another pole was known as outside. Now you are spread between the two. They are both your poles.

This knowing inside is authentic religion. And this sutra says:

*The feeling of That everywhere is gandha, the only fragrance.*

If one is to know, if one is to live in that divine fragrance, in that bliss, this is the path. Why does the rishi say that the feeling of That everywhere is the fragrance? If you go to worship, you take some flowers with you. This is a symbolic expression. Ordinary flowers will not do for worship. Take this fragrance with you – this feeling of That everywhere. Then only will your worship be authentic; otherwise, it is just a false show. Ordinary flowers will not do.

Take this fragrance with you when you are going to worship. But then there is no going because then there is no temple. Then everything has become a temple. If you feel That everywhere, then where is the temple? Then where is the Mecca and where is Kashi? Then He is everywhere. Then the whole Existence becomes a temple. If you feel That everywhere, then this becomes a temple. Take this fragrance with you.

But really, the rishi is very deep, even in his symbology. He will not say “flowers”, he says “fragrance” – because flowers again are part of this fragrance, part of That. A flower is born, and it dies; a fragrance is forever. You may know, you may not know it. A flower is a material manifestation; a fragrance is a spiritual part. A flower you can have in your hand, but you cannot have fragrance in your hand. A flower can be purchased, but never the fragrance. A flower is a limitation, but a fragrance is simply the unlimited. A flower is somewhere, but the fragrance goes everywhere. You cannot say it is here; you cannot say it is there. It is everywhere. It goes on, it goes on.

So that's why the rishi says not “flowers”, but “fragrance”. Take this fragrance with you, and only then will you enter the real temple – because the reality of the temple doesn't depend on the temple, it depends on you. If you are authentic, the temple becomes authentic. Then any temple or any place will do; it makes no difference. [...]

The rishi says, “The feeling of That everywhere is the only fragrance.” Go to Him, go to His feet, with this fragrance. But then there is no going. Then wherever you are, you are in His presence. If the fragrance is inside, then the presence is outside. If you are filled with the feeling of That, then there is no seeking.

Bokuju, a Zen Master, has said that sansar is Nirvana – this world is the Ultimate. When he said this for the first time, his own disciples became disturbed and they said, “What are you saying? This world, sansar, is nirvana! This world is the ultimate! This world is Brahma! What are you saying?”

Bokuju said, “When I didn't know, when I was ignorant, there was a division. But when I came to realize That, the division disappeared – now everything is That.”

So the last thing: this and That is a division for the ignorant and of the ignorant. You know only this, and That is just a concept. When you come to know That, this becomes only a day-to-day concept, a utility. If you only know this, then That is just a concept, a metaphysical concept. If you come to know That, then this disappears. Knowing That does not mean that the world disappears; it will remain. But for you it will not be this – it will become That. [...]

This is a non-dualistic concept, feeling. When you know That, this disappears; when you know this, That remains just a concept somewhere. But start from yourself. Don't go to find it out anywhere else; otherwise, the journey will be very long. And you may reach, you may not reach. Take a total about-turn – seek it in your own center.

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# 08 Established in One's Own Witnessing Nature

## Established in One's Own Witnessing Nature

*To be established in one's own witnessing nature is akshat – the unpolished and unbroken rice used for the worship.*

Witnessing is the technique for centering. We discussed centering. A man can live in two ways: he can live from his periphery, or he can live from his center. The periphery belongs to the ego and the center belongs to the being. If you live from the ego, you are always related with the other. The periphery is related with the other.

Whatsoever you do is not an action, it is always a reaction. You do it in response to something done to you. From the periphery there is no action – everything is a reaction; nothing comes from your center. In a way, you are just a slave of the circumstances. You are not doing anything; rather, you are being forced to do. From the center the situation changes diametrically: from the center you begin to act. For the first time you begin to exist not as a *relata* but in your own right. [...]

The moment you begin to act from the center, every act is total, atomic. It is there and then it is not there. You are completely free from it. Then you can move with no burden, unburdened. And only then can you live in the new moment that is always there – by coming to it fresh.

But you can come to it fresh only when there is no past to be carried. And you will have to carry the past if it is unfinished. The mind has a tendency to finish everything. If it is unfinished, then it has to be carried. If something has remained unfinished during the day, then you will dream about it in the night – because the mind has a tendency to finish everything. The moment it is finished, the mind is unburdened from it. Unless it is finished, the mind is bound to come to it again and again.

Whatsoever you are doing – your love, your sex, your friendship – everything is unfinished. And you cannot make it total if you remain on the periphery. So how to be centered in oneself? How to attain this centering so that you are not on the periphery? Witnessing is the technique.

This word “witnessing” is a most significant word. There are hundreds of techniques to achieve centering, but witnessing is bound to be a part, a basic part, in every technique. Whatsoever the technique may be, witnessing will be the essential part in it. So it will be better to call it “the technique of all techniques.” It is not simply a technique. The process of witnessing is the essential part of all the techniques.

One can talk about witnessing as a pure technique also. For example, J. Krishnamurti: he is talking about witnessing as a pure technique. But that talk is just like talking about the spirit without the body. You cannot feel it, you cannot see it. Everywhere the spirit is embodied; you

can feel the spirit through the body. Of course, the spirit is not the body, but you can feel it through the body.

Every technique is just a body, and witnessing is the soul. You can talk about witnessing independent of any body, any matter; then it becomes abstract, totally abstract. So Krishnamurti has been talking continuously for half a century, but whatsoever he is saying is so pure, unembodied, that one thinks that one is understanding, but that understanding remains just a concept.

In this world nothing exists as pure spirit. Everything exists embodied. So witnessing is the spirit of all spiritual techniques, and all the techniques are bodies, different bodies. So first we must understand what witnessing is, and then we can understand witnessing through some bodies, some techniques.

We know thinking, and one has to start from thinking to know what witnessing means because one has to start from what one knows. We know thinking. Thinking means judgment: you see something, and you judge. You see a flower and you say it is beautiful or not beautiful. You hear a song, and you appreciate it or you don't appreciate it. You appreciate something or you condemn something.

Thinking is judgment. The moment you think, you have begun to judge. Thinking is evaluation.

You cannot think without evaluation. How can you think about a flower without evaluating it? The moment you start thinking you will say it is beautiful or not beautiful. You will have to use some category because thinking is categorizing. The moment you have categorized a thing – labeled it, named it – you have thought about it. Thinking is impossible if you are not going to judge. If you are not going to judge, then you can just remain aware – but you cannot think.

A flower is here, and I say to you, "See it, but don't think. Look at the flower, but don't think." So what can you do? If thinking is not allowed, what can you do? You can only witness; you can only be aware. You can only be conscious of the flower. You can face the fact. The flower is here – now you can encounter it. If thinking is not allowed you cannot say, "It is beautiful. It is not beautiful. I know about it," or, "It is strange – I have never seen it." You cannot say anything. Words cannot be used because every word has a value in it. Every word is a judgment.

Language is burdened with judgment; language can never be impartial. The moment you use a word, you have judged. So you cannot use language, you cannot verbalize. If I say, "This is a flower – look at it, but don't think!" then verbalization is not allowed. So what can you do? You can only be a witness. If you are there without thinking, just facing something, it is witnessing. Then witnessing means a passive awareness. Remember – passive. Thinking is active. You are doing something. Whatsoever you are seeing, you are doing something with it. You are not just passive; you are not like a mirror – you are doing something. And the moment you do something, you have changed the thing.

I see a flower and I say, "It is beautiful!" I have changed it. Now I have imposed something on the flower. Now, whatsoever the flower is, to me it is a flower plus my feeling of its being beautiful. Now the flower is far away. In between the flower and me is my sense of judgment, my evaluation of its being beautiful. Now the flower is not the same to me. The quality has

changed. I have come into it. Now my judgment has penetrated into the fact. Now it is more like a fiction and less like a fact.

This feeling that the flower is beautiful doesn't belong to the flower, it belongs to me. I have entered the fact. Now the fact is not virgin. I have corrupted it. Now my mind has become part of it. Really, to say that my mind has become part of it means: my past has become part, because when I say, "This flower is beautiful," it means I have judged it through my past knowledge. How can you say that this flower is beautiful? Your experiences of the past, your conceptions of the past, that something like this is beautiful – you have judged it according to your past.

Mind means your past, your memories. The past has come upon the present. You have destroyed a virgin fact; now it is distorted. Now there is no flower. The flower as a reality in itself is no more there. It is corrupted by you, destroyed by you. Your past has come in between. You have interpreted. This is thinking. Thinking means bringing the past to a present fact. That's why thinking can never lead you to the Truth – because Truth is virgin and has to be faced in its total virginity. The moment you bring your past in you are destroying it. Then it is an interpretation, not a realization of the fact. You have disrupted it. The purity is lost.

Thinking means bringing your past to the present. Witnessing means no past, just the present; no bringing in of the past. Witnessing is passive. You are not doing anything – you are! Simply, you are there. Only you are present. The flower is present, you are present – then there is a relationship of witnessing. When the flower is present and your whole past is present, not you, then it is a relationship of thinking.

So start from thinking. What is thinking? It is the bringing of the mind into the present. You have missed the present then you have missed it totally! The moment past penetrates into the present, you have missed it. When you say, "This flower is beautiful," really, it has become the past. When you say, "This flower is beautiful," it is a past experience. You have known, you have judged. When the flower is there, and you are there, even to say that this flower is beautiful is not possible. You cannot assert any judgment in the present. Any judgment, any assertion, belongs to the past. If I say, "I love you," it has become a thing that is past. If I say, "This flower is beautiful." I have felt, I have judged – it has become past.

Witnessing is always present, never the past. Thinking is always the past. Thinking is dead, witnessing is alive. So the next distinction: first, thinking is active – doing something; witnessing is passive – non-doing, just being. Thinking is always the past, the dead which has gone away, which is no more; witnessing is always the present – that which is. So if you go on thinking, you can never know what witnessing is.

To stop, end thinking, becomes a start in witnessing. Cessation of thinking is witnessing. So what to do? – Because thinking is a long habit with us. It has become just a robot-like, mechanical thing. It is not that you think; it is not your decision now. It is a mechanical habit – you cannot do anything else. The moment a flower is there, the thinking has started. We have no non-verbal experiences; only small children have. Non-verbal experience is really experience. Verbalization is escaping from the experience.

When I say, "The flower is beautiful," the flower has vanished from me. Now it is my mind, not the flower I am concerned with. Now it is the image of the flower in my mind, not the flower itself. Now the flower itself is a picture in the mind, a thought in the mind, and now I can

compare with my past experiences and judge. But the flower is no more there. When you verbalize, you are closed to experience.

When you are non-verbally aware, you are open, vulnerable. Witnessing means a constant opening to experience, no closing. What to do? This mechanical habit of so-called thinking has to be broken somewhere. So whatsoever you are doing, try to do it non-verbally. It is difficult, arduous, and in the beginning, it seems absolutely impossible, but it is not. It is not impossible – it is difficult. You are walking on the street: walk non-verbally, just walk, even if just for a few seconds, and you will have a glimpse of a different world – a non-verbal world, the real world, not the world of the mind man has created in himself. [...]

You are not! If you are a witness, then you are not. The “I” forms itself through thoughts. So one thing more: accumulated thoughts, piled-up memories, create the feeling of ego – that you are.

Try this experiment: cut your whole past away from you – no memory. You don’t know who your parents are; you don’t know to whom you belong – to which country, to which religion, to which race. You don’t know where you were educated, whether you were educated or not. Just cut the whole past – and remember who you are. You cannot remember who you are. You are, obviously. You are, but who are you? In this moment, you cannot feel an “I”. The ego is just accumulated past. The ego is your thought condensed, crystallized. [...]

In witnessing, there is no sense of I; in thinking there is. So if the so-called thinkers are so deeply rooted in their egos it is not just a coincidence. Artists, thinkers, philosophers, literary persons, if they are so egoistic, it is not just a coincidence. The more thoughts you have, the greater the ego you have. In witnessing there is no ego, but this comes only if you can transcend language. Language is the barrier. Language is needed to communicate with others; it is not needed to communicate with oneself. It is a useful instrument – rather, the most useful instrument. Man could create a society, a world, only because of language – but because of language, man has forgotten himself.

Language is our world. If for a single moment man forgets his language, then what remains? Culture, society, Hinduism, Christianity, communism – what remains? Nothing remains. If only language is taken out of existence, the whole humanity with its culture, civilization, science, religion, philosophy, disappears.

Language is a communication with others; it is the only communication. It is useful, but it is dangerous – and whenever some instrument is useful, it is in the same proportion dangerous also. The danger is this: that the more mind moves into language the farther away it goes from the center: So one needs a subtle balance and a subtle mastery to be capable of moving into language, and also to be capable of leaving language, of going out of language, of moving out of language.

Witnessing means moving out of language, verbalization, mind. Witnessing means a state of no-mind, no-thinking. So try it! It is a long effort, and nothing is predictable – but try, and the effort will give you some moments when suddenly language disappears. And then a new dimension opens. You become aware of a different world – the world of simultaneity, the world of here and now, the world of no-mind, the world of reality.

Language must evaporate. So try to do ordinary acts, bodily movements, without language. Buddha used this technique to watch the breath. He would say to his bhikkhus, “Go on watching your breath. Don’t do anything: just watch the breath coming in, the breath going out, the breath coming in, the breath going out.” It is not to be said like this – it is to be felt. Mm? The breath coming in, with no words. Feel the breath coming in, move with the breath, let your consciousness go deep with the breath. Then let it move out. Go on moving with your breath. Be alert!

Buddha is reported to have said, “Don’t miss even a single breath. If a single breath is missed physiologically, you will be dead; and if a single breath is missed in awareness, you will be missing the center, you will be dead inside.” So Buddha said, “Breath is essential for the life of the body, and awareness of the breath is essential for the life of the inner center.”

Breathe, be aware. And if you are trying to be aware of your breathing, you cannot think, because the mind cannot do two things simultaneously – thinking and witnessing. The very phenomenon of witnessing is absolutely, diametrically opposite to thinking, so you cannot do both. Just as you cannot be both alive and dead, as you cannot be both asleep and awake, you cannot be both thinking and witnessing. Witness anything, and thinking will stop. Thinking comes in and witnessing disappears. Witnessing is a passive awareness with no action inside. Awareness itself is not an action. [...]

If you become dead to your past, totally dead, then you can only witness. What else can you do?

Witnessing means becoming dead to your past, memory, thought, everything. Then in the present moment, what can you do? You can only witness. No judgement is possible. Judgement is possible only against past experiences. No evaluation is possible; evaluation is possible only against past evaluations. No thinking is possible; thinking is possible only if the past is there, brought into the present. So what can you do? You can witness.

In the old Sanskrit literature, the Teacher is defined as the death *acharya mrityuh*. The Teacher is defined as death! In the Katha Upanishad, Nachiketa is sent to Yama, the god of death, to be taught.

And when Yama, the death god, offers many, many allurements to Nachiketa – “Take this, take the kingdom, take so much wealth, so many horses, so many elephants, this and this,” a long list of things – Nachiketa says, “I have come to learn what death is, because unless I know what death is, I cannot know what life is.”

So a Teacher was known in the old days as a person who can become a death to the disciple – who can give death, who can help you to die so that you can be reborn.

Nicodemus asked Jesus, “How can I attain to the Kingdom of God?”

Jesus said, “Unless you die first, nothing can be attained. Unless you are reborn, nothing can be attained.”

And this being reborn is not an event, it is a continuous process. One has to be reborn every moment. It is not that you are reborn once and then it is okay and finished. Life is a continuous birth, and death is also continuous. You have to die once because you have not lived at all. If you

live, then you will have to die every moment. Die every moment to the past whatsoever it has been, a heaven or a hell. Whatsoever – die to it and be fresh and young and reborn into the moment.

Witness now! You can only witness now if you are fresh.

This sutra says:

*To be established in one's own witnessing nature is akshat – the unpolished and unbroken rice used for the worship.*

This Upanishad is giving deeper meaning to every symbol of worship. *Akshat* – unpolished rice – is used in worship. What is *akshat*? The word is very meaningful. But translated into English it becomes just an ordinary thing. *Akshat* means “that which has not been penetrated.” *Akshat* means “virgin.” We say *akshatkanya* – virgin. *Akshat* means virgin, unpenetrated, and the unpolished rice is used just as a symbol – virgin, fresh, raw. But the word *akshat* means unpenetrated. What is *akshat* in you, what has not been penetrated ever? That is your witnessing nature.

Everything has been corrupted; only one thing in you remains uncorrupted. Your body is corrupted, your mind is corrupted, your thinking, your emotions, everything is corrupted. Everything has been influenced, impressed, by the outside. Only one thing remains in you totally uncorrupted, untouched *akshat* – and that is your witnessing nature. The world cannot touch it. Your thoughts can be influenced, manipulated, but not your witnessing consciousness.

Your thoughts can be changed, you can be converted; you are being converted every moment.

Every influence is a converting influence, because either for or against you react. And even if you react against a particular influence, you have been converted, you have been manipulated. Every moment you are being manipulated by outside situations, impressions, influences. But one thing remains untouched, and that is your witnessing nature.

The sutra says, “It is your nature, it is you.” It is not something taught, it is not something constructed, it is not something given. It is you! When we say nature, it means it is you. You and it cannot be separated. So the last thing: witnessing nature, witnessing consciousness, is not something which has to be achieved. You have it already; otherwise, it cannot be said to be your nature.

A child is born. If no language is taught, then the child will not be able to know any language. It is not nature – it is nurture. If the child is taught nothing, he will know nothing; if he is taught Hinduism, he will be Hindu; if he is taught communism, he will be a communist. Whatsoever he is taught he will be. It is not his nature. So no one is born as a Hindu, no one is born as a Mohammedan. These are not natures – these are conditionings You are forced to be conditioned into a particular pattern.

So Hinduism is a habit, not nature. Mohammedanism is again a habit, not nature. By “habit” I mean something taught, something learned. You are not born with it.

Witnessing is not like that. You are born with it. Of course it is hidden. In the deepest depths of your being is the seed. Everything is taught except the witnessing nature. Knowledge is taught, but not knowing. A child is born with knowing, not with knowledge. He has the capacity to know – that's why you can teach him – but that capacity belongs to him. You will go on conditioning. Many things will be taught, and he will learn many things – languages, religions, ideologies. He will be burdened; and the more burdened, the more experienced, the more he will have a mind. And the society will value it, respect it.

Mind is respected in the society because it is a social product. So whenever there is a brilliant mind – that means one who is efficient in accumulating – society appreciates, respects it. This mind created by society will be there, and this mind will go on growing. And you can die with this mind, burdened with this mind, without knowing the inner nature that you were born with. Witnessing, the effort towards it, means breaking this mind, creating a crack in this mind, to have a peek, a probe into nature – into your nature. You are born as an unknown witnessing energy. Then the society encrusts you, clothes you all around. That clothing is your mind, and if you are identified with this clothing then you will never be able to know that which you are, that which you always have been. And one can die without knowing oneself. That capacity is there. But in a way it has a beauty of its own also.

One has to throw the society from inside; one has to be free from society. And when I say that one has to be free from society, I don't mean to be free from the outside society. You cannot be. Wherever you move, the outside society will be there. Even if you move to a forest, the trees and the animals will become your society. And when a monk, a hermit, moves to a forest and begins to live with animals, you say, "What beauty!" But he is again creating a society. When a hermit lives in the forest and begins to talk with trees, you say, "What a religious man!" But really he is again creating a society.

You cannot live without society as far as your outside world is concerned. You exist in society! But you can throw the society from inside, you can be free from society inside. And those who try to free themselves from the society which exists outside are just in a futile effort. They are in a futile effort – they cannot succeed. and they are deceiving themselves, because the real problem is not how to get away from the society which exists outside; the real problem is how not to be burdened inside by the society.

If there are no thoughts, if there are no memories, if there are no past burdens of experience, you are freed from society inside. You become virgin, pure, innocent. You are reborn. And then you know what your nature is, what your Tao is, what your dharma is. Dharma is translated again and again as "religion." It is not; it is not religion. Dharma means nature; dharma means that which you are already – your essence.

Two words will be useful to understand: Gurdjieff uses these two words – "essence" and "personality." Essence is your nature and personality is the construct, the social structure given to you. We are all personalities, unaware, completely unaware of the essence. This sutra saying "witnessing nature" means essence – the essential you. So witnessing is not something which you achieve; it is not something like an attainment. Rather, it is a discovery, an uncovering. Something is there which you have forgotten – you uncover it. So Gurdjieff never uses the word "witnessing"; rather, he uses "remembering."

Kabir, Nanak, they also use “remembering” – *surati*. *Surati* means remembering. *Surati* is *smriti* – remembering. Nanak, Kabir or Gurdjieff, they use the word “remembering” only because, really, your essence is not a new thing to be achieved – it is already there. You have only to remember it; you have only to become aware of something which is already present. But you cannot be aware of it if you are crowded by thoughts, if you are lost in the crowd of thoughts.

The sky is there – but when there are clouds, dark clouds all over, you cannot see the sky. Clouds are just incidental. They are now, they were not before, and they will not be again. They come and go, and the sky remains always. And the sky is *akshat*; no cloud can corrupt it. The sky remains virgin, pure, innocent. No cloud can corrupt it. Clouds come and go, but the sky is that which is always – unperturbed, untouched, just an inner space, an inner sky is there. That is called your nature.

Societies will come and go. You will take birth and you will die, and many lives will come and go, and many, many clouds will pass through you. But the inner sky – *akshat* – remains uncorrupted, virgin. But you can become identified with clouds. You can begin to feel that “I am the clouds.”

Everyone is identified with his own thoughts which are nothing more than clouds. You say, “my thought,” and if someone attacks your thought, you never feel that your thought is being attacked – you are being attacked. The sky is fighting – fighting for clouds because some cloud has been attacked. The sky feels, “I am attacked”! The sky was there when there was no cloud, the sky will be there when there is no cloud. Clouds add nothing to the sky. And when clouds are no more, nothing is lost. The sky remains itself totally.

This is the nature – the inner sky, the inner space. One uncovers it, discovers it, through witnessing.

Witnessing is the basic, essential thing. It can be used in many, many techniques.

In the Chinese Taoist tradition, they have a method known as “Tai-Chi.” It is a method of centering, a method of witnessing. They say do whatsoever but remain conscious of the center at the navel. Walking, be conscious of the center at the navel. Eating, be conscious of the center at the navel. Fighting, be conscious of the center at the navel. Do whatsoever you are doing but remain conscious of one thing: that you are centered in the navel. Again, if you are conscious of the navel, you cannot think. The moment you begin to think, you will not be conscious of the navel. This is a body technique.

Buddha uses breathing, breath; Taoists use hara. They call the center at the navel hara. That’s why Japanese suicide is known as hara-kiri. It means committing suicide remaining centered in the hara, so it is not suicide, it is not just suicide. They call it hara-kiri only if a person commits suicide remaining continuously aware of the center at the hara. Then it is not suicide at all – he is doing it so consciously. You cannot commit suicide so consciously. With you, suicide is committed only when you are so much disturbed that you have become absolutely unconscious.

Whether you use the hara or you use breathing, you must remain conscious. Krishnamurti says, “Remain conscious of your thought process.” Whether it is the process of breathing or the palpitation of the hara or the thought process, it makes no difference. The basic thing remains the same.

Remain conscious of your thought process. A thought arises: know that it has arisen. A thought is there: know that the thought is there. When the thought moves and goes out of existence, then know, witness that it has disappeared. Whenever a thought goes and another thought comes, there is a gap in between. Be conscious of the gap. Remain conscious of the thought process – a thought moving, a gap, again a thought. Be conscious!

Use thought as an object for your witnessing. It makes no difference: you can use breathing, you can use thought, you can use the hara – you can use anything. There are many methods, and each country has developed its own. And sometimes there is very much conflict about methods, but if you go deep, one thing is essential and that is witnessing, whatsoever the method may be. The difference is only of the body.

And Krishnamurti says, “I have no method,” but he has. This witnessing of the thought process is as much a method as the witnessing of breathing. You can witness breathing; you can witness the thought process. And then, then you can appreciate that if someone is using a rosary, he can witness it. Then there is no difference between witnessing the movement of the rosary or witnessing breathing or the thought process.

Sufis use dancing, dervish dancing. They use dancing as the method. You might have heard the name “whirling dervishes.” They move on their heels just like children move sometimes. If you move like that you will get dizzy – just moving on your heels, whirling. And they say, “Go on whirling, know that the body is whirling, and remain conscious. Inside, remain aware! Don’t get identified with the whirling body. The body is whirling – don’t get identified, remain conscious. Then the witnessing will happen.”

And I think that the Sufi method is more sudden than any, because to witness thought process is difficult, it is very subtle. To witness breathing is again difficult because breathing is a non-voluntary process. But whirling you are doing voluntarily. Dancing, whirling round and round and round, the mind gets dizzy. If you remain aware, suddenly you find a center. Then the body becomes a wheel and you become the hub, and the body goes on whirling and the center stands alone, untouched – akshat – uncorrupted. So there are hundreds and hundreds of methods, but the sole, the significant, the essential, the foundational thing in all of them, is witnessing.

This sutra says that unless you go to worship with a witnessing nature inside, your going is futile. Unpolished, raw rice will not do. That can be purchased, that is only a symbol, a symbolic thing. Unless you bring something unpolished, untouched by society, uncreated, from your own nature, your worship is just stupid, it is foolish. And you can go on worshipping, and you can go on using symbols without knowing what they mean.

Remember this word akshat – uncorrupted, fresh, virgin. What is virgin in you? Find it out and bring it to the Divine feet. Only that virginity can be used – only that virginity, that freshness, that constant youngness, can be used for worship.

This witnessing you can understand intellectually. It is not difficult. But that is the difficulty! If you understand it intellectually and think that the work is done – that is the difficulty. You can understand it. Then again it becomes a theory in the mind; then again it becomes a thought in the mind; then again you have made it a part of the accumulation. Then you can discuss it, you can philosophize about it, but then it is still a part of the mind – it is not virgin.

If I say something about witnessing, it goes into your mind, becomes part of your mind, but it is not from you; it has come from the outside. If you read this Upanishad and then you are impressed, convinced, and you say inside yourself, "Right, this is the thing," it becomes a theory. It is not from you, it has come from outside. It is not akshat; it is not virgin. No theory can be virgin. No thought can be virgin. Every thought is borrowed. Thought can never be original – never! The very nature of it is borrowed. No one's thought is original. It cannot be because language is not original, concepts are not original. You learn them.

Akshat means "the original" – that which you have not learned, the discovery within yourself of something which belongs to you, which is unique to you, individual to you, which has not been given to you.

So intellectual understanding won't do. Practice it! Only then, someday, something explodes in you, and you become aware of a different realm of purity, innocence, bliss.

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# 09 Witnessing is Not a Mental Activity

## Witnessing is Not a Mental Activity

*Last night you said that the mind cannot do two things together—that is, thinking and witnessing. It seems then that witnessing is a mental faculty and an act of the mind. Is it so? Please explain. Is there anything like partial witnessing and total witnessing?*

Witnessing is not a mental activity; thinking is a mental activity. Rather, it would be better to say that thinking is mind. When the mind is not, when the mind is absent, when the mind has disappeared, only then do you have witnessing. It is something behind the mind.

Zen Buddhism uses mind in two ways: the ordinary mind means thinking; then Mind with a capital “M” means the Mind behind thinking. Consciousness is behind the mind; consciousness comes through the mind. If mind is in a state of thinking, it becomes opaque, non-transparent, just like a clouded sky – you cannot see the sky. When the clouds are not, you can see the sky. When thinking is not there, then you can feel the witnessing. It is the pure sky behind.

So when I said that you cannot do two things, I meant either you can think, or you can witness. If you are thinking, then you lose witnessing. Then the mind becomes a cloud on your consciousness.

If you are witnessing, you cannot think simultaneously; then the mind is not there. Thinking is an acquired process; witnessing is your nature. So when I say that you cannot do both or mind cannot do both, I don’t mean that mind is the faculty to witness. Mind is the faculty to think, mind is for “minding.”

Really, many problems are created just by language. There is nothing like mind. There is only a process, not a thing. It is better to call it minding than mind. It is a process of continuous thought, one thought being followed by another. Only in the gaps, only in the intervals between two thoughts, can you have something of the witnessing nature. But thoughts are so speedy that you cannot even feel the gap. If you begin to witness your thoughts, then the thought process is slowed down and then you begin to feel gaps. One thought passes, another has not come yet, and there is an interval. In that interval you have witnessing. And thoughts cannot exist without gaps; otherwise they will begin to overlap each other. They cannot exist! Just like my fingers are there – with gaps in between.

If your thought process is slowed down – and any method of meditation is nothing but a slowing down of the thought process – if the thought process is slowed down, you begin to feel the gaps.

Through these gaps is witnessing. Thought is mind; a thoughtless consciousness is witnessing.

Thought is acquired from the outside; witnessing is inside. Consciousness is born with you: thought is acquired, cultivated. So you can have a Hindu thought, you can have a Mohammedan

thought, you can have a Christian thought, but you cannot have a Christian soul, you cannot have a Hindu soul. Soul is just soul – consciousness is consciousness.

Minds have types. You have a particular mind. That particular mind is your upbringing, conditioning, education, culture. Mind means whatsoever has been put into you from the outside, and witnessing means whatsoever has not been put from the outside but is your inside – intrinsically, naturally. It is your nature. Mind is a by-product, a habit. Witnessing, consciousness, awareness, whatsoever you call it, is your nature. But you can acquire so many habits, and the nature can go just underneath.

You can forget it completely. So, really, religion is a fight for nature against habits. It is to uncover that which is natural – the original, the real you.

So remember the first thing: witnessing and thinking are different states. Thinking belongs to your mind; witnessing belongs to your nature. And you cannot do both simultaneously. Mind must cease for your consciousness to be; thought must cease for your real nature to be. So a thinker is one thing, and an Enlightened person is totally different.

A Buddha is not a thinker. Hegel or Kant are thinkers. They use their minds to reach particular conclusions. Buddha is not using his mind to reach any conclusions. Buddha is not using his mind at all. He is really a no-mind. He has stopped using mind. He is using himself, not the mind, to reach any conclusions. So with the mind you can reach conclusions, but all conclusions will be hypothetical, theoretical, because one thought can beget another thought. But thought cannot beget reality, thought cannot beget Truth.

Through witnessing you reach reality – not conclusions, not theories, but direct, immediate facts. For example, I am saying something to you. You can think about it – then you have missed the point.

You can think about it, what witnessing is, what mind is – you can think about it. This is one way; this is the mind's way. But you can experiment with it and not think. And by "experiment" is meant that you have to know how to stop the mind and feel the witnessing. Then again you reach to something, but then it is not a conclusion; it is not something achieved through the thought process. Then it is something you realize.

Someone was asking Aurobindo, "Do you believe in God?" Aurobindo said, "No, I don't believe in God at all." The questioner was perplexed because he had come a long way just because he thought Aurobindo was capable of showing him the path towards God. And now Aurobindo says, "I don't believe."

He couldn't believe his ears, so he asked again. He said, "I am perplexed. I have come a long way just to ask you how to achieve God. And if you don't believe, then the problem, the question, doesn't arise."

Aurobindo said, "Who says that the question doesn't arise? I don't believe because I know that God is. But that is not my belief, that is not a conclusion reached by thought. It is not my belief. I know! That is my knowing."

Mind can, at the most, believe. It can never know. It can believe either that there is God or there is no God, but both are beliefs. These both are beliefs. Both have reached to these conclusions through “minding,” through thinking. They have thought, they have tried to probe logically, and then they have come to certain conclusions.

A Buddha is not a believer – *he knows!* And when I say he knows, knowing is possible only in one way. It is not through mind. It is through throwing mind completely. It is difficult to conceive because we have to conceive through the mind; that is the difficulty. I have to talk to you through the medium of the mind, and you have to listen to me through the medium of the mind. So when I say it is not to be achieved through mind, your mind takes it – but it is inconceivable for the mind. It can even create a theory about it. You may begin to believe that the Truth cannot be achieved through mind. If you begin to believe, you are in mind again. You can say, “I am not convinced. I don’t believe that there is anything beyond the mind.” Then again you are within the mind.

You can never go beyond the mind if you go on using it. You have to take a jump, and meditation means that jump. That’s why meditation is illogical, irrational. And it cannot be made logical; it cannot be reduced to reason. You have to experience it. If you experience, only then do you know.

So try this: don’t think about it, try – try to be a witness to your own thoughts. Sit down, relaxed, close your eyes, let your thoughts run just like on a screen pictures run. See them, look at them, make them your objects. One thought arises: look at it deeply. Don’t think about it, just look at it. If you begin to think about it then you are not a witness – you have fallen in the trap.

There is a horn outside; a thought arises – some car is passing; or a dog barks or something happens. Don’t think about it; just look at the thought. The thought has arisen, taken form. Now it is before you. Soon it will pass. Another thought will replace it. Go on looking at this thought process.

Even for a single moment, if you are capable of looking at this thought process without thinking about it, you will have gained something in witnessing and you will have known something in witnessing. This is a taste, a different taste than thinking – totally different. But one has to experiment with it.

Religion and science are poles apart, but in one thing they are similar and their emphasis is the same: science depends on experiments, and religion also. Only philosophy is non-experimental. Philosophy depends just on thinking. Religion and science both depend on experiment: science on objects, religion on your subjectivity. Science depends on experimenting with other things than you, and religion depends on experimenting directly with you.

It is difficult, because in science the experimenter is there, the experiment is there and the object to be experimented upon is there. There are three things: the object, the subject and the experiment. In religion you are all the three simultaneously. You are to experiment upon yourself. You are the subject and you are the object and you are the lab.

Don’t go on thinking. Begin, start somewhere, to experiment. Then you will have a direct feeling of what thinking is and what witnessing is. And then you will come to know that you cannot do both simultaneously, just as you cannot run and sit simultaneously. If you run, then you cannot

sit, then you are not sitting. And if you are sitting, then you cannot run. But sitting is not a function of the legs.

Running is a function of the legs; sitting is not a function of legs. Rather, sitting is a non-function of the legs. When the legs are functioning, then you are not sitting. Sitting is a non-function of the legs; running is the function.

The same is with the mind: thinking is a function of the mind; witnessing a non-function of the mind. When the mind is not functioning, you have the witnessing, then you have the awareness. That's why I said you cannot do both with your mind. You cannot both sit and run with your legs. But that doesn't mean that sitting is a function of your legs. It is not a function at all; it is a nonfunctioning of your legs.

And you ask, "Is there anything like partial witnessing and total witnessing?" No – there is nothing like partial witnessing and total witnessing. Witnessing is total. It may be for a single moment and then it may go, but when it is there, it is total. Can you sit partially or totally? What can we understand by sitting partially? Witnessing is a total thing. Really, in life, nothing is partial – in life. Only with mind everything is partial. Understand this: with mind, nothing is total and never can be total. And when mind is not there, everything is total, nothing can be partial.

So mind is the faculty to bring partialness and fragmentariness in life. For example, watch a child in anger. The child is yet raw, uncultured. Look at his anger: the anger is total; it is not partial. Nothing is suppressed, it is a full flowering. That's why children in anger are so beautiful.

Every totality has a beauty of its own.

When you are in anger, your anger is never total. The mind has come in – it is going to be partial. Something is bound to be suppressed, and that something suppressed will become a poison. Then your love also cannot be total. It is going to be partial. Neither can you hate nor can you love. Whatsoever you do will be partial because the mind is functioning.

A child can be angry this moment, and the second moment he can be in love. And when he is in anger it is a total thing, and when he is in love it is again a total thing. Every moment is total! The mind is still undeveloped. Again, a sage is just like a child. There are many, many differences, but the childhood comes again – he is total again. But he cannot be in anger. The child is without a mind as far as this life is concerned, but past lives and many minds accumulated in the unconscious, they go on working. So a child appears total, but he cannot be really total. This life's mind is still growing, but he has many, many minds hidden in the subconscious, in the unconscious, in the deeper realms of the mind.

A sage is totally without mind – of this life or of past lives – so he can be only total in anything. He cannot be angry, he cannot be in hate, and the reason is again that no one can be totally in anger.

Anger is painful and you cannot be totally in anything which gives pain to you. He cannot be in hate because now he cannot be in anything in which he cannot be total. It is not a question of good and evil; it is not a moral question. Really, for a sage, it is not a question of being total. He cannot be otherwise.

Lao Tzu says, “I call that good in which you can be total and that bad in which you can never be total.” Partiality is sin. If you look at it in this way, then mind becomes sin – mind is the faculty of being partial. Witnessing is total, but in our lives nothing is total – nothing. We are partial in everything. That’s why there is no bliss, no ecstasy – because only when you are total in something do you have a blissful moment and never otherwise. Bliss means being total in something, and we are never total in anything. Only a part of us goes into something and a part of us remains outside. This creates a tension: one part somewhere and another part somewhere else. So whatsoever we do, even if we love, it is a tension, it is an anguish.

Psychologists say that if you study someone in love, then love appears just like any disease. Even love is not a blissful thing. It is anguish, a heavy burden. And that’s why one gets bored even with love, fed up – because the mind is not in bliss, it is in anguish. In whatsoever we are partial we are bound to be tense, in anguish. “Partial” means we are divided, and mind is bound to be partial. Why? Because mind is not one thing. Mind means many things. Mind is a collection; it is not a unity.

Your nature is a unity. Your mind is a collection; it is not a unity at all. It has been collected by the way. So many persons have influenced your mind; so many influences have made it. Nothing goes by which is not impressing your mind. Everything that passes you impresses itself upon you: your friends impress you, your enemies also; your attractions impress you, your repulsions also; what you like impresses you and what you don’t like also impresses you. You go on collecting in multi-dimensional ways. So mind is just a junkyard. It is not unitary. It is a “multiverse,” it is not a universe, so it can never be total. How can it be total? It is a crowd with many, many contradictory, self-contradictory openings.

Old psychology believed in one mind, but new psychology says this is a false concept. Mind is a multiplicity, it is not one. You don’t have one mind. It is only a linguistic habit that we go on talking about one mind. We go on saying “my mind,” but this is wrong, factually wrong. It is better to say “my minds.”

Mahavir came upon this fact two thousand years ago. He is reported to have said: “Man is not uni-psychic, man is poly-psychic – many minds.” That’s why you cannot be total with the mind.

Either the majority of your mind is with you or the minority. Any mind decision is bound to be a parliamentary decision and nothing more. At the most you can hope for a majority decision.

And then a second thing comes in: it is not a fixed crowd – it is a changing crowd. It is not a fixed crowd! Every moment something is being added and something is being lost, so every moment you have new minds.

Buddha is passing through a city and someone comes to him and says, “I want to serve humanity. Show me the path!” Buddha closes his eyes and remains silent. The man feels bewildered. He asks again: “I am saying that I want to serve humanity. Why have you become silent? Is there something wrong in my asking this?”

Buddha opens his eyes and says, “You want to serve humanity, but where are you? First BE! You are not! You are a crowd. This moment you want to serve humanity, the second moment you may want to murder humanity. First be! You cannot do anything unless you are. So don’t think of doings – first contemplate about your being.”

This “being” can happen only through witnessing, never through thinking. Witnessing is total because your nature is one. You are born as one. Then you accumulate many minds. Then you begin to feel these many minds as you – then you are identified. This identification is to be broken.

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## Path of Will or Path of Surrender?

*Last night you spoke about witnessing as a method; other times I have heard you speak about becoming a thing totally, being totally involved in any given situation. Usually, I am at a loss as to which of these two to follow: Whether to stand back and witness in a detached way or become something totally – for example, when there is anger or love or sadness. Are these not two opposite paths? Are they both for different kinds of situations or for different types of people? When should one do which?*

There are two basic paths – only two. One is of surrendering and another is of willing: the path of surrender and the path of will. They are diametrically opposite as far as going through them is concerned. But they reach to the same goal; they reach to the same realization. So we have to understand a little more in detail.

The path of will starts with your witnessing Self. It is not concerned with your ego directly – only indirectly. To start witnessing, to be aware of your acts, is directly concerned with awakening your inner Self. If the inner Self is awakened, the ego disappears as a consequence. You are not to do anything with the ego directly. They cannot both exist simultaneously. If your Self is awakened, the ego will disappear. The path of will tries to awaken the inner center directly. Many, many methods are used. How to awaken the Self? We will discuss that.

The path of surrender is directly concerned with the ego, not with the Self. When the ego disappears, the inner Self is awakened automatically. The path of surrender is concerned with the ego immediately, directly. You are not to do anything to awaken your inner Self. You are just to surrender your ego. The moment ego is surrendered; you are left with your inner Self awakened.

Of course, these both will work in opposite directions, because one will be concerned with ego and one will be concerned with Self. Their methods, their techniques, will be opposite – and no one can follow both. There is no need to and that is impossible also. Everyone has to choose.

If you choose the path of will, then you are left alone to work upon yourself. It is an arduous thing. One has to struggle – to fight – to fight with old habits which create sleep. Then the only fight is against sleep, and the only ambition is for a deep awakening inside. Those who follow will, they know only one sin, and that sin is spiritual sleepiness.

Many are the techniques. I have discussed some. For example, Gurdjieff used a Sufi exercise. Sufis call it “halt.” For example, you are sitting here, and if you are practicing the exercise of “halt” it means total halt. Whenever the teacher says “Stop!” or “Halt!” then you have to stop totally whatsoever you are doing. If your eyes are open, then stop them there and then. Now you cannot close them.

If your hand is raised, let it be there. Whatever your position and gesture, just be frozen in it. No movements! Halt totally! Try this, and suddenly you will have an inner awakening – a feeling. Suddenly you will become aware of your own frozenness.

The whole body is frozen, you have become a solid stone, you are like a statue. But if you go on deceiving yourself, then you have fallen into sleep. You can deceive yourself. You can say, “Who is seeing me? I can close my eyes. They are becoming painful.” You can deceive yourself – then you have fallen into sleep. No – deception is sleep. Don’t deceive yourself, because no

one else is concerned. It is up to you. If you can be frozen for a single moment you will begin to see yourself as different, and your center will become aware of your frozen body.

There are other ways. For example, Mahavir and his tradition have used fasting as a method to awaken the Self. If you fast, the body begins to demand, the body begins to overpower you. Mahavir has said, "Just witness – don't do anything. You feel hungry, so feel hungry. The body asks for food – be a witness to it, don't do anything. Just be a witness to whatsoever is happening." And it is a deep thing.

There are only two deep things in the body – sex and food. Nothing is more than these two, because food is needed for individual survival and sex is needed for race survival. Both are survival mechanisms. The individual cannot survive without food and the race cannot survive without sex. So sex is food for the race and food is sex for the individual. These are the deepest things because they are concerned with your survival – the most basic things. You will die without them.

So if you are fasting and just witnessing, then you have touched the deepest sleep. And if you can witness without being identified or bothered – the body is suffering, the body is hungry, the body is demanding and you are just witnessing – suddenly the body will be different. There will be a discontinuity between you and the body; there will be a gap.

Fasting has been used by Mahavir. Mohammedans have used vigilance in the night – no sleep!

Don't sleep for a week and then you will know how sleepy the whole being becomes, how difficult it is to maintain this vigilance. But if one persists, suddenly a moment comes when the body and you are torn apart. Then you can see that the body needs sleep – it is not your need.

Many are the methods to work directly to create more awareness in yourself, to bring yourself above your so-called sleepy existence. No surrender is needed. Rather, one has to fight against surrender. No surrender is needed, because this is a path of struggle not of surrender. Because of this path, Mahavir was given the name "Mahavir." "Mahavir" means "the great warrior." This was not his name. His name was Vardhaman. He was called Mahavir because he was a great warrior as far as this inner struggle is concerned. He had no Guru, no Master, because it is a lonely path. Even to take somebody's help is not good – it may become your sleep.

There is a story: Mahavir was fasting and remaining silent for years together. In a certain village some mischievous people were disturbing him, harassing him, and he was on a vow of silence.

He was beaten so many times because he would not speak and he remained naked – completely naked. So the villagers were at a loss to understand who he was. And he would not speak! And moreover he was naked! So from one village to another village he would be thrown out, made to leave the village.

The story says Indra, the King of gods, came to him and said to Mahavir, "I can defend you. It has become so painful. You are being beaten unnecessarily, so just allow me to defend you."

Mahavir rejected the help. Later on, when he was asked why he rejected the help, he said, "This path of will is a lonely path. You cannot even have a helper with you because then the struggle loosens. Then the struggle becomes partial. Then you can depend on someone else, and wherever

there is dependence sleep comes in. One has to be totally independent; only then can one be awake.”

This is one path, one basic attitude. All these methods of witnessing belong to this path. So when I say, “Be a witness.” it is meant for those who are travelers on the path of will.

Quite the opposite is the method of surrender. Surrender is concerned with your ego, not with your Self. In surrender you have to give up yourself. Of course, you cannot give the Self; that is impossible.

Whatsoever you can give is bound to be your ego. Only the ego can be given – because it is just incidental to you. It is not even a part of your being, just something added. It is a possession. Of course, the possessor has also become possessed by it. But it is a possession, it is a property – it is not you.

The path of surrender says, “Surrender your ego to the Teacher, to the Divine, to a Buddha.” When someone comes to Buddha and says, “*Buddham Sharanam Gauchhami* – I take shelter at your feet. I surrender myself at Buddha’s feet,” what is he doing? The Self cannot be surrendered, so leave it out. Whatsoever you can surrender is your ego. That is your possession; you can surrender it. If you can surrender your ego to someone, it makes no difference to whom – X, Y or Z. The person to be surrendered to is irrelevant in a way. The real thing is surrendering. So you can surrender to a God in the sky. Whether He is there or not is irrelevant. If a concept of the Divine in the sky can help you to surrender your ego, then it is a good device.

Really, yoga shastras say that God is a device to be surrendered to – just a device! So you need not bother whether God is or not. He is just a device, because it will be difficult for you to surrender in a vacuum. So let there be a God, and you surrender. Even a false device can help. For example, you see a rope on the street and you think that it is a snake. It moves like a snake. You are afraid, you are trembling, you are running. You begin to perspire, and your perspiration is real. And there is no snake – there is just a rope mistaken for a snake.

The yoga sutras say that God is just a device to be surrendered to. Whether God is or is not is not meaningful; you need not bother about it. If He is, you will come to know through surrender. You need not be bothered about it before surrender. If He is, then you will know; if He is not, then you will know. So no discussion, no argument, no proof is needed. And it is very beautiful: they say He is a device, just a hypothetical thing to which you can surrender yourself, to help you surrender.

So a Teacher can become a god; a Teacher is a god. Unless you feel a Teacher as a god, you cannot surrender. Surrendering becomes possible if you feel that Mahavir is a god, Buddha is a god. Then you can surrender easily. Whether a Buddha is a god or not is irrelevant. Again, it is a device, it helps.

Buddha is known to have said that every truth is a device to help; every truth is just a utility. If it works, it is true. And there is no other basis for calling it true or untrue – if it works, it is true!

On the path of surrender, surrendering is the only technique. There are many techniques on the path of will, because you can make many efforts to awaken yourself. But when one is just to surrender, there are no methods. [...]

These are completely, diametrically opposite standpoints. But just in the beginning and while on the path – they reach to the same thing. Either surrender your ego – then you have not to do anything. You have to do only one thing: surrender your ego. Then you have not to do anything. Then everything will begin to happen. If you cannot surrender then you will have to do much, because then you are on your own to fight, struggle.

Both paths are valid, and there is no question of which is better. It depends on the person who is following. It depends on your type. [...]

The path of will is just like naturopathy – you have to depend upon yourself. No help! The path of surrender is more like allopathy – you can use medicines.

Think of it in this way: when someone is ill, he has two things – an inner, positive possibility of health and an accidental or incidental phenomenon of disease, illness. Naturopathy is not concerned with illness directly. Naturopathy is directly concerned with a positive growth of health. So grow in health! Naturopathy means growing in health positively. When you grow in health, the disease will disappear by itself. You need not be concerned with disease directly.

Allopathy is not concerned with positive health at all. It is concerned with the illness: destroy the illness and you will be healthy automatically.

The path of will is concerned with growing in positive awareness. If you grow, the ego will disappear – that is the disease. The path of surrender is concerned with the disease itself, not with positive growth in health. Destroy the disease – surrender the ego – and you will grow in health.

The path of surrender is allopathic and the path of will is naturopathic. [...]

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# 10 Awareness is the Technique for Centering Oneself

## Awareness is the Technique for Centering Oneself

*Chidagni swaroopam dhoopah.*

*To create the fire of awareness in oneself is dhoop – the incense.*

For philosophy, many are the problems – infinite. But for religion there is only one problem, and that problem is man himself. It is not that man has problems, but man is the problem. And why is man the problem?

Animals are not problems. They are so unconscious, blissfully unconscious, ignorant that there is no possibility of there being any awareness of problems. Problems are there, but animals are not aware. There are no problems for gods because they are totally conscious. When the mind is a total consciousness, problems simply disappear like darkness. But for man there is anguish. The very being of man, the very existence of man, is a problem, because man exists between these two realms: the realm of the animals and the realm of the gods.

Man exists as a bridge between two infinities: the infinity of ignorance and the infinity of knowledge. Man is neither animal nor Divine. Or, man is both – animal and Divine; that is the problem. Man is a suspended existence – something incomplete, something which is still to be – a becoming, not a being.

Animals have beings. Man is a becoming. He is not; he is only becoming. Man is a process. The process is incomplete. It has left the world of ignorance and it has not reached the world of knowledge. Man is in between. That creates the problem, the tension, the anguish and the constant conflict.

There are only two ways to be at peace, to be without problems: one is to fall back, to regress, to fall back to the world of animals; the other is to transcend, to go forward and to be a part of the Divine Being. To be either animals or gods: these are the two alternatives.

To fall back is easy, but it is going to be a temporary thing – because once you have grown you cannot fall back permanently. You can regress for a moment, but then you are again thrown forward, because there really is no way to go back. There is really no possibility of falling back. You cannot be a child again if you have become a young adult, and you cannot become young again if you have become old. If you know something, then you cannot fall back to the state when you were ignorant. You cannot go back, but for a moment you can forget the present and relive the past in your memory, in your mind.

So man can regress to the animal level. It is blissful, but temporary. That is the reason why intoxicants, drugs, alcohol, have such an appeal. When you become unconscious through some

chemical, you have fallen back for a moment. For the time being you are not a man, you are not a problem. You are again part of the world of animals, the unconscious existence. Then you are not a man; that is why there are no problems.

Humanity has been constantly finding things from *soma rasa* to LSD in order to forget, to regress, to be just childlike, to regain the animal innocence, to be without problems: that is, to be without humanity, because to me humanity means to be a problem. This falling back, this regression, is possible, but only temporarily. You will come back again, you will be a man again, and the same problems will be standing and waiting for you. Rather, they will be more acute. Your absence is not going to dissolve them. They will become more complicated and complex. Then a vicious circle is created.

When you are again back and conscious, you have to face problems which have become more complicated because of your absence. They have grown. Then you have to forget yourself again and again, and every time you forget and regress, your problems are growing: you will have to face your humanity again and again. One cannot escape that way. One can deceive oneself, but one cannot escape that way.

The other alternative is arduous: that is, to grow to be a being. When I say “regress,” I mean to become unconscious – to lose the small consciousness that we have. When I say “to be a Being,” I mean to lose unconsciousness and to be totally conscious.

As we are, only a part is conscious – only a very small fragment of the Being is conscious – and the remaining whole continent is just dark. A small island is conscious, and the whole continent, the mainland, is under darkness. When this small island also becomes dark, you have regressed, you have fallen back. This ignorance is blissful because now you are not aware of the problems. Problems are there, but you are not aware. So at least for you it appears there are no problems.

This is the ostrich method: close your eyes, and your enemy is not there because when you cannot see – this childish, juvenile logic says that when you cannot see something – it is not: unless you see something it is not. So if you cannot feel problems they are not there!

When I say “to be a Being,” to transcend humanity, to become Divine, I mean to be totally conscious – to be not only an island, but the whole continent. This awareness will also lead you beyond problems because problems are there basically because of you. Problems are not objective realities: they are subjective phenomena. You create your problems! And unless you are transformed, you will go on creating problems. You solve one, and really, in solving that one, you will create many because you remain the same. Problems are not objective things. They are part of you. Because you are such, you create such problems.

Science tries to solve problems objectively, and science thinks that if there are no problems man will be at ease. Problems can be solved objectively, but man will not be at ease – because man himself is the problem. If he solves some problem, he will create others. He is their creator. If you give a better society, the problems will change, but problems will remain. If you give better health, better medicine, the problems will change, but problems will remain.

Quantitatively, there will be as many problems as ever because man remains the same; only the situation changes. You change the situation: old problems will not be there, but there will be new problems. And new problems are more problematic than any old problems because you have

become accustomed to old problems. With new problems you feel more inconvenience. That is why, in our times, we have changed our whole situation, but problems are there – more fatal, more anxiety creating.

That is the difference between religion and science. Science thinks problems are objective, from outside somewhere – that they can be changed without changing you. Religion thinks problems are here inside, in me – rather, that I am the problem. Unless I change, nothing is going to be different. Shapes will be different, names will be different, but the substance will remain the same. I will create another world of problems; I will go on projecting new problems.

This man, unconscious to his own being, unaware of himself, is the creator of problems. Not knowing who he is, what he is, without any acquaintance with himself, he goes on creating problems – because unless you know yourself you cannot know for what you are existing and living, you cannot know where you have to move, you cannot feel what your destiny is, and you can never feel any meaning. You will go on doing many things, but everything will ultimately lead you to frustration – because if you do anything without knowing why you are, for what you are, it is not going to give you a deep contentment. It is irrelevant. The very point is missed, your effort is wasted.

And, ultimately, everyone is frustrated. Those who succeed are more frustrated than those who are not successful because those who are not successful can still hope. But those who are successful cannot even hope. Their case becomes hopeless. So I say nothing fails like success.

Religion thinks in terms of subjectivity, science in terms of objectivity: “Change the situation; do not touch the man.” Religion says, “Change the man; the situation is irrelevant.” Whosoever the situation, a different mind, a transformed being, will be beyond problems. That is why a Buddha can exist in absolute peace as a beggar, and a Midas cannot live at peace even when he has the alchemical miracle with him: whatsoever he touches becomes gold. The situation with Midas has become golden; everything he touches becomes gold. But this doesn’t change anything. Rather, Midas is in a more complicated problematic situation.

Now our world has created, through science, a Midas situation. Now we can touch anything and it becomes gold. A Buddha living as a beggar lives, in such a deep peace and silence that emperors become jealous of him. What is the secret? The emphasis on man – the inside of man – is significant, not the situation. So you must change the inside of man. And there is only one change: if you grow in your awareness, you change, you mutate. If you fall down in your awareness, again you change, you mutate. But if your awareness is lessened, you fall down toward animals. If your awareness is increased, you move up toward the gods.

This is the only problem for religion: how to increase awareness. That is why religions have always been against drugs. The reason is not moral or ethical – no! And the so-called moralist puritans have given a very wrong color to the whole thing. For religions, it is not a question of morality that someone takes drugs. It is not a question of morality at all because morality only begins when I come in contact with someone else.

If I take alcohol and become unconscious, it is no one else’s affair. I am doing something with myself. Violence is a question for morality, not alcohol. Even if I give you a promise to meet you at a particular time and I miss it, it is immoral because somebody else is involved. Alcohol can become a moral question only if someone else is involved, otherwise it is not a moral question at

all. It is something you do with yourself. For religions it is not a question of morality at all. For religions it is a deeper question: it is a question of increasing or decreasing awareness.

Once you have the habit of falling down into unconsciousness, it will be more and more difficult to increase your awareness. It will become more and more difficult because your body will not support you in increasing awareness. It will support you in decreasing it. The very metabolism of your body will help you to be unconscious. It will not help you to be conscious. And anything that becomes a barrier in being more aware is a religious problem, not a moral problem.

So sometimes it happens that you may find an alcoholic to be a more moral person than a nonalcoholic, but never a more religious person. An alcoholic may be more compassionate than a nonalcoholic; he may be more loving than a non-alcoholic, he may be more honest, but never more religious. And when I say “never more religious,” I mean never a more aware and conscious person.

This growth into awareness creates anguish. [...]

You can feel more life, you can be more blissful, but you will become aware of death. You will be more blissful, but in the same proportion you will have to suffer anguish.

This is the problem, this is what man is – a deep anguish, a deep division between two polarities. You can feel life, but when death is there everything is poisoned. When death is there, every moment everything is poisoned. How can you be alive when death is there? How can you feel blissful when suffering is there?

And even if a moment of happiness comes to you, it is fleeting. And when the moment is there, even then you are aware that somewhere behind the unhappiness is there, misery is there, hiding. It will come up soon – sooner or later. So even a moment of happiness is poisoned by your consciousness that somewhere unhappiness is hidden, is coming near. It is just by the corner, and you will have to meet it.

Man becomes conscious of the future, conscious of the past, conscious of life, conscious of death. Kierkegaard has called this consciousness “anguish.” You can fall back, but that is a temporary measure. Again you will come up. So the only possibility is to grow – to grow in knowledge to a point from where you can jump out of it, because the jump is possible only from the extremes. One extreme we have: to fall back. We can do it, but it is impossible because we cannot remain in it. We are thrown forward again and again. The other possibility is that if we grow in awareness, there is a point when you are totally aware, where you transcend. [...]

This sutra is concerned with awareness: “To create the fire of awareness in oneself is the incense” – to create the fire of awareness in oneself! First it must be understood what is meant by awareness. You are walking; you are aware of many things: of the shops, of people passing by you, of the traffic, of everything. You are aware of many things, only unaware of one thing: yourself. You are walking on the street: you are aware of many things; you are only not aware of yourself! This awareness of the self, Gurdjieff has called “self-remembering.” Gurdjieff says, “Constantly, wherever you are, remember yourself.”

For example, you are here. You are listening to me, but you are not aware of the listener. You may be aware of the speaker, but you are not aware of the listener. Be aware of the listener. Feel yourself here; you are here. For a moment a glimpse comes, and again you forget. Try!

Whatsoever you are doing, go on doing one thing inside continuously: be aware of yourself doing it. You are eating: be aware of yourself. You are walking: be aware of yourself. You are listening, you are speaking: be aware of yourself. When you are angry, be aware that you are angry. In the very moment that anger is there, be aware that you are angry. This constant remembering of the self creates a subtle energy – a very subtle energy in you. You begin to be a crystallized being.

Ordinarily, you are just a loose bag. No crystallization, no center really – just a liquidity, just a loose combination of many things without any center – a crowd, constantly shifting and changing, with no master inside. By awareness is meant be a master! And when I say, “Be a master,” I do not mean to be a controller. When I say, “Be a master,” I mean be a presence – a continuous presence. Whatever you are doing or not doing, one thing must be constantly in your consciousness: that you are.

This simple feeling of oneself, that one is, creates a center – a center of stillness, a center of silence, a center of inner mastery – an inner power. And when I say, “an inner power,” I mean it literally. That is why this sutra says, “the fire of awareness.” It is a fire. *It is a fire!* If you begin to be aware, you begin to feel a new energy in you – a new fire, a new life. And because of this new life, new power, new energy, many things which were dominating you just dissolve. You have not to fight with them.

You have to fight with your anger, your greed, your sex, because you are weak. So, really, greed, anger and sex are not the problems. Weakness is the problem. Once you begin to be stronger inside, with a feeling of inner presence that you are, your energies become concentrated, crystallized on a single point, and a Self is born. Remember, not an ego but a Self is born. Ego is a false sense of Self. Without having any Self, you go on believing that you have a Self. That is ego. Ego means a false self. You are not a Self, and still you believe that you are a Self. [...]

Ego is a false notion of something which is not there at all.

“Self” means a center.

This center is created by being continuously aware, constantly aware. Be aware that you are doing something – that you are sitting, that now you are going to sleep, that now sleep is coming to you, that you are falling. Try to be conscious in every moment, and then you will begin to feel that a center is born within you, things have begun to crystallize, a centering is there. Everything now is related to a center.

We are without centers. Sometimes we feel centered, but those are moments when a situation makes you aware. If there is suddenly a situation, a very dangerous situation, you will begin to feel a center in you because in danger you become aware. If someone is going to kill you, you cannot think in that moment, you cannot be unconscious in that moment. Your whole energy is centered, and that moment becomes solid. You cannot move to the past; you cannot move to the future. This very moment becomes everything. And then you are not only aware of the killer: you become aware of yourself – the one who is being killed.

In that subtle moment you begin to feel a center in yourself. That is why dangerous games have their appeal. Ask someone going to the top of Gourishanker, of Mount Everest. When for the first time Hillary was there, he must have felt a sudden center. And when for the first time someone was on the moon, a sudden feeling of a center must have come. That is why danger has appeal. You are driving a car and you go on to more and more speed, and then the speed becomes dangerous. Then you cannot think; thoughts cease. Then you cannot dream. Then you cannot imagine. Then the present becomes solid. In that dangerous moment, when any instant death is possible, you are suddenly aware of a center in yourself. Danger has appeal only because in danger you sometimes feel centered.

Nietzsche somewhere says that war must continue because only in war is a Self sometimes felt – a center is felt – because war is danger. And when death becomes a reality, life becomes intense. When death is just near, life becomes intense, and you are centered. But in any moment when you become aware of yourself, there is a centering. But if it is situational, then when the situation is over it will disappear.

It must not be just situational. It must be inner. So try to be aware in every ordinary activity. When sitting on your chair, try it: be aware of the sitter. Not only of the chair, not only of the room, of the surrounding atmosphere, be aware of the sitter. Close your eyes and feel yourself; dig deep and feel yourself. [...]

Lin-chi was lecturing one morning, and someone suddenly asked, “Just answer me one question: Who am I?”

Lin-chi got down and went to the man. The whole hall became silent. What was he going to do? It was a simple question. He should have answered from his seat. He reached the man. The whole hall was silent. Lin-chi stood before the questioner looking into his eyes. It was a very penetrating moment. Everything stopped. The questioner began to perspire. Lin-chi was just staring into his eyes.

And then Lin-chi said, “Do not ask me. Go inside and find out who is asking. Close your eyes. Do not ask, ‘Who am I?’ Go inside and find out who is asking, who is this questioner inside. Forget me. Find out the source of the question. Go deep inside!”

And it is reported that the man closed his eyes, became silent and suddenly he was an Enlightened One. He opened his eyes, laughed, touched the feet of Lin-chi and said, “You have answered me. I have been asking everyone this question and many answers were given to me, but nothing proved to be an answer. But you have answered me.”

“Who am I?” How can anyone answer it?

But in that particular situation – a thousand persons silent, a pin-drop silence – Lin-chi came down with strained eyes and then just ordered the man, “Close your eyes, go inside and find out who the questioner is. Do not wait for my answer. Find out who has asked.”

And the man closed his eyes. What happened in that situation? He became centered. Suddenly he was centered, suddenly he became aware of the innermost core.

This has to be discovered, and awareness means the method to discover this innermost core. The more unconscious you are, the further away you are from yourself. The more conscious, the nearer you reach to yourself. If the consciousness is total, you are at the center. If the consciousness is less, you are near the periphery. When you are unconscious, you are on the periphery where the center is completely forgotten.

So these are the two possible ways to move. You can move to the periphery; then you move to unconsciousness. Sitting at a film, sitting somewhere listening to music, you can forget yourself; then you are on the periphery. Even listening to me, you can forget yourself. Then again you are on the periphery. Reading the Gita or the Bible or the Koran, you can forget yourself. Then you are on the periphery. Whatsoever you do, if you can remember yourself then you are nearer to the center. Then someday, suddenly you are centered. Then you have energy.

That energy, this sutra says, is the fire. The whole life, the whole existence, is energy, is fire. Fire is the old name; now they call it electricity. Man has been labelling it with many, many names, but fire is good. Electricity seems a little bit dead; fire looks more alive.

This inner fire, the sutra says, is the incense. When someone is going to worship, you take some incense, *dhoop*, with you. That *dhoop*, that incense, is useless unless you have come with your inner fire as the incense.

This Upanishad is trying to give inner meanings to outer symbols. Every symbol has an inner counterpart. The outer is good in itself, but it is not enough. And it is only symbolic; it is not the substance. It shows something, but it is not the real. You must have seen incense. It is burning everywhere in temples. It is good in itself, but it is only an outer symbol. An inner fire is needed. And just as incense gives a perfume, the inner fire also gives it.

It is said that wherever Mahavir moved, everyone would feel his presence as a subtle perfume. That has been said about many persons. It is possible! The more you are centered inside, the more your whole presence becomes a perfume. And those who have the receptivity, they will feel it.

So enter a temple, not with outer incense, but with inner incense. And this inner incense can be achieved only through awareness. There is no other way. Act mindfully. It is a long, arduous journey and it is difficult to be aware even for a single moment. The mind is constantly flickering. But it is not impossible. It is arduous, it is difficult, but it is not impossible. It is possible! For everyone it is possible. Only effort is needed – and a wholehearted effort. Nothing should be left: nothing should be left inside untouched. Everything should be sacrificed for awareness. Only then is the inner flame discovered. It is there.

If one goes to find out the essential unity between all the religions that have existed or that may exist ever, then this single word “awareness” can be found.

Jesus tells a story:

A master of a big house has gone out, and he has told his servants to be constantly alert – because any moment he can come back. So for twenty-four hours they have to be alert. Any moment the master can come – any moment! There is no fixed moment, no fixed day, no fixed date. If there is a fixed date, then you can sleep, then you can do whatsoever you like, and you

can be alert only on that particular date because then the master is coming. But the master has said, "I will come at any moment. Day and night you have to be alert to receive me."

This is the parable of life. You cannot postpone. Any moment the Divine may just come; any moment the master may come. One has to be alert continuously. No date is fixed; nothing is known about when that sudden happening will be there. One can do only one thing: be alert and wait!

Rabindranath has written a poem, "The King of the Night." It is a very deep parable.

There was a great temple with one hundred priests, and one day the chief priest dreamt that the Divine Guest was to come that night – the Divine Guest for whom they had been waiting and waiting. For centuries the temple had been waiting for the King to come, the Divine King to come. The deity of the temple was to come!

But the chief priest was in doubt: "It may be just a dream. And if it is just a dream, then everyone will laugh. But who knows? – it may be true. It may be a true intimation."

The chief priest brooded that morning over whether to tell it to others or not. Then he became afraid. It may be time! So, then, in the afternoon, he told it. He gathered all the priests, closed all the doors of the temple, and said to them, "Do not go out and do not tell anyone! It may be just a dream; no one knows. But I have dreamt it, and the dream was so real. In the dream, the deity, the King of this temple, said, 'I am coming tonight. Be ready!' So we have to be alert. This night we cannot go to sleep."

So they decorated the whole temple; they cleaned the whole temple; they made every arrangement to receive the Guest. And then they waited. Then, by and by, doubts began to arise. Then someone said, "This is nonsense. This was just a dream, and we are wasting our sleep."

Half the night passed, then more doubts began to arise. Then someone rebelled and said, "I am going to sleep. This is nonsense. The whole day is wasted, and still we are waiting. No one is to come!" Then many supported him. Many laughed: "It is just a dream, so why pay so much attention to it!"

Then even the chief priest yielded and said, "It may have been just a dream. How can I say that it was real? We may be just stupid, foolish, just following a dream."

So they said, "Only one person should wait at the gate and all the rest can go to sleep. If someone comes, he will inform us."

Ninety-nine priests went to sleep, and the only priest who was appointed said, "When ninety-nine think that this is just a dream, why should I waste my sleep? And if the Divine Guest is to come, let him come. He will come in a great chariot, so there will be much noise, and everyone will be awakened." He closed the doors, then he also fell asleep.

Then the chariot came, and the wheels of the chariot created much noise. Then someone who had been asleep said, "It seems the King is coming. It seems the wheels of the chariot are making much noise." Someone else who was just going to sleep said, "Do not waste time; no one is coming. This is not the chariot. These are just clouds in the sky."

And then the Guest came and knocked at the door. Someone again said, in his sleep, "It seems someone has come and is knocking at the door."

So the chief priest himself said, "Now go to sleep. Do not go on disturbing again and again. No one is knocking at the door. It is just the wind."

In the morning they were weeping and crying because the chariot had come in the night. There were marks on the street and the Divine Guest had come up to the door and knocked. There were footmarks on the dust, on the steps.

There are many parables. Buddha and Mahavir have told many stories with only one essential idea – that Enlightenment is at any time, at any moment, possible. It can happen any moment. One has to be alert and conscious and aware.

This parable of "The King of the Night" is not just a parable. It is real. We all are interpreting things in that way, and all our interpretations are just rationalizations of our sleep and for our sleep. We say, "It is nothing but the wind, it is nothing but the clouds." Then we can sleep at ease. We go on denying religion, we go on denying anything that will break our sleep. We rationalize that there is no God, that there is no religion, that there is nothing – nothing but wind, nothing but clouds. Then we can sleep at ease, comfortably.

If there is a God, if there is Divinity, if there is a possibility of something higher than we are, then we cannot sleep so conveniently. Then we will have to be alert and awake and struggling, making efforts and endeavoring. Then transformation becomes our immediate concern.

Awareness is the technique for centering oneself, for achieving the inner fire. It is there hidden; it can be discovered. And once it is discovered, then only are we capable of entering the temple – not before, never before.

But we can deceive ourselves by symbols. Symbols are to show deeper realities to us, but we can use them as deceptions. We can burn an outer incense, we can worship with outer things, and then we feel at ease that we have done something. We can feel ourselves religious without becoming religious at all. That is what is happening; that is what the earth has become. Everyone thinks they are religious just because they are following outer symbols, with no inner fire.

Make efforts even if you are a failure. You will be in the beginning. You will fail again and again, but even your failure will help. When you fail to be aware for a single moment, you feel for the first time how unconscious you are.

Walk down the street, and you cannot walk a few steps without becoming unconscious. Again and again, you forget yourself. You begin to read a signboard, and you forget yourself. Someone passes, you look at him, then you forget yourself.

Your failures will be helpful. They can show you how unconscious you are. And even if you can become aware that you are unconscious, you have gained a certain awareness. If a madman becomes aware that he is mad, he is on the path toward sanity.

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# 11 The Light of Awareness

## The Light of Awareness

*We feel that to penetrate and transform the deeper layers of the unconscious only through awareness is difficult and not enough. What else should one do other than the practice of awareness? Please explain more about the practical dimensions of this matter.*

The unconscious can be transformed only through awareness. It is difficult, but there is no other way. There are many methods for being aware, but awareness is necessary. You can use methods to be aware, but you will have to be aware.

If someone asks whether there is any method to dispel darkness except by light, howsoever difficult it may be, that is the only way – because darkness is simply the absence of light. So you have to create the presence of light, and then darkness is not there.

Unconsciousness is nothing but an absence – the absence of consciousness. It is not something positive in itself, so you cannot do anything except be aware. If unconsciousness were something in its own right, then it would be a different matter – but it is not. Unconsciousness doesn't mean something; it only means not consciousness. It is just an absence. It has no existence in itself; in itself it is not. The word “unconscious” simply shows the absence of consciousness and nothing else. When we say “darkness” the word is misleading, because the moment we say “darkness” it appears that darkness is something that is there. It is not, so you cannot do anything with darkness directly – or can you?

You may not have observed the fact, but with darkness you cannot do anything directly. Whatsoever you want to do with darkness you will have to do with light, not with darkness. If you want darkness, then put off light. If you don't want darkness, then put on light. But you cannot do anything directly with darkness; you will have to go via light.

Why? Why can you not go directly? You cannot go directly because there is nothing like darkness, so you cannot touch it directly. You have to do something with light, and then you have done something with darkness.

If light is there, then darkness is not there. If light is not there, then darkness is there. You can bring light into this room, but you cannot bring darkness. You can take light out from this room, but you cannot take darkness out from this room. There exists no connection between you and darkness. Why? If darkness were there, then man could be related somehow, but darkness is not there.

Language gives you a fallacy that darkness is something. Darkness is a negative term. It exists not. It connotes only that light is not there – nothing more – and the same is with unconsciousness. So when you ask what to do other than to be aware, you ask an irrelevant question. You will have to be aware; you cannot do anything else.

Of course, there are many methods for being aware – mm? – that is a different thing. There are many ways to create light – but light will have to be created. You can create a fire and there will be no darkness. And you can use a kerosene lamp and there will be no darkness, and you can use electricity and there will be no darkness. But whatsoever the case, whatsoever the method of producing light, light has to be produced.

So light is a must, and whatsoever I will say in reference to this question will be about methods to produce awareness. They are not alternatives, remember. They are not alternatives to awareness – nothing can be. Awareness is the only possibility for dispelling darkness, for dispelling unconsciousness. But how to create awareness? I talked about one method which is the purest: to be aware inside of whatsoever happens on the boundary line of the unconscious and of the conscious – to be aware there.

Anger is there. Anger is produced in darkness; anger has roots in the unconscious. Only branches and leaves come into the conscious. Roots, seeds, the energy source, are in the unconscious. You become aware only of faraway branches. Be conscious of these branches. The more conscious you are, the more you will be capable of looking into darkness.

Have you observed at any time that if you look deeply in darkness for a certain time, a certain dim light begins to be there? If you concentrate in darkness, you begin to feel and you begin to see. You can train yourself, and then in darkness itself there is a certain amount of light – because, really, in this world nothing can be absolute, and nothing is. Everything is relative. When we say “darkness,” it doesn’t mean absolute darkness. It only means that there is less light. If you practice to see in it, you will be capable of seeing. Look! Focus yourself in the darkness! And then, by and by, your eyes are strengthened and you begin to see.

Inner darkness, unconsciousness, is the same. Look into it. But you can look only if you are not active. If you begin to act, your mind is distracted. Don’t act inside. Anger is there – don’t act, don’t condemn, don’t appreciate, don’t indulge in it, and don’t suppress it. Don’t do anything – just look at it! Observe it! Understand the distinction.

What happens ordinarily is quite the reverse. If you are angry, then your mind is focused on the cause of anger outside – always! Someone has insulted you – you are angry. Now there are three things: the cause of anger outside, the source of anger inside, and in between these two you are. Anger is your energy inside, the cause which has provoked your energy to come up is outside, and you are in between. The natural way of the mind is not to be aware of the source, but to be focused on the cause outside. Whenever you are angry you are in deep concentration on the cause outside.

Mahavir has called *krodha* – anger – a sort of meditation. He has named it *roudra dhyan* – meditation on negative attitudes. It is! – because you are concentrated. Really, when you are in deep anger you are so concentrated that the whole world disappears. Only the cause of anger is focused. Your total energy is on the cause of anger, and you are so much focused on the cause that you forget yourself completely. That’s why in anger you can do things about which, later on, you can say, “I did them in spite of myself.” You were not.

For awareness you have to take an about-turn. You have to concentrate not on the cause outside, but on the source inside. Forget the cause. Close your eyes, and go deep and dig into the source. Then you can use the same energy which was to be wasted on someone outside . . . the energy

moves inwards. Anger has much energy. Anger is energy, the purest of fires inside. Don't waste it outside.

Take another example. You are feeling sexual: sex is again energy, fire. But whenever you feel sexual, again you are focused on someone outside, not on the source. You begin to think of someone – of the lover, of the beloved, A-B-C-D – but when you are filled with sex your focus is always on the other. You are dissipating energy. [ . . . ]

Science is more concerned with the cause and religion is more concerned with the source. The source is always inside; the cause is always outside. With cause you are in a chain reaction. With cause you are connected with your environment. With source you are connected with yourself. So remember this. This is the purest method to change unconscious energy into conscious energy. Take an about-turn – look inside! It is going to be difficult because our look has become fixed. We are like a person whose neck is paralyzed and who cannot move and look back. Our eyes have become fixed. We have been looking outside for lives together – for millennia – so we don't know how to look inside.

Do this: whenever something happens in your mind, follow it to the source. Anger is there – a sudden flash has come to you – close your eyes, meditate on it. From where is this anger arising? Never ask the question: who has made it possible? Who has made you angry? That is a wrong question. Ask which energy in you is transforming into anger – from where is this anger coming up, bubbling up? What is the source inside from where this energy is coming?

Are you aware that in anger you can do something which you cannot do when you are not in anger? A person in anger can throw a big stone easily. When he is not angry he cannot even lift it. He has much energy when he is angry. A hidden source is now with him. So if a man is mad, he becomes very strong. Why? From where is this energy coming? It is not coming from anything outside. Now all his sources are burning simultaneously – anger, sex, everything, is burning simultaneously. Every source is available.

Be concerned with from where anger is bubbling up, from where the sex desire has come in. Follow it, take steps backwards. Meditate silently and go with anger to the roots. It is difficult but it is not impossible. It is not easy. It is not going to be easy because it is a fight against a long, rooted habit. The whole past has to be broken, and you have to do something new which you have never done before. It is just the weight of sheer habit which will create the difficulty. But try it, and then you are creating a new direction for energy to move. You are beginning to be a circle, and in a circle energy is never dissipated.

My energy comes up and moves outside – it can never become a circle now – it is simply dissipated. If my movement inwards is there, then the same energy which was going out turns upon itself. My meditation leads this energy back to the same source from where the anger was coming. It becomes a circle. This inner circle is the strength of a Mahavir. The sex energy, not moving to someone else, moves back to its own source. This circle of sex energy is the strength of a buddha.

We are weaklings, not because we have less energy than a buddha: we have the same quanta of energy, everyone is born with the same energy quanta, but we are accustomed to dissipating it. It simply moves away from us and never comes back. It cannot come back! Once it is out of you, it can never come back – it is beyond you.

A word arises in me: I speak it out; it has flown away. It is not going to come back to me, and the energy that was used in producing it, that was used in throwing it away, is dissipated. A word arises in me: I don't throw it out; I remain silent. Then the word moves and moves and moves, and falls into the original source again. The energy has been reconsumed.

Silence is energy. Brahmacharya is energy. Not to be angry is energy. But this is not suppression. If you suppress anger, you have used energy again. Don't suppress – observe and follow. Don't fight – just move backwards with the anger. This is the purest method of awareness.

But certain other things can be used. For beginners, certain devices are possible. So I will talk about three devices. One type of device is based on body awareness. Forget anger, forget sex – they are difficult problems. And when you are in them, you become so mad that you cannot meditate. When you are angry you cannot meditate; you cannot even think about meditation. You are just mad. So forget it; it is difficult. Then use your own body as a device for awareness.

Buddha has said that when you walk, walk consciously. When you breathe, breathe consciously. The Buddhist method is known as *anapanasati yoga* – the yoga of the incoming and outgoing breath, incoming and outgoing breath awareness. The breath comes in: move with the breath; know, be aware, that the breath is moving in. When the breath has gone out again, move with it. Be in, be out, with the breath.

Anger is difficult, sex is difficult – breath is not so difficult. Move with the breath. Don't allow any breath to be in or out without consciousness. This is a meditation. Now you will be focused on breathing, and when you are focused on breathing thoughts stop automatically. You cannot think, because the moment you think your consciousness moves from breath to thought. You have missed breathing.

Try this and you will know. When you are aware of breathing, thoughts cease. The same energy which is used for thoughts is being used in being aware of breath. If you start thinking, you will lose track of the breath, you will forget, and you will think. You cannot do both simultaneously.

If you are following breathing, it is a long process. One has to go into it deeply. It takes a minimum of three months and a maximum of three years. If it is done continuously twenty-four hours a day . . . it is a method for monks, those who have given up everything; only they can watch their breathing twenty-four hours a day. That's why Buddhist monks and other traditions of monks, they reduce their living to the minimum so that no disturbance is there. They will beg for their food and they will sleep under a tree – that's all. Their whole time is devoted to some inner practice of being aware – mm? – for example, of breath.

A Buddhist monk moves. He has to be continuously aware of his breath. The silence that you see on a Buddhist monk's face is the silence of the awareness of breathing and nothing else. If you become aware your face will become silent, because if thoughts are not there your face cannot show anxiety, thinking. Your face becomes relaxed. Continuous awareness of breathing will stop the mind. The continuously troubled mind will stop. And if the mind stops and you are simply aware of breathing – if the mind is not functioning – you cannot be angry, you cannot be sexual.

Sex or anger or greed or jealousy or envy – anything needs the mechanism of mind. And if the mechanism stops, you cannot do anything. This again leads to the same thing. Now the energy that is used in sex, in anger, in greed, in ambition, has no outlet. And you go on continuously

being concerned with breathing, day and night. Buddha has said, "Even in sleep try to be aware of breathing." It will be difficult in the beginning, but if you can be aware in the day, then by and by this will penetrate into your sleep.

Anything penetrates into sleep if it has gone deep in the mind in the day. If you have been worried about a certain thing in the day, it gets into the sleep. If you were thinking continuously about sex, it gets into the sleep. If you were angry the whole day, anger gets into the sleep. So Buddha says there is no difficulty. If a person is continuously concerned with breathing and awareness of the breathing, ultimately it penetrates into the sleep. You cannot dream then. If your awareness is there of incoming breath and outgoing breath, then in sleep you cannot dream.

The moment you dream, this awareness will not be there. If awareness is there, dreams are impossible. So a Buddhist monk asleep is not just like you. His sleep has a different quality. It has a different depth and a certain awareness in it is there.

Ananda said to Buddha, "I have observed you for years and years together. It seems like a miracle: you sleep as if you are awake. You are in the same posture the whole night." The hand would not move from the place where it had been put; the leg would remain in the same posture. Buddha would sleep in the same posture the whole night. Not a single movement! For nights together Ananda would sit and watch and wonder, "What type of sleep is this!" Buddha would not move. He would be as if a dead body, and he would wake up in the same posture in which he went to sleep. Ananda asked, "What are you doing? Were you asleep or not? You never move!"

Buddha said, "A day will come, Ananda, when you will know. This shows that you are not practicing anapanasati yoga rightly; it shows only this. Otherwise, this question would not have arisen. You are not practicing anapanasati yoga – if you are continuously aware of your breath in the day, it is impossible not to be conscious of it in the night. And if the mind is concerned with awareness, dreams cannot penetrate. And if there are no dreams, mind is clear, transparent. Your body is asleep, but you are not. Your body is relaxing, you are aware – the flame is there inside. So, Ananda," Buddha is reported to have said, "I am not asleep – only the body is sleep. I am aware! and not only in sleep. Ananda – when I die, you will see: I will be aware, only the body will die."

Practice awareness with breathing; then you will be capable of penetrating. Or practice awareness with body movements. Buddha has a word for it: he calls it "mindfulness." He says, "Walk mindfully." We walk without any mind in it.

A certain man was sitting before Buddha when he was talking one day. He was moving his leg and a toe unnecessarily. There was no reason for it. Buddha stopped talking and asked that man, "Why are you moving your leg? Why are you moving your toe?" Suddenly, as the Buddha asked, the man stopped. Then Buddha asked, "Why have you stopped so suddenly?"

The man said, "Why, I was not even aware that I was moving my toe or my leg! I was not aware! The moment you asked, I became aware."

Buddha said, "What nonsense! Your leg is moving and you are not aware? So what are you doing with your body? Are you an alive man or dead? This is your leg, this is your toe, and it goes on moving and you are not even aware? Then of what are you aware? You can kill a man

and you can say, ‘I was not aware.’” And, really, those who kill are not aware. It is difficult to kill someone when you are aware.

Buddha would say, “Move, walk, but be filled with consciousness. Know inwardly you are walking.” You are not to use any words; you are not to use any thoughts. You are not to say inside, “I am walking,” because if you say it then you are not aware of walking – you have become aware of your thought, and you have missed walking. Just be somatically aware – not mentally. Just feel that you are walking. Create a somatic awareness, a sensitivity, so that you can feel directly without mind coming in.

The wind is blowing – you are feeling it. Don’t use words. Just feel, and be mindful of the feeling. You are lying down on the beach, and the sand is cool, deeply cool. Feel it! – don’t use words. Just feel it – the coolness of it, the penetrating coolness of it. Just feel! Be conscious of it; don’t use words. Don’t say, “The sand is very cool.” The moment you say it you have missed an existential moment. You have become intellectual about it.

You are with your lover or with your beloved: feel the presence; don’t use words. Just feel the warmth, the love flowing. Just feel the oneness that has happened. Don’t use words. Don’t say, “I love you,” you will have destroyed it. The mind has come in. And the moment you say, “I love you,” it has become a past memory. Just feel without words. Anything felt without words, felt totally without the mind coming in, will give you a mindfulness.

You are eating: eat mindfully; taste everything mindfully. Don’t use words. The taste is itself such a great and penetrating thing. Don’t use words and don’t destroy it. Feel it to the core. You are drinking water: feel it passing through the throat; don’t use words. Just feel it; be mindful about it. The movement of the water, the coolness, the disappearing thirst, the satisfaction that follows – feel it!

You are sitting in the sun: feel the warmth; don’t use words. The sun is touching you. There is a deep communion. Feel it! In this way, somatic awareness, bodily awareness, is developed. If you develop a bodily awareness, again mind comes to a stop. Mind is not needed. And if mind stops, you are again thrown into the deep unconscious. With a very, very deep alertness you can penetrate. Now you have a light with you, and the darkness disappears.

Those who are bodily oriented, for them it is good to be somatically mindful. For those who are not bodily oriented it is better to be conscious of breathing. Those who feel it difficult, they can use some artificial devices. For example, mantra – mm? – it is an artificial device for being aware. You use a mantra such as “Rama-Rama-Rama” continuously. Inside you create a circle of “Rama-Rama-Rama” or “Aum” or “Allah,” or anything. Go on repeating it. But simple repetition is of no use. Side by side, be aware. When you are chanting “Rama-Rama-Rama,” be aware of the chanting. Listen to it – “Rama-Rama-Rama” – be aware.

It will be difficult to be aware of anger because anger comes suddenly and you cannot plan it. And when it comes you are so overwhelmed that you may forget it. So create a device like “Rama-Rama- Rama.” You can create it, and it will not be a sudden method. And if used for a long time, it becomes an inner sound. Whatsoever you are doing, there will be “Rama-Rama” as a silent sequence. Be aware of it. Then the mantra is complete, the *japa* is complete, the chanting is complete, when you are not only the creator of the sound but also the listener. It is not only that you are saying “Rama” – you are also listening to it. The circle is complete. I say something.

You listen; the energy is dissipated. If you yourself say “Rama” and you yourself listen to it, the energy comes back. You are the speaker, you are the listener.

But be aware of it. It should not become a dead routine. Otherwise, you can go on saying “Rama-Rama-Rama” just like a parrot, without any awareness behind it. Then it is of no use. It may create a deep sleep even. It may become a hypnosis. You may become dull. Mm? Krishnamurti says that those who chant mantras, they become dull, they become stupid. And he is right in a way, but only in a way. If you use any chanting just as a mechanical repetition, you will become dull. Look at the so-called religious people: they are just dull and stupid. No intelligence, no flame in their eyes of life, of aliveness. They just look dead, like lead, heavy. They have not given anything to the world, they have not created anything. They have just repeated mantras.

Of course, if you go on repeating a particular mantra without awareness, you will be bored by it yourself, and boredom will create stupidity. You will become dull; you will lose interest. A certain sound repeated continuously can even create madness. But Krishnamurti is right only in a sense; otherwise he is completely totally wrong. And whenever one judges something by those who are not following it, really that judgement is not good. Anything must be judged by the perfect example.

The science of japa is not just to repeat. Repetition is secondary. It is just a device to create something of which to be aware. The real thing is to be aware. The basic thing is to be aware. If you build a house, the house is secondary. You build it to live in. And if there is no living, and you create a house and live outside, then you are foolish.

Repetition of a certain name or sound is creating a house to live in. It is creating a certain milieu inside. And if you have created it, you can manipulate it more easily than sudden happenings. And by and by you can become accustomed to it, related to it in a deep consciousness – but the real thing, the basic thing, is to be conscious of it.

The science of japa says that when you become a hearer of your own sound, then you have reached. Then you have completed the japa. And there is much in it. When you see a sound, for example, “Rama,” your peripheral apparatus is used in creating it, your vocal apparatus. Or if you create a mental sound, then your mind is used to create it. But when you become alert about it, that alertness is of the center, not of the periphery. If I say “Rama,” this is on the periphery of my being. When I listen to this sound “Rama” inside, that is from my center – because awareness belongs to the center. If you become aware in the center, now you have the light with you. You can dispel unconsciousness.

Mantra can be used as a technique; there are many, many methods. But any method is just an effort towards awareness. You cannot escape awareness. You can start from wherever you like, but awareness is the goal. [ . . . ]

These are all methods of will: you will have to do something.

On the path of will, there are only guides. There are not really Gurus, Masters. There are simply guides. They instruct you; you have to do everything. They cannot do. [ . . . ]

The last dying words of Buddha to Ananda are, “Ananda, be a lamp unto yourself. Don’t follow me: *appa deepo bhava* – Be a lamp unto yourself! Don’t follow me.” Ananda was following

Buddha continuously for forty years. It was not a small period. For his whole life Ananda had followed devotedly, and no one could say that his devotion was imperfect in any way or incomplete. It was total. But Ananda, the most devoted follower, could not achieve Enlightenment, and the death of Buddha was nearing.

One day Buddha said, "Now, today I am going to leave this body."

So Ananda began to weep and said, "What will I do now? For forty years I have been following you in every single detail."

Even Buddha could not say, "You have not followed and that's why you have not reached." He had followed and he was sincere, but he was still an ignorant man.

Buddha said, "Unless I die, Ananda, it seems you will not reach."

"Why?" Ananda asked. Buddha said, "Unless I die, you cannot return to yourself. You are too much attached to me, and I have become the barrier. You have followed me, but you have forgotten yourself completely."

You can follow a Teacher blindly and still reach nowhere – if you are just following the Teacher according to you. Remember these words: "according to you." Then you have not surrendered. Surrender means now you are no more there to decide. The Teacher decides. Even if the Teacher is not there, surrender to the cosmic energy. Then the cosmic energy decides. The moment you surrender, your gates are thrown open and the cosmic flood enters you from everywhere and transforms you.

Look at it this way: my house is filled with darkness. I can do two things. Either I have to create light in my house – then I will have to create it; or, I can open my doors and the sun is outside. I just open my doors, and my house becomes a host to the Divine guest, to the sun, to the rays. Then I become receptive and the darkness disappears.

On the path of will, you have to create the light. On the path of surrender, light is there – you have just to be open. But when the house is dark and when everywhere there is darkness, one fears to open doors – one fears even more. Who knows whether light will enter or whether thieves will come in? So you lock up. You close every possibility so that nothing enters in. That is the situation.

Either create light by yourself: then the darkness disappears. Or use the cosmic light: that is always there. Then open yourself! Be vulnerable! Then don't depend on anyone. Then be ready, whatsoever happens. If you are ready no matter what may happen, then darkness itself becomes light. With that readiness, nothing can remain dark. That very readiness transforms you totally.

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# 12 The Inner Alchemy

## The Inner Alchemy

*Paripoorn chandra amrit rasaiki karanam naivedyam.*

*Accumulation of the nectar of the inner full moon is naivedya, the food offering.*

You must have heard about the Taoist concept of yin and yang – the concept of polar opposites into one reality. Reality exists through polar opposites – through the positive and the negative, through the male and the female, through yin and yang.

Reality is a dialectical process. And when I say “dialectical process,” I mean it is not a simple process, it is very complex. A simple process means one element working; a dialectical process means two polar opposites working in one direction. And though they appear as opposites, they create a symphony – they create a musical harmony. And that harmony is reality.

Man and woman, they mean humanity. Man alone is not humanity, nor is woman alone humanity. Humanity – the music, the synthesis we call humanity – is a dialectical phenomenon. Man and woman both work to create humanity, they both help to create humanity. And the way of their creating it is dialectical. They exist as polar opposites, and the inner tension between the two creates the energy for movement, for a process of further growth.

It is the same on every plane. If we go deep down with the physicist to the atom's inner structure, then again, we find two polar opposites working there: the negative electricity and the positive electricity. Because of these two polar opposites, matter is created. If there were only positive electricity, the world would disappear immediately. If there were only negative electricity, there would be nothing. But negative electricity and positive electricity create an inner tension, and because of that inner tension matter exists.

The same is the case with the inner being of man also. This sutra is concerned with that. We discussed how awareness creates an inner sun. But this sutra talks about the creation of an inner moon. The sun is symbolic of the inner positivity and the moon is symbolic of the inner negativity. The sun is the inner male and the moon is the inner female. These words are symbolic, and for Indian yoga, particularly, they are very meaningful. By “sun” the outer sun is not what is meant, nor by “moon” the outer moon. These two words “sun” and “moon” are used for the inner universe.

Indian yoga divides man into two parts: the sun part and the moon part. Even one breath is known as the sun breath and another breath is known as the moon breath. And, really, this is one of the deepest findings. If you stop the moon breath and just breathe from the sun breath, your body will become hot. And such a great heat can be created, simply by using only one kind of breath, that it seems inconceivable in physiological terms. Among Tibetans there exists a heat yoga in which breathing is done only through this sun breath, not using the moon breath at all.

Ordinarily the breath is continuously changing, but Western medical science has not yet taken note of it. Breathing is not a simple process. It is a dialectical process. You are changing your nostrils within each hour. Between forty and sixty minutes, approximately, your nostrils change, and you begin to take your breath from the other nostril; then again it changes. When you need more heat in the body – for example, if suddenly you become angry – your sun breath starts.

Yoga says that when you are angry, if you use your moon breath and stop the sun breath, you cannot be angry at all, because the moon breath creates a deep coolness inside. The whole body is divided between the sun and the moon, and the mind is also divided between the sun and the moon.

So look at man not as one, because nothing can exist as just one. Everything exists through duality. You are divided into two: you have a negative part and you have a positive part. The positive is known as the sun in Indian symbology and the negative as moon. The negative is cool, silent, still. The positive is hot, vibrant with energy, active. The sun is the active part in you and the moon the inactive part, and if the active and the inactive both come to a deep equilibrium you are suddenly enlightened. If one is more emphatic, you have an imbalance, but if both are of equal force, then they balance each other, negate each other, and the moment both are of equal force, your inner balance is regained, and you reach to a different reality – the reality of the non-dual. That one nondual reality can be felt only when both of these dualities in you are balanced. Then you transcend them.

In the world we exist as duality. Beyond the world we exist as non-duality, as one. Think of yourself as a triangle; two angles exist in the world and the third angle beyond the world. Two angles belong to this world and one angle belongs to that world – the world of the Brahman. But if these two are in an imbalance, you cannot go beyond them. You go beyond them only when they regain balance. This balancing is nirvana, this balancing is moksha, this balancing is the centering. Awareness works to balance this duality. And the moment this duality is balanced, you cannot be reborn again – you disappear from the world.

You can be born again and again only if there is an imbalance. If the balance comes to a totality, if the balance becomes total, it is impossible to be born again. You disappear from the world; the body cannot exist anymore. Then you cannot re-enter a body again. So first we will try to understand what this inner sun is and what this inner moon is, and how they are balanced.

This sutra says, “Accumulation of the nectar of the inner full moon is naivedya, the food offering.” You need a full moon in you to offer to the Divine as a food. That only can be the food for the Divine – a full moon inside.

Awareness works in a double way. It creates a sun, and it also creates a moon. We talked about how it creates a sun inside. When you become aware of whatsoever is happening in you, of the innermost unconscious activities, you become Enlightened. The very cells of your body become conscious; you become light. Your consciousness reaches to the very pores of your body. Just like the rays of the sun reach into the earth, your inner awareness, once awakened, begins to work in every cell of the body and every fiber, every nerve of the body. Your whole body is filled with light. But this is only one part of awareness, this is only one process of awareness. Rays from your center also go to your periphery, to the circumference. The more your rays go to the circumference, the cooler your center becomes.

I do not know whether you have heard of a particular theory about the sun – the outer sun; I do not know whether it is right or not, but it is meaningful in helping to understand the inner reality. They say the sun at its deepest center is the coolest spot in the solar system; it is not hot at all. The heat is only on the periphery, on the circumference, not in the inner center of the sun. Because of helium gas around the sun, heat is created; because of the helium and its chain explosion of atoms, heat is created, and then the heat spreads to the solar family.

The sun has a body, and it is the center. The solar family is the body, and the earth belongs to the body as a cell. The heat goes to the solar family, it spreads. But the sun in itself is a cold thing, absolutely cold, and at its deepest center, it is the coldest spot in existence. It should be so because reality exists in polarities. If the sun is the hottest thing, it must have something inside it which balances the heat. Take a wheel that is just moving on the street: the wheel moves, but in the center the hub on which it moves remains still. The movement must have something non-moving in the center, otherwise movement will not be possible.

In this world of manifestations, everything exists within polar opposites. You are alive because you have death inside. If you had no death inside, you could not be alive. So do not think that one day it suddenly happens that death comes to you. It is an inner growth. It is not something that you meet, that you encounter – no! It is something toward which you are daily growing. One day the growth is complete, and you are dead. It is an inner phenomenon. You are alive with a death center. You cannot be alive without a death center.

Nothing exists without its polar opposite. Life and death are just two positive and negative realities. So it looks logical, dialectical also, but it is not yet proved that the sun has at its center a cold spot, an absolutely cold spot, the polar opposite to the heat on its circumference. It may be true; it may not be true: that is irrelevant. But inside it is absolutely true. When you become aware, the heat begins to travel toward your circumference. Each cell of your body will become heated, warm, because of the awareness penetrating. The second counterpart will be that your center of being will become cooler and cooler and cooler. That is the moon working. The sun is the warmth spreading, the light spreading.

And you must know that light has two qualities – light and warmth. Heat is just concentrated light; light is nothing but dispersed heat. So when light travels to your body, every cell will become warm, enlightened, aware. Sleep is a cold thing; night is a cold thing. That is why we sleep in the night: it is a cold time. And in the morning, with the rising sun, everything becomes warm, alive. Then it is difficult to sleep and easy to be awake.

When your circumference is cold, when each body cell is cold, asleep, your center will be a hot spot. Because of that hot spot in the center, you will be sexual, you will be angry, you will be greedy, you will be everything. Your center will be in a fever. This heat begins to travel. Of course, when heat leaves your center, it spreads; and the more it spreads, the less it is heat and the more it is light.

The sunrays on the earth are life giving. They have travelled much. If you go nearer and nearer to them, they will become death giving, because then they will not be warm: then they will be just pure fire.

As it is, the whole-body structure is just cold. You feel heat only in anger, in sex, in desire, in passion. That is not light, but simply a feverish phenomenon. Because of this, sex is felt as a

release – because you lose a certain quantity of heat, and you are relieved; you lose a certain quantity of fever, and you are released. [...]

In sex you are releasing a particular amount of energy. They say that in one sex act you release 120 calories of heat – 120 calories! It is the same if you run fast for one mile. Then you will release the same amount of calories – 120. That is why there is much talk about whether sex can help heart disease. It can help! It releases energy. For persons who are well fed, it helps to delay heart disease. It releases energy, but it is not a solution. It is just a temporary arrangement. It just creates a leakage in your system from which energy is released.

Any day that you are angry your whole body is heated. It becomes feverish. The center releases anger: energy comes to the periphery. Ordinarily it is cold. The periphery is cold ordinarily, and the center is hot. The reverse will be the case when awareness happens to you. When you meditate and go deep within, when you become aware of every activity, everything will take a turn – an about turn. Your periphery will not go into anger, not go into sex, not go into greed, not go into passion. It will lose its coldness – its sleepy coldness. It will become warm, alive and aware. And because this energy is released to the periphery every twenty-four hours continuously, you will not need any anger or any sex.

A Buddha doesn't need anger. It is absolutely useless for him because the very energy system has changed. He is using his heat for light and you are using your light for heat. The same fuel can be used to burn your house and the same fuel can be used to light it. The fuel is the same, but the direction changes. The inner fuel, the inner energy, becomes fire – suicidal. It burns you down, and ultimately you are just ashes. In the end, when death comes near you, you are just ashes. Everything is burnt out because you used your energy not as a light, but as a fire.

It becomes fire if it is concentrated in the center and is released only temporarily, whenever it is overflowing. In a sudden shock it comes to the periphery and is released. This is a very chaotic state. You go on accumulating it inside. Then one day it is overflowing, and you have to throw it.

We go on rationalizing our actions. When you get angry you say that someone has made you angry. No, really, it is that you were ready: you were overflowing inside. You do not know this because you were not aware. You were overflowing with a certain amount of energy which was waiting to be released. When someone abuses you, insults you, and you become angry, you think that this person is creating anger in you.

No, this person is simply giving you a situation and opportunity to release the overflowing energy. In a way, he is your friend, a helper. If he is not there you will be in a very difficult situation. If no one is giving you any opportunity to throw your energy, you will project, you will imagine something, and you will get angry with anything at all.

People get angry with their shoes; they will throw them. They can get angry with the door; they become violent with it. They can be angry with everything. When no opportunity is given, they can even become angry with themselves. They will begin to harm themselves or they will create some substitutes. [...]

If you have energy in the center which is feverish, not transferred to the periphery, not used as light for the whole body and for your whole being, this is bound to happen. Every day you will accumulate energy, and then you will have to throw it. And this is nonsense! For the whole life

you are doing this: accumulating, throwing; accumulating, throwing. What are you doing twenty-four hours a day? Just accumulating energy to throw it. Then when energy is there, the only problem is how to throw it. So we throw it in sex, in anger, in greed. When energy is thrown, then the only problem is how to accumulate it.

What sort of life is this? A vicious circle. With awareness the whole mechanism changes. With awareness, every moment your inner center is sending its energy to every pore of your body. And your body is not a small thing. It is a miniature universe. As above, so below: everybody is a small universe. And when I say "small," I feel guilty because, really, it is not small. It is as vast as the universe. But because of our language, there are problems. The universe appears vast and your body appears small.

What is the difference between the two? They say that if we can throw out all space from the earth, if we can compress it and throw out the space, if the vacant space in it is thrown out, our earth will be just like a small ball. If we can throw out all the empty space from the Himalayas, they can be put into a match box. The material is not much, the matter is not much. The matter is very small, only the emptiness in it is vast.

So how to judge whether a thing is big or small? A very small thing can be blown up to any bigness if we put space in it. If we put as much space into your body as there is in the earth, you will be like the earth. So all the differences are of spaces – empty spaces. No difference is there really.

But when I say, "a small universe," I mean only this: that everything that exists in the universe exists in you also. Whatsoever may be the measure, exactly everything exists in you also. So when your solar center, your sun, releases energy, it releases it in two ways. Either you are unconscious: then it releases it into sex, anger, greed and other diseases. Or if you are conscious, through this consciousness, heat is transformed into light: then it is released as light. Then you are under a shower of light continuously. Your every pore, your every cell, is bathed. There is a continuous shower of light. When this happens, your inner center begins to become cooler and cooler and cooler, and ultimately it becomes the coldest spot.

Hindus have a myth that Shankara lives on Kailash. Kailash is the coldest mythological spot – the coldest peak, the highest peak – and it is always covered with snow. This is just a symbolic way of saying that you have the coldest spot – a Kailash – in you. But you can know it only when the heat is transformed into light – never before. And the more you become aware, the more heat is transformed into light, and you begin to feel a moon inside. You begin to feel a cool, silent pool.

This sutra says:

*Accumulation of the nectar of the inner full moon . . .*

In the beginning, of course, you will feel it and miss it. It is just like the first day's moon. Then there is the second-day moon, the third-day moon. You feel it and it is gone; then it grows again; then comes the full-moon night. Just like this, this inner spot of coolness grows. As your consciousness grows, your heat is transformed into light. As your periphery becomes enlightened, as your each and every cell is filled with light and becomes aware and awake, this inner moon grows. Sometimes you feel it and sometimes you miss it. Sometimes there is an inner cool breeze, and you know something has happened inside. You feel it, but then you miss it

again. Then it goes on growing. Ultimately, when there is *no* unconsciousness left and your total energy has become light, you come to know the full moon.

Buddha has talked about this full moon in negative terms because it is the negative pole. So Buddha says that when this inner silence is achieved, it is nirvana. The word is very meaningful in reference to this sutra. Nirvana means “cessation of the flame”: a lamp is burning and then the flame disappears.

When your heat is totally transformed into light, there is no flame. That is why the moon symbol is used. The moon has light but no flame. That is why its light is cool. It is without flame, without fire. Light is there without any flame. The flame has disappeared.

When one first becomes acquainted with the sun, the light becomes like a flame, burning, hot. So if you analyze the life, the inner life, of a Buddha or of a Jesus, or of a Mahavir, many things will become apparent which are ordinarily hidden. For example, whenever a person like Buddha is born, the early life will be very revolutionary, because the moment one enters the inside the first experience is a fiery flame. The more Buddha grows older, the more the inner coolness is felt, the more the moon becomes perfect. Revolution is lost: then Buddha's words are not revolutionary.

Jesus couldn't get this opportunity. He was killed when he was still a revolutionary. That is why, if you compare Buddha's sayings with Jesus' sayings, there is a clear-cut distinction and difference. Jesus' sayings look like that of a young man – hot! Buddha's early sayings are also like that, but he lived to be eighty. He was not killed.

There are reasons. And one reason is this: India always knew that this happens: whenever a person goes in, the first expression is fiery, revolutionary, rebellious. That is why India never killed anyone. That is why India could never behave as Greeks behaved with Socrates and Jews behaved with Jesus. India knew much. It has known many, many such persons. India knows it is natural that whenever a Buddha enters into himself the first experience will be revolutionary. He will burst open, explode into a fiery flame. But then the flame will disappear, and ultimately there will be only a moon – silent, cool, with no fire but only light.

Jesus was killed. That is why Christianity has still remained incomplete. Christianity was based on early Jesus – on Jesus when he was just a flame. That is why Christianity has remained incomplete. Buddhism is complete. It has known Buddha in all stages. It has known Buddha's moon in all stages – from the first day to the full-moon light. This crucifixion has been unfortunate for the West. It has proved one of the greatest misfortunes in history that Jesus was killed when he was only thirty-three, just a flame. The flame would have turned into moonlight, but the opportunity was not given. And the reason was only this: that the Jews were not aware of the inner phenomenon.

India knew many, many Buddhas, and it is always the case that whenever someone enters in, he first sees the fire, the flame, and the revolutionary spirit comes up. But if one goes on in and in, it dissolves, and then there is only silence – a moonlight silence.

This sutra says, “Accumulation of the nectar of the inner full moon . . .” This silence, this cool silence of the moon, Hindus have called nectar, the *amrit*, the elixir. It is not to be found somewhere else. It is in you. This nectar is in you! Once you are established in this nectar, once you are in this pool of cool moonlight, then you are a full moon inside. Then you have known

both the polarities. You have known life; you have known death. You have known the sun; you have known the moon. You have known both the polarities – life and death. And once you have known both you have transcended both. That is why it is called the nectar, amrit.

Now you will not die. Now you are drunk with elixir; you cannot die. But you will not be alive in the old sense either. You have died in the old sense; you are reborn in a new meaning. Now death will not be a death and life will not be a life. Now you will be beyond both. [ . . . ]

This inner phenomenon is beyond birth and death. It is never born and never will it die, because that which is born can die and that which is not born cannot die. Death needs birth as a prerequisite, as a necessary prerequisite. You cannot die if you are not born. With this inner phenomenon – when sun and moon are balanced, when the dialectical process is finished, when the synthesis is complete – you come to feel in yourself something which is eternal.

That is why this sutra says, “Accumulation of the nectar of the inner full moon is naivedya.” Now you have become food yourself. Now you can offer yourself to the Divine. Now you are food. Now you are eternal. And why is it called “food,” naivedya? Because when you are eternal, you can become food for the eternal. And by “food” the ordinary meaning is also implied. When you take food in, it becomes one with you. It becomes your blood, it becomes your bones, it becomes you: you are your food! So when you have come to know this inner reality, the eternal reality, you can offer it as food to the universe, to the existence.

By this is meant that now you can become the bones of the universe, you can become the blood of the universe. Now you can be one with it just like food becomes one with you. The meeting is complete because you have become food for the Divine. Then you are naivedya. Then the offering can be accepted.

But you cannot offer your body as the food. It will be food, but for the vultures, not for the Divine. This cannot be offered as food for the Divine. Your body comes out of the earth and goes back to the earth. It can only be eaten by the earth again: “Dust unto dust.” It can only return to dust, so this body cannot be offered to the Divine.

One young seeker came to Gautam Buddha. He said, “I have come to offer myself to you. Accept me.”

Buddha asked him, “What are you offering – your body? But that is already offered and the earth will claim it, so how can you offer it to me? What are you offering? Tell me exactly!”

The man was confused. He said, “Whatsoever I have, I offer to you.”

Buddha asked him, “What do you have? What is it that belongs to you? Do your thoughts belong to you? They belong to the society; your mind belongs to the society. Your body belongs to your parents, to the earth, to the sky, to water, to fire, to many things – to the five elements. What do you have that you can offer to me?”

The man could not answer because he had nothing else. He could not think of anything else, so Buddha said, “Do not offer now. First find out what you are. And the moment you find it, it is already offered. Then there is no need to offer.”

When you find the inner balance that is known from finding the sun and finding the moon, only when you know both, they balance each other, and in that balance you escape from duality. And then the third angle of the triangle is touched. For the first time you are above yourself: you are the inner self. Now you can look down at yourself – at your sun, your moon, your body, your soul, your positivity, your negativity, your male, your female. Now you can look down at yourself – at the whole world of duality, at multidimensional duality – and now you can become naivedya, the food offering.

But now there is no need even to offer: you have already offered. Now there is no need to ask to be accepted: you are already accepted. You are one. Just as food becomes one with you, you become one with the Divine. And by “Divine” I mean the Whole, the Totality, everything – the very Existence.

So what to do? Transform heat into light: that is the mantra: transform heat into light! Do not use heat as heat: use it as light. When you think anger is coming to you, close your eyes and meditate on what anger is. Dig deep inside and find out the source from where it is coming. What we are doing ordinarily is just the opposite. When we get angry, we begin to think about the object of anger, about who has created it, and not of the source of anger, from where it is coming. When you get angry, close your eyes. This is the right moment to meditate.

Close your eyes, go in, and find out from where this anger is coming. Follow it to the very source. Go deep, and you will come to the source of heat from where the accumulated energy is bursting forth to go out.

Observe it; do not indulge in it – because if you indulge in it, it will be thrown out without being transformed. And do not suppress it – because if you suppress it, it will be thrown back to the original source which is overflowing. It cannot absorb it. It will be thrown back again with a more forceful movement. So do not suppress it and do not indulge in it. Just be conscious. Move inward to the source. This very movement slows down the process; this very observation transforms the quality of anger, because this calm observation is an antidote.

Anger and calm observation are different phenomena. When this calm observation enters into anger, it changes the energy, the very chemical composition of it, and the heat becomes light. That is the change: heat becomes light! Then the anger is neither thrown back to the original source which cannot contain it because it is overflowing, nor is it thrown to the object in a wastage, a foolish wastage. Then this energy neither moves out to the object of anger, nor is it suppressed back to the original source. With observation this energy becomes diffused. It moves to the periphery of your body as light. When diffused, it moves as light, and the very anger becomes *ojas*, the very anger becomes a light, an inner light.

So do not be disturbed and disappointed if you have much anger. That only shows you have much energy. A person born without anger cannot be transformed. He has no energy. So be happy that you have energy, but do not misuse it. Energy can be misused; it can be transformed. Energy in itself is neutral. It will not tell you what to do with it – you have to decide. This is the secret science of inner alchemy – to change heat into light, to change coal into diamonds, to change baser elements into gold.

These are just symbols. Alchemists were not really concerned with changing baser metals into higher metals, but they had to hide and they had to make an esoteric, secret symbology, because

it was very difficult in past ages to talk about the inner science and not be murdered or killed. Jesus was killed: he was an alchemist. And the Christianity that developed, that followed Jesus, went quite against him. The Christian Church began to kill and murder those who were again trying alchemy.

This word “alchemy” is very beautiful. Our “chemistry” is born out of alchemy. The word “chemistry” comes from “alchemy,” but “alchemy” itself is a very deep and significant word. The word “alchemy” comes from Egypt. The old name of Egypt was “Khem” and “Al Khem” means “the secret science of Egypt.” The Egyptians were deep in the alchemy of inner transformation, in how to transform the inner chemistry. [ . . . ]

This process is alchemical. Observe anger, and anger is transformed into light. Observe sex, and sex is transformed into light. Observe any inner phenomenon which creates heat. Observe it, and through observation it becomes light. And if your every heat phenomenon is transformed into light, you will come to feel the inner moon. And when there is no heat left, then you have accumulated the nectar of the full moon.

And through this nectar you become immortal. Not in this body, not with this body: you become immortal because you transcend life and death both.

Then you are naivedya: then you are a food offering to the Divine – to the Total.

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# 13 Towards the Silence of the Innermost Center

## Towards the Silence of the Innermost Center

*Nischalatwam pradakshinam.*

*Stillness is pradakshina, the movement around That for worship.*

Silence is meditation and silence is basic for any religious experience. What is silence? You can create it, you can cultivate it, you can force it, but then it is just superficial, false, pseudo. You can practice it, and you will begin to feel and experience it – but your practice makes it auto-hypnotic. It is not the real silence. Real silence comes only when your mind dissolves: not through any effort, but through understanding; not through any practice, but through an inner awareness.

We are filled with sounds, outside and inside. In the outside world it is impossible to create a situation which is silent. Even when we move to a deep forest, there is no silence – only new sounds, natural sounds. At midnight everything stops, but it is not silence – only new sounds, sounds you are not acquainted with. They are more harmonious, of course, more musical, but they are still sounds, not silence.

Silence is impossible in the outside world. [ . . . ]

The real inside is absolutely silent. If you allow me, I will say that the absolute point of silence is the inside. Sound is outside, silence is inside. “Silence” and “inside” are synonymous. If you move out, then you move in sound. If you move in, then you move in silence. You must reach a point where no-sound is, or as the Zen Masters say, the soundless sound. The Hindu yogis have always called it *anahat nada*; the uncreated sound of silence.

But one need not use these paradoxical words: it will be easy to understand with simple words.

Outside is sound, inside there is silence, soundlessness. [ . . . ]

If you are thinking in terms of objective silence, there is no possibility of silence. If you are thinking of silence as being somewhere other than your inner center, then there is no possibility of it. But you can create a pseudo silence very easily. You can cultivate it; you can practice it.

For example, you can use any mantra. Constant repetition will give you a pseudo-feeling of silence, a false feeling of silence. Constant repetition of a mantra hypnotizes you. You begin to feel dull, your awareness is lost, you become more and more sleepy. In that sleepiness you may feel that you have become silent, but it is not silence. Silence means that the mind is dissolved through understanding. The more you understand your mind, the more you become aware of its mechanism and working, and the more you are disidentified with your mind.

It is identification which creates inner noise. Anger is there in the mind: you are identified with it; you do not see it as an object. The anger is there somewhere outside you, but you begin to feel angry, you begin to become one with it. Then you miss your inner center, you have moved. Many thoughts are flowing in the mind continuously, the thought process is on, and you are identified with each and every thought. Any thought is yours; you become one with it. Then you have moved.

Not only with thought do you become one, but with things still further from your center. Your house is not only your house: you have become your house. Your possessions are not just your possessions: you are identified with them. When your car is damaged, your innerness is also damaged. When your house is on fire, you are also on fire. If all of your possessions are just taken away, you will die.

We are identified with our possessions, we are identified with our thoughts, we are identified with our emotions, we are identified with everything except ourselves. We are identified with everything except with the innermost center. Because of this identification, noise is created, conflict, a continuous anguish, tension.

It is bound to be there because you are not your house. There is a gap and you have forgotten the gap. You are not your wife; you are not your husband. There is a gap: you have forgotten the gap. You are not your thoughts, your anger or your love or your hatred. There is a gap. When you begin to feel this gap, you are always outside it, a witness, not involved in it. With anything in which you are not involved, you are outside it. [ . . . ]

There is a gap. And the moment your focus of consciousness is transferred from object to sounds, to the soundless center of awareness, you are in silence. So I would like to say that *you are silence*, and everything else except you is sound. If you are identified with anything, then you will never attain this soundlessness.

This sutra says: “Silence, stillness, is pradakshina, the movement around That for worship.” You go to a temple and then you move around the altar of the deity seven times. This is a ritual of worship, but every ritual is symbolic. Why seven rounds? Man has seven bodies, and with each body there are identifications. So when someone moves in, he has to leave seven bodies and the identification with each body. There are seven rounds; when these seven rounds are complete, you are in the center.

The altar in the temple is not something outside you. You are the temple, and the altar is your inner center. If the mind moves around the center and comes nearer and nearer and nearer and, ultimately, is established in the center, this is pradakshina. And when you happen to be at your center, everything is silent. This silence is achieved through understanding – understanding of your anger, your passion, your greed, your sex, everything. It is an understanding of your mind. But we are identified with our minds; we think we are our minds. That is the only problem: how to be detached from our own minds, how to be divorced, so to speak, from our own minds. . . .

The mind is the problem, and the mind is always looking outside, never in. A divorce is needed not with a particular mind, not with this or that mind, but with mind itself. With “minding” itself a divorce is needed, and only then do you enter silence.

So what is to be done? You can do two things: one is to transform mind itself. Another, which is very ordinary, and which is done everywhere, is not to try to change this mind, but to use some technique to drug this mind. Then the mind remains as it is; no transformation is needed. A mantra is given to you, a method, a certain technique: you do it with this very mind.

You are capable of dulling it and drugging it. Then it will be less active on the surface, but it will be more active in the deeper realms. It may become absolutely inactive on the surface, and you may be befooled by it, but the activity will continue inside. Use a mantra: go on repeating Rama-Rama or Krishna – any name – and on the surface the mind will become silent. But inside you will feel the activity.

Just below the surface of the mind much activity is going on. Thinking continues in subdued terms, in subdued tones. Everything continues; it just goes underground. This is very easy. That is why mantra yoga is a very prevalent thing. It has appeal. Mahesh Yogi's transcendental meditation is just this sort of self-deception. It is just a trick; you can play it. It will help in the beginning, and for a few days you will feel very much edified, elevated. Then everything stops. A plateau is reached. When the surface has become a little bit silent, then you cannot do this technique; you cannot do anything with it. And then, by and by, the subdued notes will become again clear.

This is simple autohypnosis. Even if you think, "I am silent, I am silent, I am getting more silent every day," you will begin to feel a certain silence. But that feeling is just thought-created. Stop thinking and it will evaporate. This is Coué's method: just go on thinking repeatedly, continuously, that you are silent, that you are getting more and more silent day by day. Go on continuously repeating this. Constant repetition will befool you. You will begin to think, "Of course, now I am silent." This is self-deception, and it leads nowhere. You remain the same; there is no transformation.

This sutra is not concerned with such stillnesses. This sutra is concerned with the authentic silence which comes not through techniques but through understanding. And what do I mean by understanding? Do not fight with the mind; try to understand it. Anger is there: do not be angry against anger, do not fight anger. Rather, try to understand what anger is: what this energy is, why it comes, what the cause of it is, what the origin of it is, and where the source is. Meditate upon anger, and the more you become aware of it, the less and less anger will come to you. And when there is no anger, you are thrown into your inner silence.

Sex is there: do not fight it; try to understand it. But we are fighting with ourselves. Either we are identified with the mind, or we are fighting with the mind. In both the cases we are the losers. If you are identified, then you will indulge in anger, in sex, in greed, in jealousy. If you are fighting, then you will create anti-attitudes. Then you will create inner divisions. Then you will create inner polarities. And you will be divided – no one else, because the anger is your anger. Now if you fight it, you will have double anger – anger plus this angriness against anger – and you will be divided. You can go on fighting, but this fight is just absurd.

It is as if I am trying to fight my right hand with my left hand. I can go on fighting. Sometimes my right hand will win, sometimes my left hand will win – but there is no victory. You can play the game, but there is neither defeat nor victory . . . because you are fighting from both the sides. No victory is possible because there is no one except you. You are playing with yourself, dividing yourself. This fight, this inner fight, is the curse of all religious persons, because the

moment they become aware of the hell their minds have created, they begin to fight it. But through fight, you will never move anywhere.

Many reasons are there. When you fight with your mind, you have to remain with it, and when you fight with your mind, it shows ignorance. The mind is there only because you have a deep cooperation with it. If the cooperation is withdrawn, the mind dissolves. Then there is no need to fight. The mind is not your enemy. It is just the accumulation of your own experiences. It is your mind because you have accumulated it. And you cannot fight with your experiences. If you do, then the greater possibility is this – that your experiences may win. They are more weighty than you.

This happens every day. If you fight with your mind, your mind wins in the end – not ultimately, but it wins and you have to yield. Real, authentic stillness is not achieved through fight. Fight is suppressive, repressive. And whatsoever is repressed has to be repressed again and again, and whatsoever is repressed will try to rebel against you. You will become a madhouse – fighting with yourself, talking with yourself, taking revenge upon yourself, yielding to yourself, being defeated by yourself. You will become a madhouse!

Do not be in a fight with the mind. This will create such noise that even ordinary persons are not so filled with inner noise as religious persons are. Ordinary persons are not even bothered like this. They go on, they take it easy. They know it is a hell, but they accept what is. A religious person knows the mind is a hell, so he denies it, fights with it, and then a double hell is created.

You cannot create heaven by fighting hell. If you want to transcend, fight is not the way. Awareness, knowing what this mind is, is the way. So what is to be done? Be aware of suppressive methods. Only one thing is essential – whatsoever you are doing, do it with full awareness. If you are angry, then be angry with awareness.

Gurdjieff used to create situations for his disciples. He would just create situations! You would have just come into the room, and Gurdjieff would create a situation in which you were insulted. Someone would say something very abusive about you, someone else would say something else that is abusive, and you would begin to get angry. The whole group would help you to get angry, and you would be unaware of what was happening. And Gurdjieff would push you into more and more anger, and then suddenly you would burst, you would explode, you would become mad.

And then Gurdjieff would say, “Now be angry with full awareness. Do not go back, do not fall back from the anger. Just be angry.” And it is easy to fall back from it. Then he would say, “Be alert inside and see what is happening in you. Close your eyes and see what is happening. From where are these clouds of anger coming? From where is this smoke coming? Find the inner fire inside from where this smoke is coming.”

Gurdjieff was always creating situations. He was of the opinion that if we want a more silent world, we must teach our children how to be angry, how to be jealous, how to be filled with hate, how to be violent. We must teach them! We are doing quite the opposite. We say, “Do not be angry!” No one tells what anger is. No one teaches that if you are going to be angry, then be angry in a tactful way, then be angry efficiently, then be a master of anger. No one is teaching this! Everyone is against anger, and everyone is saying, “Do not be angry!” The child is even unaware of what anger is, but we tell him, “Don’t be angry,” and we go on laying down commandments: “Don’t do this, don’t do that.”

A child was asked what his name was, and he said, “‘Don’t,’ because whenever I do anything, either my mother or my father shouts, ‘Don’t!’ So I think this is my name. I am always called by Don’t.”

This creates a fighting attitude. Without knowledge you are against certain things. And if you are ignorant, you cannot win because knowledge is power. Not only scientifically in the outside world, but inwardly also knowledge is power.

There is electricity in the clouds. It has always been there, but we were ignorant in the past. The electricity in the clouds would only create fear in us and nothing else. Now we know about it. Now the electricity has become our slave, so there is no fear. Otherwise, the Vedas say that when God is angry with you, he will send thunder, he will send storms, lightning. When he is angry this will happen with you. It was “God’s anger,” they said. Now we have channelized it. Now it is no more God’s anger; it is no more at all related with God. We are manipulating it. Thus, knowledge becomes power.

Inner anger is just like electricity, like lightning. Previously the lightning in the clouds was “God’s anger”; then we came to know about it. Knowledge became power, and now there is no “God’s anger” in the clouds. Your anger is again an inner electricity. The moment you know about it, there will be no anger inside you. And then you can channelize your anger: it will become your servant.

A person who has no real anger will really be impotent. Anger is energy. If you do not know it, it becomes suicidal. If you know about it, you can transform the energy. You can use it. Then it is just your slave. And the same for everything. Your thoughts, they are energy; they can be used. If you become silent, you become the master of your thoughts. At present you have thoughts but no thinking – many thoughts and no thinking. When you have no thoughts, you have become the master of your process of thinking; you can think for the first time. Thinking is energy, but then you are the master.

With the discovery of the inner still point, you become the master. Without this discovery, you will remain a slave to your instincts, to anything. Knowledge will lead you in, so make yourself a laboratory. You are a universe. Find out what your energies are - they are not your enemies - what are your energies?

Choose your chief characteristic. Remember this: choose the chief characteristic. Find out whether anger is your chief characteristic or sex or greed or jealousy or hate. What is your chief characteristic? Find out first, because if you go on without knowing the chief characteristic, it will be a difficult process to go in – because the chief characteristic has your energy in it. It is the central thing; everything else is just secondary to it, subsidiary to it.

If your anger is the chief characteristic, then all else will be just a support to it. Find the center of your energies, and then begin to be aware of it. Then forget everything else. If greed is your chief characteristic, then be aware of greed and forget everything else. When greed is solved, everything else will be solved. And remember this: do not imitate anyone else because another’s chief characteristic may be a different thing.

Because of this imitative tendency, we create unnecessary problems. For example, Buddha had one thing to transform. Mahavir had another thing, Jesus something else. If you blindly follow

Jesus, then you will begin to fight with the chief characteristic of Jesus rather than with your own, and that will misguide you. If you blindly follow Buddha, then again you are misguided. Understand Buddha, understand Jesus, but find your own disease and concentrate your awareness on that particular disease. If the main disease is solved, minor diseases will dissolve by themselves.

We go on fighting with minor diseases. Then you can waste lives together. You change one minor disease, and another minor disease will be created, because the source of energy, the central source of your disease, remains intact. [ . . . ]

So you can go on cutting the leaves of a tree, and the tree will again put out new leaves. You cut one and the tree will supply two, and the tree will be greener for your effort, more green. You cannot cut leaves; you can only cut roots. Leaves and roots are different things. When I say, "the chief characteristic," I mean the root. When I say, "minor problems," I mean leaves. And the problem becomes more difficult to solve because leaves are apparent and roots are underground. They are the source of all the leaves. You cut the whole tree, and a new tree will come out because the roots are intact. You cut the roots, and the tree will disappear automatically. There is no need to be bothered with the tree.

But the roots are underground; your chief characteristic will always be found underground. So whatsoever you say is your problem is never the case. It can be taken for granted that that is not the case. Rather, quite the opposite may be the case, because we go on hiding our inner weaknesses. And just to distract the mind, just to forget the real problems, we create minor problems. [ . . . ]

In your inner world, you go on avoiding problems which you cannot solve. You try to forget problems which you cannot solve; you begin to focus your mind on problems which you can solve. Because of that, your chief diseases go underground. Ultimately, you are not even aware of them, and you go on fighting with phony problems that are not real problems. These phony problems can take much energy and dissipate your energies, destroy them, and you remain the same because you go on fighting with the leaves.

So the first thing toward inner stillness is to find out what the root of your problems, of your conflicts, of your tension, is – what the root is! Do not think about how to solve it, because if you think of solving you will be afraid. Do not think of solving it. First, there must be a simple finding out of what the chief characteristic of the mind is, what the center of the mind is. No question about solving it, no idea about changing it, just take a simple inventory to find out what the chief problem of your mind is.

Do not go on escaping from the chief characteristic and do not create phony problems. It will not help. Even if you solve them, it will not help. Once you know the chief characteristic of your mind, just be aware of it: how it works, how it creates inner nets, how it goes on working inside and influencing your whole life. Just be aware. Still do not think about how to change it, because the moment you begin to think about how to change it you miss the opportunity of being aware.

Anger is there, greed is there, sex is there: do not think of changing them, do not think of transcending them. They are there: be aware. Transcendence is not a result; it is a consequence. Remember this difference. The difference is subtle. Transcendence is not a result: it is a consequence! What do I mean? You cannot think about transcendence; you cannot think how to

go beyond mind. By thinking you will never go. If I say, "Be aware," I do not mean that by awareness you can go beyond mind. [. . .]

So if I say that by awareness you will transcend, do not think that awareness is a method and that because you want to transcend then you will transcend. Do not think, "Of course, if awareness is the method, then I am going to practice it; through it I will transcend." Then you will never transcend. If awareness is attained, transcendence happens. It is a consequence; it comes. If awareness is there, transcendence will come. Then you will go beyond your mind; you will reach the inner center of stillness. But you cannot desire it.

That is what I mean when I say that it is not a result. A result can be desired, but a consequence follows. It cannot be desired! A result can be manipulated, planned, but a consequence cannot be manipulated, cannot be planned. If you are really aware, you will transcend. Awareness is not a method for transcendence. *Awareness is transcendence.* This constant awareness of your mind dissolves your greed, your anger, your sex, your hate, your jealousy, by and by. They dissolve automatically. There is no effort to dissolve them, not even any intention to dissolve them, not any longing to dissolve them. They are there, so rather than an intention to dissolve them, acceptance is more helpful.

Accept your anger. It is there: accept it and be aware of it. These are two things: acceptance and awareness. And you can be aware only if you accept totally. If you do not accept me, you cannot look at my face. If you do not accept me, you will try to avoid me in subtle ways. Even if I am present in the room, you will look in some other direction, you will think of something else. If you do not accept me, if you reject me, your whole mind will try to avoid me. If you reject anger, you cannot be aware. You cannot encounter it face to face. And when anger is encountered face to face, it dissolves. When sex is encountered face to face, the energy is released into a different dimension. Encounter your mind and accept it. [. . .]

This is the secret. If a madman can accept his madness totally, madness will disappear. With whatsoever you can accept totally, a new phenomenon happens inside. Through acceptance, conflict is dissolved, and the energy that was being dissipated in conflict is not dissipated now. You become stronger. With this strength and awareness, you go higher than your mind.

So you should have acceptance of the mind and awareness of the mind – and a third thing: you should move in this world, live in this world, not from the periphery, but from the center.

Someone abuses you; he is speaking against your name. The man who lives from the periphery will think, "He is saying something against me." The man who lives from the center will think, "He is speaking against the name, and I am not the name. I was born without any name. The name is just a label on the periphery, so why become disturbed? He is saying something not against me, but against the name."

If you are identified with the name, then you become disturbed. If you can feel the gap between the name and you, between the periphery and you, then the periphery is hurt, but the hurt never reaches to the center.

One Hindu sannyasin, Swami Ramateertha, was in America. Someone abused him, but he came laughing and told his disciples, "Someone was abusing Rama very much. Rama was in great difficulty. He was being abused, and he was in great difficulty."

So the disciples asked, “About whom are you talking? Rama is your name.”

Ramateertha said, “It is, of course, my name – but not me. They do not know me at all. How can they abuse me? They know only my name.”

Even if your action is abused, it is not you – only the action. If you can maintain a gap – and that is not difficult with awareness; it is the most easy thing – then the periphery is touched, but the center remains untouched. If the center remains untouched, sooner or later you are bound to discover the point of deep stillness which is not only your point, but the point, the central point, of the whole Existence.

I was reading a story just this morning. It is one of the most beautiful stories. One young seeker, after a long and arduous journey, reached the hut of his Master, the Master of his choice. It was evening, and the Master was just sweeping fallen leaves. The seeker greeted the Master, but the Master remained silent. He asked many questions, but there were no replies. He tried in every way to get the attention of the Master, but the Master was there as if he were alone. He went on sweeping the fallen leaves.

Seeing no possibility of getting the attention of the Master, the disciple decided to make a hut in the same forest and to live there. He lived there for years. After a time, the past dropped, because in order for it to continue one has to go on creating it daily. You have to create your past again and again daily in order to continue it. But in the forest everything was silent. No man was there; only the Master was there who was just like no man. There was no communication. He would not even reply to a greeting; he would not even look at the disciple. His eyes were just vacant, an emptiness.

So after a time, the past dissolved. The disciple continued to be there. Thoughts were there; then by and by they slowed down because you have to feed them daily for them to continue. If you do not feed them, they cannot continue forever. With nothing to do, he would relax, sit silently, sweep the fallen leaves. One day, after many years, he was sweeping the fallen leaves and he became Enlightened. He stopped everything, and he ran to the master’s hut and went in. The Master was sweeping fallen leaves. The disciple said, “Thank you, sir!”

Of course, the Master never replied. But this “thank you” is beautiful. He went to the Master and said, “Thank you, sir.” Only because of this Master not replying to him – not giving any intellectual answers, not even looking at him, remaining so silent – only because of this did he learn something from the Master. He learned this silence; he learned this living in the center without being bothered by the periphery.

Someone is greedy: this is a peripheral matter; let him be greedy. Someone is asking something: this is a peripheral matter; let him ask. The Master remained undisturbed. He went on sweeping his dead leaves. He didn’t say anything, but he showed a way. He did not say anything, but he answered. *He was the answer!* Such a silence the disciple had never before known! Such an absent presence he had never witnessed! It was as if the man was not there, as if the man was a nothingness, not a man; a nobodiness, not a man.

Without saying anything, the Master had said much. Rather, he showed much, and the disciple followed. It was only one lesson, but a very secret one: to remain in the center and not be bothered by the periphery. For years together, the disciple tried to remain in the center not being

bothered by the periphery. One day, while sweeping the fallen dead leaves, he was Awakened. Years had passed, and now there was such gratefulness! He stopped everything, ran to the Master and said, "Thank you, sir!" Just by following a hidden answer, it happened.

But it depends on you. Someone else in his place might have felt humiliated, insulted, might have felt that this man is mad, might have got angry. Then he would have missed a great opportunity. But he was not negative. He took it very positively. He felt the meaning of it, he tried to live it, and the thing happened. It was a consequence; it was not a result. He could have imitated, but this was not imitation. He never came again. He was in the same forest, but he never came again until the happening. He came only twice: first he came to greet the Master, and then he came to thank him.

What was he doing for all these years? It was a simple lesson. There was only one secret, but it was the most basic one. He tried not to be bothered by the periphery. He accepted himself. Not bothering with the periphery, not being bothered by the periphery, he remained aware. He was so aware, really, that it was as if these twenty years were not there. And when the thing happened, when the happening was there, he ran as if nothing had happened within these twenty years. Twenty years before, the Master had shown him a way, but it was as if these twenty years were not there. He reached the Master to thank him – as if he had shown him the way just a moment before.

If silence is there, time disappears. Time is a peripheral matter. If silence is there, you become grateful to everything – to the sky, to the earth, to the sun, to the moon, to everything. If silence is there, any moment the old world disappears, the old you is no more there. The old man is dead, and a new life, a new energy, is born.

This sutra says that this is pradakshina. If you can enter into the center of your Being, this is stillness – where there is no sound. Only then have you entered the temple, worshipped the deity, encircled, done the ritual. In a temple, we can go on continuously doing the ritual without ever being aware of what this ritual means. Every ritual is a secret key. The ritual in itself is childish. If you do not know that a key is a key, you can play with it. But then you might as well throw it, since in the end you will come to realize that this is meaningless – because you do not know the lock and you do not know the key or that something can be opened by it. These are secret languages.

Rituals are secret languages. Through them something has been communicated. Books can be destroyed because languages become dead; the meaning of words goes on changing. Because of this, whenever there has been an Enlightened One he has created certain rituals. They are more permanent languages. When the scriptures disappear, when religions become dead, when old languages cannot be understood or can be misinterpreted, the rituals continue.

Sometimes a whole religion disappears, but the rituals go on. They become transplanted into new religions. They enter new religions without anyone being aware of what is happening. Rituals are a permanent language, and whenever one goes deep in them the secrets are discovered. This Upanishad is basically concerned with the ritual of worship, and every act is meaningful.

In itself it looks childish. It is stupid to go into a temple and make rounds around the altar or around the image of the deity. It looks stupid! What are you doing? In itself it is stupid because we have forgotten that the key is a key. Its meaning is in knowing the lock; its meaning is in

opening the lock. These seven rounds around the altar are concerned with the seven bodies, and the altar is concerned with the innermost center.

Move around your center, go on moving inwards, and a moment comes when every movement stops. Then there is no sound; you have entered silence. This silence is Divine, this silence is bliss, this silence is the aim of all religions, and this silence is the purpose of all life. And unless you attain this silence, whatsoever you may attain is useless, meaningless; even if you can attain the whole world, it is of no use.

But if you attain this inner silence, this center, and you lose the whole world, even then it is worth attaining. No bargain is bad – even if everything is staked, sacrificed. When you achieve the inner silence, you know that whatsoever you have paid for it was nothing. What you receive is invaluable; what you have lost for it was just rubbish.

But the rubbish is wealth to us, the rubbish is very valuable to us. And I will repeat again: if you think that you can purchase with this rubbish, then you will never be able to get to the center. The center cannot be a result. If you throw this rubbish, you attain to it - that is a consequence.

*Stillness is pradakshina, the movement around That for worship* - around That, the inner center or the innermost center. “This” is the periphery, “That” is the center. So go on leaving “This” and go on moving toward “That.” This is all that *sadhana* consists of; this is the path.

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# 14 Blissfulness Beyond Ignorance

## Blissfulness Beyond Ignorance

*You said one night that awareness brings knowledge and knowledge makes man aware of many problems and sufferings within himself. But isn't it true that awareness and knowledge give more richness, growth and depth to man's life?*

*Please explain about this dialectical situation in man and the way to transcend the knowledge as well.*

Ignorance is blissful because in it one is not aware of any problem. But one is not aware of the blissfulness either. It is a bliss such as when you are in a deep sleep. No suffering is there, no anxiety is there, because no problems are possible when you are asleep. With knowledge one begins to be aware of many problems, and much suffering happens. This suffering will remain unless one transcends knowledge also.

So these are three states of the human mind: the first is ignorance, in which you are blissful but not aware; the second is knowledge, in which you are aware but not blissful; and the third is Enlightenment, in which you are awake and blissful. In one sense, Enlightenment is just like ignorance and in another sense just like knowledge. In one sense, it is like ignorance because it is blissful, and unlike knowledge because there is no suffering. In another sense, it is like knowledge because there is awareness, and unlike ignorance because ignorance is an absolute absence of awareness.

Enlightenment is blissfulness with awareness. Knowledge is a passage; it is a journey. You have left ignorance, but you have not achieved Enlightenment. You are in between. That is why knowledge is a tension. Either you fall back from knowledge or you go beyond. And falling back is not possible. You have to struggle to go beyond.

It is asked whether knowledge also gives richness, growth and depth to man's life. Of course, it gives! It gives a richness because the moment you become aware, with the expanding awareness you are expanded, with widening awareness you go on becoming greater and greater - because you are your awareness. When ignorant, you are as if you are not. You do not know that you are. Existence is, but without any depth, without any height. With knowledge you begin to feel your multi-dimensional being, and richness is given by suffering.

Suffering is not something contrary to richness. Suffering makes you rich. Suffering is painful, but suffering gives you depth. Someone who has not suffered at all will be just superficial. The more you suffer, the more you have touched deeper realms. That is why a more sensitive man suffers more and a less sensitive man suffers less. A shallow mind will not suffer at all. The deeper the mind, the deeper becomes your suffering. So suffering is also richness.

Animals cannot suffer: only man suffers. Animals can be in pain, but pain is not suffering. When the mind begins to feel the pain and to think about it, to think about the meaning of it and the

possibility to go beyond it, then it becomes suffering. If you simply feel pain, it is a very shallow thing.

It has been observed that rats have a four-minute range of thinking. They can think four minutes into the future and they can think four minutes back into the past. Beyond four minutes there is nothing for them. Their range of thinking is that much. There are other mammals whose range is twelve hours. Monkeys have a range of twenty-four hours. So the world that was twenty-four hours before, drops from their consciousness, and the world that may be twenty-four hours ahead is not. Their minds have a twenty-four-hour limit, so they cannot go deep.

Man has a very wide range. From childhood to death, the whole life is his range. And for those who are more sensitive, for them the range is still greater. They can remember their past lives and they can predict events beyond this life in the future. With this range depth is gained, but also suffering.

If a rat cannot go beyond four minutes, to suffer for the future is impossible, to suffer for the past is impossible. Within three or four minutes the whole world exists, so if there was pain four minutes before, it disappears after four minutes; no memory can be maintained. If there is fear four minutes ahead, it cannot be thought about, cannot be contemplated, cannot be perceived. It is not.

With man, suffering deepens because mind can move to the past and conceive of the future. Not only that: the mind can feel someone else suffering also. Animals cannot feel this. Higher animals have certain glimpses which lower animals cannot feel. In lower animals, if some member of the group dies they just forget about it. They will move on. Death is not a problem. Neither can they conceive of their own death, nor can they conceive that something has happened to some member of their group. It is impossible. It is as if it is not. But man conceives, feels, contemplates his own suffering and also others' suffering.

With a more sensitive mind, the sympathy can even become empathy. You are in deep pain: I feel that you are in pain; I understand; I am sympathetic. But if my mind is even more keen, more sensitive, I may begin to feel the same pain. Then it is empathy.

Ramakrishna was crossing the Ganges one day in a boat and suddenly he began to scream and cry, "Do not beat me!" No one was beating him. All those who were present with him were his disciples, devoted disciples. They said, "What are you saying? Who is beating you? Who can beat you?" Tears were coming down from his eyes and he was crying, "Do not beat me!" They were all puzzled, and then Ramakrishna showed them that just on the other bank one man was being beaten by a crowd. Then he showed his back: his back had the marks of having been beaten. They reached to the other shore and they went to the man who was beaten there. They saw his back also. They were just wonderstruck. It was a miracle. The same marks were on his back as on Ramakrishna's back.

This is empathy. Ramakrishna suffers more than you because now it is not only his suffering. In a very subtle way, the whole world's suffering has become his own. Wherever suffering is, Ramakrishna will suffer it. But this will give depth to Ramakrishna. Suffering itself is depth. So knowledge gives suffering and knowledge gives depth. It gives richness to life.

Socrates is reported to have said, "Even if a pig is absolutely happy, I would still prefer to be a Socrates and unhappy than to be a pig and happy."

Why? If a pig is happy then be a pig. Why be a Socrates and unhappy? The reason is depth. A pig is just without any depth. Socrates has suffering – more than anyone else – but still he chooses to be a Socrates with his suffering. This suffering too has a richness. A pig is just poor.

It is like this: someone is in a coma, unconscious; he has no suffering. Would you like to be unconscious in a coma? Then you will be without suffering. If that is the choice, then you will choose to be yourself, whatever the suffering may be. Then you will say, "I will remain conscious and suffer rather than be in a coma and not suffer, because that 'not suffering' is just like death." Suffering is there, but still a richness – the richness of feeling, the richness of knowing, the richness of living. [ . . . ]

Love has its own suffering. Really, a life without love has less suffering, so if you can avoid love, you can avoid much suffering. If you are vulnerable to love, you will suffer more. But love gives depth, richness, so if you have not suffered love, you have not really lived. Love is a deeper knowledge.

The knowledge which we call knowledge is just acquaintance – knowing someone, something, from the outside. When you love someone, you will know him from the inside. Now it is not acquaintance. Now you have gone deeper into someone and now you will suffer more, but love will give you a new dimension of life.

So a person who has not loved has not really lived on the human plane, and because love brings so much suffering we avoid it. Everyone is avoiding love. We have invented many tricks to avoid love because love brings suffering. But then if you are successful in avoiding love, you have succeeded in avoiding a certain depth that only love can bring to your life.

Grow in knowledge and you will grow in suffering. Grow in love and you will grow more in suffering – because love is a deeper knowledge. Richness will be there, but this is the paradox – and it is to be understood deeply: whenever you become more rich, you become aware of more poverty. Whenever you feel richness, you will also feel yourself more poor. Really, a poor man – a really poor man – never feels himself to be poor. Only a rich man begins to feel a deeper poverty. If you look at a beggar, he is happy with his small coins, very happy. You cannot even conceive of how he is happy. He gathers only a few coins in the whole day, but he is so happy.

Look at a rich man! He has gathered so much that he cannot use it even, but he is not happy. What has happened? The greater your riches, the more you begin to feel yourself poor. And this happens in every direction. When you know more, you feel more that you are ignorant. A person who doesn't know anything never feels that he is ignorant. He never feels it! It is impossible because that feeling is part of knowing. The more you know, the more you become aware that much is to be known. The more you know, the more you feel that whatsoever you have known is nothing.

Newton is reported to have said: "I have been just standing on the seashore, and whatsoever I have gathered is sand in my fist – nothing more. This is a great infinite expanse. Whatsoever I have known is just a few particles of sand in my hand, and what I do not know is this infinite

expanse of the ocean!” So Newton feels more ignorant than you can feel, because that feeling is part of knowledge.

If you can love, then you can feel the impossibility of love. Then you can feel that it is virtually impossible to love someone. But if you do not love anyone, you will never become aware that love is a very arduous journey – because when you go into something, only then do you become aware of your finite capacity and the infinite encounter. When I move out of my house, then I encounter the sky. If I go on remaining in my house there is no encounter, and I may finally come to believe that this is the whole universe.

The less you know, the more confident you are. The more you know, the less is your confidence. The greater the knowledge, the more will be the hesitation of the mind even to assert, even to say, what is right or what is wrong. The less the knowledge, the more you are totally certain. Just fifty years before, science was totally certain, absolutely certain. Everything was clear and categorized.

And then came Einstein who was perhaps the first scientific mind to encounter the full expanse of the world, of the universe. Then everything became uncertain. Einstein said, “To be certain about anything shows that you are ignorant. If you know, you can at the most be relatively certain.” “Relatively certain” is just another name for uncertain. “When everything is relative,” Einstein says, “then science can never again be absolute.” And now we have come to know so much knowledge that everything is disturbed and shattered. All certainties have gone.

Mahavira, one of the most penetrating minds in the whole history of man, will not assert any statement without using “perhaps” in the beginning. If you ask him, “Is there a God?” he will say, “Perhaps God is and perhaps He is not.”

Even if you ask him, “Are you real?” he will say, “Perhaps I am real and perhaps I am not real, because in a certain sense I am real and in a certain sense I am not real. When I am going to die, how can I say that I am real? One day I will just evaporate, and you will not even be able to find out where I have disappeared. How can I say that I am real?”

I will disappear just as a dream disappears in the morning. But even then, I cannot say that certainly I am unreal – because even to assert that I am unreal, a reality is needed. Even to dream, someone is needed to dream who is real.” So he will say, “Perhaps I am real and perhaps I am not real.”

Because of this, Mahavira could not gather many followers. How can you gather followers if you yourself are so uncertain? Followers need certainty, absolute dogmatism. Say: “This is right and that is wrong.” Whether “that” is right is another thing – but be confident, and then you create confidence in your followers: because they have come to know, not to inquire. They have come to feel certainties. They have come for dogmas, not for real inquiry. So a lesser mind than Mahavira will gather more followers. Really, the lesser the mind, the easier it is to become a leader, because everyone is in need of certainty; then they can feel secure.

With Mahavira everything will look uncertain. And he was so emphatic that if you asked him one question, he would give seven answers. He would give you seven answers, each answer contradicting the previous one. Then the whole thing would become so complex that you would return more ignorant than you had come.

With Einstein, for the first time the genius of Mahavira has been introduced in science. Relativity is Mahavira's concept. He says that everything is related, nothing is absolute. And that even the diametrically opposite is also true in a certain sense. But then his statements become so qualified, so bracketed, that you cannot feel certainty with them.

That is why, in India, only 2,500,000 Jains exist. If Mahavira had converted only twenty-five families, by now they would have become 2,500,000 just by reproduction! Only 2,500,000 after twenty-five centuries? What happened? Mahavira could not convert really. Such a keen mind cannot convert. It needs a lesser mind to create followers. The more stupid the leader, the better – because he can say yes or he can say no with much confidence and without knowing anything.

What really happens when you gain knowledge? You become aware of ignorance. And, really, richness means: with polarities. You cannot be rich if you know only one part. When you know both the polar opposites, when you move in both the extremes, then you become rich.

For example, if you know only beauty and you are not aware of ugliness, your sense of beauty cannot be very deep. How can it be? It is always proportionate. The more you begin to feel beauty, the more you will begin to feel ugliness. They are not two things but a movement of one sense in two directions. But the sense is one. You cannot say that "I am aware only of beauty." How can you be? With this sense, with the aesthetic sense of the feeling of beauty, the feeling of ugliness will come in. The world will become more beautiful, but at the same time more ugly. That is the paradox.

You begin to feel the beauty of the sunset, but then you also begin to feel the ugliness of the poverty all around. If a person says, "I feel the beauty of the sunset and I do not feel the ugliness of poverty and the slums," he is just deceiving either himself or others. It is impossible! When a sunset becomes beautiful, slums become ugly. And against a sunset, when you look at the slums, you will be in heaven and hell simultaneously. Everything is this way and everything is bound to be this way. One thing will create its opposite.

So if you are not aware of beauty, you will not be aware of ugliness. If you are aware of beauty, you have become aware of ugliness also. You will enjoy, you will feel the bliss of beauty, and then you will suffer. This is part of growth. Growth always means the knowledge of the extremes which constitute life. So when man becomes aware, he also becomes aware that he is not aware of many things and that because of that he suffers.

Many times, I have seen, observed, persons coming to me for meditation. They say, "I am very much disturbed, with pains inside, sufferings. Somehow, help me to still my mind." I suggest to them something to do, then in a week they come back and say, "What have you done? I have become more disturbed!"

Why did it happen? Because when they begin to meditate, when they begin to feel a certain silence, they begin to feel the disturbance more. Against that silence, the disturbance is felt more keenly. Before they were simply disturbed, without any silence inside. Now they have something to judge against, to compare against. Now they say, "I am going mad."

So whenever someone begins meditation, he will become aware of many things of which he was not previously aware, and because of that awareness he will suffer. This is how things are, and one has to pass through them.

So if you start meditation and you do not suffer, it means it is not meditation, but just a hypnosis. That means you are just drugging yourself. You are becoming more unconscious. With a real, authentic meditation you will suffer more, because you will become more aware. You will see the ugliness of your anger, you will feel the cruelty of your jealousy, you will now know the violence of your behavior. Now, in every gesture, you will begin to feel somewhere a hidden animal in you, and you will suffer. But this is how one grows. Growth is a painful birth. The child suffers when it comes out of the womb, but that is part and parcel of growth.

So it is right that awareness and knowledge bring more richness and growth and depth in man's life – not because man doesn't suffer, but because man suffers.

If someone has led just a smug existence – as it happens in rich families – you will feel, you will observe, that if a person is born rich, if he has lived without knowing suffering, without knowing the pain of living, without knowing anything, then whenever there is a demand, even before the demand the supply is there. He has not suffered hunger, he has not suffered love, he has not suffered anything. Whatsoever is demanded is supplied – rather, it is supplied even before the demand is there. But then look in the eyes of that man: you will not find any depth. It is as if he has not lived. He has not struggled; he does not know what life is.

That is why it is always very difficult to find any depth in such men. They are superficial. If they laugh, their laughter is superficial. It just comes from the lips, never from the heart. If they weep, that weeping is superficial. It is not from the depths of the being: it is just a formal thing. The more the struggle, the more the depth.

This depth, this richness, this knowledge, will create such a complexity that you would like to escape from it. When you suffer, you want to escape from it. If you are looking to escape from suffering, then alcohol can become appealing or LSD or marijuana or something else.

Religion means not escaping from suffering but living with it: living with it, not escaping! And if you live with it, you will become more and more aware. If you want to escape, then you will have to leave awareness. Then, somehow, you will have to become unconscious.

There are many methods. Alcohol is the easiest, but not the only method and not even the worst. You can go and listen to music and become absorbed in it; then you are using music as alcohol. Then for the time being, your mind is diverted toward music and you have forgotten everything else. Music is working as alcohol for everything else. Or you can go to a temple, or you can do *japa*. You can use these things as alcohol, as an intoxicant.

Anything which makes you less aware of your suffering is antireligious. Anything that makes you more aware of your suffering, and which helps you encounter it without escaping, is religious. That is what *tapas* – austerity – means. *Tapas* means this: not escaping from any suffering, but remaining there and living with it with full awareness. If you do not escape, if you remain there with your suffering, one day suffering will disappear and you will have grown into more awareness.

Suffering disappears in two ways. You become unconscious; then suffering disappears for you. But really, suffering remains there. It cannot disappear. It remains there! Really, your consciousness has disappeared, so you cannot feel it, you cannot be aware of it. If you become more conscious, in the meantime you will have to suffer more.

But accept suffering as a part of growth, as a part of training, as just a discipline, and then one day, when your consciousness has gone beyond your suffering, suffering will disappear not just for you – it will disappear objectively. Use suffering as a stepping-stone; do not escape from it. If you escape from it, you are escaping from your destiny, from the possibility of going beyond knowledge by using suffering as a device.

Mahavir has said, “Sometimes it happens that there is no suffering. Then create suffering, but do not lose any moment to create more awareness.” Mahavir would go on long fasts in order to create suffering, to encounter it, because through encounter awareness grows. He would live naked. It may have been summer, it may have been winter, it may have been the rainy season, but he would live naked, he would move naked. In every village, when he would move naked, everyone would become his enemy. They would create many sufferings for him, but he would not speak. For twelve years he was totally silent. If someone beat him, he would not speak. One could do whatsoever one liked, but he would not react. These were consciously created sufferings.

Buddha was not in agreement with Mahavira’s ideology, but even then, Buddha has called him *mahatapaswi* – the great ascetic. Really, no one is comparable to Mahavir in creating conscious suffering for himself. Why? When you can live with suffering consciously, you grow, you transcend it. Really, whenever you are in suffering you have an opportunity, so use it. Whenever you are not in suffering, this time will ultimately prove to be just a wastage. Only the moments when you are in suffering can be used. But, unfortunately, we try to escape suffering. We have been doing that for lives and lives.

Make an experiment, any experiment, and see what happens. The night is cold and you are on the terrace standing naked: feel the coldness; do not escape from it. Let it be there, and you remain there. Feel it, move with it, live with it, and see what happens: Beyond a certain point coldness will be there, you will be there, but there will be a gap between you and the coldness. Now the coldness cannot penetrate to you. You have transcended.

You are hungry: remain in it, and beyond a point you will know that you are not hungry. Hunger is somewhere else, and there is a gap between you and the hunger. When you begin to feel the gap, you will transcend it.

But there is no need to create suffering because suffering is already so much there. There is no need! Every day there is suffering. Suffer it consciously; do not try to escape. Then you have a key, a secret key to transform your suffering into a blessing.

This is what tapas means. It is an alchemical process. Then you transform the lower into the higher, the base metal into gold. But the baser metal has to pass through fire and the false must burn. Only then can the authentic emerge out of it. So knowledge is a fire. The ignorant soul must pass through this fire, and only then will the pure gold come out of it.

That pure gold is Enlightenment. When you have faced every suffering with consciousness, suffering will dissolve, disappear, because the very reason for it will have disappeared. You will go on and on, and suffering will be left behind and you will become a peak. This peak will have gone beyond it. This is Enlightenment.

There are three states: ignorance, knowledge, Enlightenment. Go beyond ignorance, but do not forget that knowledge is not the end. That is only the means. You have to go beyond it also. And when someone goes beyond knowledge, he becomes a Buddha. Then he is wise, not learned; wise, not more informed. It is not that he is more knowledgeable: he is simply wise, simply more aware.

So knowledge is good because it brings you out of ignorance, and knowledge is bad if you begin to cling to it. If it becomes a clinging, it is bad. Use knowledge to go beyond ignorance, and then through knowledge go beyond it.

Buddha tells a story which he liked very much. He reported this story thousands and thousands of times. He says knowledge is like a raft. You cross a river on a raft, and then you leave the raft and the river, and you move on.

Buddha says that there were five very learned men. They crossed the stream on a raft, and then they thought and pondered: "Because this raft has helped us to cross this stream, we must carry this raft on our heads. Now how can we be ungrateful? This is simply gratitude."

So those five learned men carried that raft on their heads into the market. Then the whole village gathered and asked, "What are you doing? This is something new."

They said, "Now we cannot leave this raft. This raft has helped us to cross the stream, and these are the days of rains and the river is flooded. It was impossible without this raft. This raft is a friend, and we are just being grateful."

The whole village laughed. They said, "Yes, this raft was a friend, but now this raft is an enemy. Now you will suffer because of this raft, now it will be a bondage. Now you cannot move anywhere, now you cannot do anything else."

Knowledge is a raft to go beyond ignorance, but then you must not begin to carry it on your head as these learned persons carried it. Really, it is not right to say "carry it", because the burden becomes so much that you cannot even move. Throw this raft! It is difficult to throw because it has saved you. You have come across a stream with it.

And your logic may run in this way; "If we throw this raft, then we will be again in the same situation in which we were before, before the raft was used." This looks logical, but it is not – because when there was no raft you were on one bank of the stream; when you have used the raft you have come to another bank of the stream, and if you throw it you will not be in the same situation again.

Man is afraid of throwing knowledge because he fears that he will again become ignorant. You cannot become ignorant again. A person who has known cannot fall back into ignorance. But if he now clings to this knowledge, he cannot go beyond either. Throw it! You are not going to fall back into ignorance. You will rise into Enlightenment.

One rises into knowledge by throwing ignorance, and then one rises into Enlightenment by throwing knowledge. So it is good to teach knowledge to the ignorant, and it is good to teach again a different kind of ignorance to the knowledgeable ones. One has to become ignorant in a different dimension, with a different quality, just by throwing knowledge.

So it is inevitable that one must come to knowledge, but then it is not inevitable that one must remain there. You must pass through it. That is a must, it cannot be avoided; but you must not remain there. You must move – move from knowledge: this is what is meant.

How to transcend this knowledge? As I said, if you become aware of suffering, you transcend it. If you become aware of your knowledge, you transcend knowledge. Awareness is the only technique of transcendence, whatsoever may be the problem. Awareness is the only technique of transcendence!

You know many things; then you become identified with your knowledge. Then if someone denies your knowledge or contradicts it, you feel hurt, as if he has denied you or as if he has contradicted you. Your knowledge is something different from you. Feel the gap. You are not your knowledge.

The moment you can feel this, that “I am not my knowledge,” then try to be aware of it. Be aware that “This I know, this I do not know, and that which I know may be right or may not be right.” Do not become mad with it, do not become involved.

Socrates used to say, he would say always, “As far as my knowledge goes this seems to be true – only seems to be true. And that is only as far as my knowledge goes. It may not be true because knowledge can go further; it may not be true because it only appears to be true to me.” Then if someone contradicts him, he cannot feel hurt. Rather, that person is helping him. Why should he feel hurt?

If someone says, “You are wrong,” he is giving you more knowledge – something more, something different. If you are not identified, you will feel grateful; if you are identified, you will feel hurt. Then it is not a question of knowledge: it is a question of an egoist cycle. Then it is not that he has said, “Whatsoever you say is wrong.” Really, he has said, “you are wrong.” You feel it that way. If you feel it that way, then you can never be aware of your knowledge. Be aware! It is an accumulation, but it has helped. It has utility.

The Buddhist, the Zen Buddhist word for knowledge is *upaya*. They call it is just an instrument. Use it, but do not be mad, do not become obsessed with it, do not be identified with it. Remain aloof, remain detached. This aloofness, this remaining detached, is the first necessity. And then be aware. Whenever you are saying something, say it with a clear awareness that it is not you, but only your knowledge. This awareness will lead you beyond it.

So whatsoever may be the problem, being identified with it will create unconsciousness, and you will fall back. Being aware of it will create consciousness, and you will go beyond.

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# 15 Contentment: The Dispersion of Desires

## Contentment: The Dispersion of Desires

*Sarva santosha visarjanamiti ya aevam veda.*

*Total contentment is visarjan, the dispersion of the worship ritual. One who understands so is an enlightened one.*

Total contentment is wisdom. Three things have to be understood. First, what total contentment is; second, what wisdom is, what it means to be wise, to be Enlightened; and third, why contentment is wisdom. Whatsoever we know about contentment is a negative thing. Life is suffering, much suffering, and one has to console oneself. There are moments when one cannot do anything, so one has to cultivate a certain attitude of contentment; otherwise, it would be impossible to live.

So contentment for us is just an instrument – a survival instrument. Life consists of so much suffering that one has to create this attitude. That attitude saves you from much which would become impossible to bear, which would be unbearable if there were no attitude of contentment. But this is not the contentment which is meant by the rishi. That is with all of us. So that contentment is not wisdom: rather, that contentment is part of ignorance. When you cannot do anything, the situation will be unbearable. If you go on feeling that you cannot do anything – if you go on feeling that nothing is possible, the situation will become unbearable, it will be suicidal – so you change the whole thing. You interpret in such a way that, really, you begin to say that you *can* do much, but you do not want to – that much is possible, that things can be different, but you are not interested. That change of emphasis is really deceptive. But life exists through so many illusions. They are helpful.

Nietzsche has said that without lies it is difficult to survive. If one thinks he will live simply by truth, he cannot live. So we go on believing in so many lies. They are our foundations in a way; they help us to be on this earth. And so many so-called truths are not really truths for you: they are simply lies. For example, you do not know that the soul is immortal, but you go on believing in it. That helps. That is a lie for you; it is not your experience. But to live with death will be almost impossible, so this lie helps. Then you can forget death. You know that life is going to continue. Only the body is going to be dead; you are not going to be dead. You will be there.

This is a lie to you. You do not know anything because you do not know anything more than the body. You are acquainted only with your body, and that too not in its totality. You do not know anything which is immortal. If you know anything immortal in yourself, then this is not a lie. But to know that immortality one has to pass through conscious death.

All meditations are really an effort to die consciously. If you can die consciously, only then do you come upon something which is immortal, which cannot die. But we believe in an immortal soul just to deceive ourselves. Through this belief life becomes easier. You have solved the problem without solving it. Now there is no death for you, and you can live as if you are going to

live forever. Not only those who are theists, but even those who are atheists – who do not believe in souls at all and thus cannot believe in immortal souls – they too live in such a way as if they are going to live forever. They also have to deceive themselves by believing that there is no death and that there are so many lives.

Kant has said that if there were no God, then too we would have to invent him because without God it is difficult to live. Why? Because without God no morality is possible. Without God the whole edifice of morality falls down. All heaven, all hell, the results of your karma, everything falls down. So Kant says that even if there is no God, he is needed. He is required because without him morality becomes impossible, and to live without morality will be very difficult.

We can live as immoral beings – we are already living so – we can live in immorality. That is not difficult; we always live in it. But even to live in immorality we need moral concepts. So an immoral person also goes on believing. He may not be good today, but tomorrow he is going to be good. He is not going to be good in this life, but he will be good in the next life.

So even a sinner goes on believing that he is not really a sinner. Any day he can be a saint – that possibility helps. Then he can hope for the possibility and continue to be whatsoever he is. So whatsoever he is, is just in a shadow. His being a sinner is just a changing thing. It is not going to be permanent: he is going to be a saint soon. He can hope for the saint and he can continue to be a sinner. If you want to be a sinner, you need some hope against your being a sinner. If you do not have any hope, it will be difficult to continue. So even those who are immoral need morality. And a God is needed as a central force, as a governing energy, otherwise the whole thing will be a chaos.

Kant then says: “Do not deny God.” Kant has written two books, very valuable books. First, he wrote one of the most valuable books of these two or three hundred years. He wrote *The Critique of Pure Reason* in which he says that there is no God because reason cannot prove him, and that book is based on pure reason. So he goes on thinking about it, he goes on, and ultimately he comes to say that there is no God, because for reason it is impossible even to conceive of a God since there is no possibility of proving the hypothesis. Since he is an honest man, he argues and finds that God cannot be proved. So because this hypothesis is irrational, he concludes there is no God.

Then he feels uneasy because he was a very moral, religious man. He was one of the keenest intellects, but a moral man, so he felt uneasy for twenty years continuously. Then he wrote a second book: *The Critique of Practical Reason*. The first was *The Critique of Pure Reason*. He followed pure reason wheresoever it led, but then it was not leading to God. For twenty years concluding that there is no God he felt an uneasiness, as if he had done something wrong. And the wrong was not that without God there was any inconvenience for Kant, but that he saw that if there is no God, then to the whole world morality disappears, evaporates.

Then he writes in the second book that it is not possible to prove God through pure reason, but practical reason needs him. So God is not a rational hypothesis, but a practically reasonable hypothesis. Without God the whole thing will become unreasonable, so he says God is – *not* because God is, but because God is needed. Without God man is not possible. So if he is not, he has to be invented because only then does morality become possible.

For us there are so many hypotheses like this. We go on believing in them – not because we know – but because if we do not believe in them then we will know our ignorance, our deep ignorance. We want to avoid it, we want to escape from it.

Contentment to us is really a deep escape. We cannot fight life. We try, but we cannot succeed in it. No one ever succeeds. Everyone comes upon barriers; there are limitations. Not only those who are weak, but also those who are very strong in our eyes, who are more strong than others and who come a little further ahead, they also come to barriers. And from those barriers there is no escape. Even a Napoleon has to die; even an Alexander comes to know things which he cannot win. Then what to do?

One thing is to remain continuously in discontentment. That will become a cancer. You cannot sleep with it; you cannot forget it at any moment. It will become a continuous worry, an inner cancer in the mind. So create a facade of contentment: “I am a contented man. It is not that I cannot win these barriers – I do not want to win.” This is a rationalization: “I do not want to. It is not that I cannot win – I am not interested in winning!” You withdraw yourself and you give a rational flavor to it.

This contentment is a rationalization – a shrewd, cunning rationalization. This gives you a certain hope that if you want to you can do it.

Look at it in this way. I have known many people. One man I know is a habituated alcoholic. For thirty years he has been trying to leave alcohol, but he cannot leave it. It has become impossible. But still he will go on saying, he will come to me and say, “Any day I can leave it – if I will it.” And he has tried continuously for thirty years. He has willed so many times, and was defeated, and again he will fall, but he still goes on saying, “If I will, I can drop this habit in a moment.”

Because of this hope that “If I will . . .” he still feels he is not a defeated man. He is already a defeated man, and this hope allows him to live. He goes on thinking that any moment he can drop it: he is not a slave; he can drop it – he is only not dropping it because he does not want to drop it.

So one day I asked him, “You go on saying ‘If I will . . .’ but have you not tried so many times, have you not willed so many times, to drop it?”

Then he said, “Yes, I have tried many times, but the effort was not really wholehearted.”

So I asked him, “Have you tried *any* time when the effort was wholehearted?”

He said, “No! If I try wholeheartedly, I can leave it this very moment.”

I asked him, “Is it possible for you to do it wholeheartedly? Is it in your capacity to will it wholeheartedly? Is your will your own?”

He became uneasy, because when you feel that your will is not your own you will have to face your imprisonment, your slavery. So he is in an imprisonment, but he goes on believing that he is free. That helps you to live in a prison as if it is your home.

This is how we go on rationalizing, and this man cannot leave alcohol unless he leaves this rationalization. If he begins to feel that "Even if I will, I cannot leave," then he is realistic. Then he has come down to the earth. And if he comes to feel that "I cannot do anything even if I will," then he can do something because then he will not be living in illusion – he will have stumbled upon reality. And you can do something with reality, but you cannot do anything with illusions.

To escape from reality, we create many mental attitudes. Freud is reported to have said that religion will continue to have power over man not because religion is true, but because man needs many illusions and man is not yet adult enough, mature enough, to live without religion. In a way he is right, because as far as the majority of humanity is concerned religion is a rationalized illusion. Only sometimes – with a Buddha, with a Patanjali or with a Kapil – does it happen that religion is not an illusion but the Ultimate Reality. But for others religion is an illusion. It substitutes for your life, compensates. Your reality is so horrible that you need some illusions to compensate for it.

For example, if a country is very poor, it is bound to believe in a heaven after this life. That is a compensation. The reality is so horrible, so ugly, and there is so much suffering all around for which nothing can be done. But you can do one thing: you can believe in some heaven after this life and that will help you to live in this ugly poverty. Then you can live easily because it is a question of a few years, or only a few lives, then you will be in heaven. So this poverty is not something permanent which you have to be worried about. It is just a passing phase, just as if you are in a waiting room in a railway station. Let it be ugly, let it be as it is, because you are not going to stay here. It is not your home. A train will come and you will be away from this waiting room.

If there is a heaven after this life, then this life becomes just a waiting room. Everyone is waiting for *his* train. When the train comes, you will go away. You need not be worried. You can close your eyes and chant the *Gayatri* – a spiritual mantra – close your eyes and chant a mantra because this is only a waiting room. Religious people are reported to have continuously made the simile that this world is just a waiting room. You are not to be here forever, so do not be worried about it.

But if the waiting room is going to be your home, if it is not a waiting room but the whole of reality, then it will be impossible to live there. Then it will be impossible to live there even for an hour. But if it is a waiting room, you can live even lives in it, because the hope is always for something else. Really, you are not there. You have transferred yourself mentally to somewhere else. This is a trick. The mind has gone to live somewhere else; only the body is here, so you can continue.

Much of religion, so-called religion, is a compensation, a consolation. Whatsoever you lack in life, you substitute for it in your dream. Whatsoever you lack, you substitute in your dreams! That is why every religion, every country, every race, believes in different types of heaven and hell. You believe in one heaven; in another country the concept of heaven will be different – because your problems are different and their problems are different, so you cannot compensate with one heaven.

For example, Tibetans believe in a heaven which will be warm. Indians believe in a heaven which will be cool. Indians believe in a hell which is going to be fiery, a burning fire, hot; Tibetans believe in a hell which is ice-cold. Why this difference? This difference is one of

compensation. Tibetans are already in India's heaven and India is already in their hell. India cannot believe in a heaven unless it is air-conditioned. What type of heaven can it be if it is not air-conditioned? It must be air-conditioned! That is a compensation. Your contentment is a compensation. It is a cunning mental trick.

So do not think that those among us who are contented are very simple. They are very complex and cunning. Whenever a person says, "I am content with my poverty," do not think that he is a simple man. He has created a very cunning attitude.

Once I met a great Jaina monk. He is a leader and he has a big following. Hundreds and hundreds of Jaina monks believe in him as their teacher. So when I met him, he recited a small poem. He had written that poem. He is an old man, very old: he lives naked.

He recited the poem. The poem had only one central idea continuously repeated, and the idea was this: "You may be a king, you may be on your golden throne, but I am happy in my dust. I do not care about it. I am contented in my hut. You may be in your palace; I am contented in my hut. Whatsoever you have is nothing to me, because death is going to snatch everything away from you."

Like this ran the whole piece. This mind is very cunning. What is he saying? If he is really not interested in being a king, why compare? If you are really contented in your dust, why think of golden thrones? I have never heard any poem written by a king that says, "You may be happy in your dust, but I am contented on my golden throne." Why has no emperor written this? There must be some reason.

And why does this man say that whatsoever you have will be snatched away by death? He feels happy about it. "Okay, be on your golden throne. Soon I will see that death snatches away everything, and then you will know who was happy. I am happy because death cannot snatch anything away from me." This is a very cunning attitude; this is not contentment. But he was writing on contentment. That was the title of his poem – "Contentment."

Is this contentment? If this is contentment then this sutra is not concerned with it. This sutra has a different meaning, a different dimension of contentment. What is it? In your case, you desire something, you cannot get it; or, even if you get it, the desire is still unfulfilled. Then you rationalize.

Then you say, "I must live in contentment because desire gives pain, because desire gives suffering, because through desire anxiety is created, through ambition one suffers unnecessarily. So I give up: I do not desire because I do not like suffering."

This is not the contentment of this sutra. This sutra means many things, so it will be good to enter through many doors. One door for total contentment is non-desiring. Our contentment comes after the failure of desire; this contentment comes through desirelessness. It is not that desire is suffering, but that desire is futile; desire is useless, absurd. Knowing this, feeling this, realizing this, one becomes desireless. Then one will not say, "I do not care about your golden throne." Then one will not compare and will not say, "I prefer my hut."

Buddha left his palace. The night he left and renounced, only his driver came along just to leave him on the boundary of his kingdom. The driver is weeping. He loves him and he feels attached

to him. He thinks this is absurd: "What has happened to Prince Siddharth? What is he doing? Leaving the palace? Leaving the kingdom? Leaving his beautiful wife? Leaving everything everyone desires? He has gone mad!" So he goes on weeping. He cannot say anything. He is a mere driver of Buddha's chariot. But he loves him, he feels attached, and he feels that Prince Siddharth is going to do something foolish.

This is unimaginable to a poor man. His reaction is natural. He feels that it is obviously madness. What is Siddharth going to do? Then when he leaves, he says only one thing; he says, "I am no one to say anything to you; I am just a driver. And also, it is not my business to interfere. Your order is your order, so I have brought you to the boundary of your kingdom. But if you do not mind, let me say to you a few words. What are you doing? It seems mad! This is what man lives to attain. This is what everyone aspires to be. You were born in it. You are a fortunate one. Why are you leaving? Remember the palace! Remember your beautiful wife! Remember your father! Remember the kingdom and the happiness it brings!"

Buddha says, "I cannot understand what you are talking about. I have not left any palace behind; I have not left any kingdom behind. I have left only a nightmare. The whole thing was burning in a fire. I am escaping from it. I have not renounced it because the very word 'renunciation' means you are leaving something valuable behind. I have not renounced anything; there was nothing to be renounced. The whole thing is on fire. It was a nightmare. So I have escaped from it, and I thank you because you have helped me to come out from it."

After that Buddha is never reported to have talked about his palace, about his kingdom, about his beautiful wife – never again. If this renunciation is a bargain, if this renunciation is for something to be achieved in the future, if this renunciation is just an investment for heaven, moksha, then you cannot forget it so easily. He completely forgot it. Why? He was not leaving something for something else.

If you leave something for something else, it is a desire. If you simply leave it, it is desirelessness. If you leave it for something else, then it is still desire. If you simply leave it looking at its absurdity, futility, nonsense, then it is desirelessness. And when a man is desireless, he is content. This is the first door. When a man is desireless, he is content, because now how can you make him discontented? He is in contentment because no discontentment is possible now. [ . . . ]

Because we desire that some expectations be fulfilled in the future, the mind is a constant discontent. Looking at the infinity of life, looking at the endless process of life, one is contented. This is not a defense measure. This is wisdom.

Thirdly, let us look at this from some other door: contentment means consciousness here and now; discontentment means consciousness somewhere else, in the future. Discontentment is concerned either with the past or with the future. Contentment is here and now, in the present. A person who lives moment to moment will be contented, but we never live from moment to moment. Really, we never live in the moment! We always live beyond it – somewhere in the future. We are moving like shadows, and we go on moving in the future. And the more you move in the future, the more discontented you will be, because the future never comes.

There is no future in Existence. In Existence nothing like the future exists. Existence is a continuity in the present; Existence is here and now. Expectation is somewhere else – and they

never meet. That non-meeting is discontentment. You hope, and there is no meeting. You dream, and there is no fulfillment. And there is a gap – an eternal gap always between you and your hopes – so you move in discontentment. Discontentment means a movement that is always in the future and never in the present.

Buddha says that only this moment is real. That is why philosophy is known as *kshanikvad* – “momentism.” This “momentism,” only this moment, is real. Do not move beyond it! Be here and now! Consider it, think it over: just for this moment, if you are here and now, how can you be discontented?

Discontent needs comparison. You compare with the past which is no more. It is no more, but you compare with it. In some past moment you were somewhere else, and that moment was very beautiful – filled with happiness. But now you are sitting here, and you compare with that moment – discontent is given birth. Or, you can contemplate into the future about some moment when you will be meeting with your beloved or your lover, or something else. You compare – then you are discontented.

Discontent means comparison of something which is not in the present, which is either past or future, with your present. If you are really here with no comparison to the past or the future, then where is the discontentment? Then whatsoever is the case, you are contented.

Comparison brings discontentment; contentment is non-comparison. If you forget comparing, no one can make you discontented. It is you, your mind working in comparison, which creates discontentment. And then, to avoid this discontentment, you cultivate contentment. To negate one thing, first you create it; then to negate it, you have to create something else. And you will not succeed in it, because to think of creating contentment is moving again into the future.

So you will go on thinking that you have to cultivate contentment, and you will go on being discontented. You will begin to feel discontent even in relation to contentment, because you have not created it yet, because you are still far away from it – far away from the goal. So even the goal of contentment, the ideal of contentment, will create more discontentment.

Our contentment is after we have created the disease. The contentment of the Upanishads is not to create disease at all. Do not move in comparisons. Each moment is unique. It cannot be compared. And this is the nonsense, the stupidity of the human mind: that the moment with which you are comparing your present moment was not so beautiful as you think, because when you were actually in that moment, you were thinking about something else. So the glory, the beauty, the happiness of it, is just a false phenomenon.

Everyone says that childhood was golden, and no child seems happy about his childhood. Every child is trying to grow up soon. If he can take a jump, if a child is allowed to take a jump, he will become his father immediately. No child is happy about his childhood, because childhood is such a slavery, and childhood is such a weakness, and a child is so much at the mercy of others. He feels it. Everything hurts. Mother and father and everyone is so strong, and he alone is so weak and dependent that he cannot do anything on his own. From everywhere comes the commandment “Don’t!”

So every child is in deep misery. He contemplates the day when he will also be an adult – powerful. But when he is an adult, he will begin to say, “Childhood was good.” When he is old,

just near death, he will create a golden dream. He will say, “What bliss childhood was! What a heaven!”

Psychologists say that this is also a trick of the mind. Because the reality is so hard, you have to escape somewhere. You are not capable of facing it, you do not want to encounter it. Really, the old man is now near death, so he wants to escape from it. When he begins to think about childhood, he has escaped, because childhood is as far away from death as anything. In his imagination, he has moved to being a child again. Now there is no death, no disease, no illness, no oldness. He is passing into the past, but why not into the future?

Old men always escape into the past, young men always into the future. Why? Because for an old man the future means death, so he doesn't want to see the future. Every day on the calendar a new date appears and death comes nearer. He doesn't want to see it, and the easiest way is to escape into the past. And to escape, you have to make it golden and beautiful, otherwise the journey will be boring. If you really escape into the real past, it is going to be a boredom.

Ask any old man, “If a chance is given by the Divine to you, will you be ready to repeat the same life again?” He will say, “No! The same life?” He feels horrible. The same life? No one will be ready to repeat the same life – not even the same childhood.

If you are given the opportunity that this can happen, that you are allowed to be born again to your parents and have the same childhood, you will say no. And just one moment before you might have been saying that “My father was just godlike, a holy man. And my mother? The climax of motherhood!” But if someone says, “Now be born to them again,” you are going to refuse – because whatsoever you have been saying about your mother, about your father, about your childhood, about your home, about your village, about your country, is just an imaginative creation. It is not concerned with reality. You have created it to escape from reality. A young man is thinking of the future, moving into the future, but contentment means to be here.

Socrates is dying, and on his face, there is so much contentment that everyone feels it is strange – because he is just on the verge of death, and death is a certainty with him. He is to be given poison. The poison is being made ready, being prepared just outside his room. The room is filled with his disciples and friends. They are all weeping and crying, and Socrates is lying on the bed. He says, “Now the time is coming near. Ask those persons who are preparing the poison if they are ready yet, because I am ready.”

Someone asks, “Are you not afraid of death? Why are you so anxious to die?”

Socrates says, “Whatsoever is, is. Death is there. Death is coming nearer. I must be ready to meet it, otherwise I will miss the moment of meeting death. So be silent. Do not disturb me. Do not talk about past days.” Many are talking of past days, of how beautiful it was to be with Socrates, and Socrates says, “Do not disturb me. I have known you. In the past, in the days which you are talking about, you were not so happy as you are saying.”

His wife is weeping, and the same wife struggled with him her whole life. It was a long conflict, a long problem – never solved. Socrates says, “It is strange! Why is my wife weeping? I would have thought she would be filled with happiness when I died, because my life was such a burden and such a suffering for her. Why is she weeping? She never enjoyed any moment with me, and now she is weeping for those golden moments. They were never there; only now she is creating a

past which never was. It seems she has suffered because of me, and now she will suffer because of my absence.”

Such is the stupidity of the human mind. You will suffer the presence, then you will suffer the absence. You cannot live with someone, and then you cannot live without him. When he is with you, you will see all the faults. When he is gone, you will see all that was good in him. But you never face the reality.

Then the poison comes and Socrates says, “Be silent. Do not disturb me. Let me be here and now. Do not talk about the past. It is no more.”

Someone asks Socrates, “Are you not afraid of dying? You seem so contented. Your face shows such silence. We have never seen anyone dying in such beauty. Your face is so beautiful! Why are you not afraid?”

Socrates says, “Only two are the possibilities, two are the alternatives. Either I am going to die completely. If this death is ultimate and there will be no Socrates, why bother? If I am not going to be at all, there is no question. There will be no suffering because Socrates will be no more. Or, the second alternative: only the body will die, and I, Socrates, will remain. So why bother?

“These are the only two alternatives possible, and I do not choose either of the two. If I choose, then it will become a problem. If the one I choose doesn’t happen and the other happens, then there will be disturbance and discontent and fear and insecurity, and I will begin to tremble.

“But these are two alternatives, and I am not the chooser. The whole is the chooser. Whosoever happens, happens. If Socrates will be no more, Socrates is unworried. Or, if Socrates will still be there, again there is no worry – then I will be. As I am here, I will be there. Then I will continue, so no need of any worry. Or, I will drop completely; then no one will remain to worry. But no more questions.” Socrates says, “No more questions! Let me face death.”

He takes the poison, he lies down, and then he begins to face, to encounter, death. No one else has ever encountered death in that way. It is unique – Socratic. He says, “Now my legs have become dead, but I am as much alive as ever. My feeling of I-ness is the same. The legs have become dead, my legs are no more. I cannot feel my legs, but my wholeness remains the same.”

Then he says, “My half-body has become dead. I cannot feel it. The poison is coming up and up. Sooner or later my heart will be drowned in it, and it is going to be a discovery whether, when my heart has been drowned, I feel the same or not. But there is no expectation – just an open inquiry.”

Then he says, “My heart is going, and now it seems it will be difficult for me to speak more. My tongue is trembling and my lips are now giving way. So these are going to be the last words. But still, I say, I am the same. Nothing has dropped from me. The poison has not touched me yet. The body is far away from me, going away and away. I feel I am without a body, but the poison has not yet touched me. But who knows? It may touch, it may not touch. One has to wait and see.” And he dies.

This is facing the moment without moving from it anywhere. Then you have contentment. Contentment means life here and now, living moment to moment without any escapes.

That is why this sutra says that total contentment is *visarjan*. *Visarjan* is a particular process. *Visarjan* means dispersion.

In India, whenever someone worships, the deity is created. For example, Ganesh, Ganesh is created – an image is created. For the worship, the image is taken as Divine, so Divinity is invoked in it. Then, for particular days, for a particular length of time, it is worshipped. When the worship is over, the deity has to be dissolved into the sea or into a river. That is known as dispersion – *visarjan*. This is rare. This happens only in India, nowhere else in the world. Everywhere else they have permanent images of gods. Only India has impermanent images. This is rare!

India says that nothing is permanent and nothing can remain permanent – not even your image of a god. Because you have created it, it cannot be a permanent thing. Do not fool yourself. When the time is over, go and throw it back. Your god cannot be permanent. Go on throwing your gods – creating them and throwing them. Use them and throw them. Only then can you reach that God which is not your creation. The images are your creations, so they have an instrumental value. They are devices. They are necessary because you are still so far away from the reality, and it is difficult for you to conceive of an imageless God.

Create an image, but do not stick to it. No clinging is allowed. When the worship is over, throw it; throw it back into the mud. It is again mud. Then do not retain it. This is a very deep psychological process, because to throw a god needs courage, to throw a god needs detachment.

You were just worshipping – falling at the feet of the god, crying, weeping, dancing, singing – and now you yourself go and throw it into the sea. So it was just a device – nothing permanent in it. You used it as an instrument. Now the worship is over, so throw it and create it again whenever you need. This constant creating and throwing will always help you to remember that your created gods are not real gods. They are symbolic.

Hindus were never in favor of creating stone images. They came with Buddhists and Jainas, and with Buddhists and Jainas came temples. Hindus were really never in favor of stone images, because they give a false permanence. They give a false appearance of permanence.

A buddha dies, but his stone image remains when even Buddha himself dies. How can an image of Buddha be permanent? But a stone image gives a false appearance of permanence.

Hindus have believed in mud gods. Make a mud god; then rains will come and you will know what happens to your god. It is your god; this must not be forgotten. And all gods created by men are mud gods. They are bound to be because man himself is an impermanent entity. He cannot create anything permanent.

So do not create a false appearance. This is called dispersion – *visarjan*. This word is beautiful. First create the image, then uncreate it. It is not destroyed. *Visarjan* means “uncreated.” Create, then uncreate it; then let everything go again to its basic elements.

Hindus say death is a dispersion. You are created in your birth; you are a mud image. Then in death the elements move again to their original source. You are dispersed, and that which was not born in you, which was even before your birth, will remain after your death. But your image

will disperse. The same is to be done with human gods, man-made gods – create them, then disperse them.

This sutra says that dispersion means contentment. Contentment is the dispersion – the visarjan of your worship. Why? Why call contentment “dispersion”? It is very deeply related.

Creation means desire. You cannot create unless you are filled with desire. Hindus are very logical in a way. They say God created the world because he felt the desire to create it. Even God cannot create the world without desire: he was filled with desire! Creation means desire. You cannot create without desire. Desire allows you movement, effort, then you create. Then how to uncreate?

If there is still desire, you cannot uncreate. Uncreation means no more desire, desirelessness, contentment. That is why this sutra relates visarjan to contentment. If a man is totally in contentment, then everything will disperse.

This is what Buddhists call Nirvana – cessation of desire. Buddha says that when there is no desire you will cease: you will disperse into the cosmos. Still, the desiring mind will ask, “But I will be somewhere. Will I not be somewhere? Where will I be?”

Buddha says, “It will be just like a flame going out.” Can you find out where it is, where it has gone? You blow out a candle, and the flame goes out. Where is it? So Buddha says, “It has simply dispersed. It went to the elements, to the source.”

It is everywhere or nowhere, and both are meaningful. If you say it is everywhere, it also means that now it is nowhere. You cannot find it anywhere now because it is everywhere. Or, you can say it is nowhere now because to find it is impossible. [ . . . ]

This sutra says that contentment is visarjan – contentment is dispersion. When you are contented totally, you are out of the birth cycle. Now you will not be reborn again, because only desire is reborn, not you, and because of desire you have to follow. You become a shadow of your desire. The desires move ahead and you move behind. Now there is no desire, and one does not need any movement. One is freed from the wheel of rebirth, from *samsara* – the world. This is what Liberation is.

Disperse yourself. Through this dispersion, you disperse your desires. Attain the center of Being through contentment. Contentment is a centering in oneself, and one becomes unmoving, still, silent.

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# 16 Realization is a Deep Communion

## Realization is a Deep Communion

*Sarva niramaya paripoornohamasmiti mumukshunam mokshaik siddhirbhawati.*

*I am that absolutely pure brahman: to realize this is the attainment of liberation.*

Existence is divided into two. Existence, as we see it, is a duality. Biologically, man is divided into two: man and woman. Ontologically, Existence is divided into mind and matter. The Chinese have called this “yin and yang.” The duality penetrates every realm of Existence. We can say that sex penetrates every layer of Existence. The duality is always present.

This duality also penetrates into mind itself. There are two types of mind, two types of mentality – masculine and feminine. You can give other names also, Western and Eastern, or, more particularly, you can call it Greek and Hindu. In a more abstract way, the division can be called philosophical and religious.

The first thing to be discussed today is the differences between the Greek mind and the Hindu mind. The Upanishads are the peak of the Hindu mind – of the Eastern mentality or the religious way of looking at Existence. It will be easy to understand the Hindu mind in contrast to the Greek mind, and these are the basic minds.

When I say, “Greek mind,” what do I mean? The Greek mind is one aspect of the duality of minds. The Greek mind thinks, speculates; the approach is intellectual, verbal, logical. The Hindu mind is quite the contrary. It doesn’t believe in thinking, it believes in experiencing. It doesn’t believe in logic, it believes in an irrational jump into Being itself. The Greek mind speculates as an outsider standing outside – as an observer, an onlooker. The Greek mind is not involved. The Greek mind says that if you are involved in something, you cannot think scientifically. Your observation cannot be just: it becomes prejudiced. So one must be an observer when one is thinking.

The Hindu mind says you cannot think at all when you are standing outside. Whosoever you think, whosoever you try to think, will be just about the periphery: you can not know anything about the center. You are standing outside. Penetrate in! So much penetration is needed to know that ultimately you become one with the center. Only then do you know rightly; otherwise, everything is just acquaintance, not knowledge.

The Greek mind analyzes: analysis is the instrument for it to know anything. The Hindu mind synthesizes. Analysis is not the method – not to divide into parts, but to look for the whole in every part. The Hindu mind is always looking for the whole in the part. The Greek mind, in Democritus, comes to atoms, because if you go on analyzing, then the atom becomes the reality – the last particle which cannot be divided. The Hindu mind reaches to Brahman – to the Absolute. If you go on synthesizing, then ultimately the Absolute, the Whole, is reached. If you

go on dividing, then the last particle – the last divisible particle – is the atom. If you go on adding, then there is the Brahman, the Ultimate, the Absolute.

The Greek mind could develop to be a scientific mind because analysis helps. The Hindu mind could never develop to be a scientific mind because synthesis can never lead to any science. It can lead to religion but not to science. The Western mind is the development of the Greek seed. So logic, conceptualization, thinking, rational analysis, they are the foundations for the West. Experience, not thinking, is the foundation for the Indian mind. So I would like to say that the Hindu mind is basically non-philosophical – not only non-philosophical, but, really, anti-philosophical. It doesn't believe in philosophizing: it believes in experiencing.

You can think about love, you can analyze the phenomenon, you can create a hypothesis to explain it, you can create a system about it. In order to do this, it is not necessary to be in love yourself. You can be an outsider, you can go on observing love, and then you can create a system, a philosophy, about love. The Greeks say that if you yourself are in love, then your mind will be muddled. You will not be able to think. Then you will not be able to be impartial. Then your personality will enter into your theory and that will be destructive to it.

So you must be as if you are not. You must be out of it completely, totally. Do not become involved. To know about love, it is not necessary to be in love. Observe the facts, collect the data, experiment on others. You must always remain outside; then your observation will be factual. If you yourself are in love, then your observation will not be factual. Then you are involved, you are part of it, you are prejudiced.

But the Hindu mind says that unless you are in love, how can you know love? You can observe others love, but what are you observing? Just the behavior of two persons who are in love. You are not observing love – just the behavior of two persons who are in love. They may be just acting. You cannot know whether they are acting or really in love. They may be hiding their real hearts. You can see their faces, you can listen to their words, you can look at their acts, but how can you penetrate into their hearts? And if you are not capable of penetrating into their hearts, how can you know love?

Sometimes love is absolutely silent and sometimes the deception of love is very much vocal. So you can observe thousands and thousands of lovers, but still you cannot penetrate into the very phenomenon of love unless you are in love.

So the Hindu mind says that experience is the only way, not thinking. Thinking is verbal; you can do thinking in your armchair. You need not go into any phenomenon. When I say that thinking is verbal, I mean that you can play with words, and words have a tendency to create more words. Words can be arranged in a pattern, in a system. Just as you can make a house of playing cards, you can make a system of words. But you cannot live in it; it is only a house of cards. You cannot experience it; it is only a system of words – mere words.

Jean-Paul Sartre has written his autobiography, and he has given a name to his autobiography which is very meaningful, very significant. He has called his autobiography *Words*. It is not only *his* autobiography – this is the whole autobiography of Western thinking – words.

The Hindu mind believes in silence, not in words. Even if the Hindu mind speaks, it speaks about silence. Even if words are to be used, they are used against words. When you are creating a

system out of words, logic is the only method. Your words must not be contradictory; otherwise the whole house will fall down. Your system must be consistent. If you are consistent with your words, then you are logical in your system.

So many systems can be created, and each philosopher creates his own system, his own world of words. And if you take his presuppositions, you cannot refute him, because it is only a play, a game of words. If you accept his premises, then the whole system will look right. Within the system there is an inner consistency.

But life has no systems. That is why the Hindu emphasis is not on word systems, but on actual realization, actual experiencing. So Buddha reaches the same experience that Mahavira reaches, that Krishna reaches, that Patanjali or Kapil or Shankara reaches. They reach to the same experience! Their words differ, but their experience is the same. So they say, "Whatsoever we may say, howsoever it may contradict what others have said, whenever someone reaches to the experience, it is the same." The expression is different, not the experience. But if you have no experience, then there is no meeting point at all. My experience and your experience will meet somewhere, because experience is a reality and the reality is one.

So if *I* experience love and *you* experience love, there is going to be a meeting. Somewhere we are going to be one. But if I talk about love without knowing love, I create my own individual system of words. If you talk about love without knowing love, you create your own system of words. These two systems are not going to meet anywhere, because words are dreams, not realities.

Remember this: the reality is one, dreams are not one. Each one has his own individual dreaming faculty. Dreams are absolutely private. You dream your dreams; I dream my dreams. Can you conceive of it – I dreaming your dreams or you dreaming my dreams? Can you conceive of us both meeting together in a dream, or of two persons dreaming one dream? That is impossible. We can have one experience, but we cannot have one dream – and words are dreams.

So philosophers go on contradicting each other, creating their own systems, never reaching to any conclusion. The Greek mind taught in abstract terms, the Hindu mind in concrete terms of experience. Both have their merits and demerits, because if you insist on experiencing, then science is impossible. If you insist on logic, system, reason, then religion becomes impossible.

The Greek mind developed into a scientific world view; the Hindu mind developed into a religious world view. Philosophy is bound to give birth to science. Religion cannot give birth to science: religion gives birth to poetry, art. If you are religious, then you are looking into the Existence as an artist. If you are a philosopher, then you are looking into the world as a scientist. The scientist is an onlooker; the artist is the insider. So religion and art are sympathetic, philosophy and science are sympathetic. If science develops too much, then philosophy, by and by, gradually transforms itself into science and disappears. [...]

In the West, religion has no roots. Poetry is also dying because it can exist only with religion. These two types of mind develop into totally different dimensions.

When I say that religion gives birth to poetry, I mean that it gives you an aesthetic sense, a sense which can feel values in life: not facts, but values; not that which is, but that which ought to be; not that which is just before you, but that which is hidden. If you can take a non-rational,

aesthetic attitude, if you can take a jump into Existence by throwing your logic behind, if you can become one with the ocean of Existence, if you can become oceanic, then you begin to feel something which is Divine.

Science will give you facts, dead facts. Religion gives you life. It is not dead: it is alive. But then it is not a fact – then it is a mystery. Facts are always dead, and whatsoever is alive is always a mystery. You know it and yet you do not know it. Really, you feel it. This emphasis on feeling, experiencing, realization, is the last sutra of this Upanishad.

This Upanishad says: “I am that absolutely pure Brahman. To realize this is the attainment of Liberation.”

Before we probe deeply into this sutra, one thing more: if you have a logical mind, a Western way of thinking, a Greek attitude, then your search is for Truth, for what Truth is. Logic inquires about Truth, about what Truth is.

Hindus were never very interested in Truth, never! They were interested more in *moksha* – Liberation. They ask again and again, “What is moksha? What is freedom?” not “What is Truth?” And they say that if someone is seeking Truth, it is only to reach freedom. Then it becomes instrumental – but the search is not for Truth itself.

Hindus say that that which liberates us is worth seeking. If it is Truth, okay, but the search is basically concerned with freedom – moksha. You cannot find a similar search in Greek philosophy. No one is interested – neither Plato nor Aristotle: no one is interested in freedom. They are interested in knowing what Truth is.

Ask Buddha, ask Mahavira, ask Krishna. They are not really concerned with Truth: they are concerned with freedom – how human consciousness can attain total freedom. This difference belongs to the basic difference of the mind. If you are an observer, you will be interested more in the outside world and less with yourself, because with yourself you cannot be an observer. I can observe trees, I can observe stones, I can observe other persons. I cannot observe myself because I am involved. A gap is not there.

That is why the West remained uninterested in the Self. It was interested in others. Science develops when you are interested in others. If you are interested in trees, then you will create a science out of it. If you are interested in matter, then you will create physics. If you are interested in something else, then a new science will be born out of that inquiry. If you are interested in the Self, then only is religion born. But with the Self a basic problem arises: you cannot be there as a detached observer, because you are both the observer and the observed. So the scientific distinction, the detachment, cannot be maintained. You alone are there, and whatsoever you do is subjective, inside you: it is not objective.

When it is not objective, a Greek mind is afraid – because you are travelling into a mystery. Something must be objective so that if I say something others can observe it also. It must become social! So they inquire into what Truth is. They say, “If we all arrive at one conclusion through observation, experimenting, thinking, if we can come to a conclusion objectively, then it is Truth.”

Buddha's truth cannot be Aristotle's truth because Aristotle will say, "You say you know something, but that is subjective. Make it objective so we also can observe it." Buddha cannot put his realization as an object on a table. It cannot be dissected. You cannot do anything with Self. You have to take Buddha's statement in good faith. He tells you something, but Aristotle will say, "He may be deluded. What is the criterion? How to know that he is not deluded? He may be deceiving. How to know that he is not deceiving? He may be dreaming. How to know that he has come to a reality and not to a dream? Reality must be objective; then you can decide."

That is why there is only one science and so many religions. If something is true, then in science two theories cannot exist side by side. Sooner or later one theory will have to be dropped. Because the world is objective, you can decide which is true. Others can experiment on it and you can compare notes.

But so many religions are possible because the world is subjective – an inner world. No objective criterion of judgement, of verification, is possible. Buddha stands on his own evidence. He is the only witness of whatsoever he is saying. That is why in science doubt becomes useful; in religion it becomes a hindrance. Religion is trust because no objective evidence is possible.

Buddha says something. If you trust him, it is okay; otherwise, there is no communion with him, there is no dialogue possible. There is only one possibility, and that is this: if you trust Buddha, you can travel the same path, you can come to the same experience. But, again, that will be individual and personal; again, you will be your own evidence. You cannot even say this, that "I have achieved the same thing Buddha has achieved," because how to compare?

Think of it in this way: I love someone; you love someone. We can say that we are both in love, but how am I to know that my experience of love is the same as your experience of love? How to compare them? How to weigh? It is difficult. Love is a complex thing. Even simpler things are difficult. I see a tree and I call it green. You also call it green, but my green and your green may not be the same because eyes differ, attitudes differ, moods differ.

When a painter looks at a tree, he cannot be seeing the same green as you see when you look at it, because the painter has a more sensitive eye. When you see green it is just one green; when the painter sees a tree it is many greens simultaneously – many shades of green. When a Van Gogh looks at a tree it is not the same tree as you see. How to compare this – whether I am seeing the same green as you are seeing! It is difficult – in a way, impossible – even in such small simple things as the experience of green. So how to compare Buddha's nirvana, Mahavira's moksha, Krishna's Brahman? How to compare?

The deeper we move, the more personal the thing becomes. The more in we go, the less possibility of any verification. And ultimately, one can only say, "I am the only witness of myself." The Greek mind becomes afraid! This is dangerous territory! Then you can fall prey. Then you can fall a victim of deceivers, of deluded ones! That is why they go on insisting on objectivity: "What is Truth?" is the inquiry. Then one is bound to fall on objectivity.

The Hindu mind says, "We are not interested in Truth. We are interested in human freedom. We are interested in the innermost freedom where no slavery exists, no limitation; where consciousness becomes infinite, where consciousness becomes one with the Whole. Unless I am the Whole, I cannot be free. That which I am not will remain a limitation to me. So unless one becomes the Brahman, he is not free."

This is the Eastern search. This too can be contemplated. You can think about it; you can also philosophize about it. This sutra says, “I am that absolutely pure Brahman. To realize this . . .” not “to contemplate about this,” not “to think about this” – because you can think, and you can think beautifully, and you can fall a victim to your own thinking. Thinking is not the thing. “To realize this is the attainment of Liberation.” Know well the distinction between thinking and realizing.

Ordinarily, everything is confused and our minds are muddled. A person thinks about God, so he thinks he is religious. He is not! You can go on thinking for lives together, but you will not be religious – because thinking is a cerebral, intellectual affair. It is done with words; life remains untouched. That is why, in the West, you will see a person thinking of the highest values and yet remaining on the lowest rung of life. He may be talking about love, theorizing about love, but look into his life and there is no love at all. Rather, this may be the reason, the cause: because there is no love in him, he goes on substituting it by theories and thinking.

That is why the East insists that no matter what you think, unless you live it, it is useless. Ultimately, only life is meaningful, and thinking must not become a substitute for it. But go around and look at religious people, so-called religious people; not only at religious people, but at religious saints: they are only thinking – because they go on thinking about the Brahman, go on talking about the Brahman, they think that they are religious.

Religion is not so cheap. You can think for twenty-four hours, but it will not make you religious. When mind stops and life takes over, when it is not your thoughts but your life, your very heartbeat, when your very pulse pulsates with it, then it is a realization. And to realize this is the attainment of Liberation – moksha, freedom. When one realizes that “I am the Absolute Brahman” – remember the word “realization” – when one becomes one with the Absolute Brahman, it is not a concept in one’s mind, now one is that, then one is free. Then the moksha, the Liberation, the freedom, is attained.

What to do? How to live it? This whole Upanishad was an effort to penetrate from different angles toward this one Ultimate goal. Now this is the last sutra. The last sutra says that you have gone through the whole Upanishad – but if it is only your thinking, if you have been only thinking about it, then howsoever beautiful it is, it is irrelevant unless you realize it.

Mind can deceive you – because if you repeat a certain thing continuously, you begin to feel that now you have realized it. If you go on from morning to evening repeating, “Everywhere is the Brahman, I am the Brahman, *aham brahmasmi*, I am Divine, I am God, I am one with the Whole,” if you go on repeating it, this repetition will create an autohypnosis. You will begin to feel – rather, you will begin to think that you feel – that you are. This is delusion; this will not help.

So what to do? Thinking will not help. Then how to start living? From where to start it? Some points: first, remember that if something convinces you logically it is not necessarily true. If I convince you logically about something, it doesn’t mean that it is true. Logic is groping in the dark. The roots are unknown: logic gives you substitutes for roots. [...]

The whole life is a mystery. Everything is unknown, but we make it known. It doesn’t become known that way, but we go on labelling it and then we are at ease. Then we have created a known world: we have created an island of a known world in the midst of a great unknown

mystery. This labelled world gives ease; we feel secured. What is our knowledge other than labelling things?

Your small child asks, “What is this?” You say, “It is a dog,” so he repeats, “It is a dog.” Then the label is fixed in his mind. Now he begins to feel that he knows the dog. It is only a labelling. When there was no label, the child thought it was something unknown. Now a label has been put: “dog,” so the child goes on repeating, “Dog! Dog!” Now, the moment he sees the animal, parallel in his mind the word “dog” is repeated. Then he feels he knows.

What have you done? You have simply labelled an unknown thing, and this is our whole knowledge. The so-called intellectual knowledge is nothing but labelling. What do you know? You call a certain thing “love,” and you then begin to think that you have known it. We go on labelling. Give a label to anything and then you are at ease. But go a little deeper, penetrate a little deeper beyond the label, and the unknown is standing. You are surrounded by the unknown.

You call a certain person your wife, your husband, your son. You have labelled; then you are at ease. But look again at the face of your wife. Take the label off, penetrate beyond the label, and there is the unknown. The unknown penetrates every moment, but you go on pushing it, huffing it. You go on trying - “Behave as the label demands!”

And everyone is behaving according to the label. Our whole society is a labelled world – our family, our knowledge. This will not do. A religious mind wants to know, to feel. Labelling is of no use. So feel the unknown all around; discard the labelling. That is what is meant by unlearning – to forget whatever you have learned. You cannot forget it but put it aside. When you look again at your wife, look at something unknown. Put the label aside. It is a very strange feeling.

Look at the tree you have passed every day. Stop there for a moment. Look at the tree. Forget the name of the tree; put it aside. Encounter it directly, immediately, and you will have a very strange feeling. We are in the midst of an unknown ocean. Nothing is known – only labelled. If you can begin to feel the unknown, only then is realization possible. Do not cling to knowledge, because clinging to knowledge is clinging to the mind, is clinging to philosophy. Throw labelling! Just destroy all labelling!

I do not mean that you should create a chaos. I do not mean that you should become mad. But know well that the labelled world is a false creation of man – a mind creation. So use it. It is a device, so it is good. Use it; it is utilitarian. But do not be caught in it. Move out of it sometimes. Sometimes, go beyond the boundaries of knowledge. Feel things without the mind. Have you ever felt anything without the mind – without the mind coming in? We have not felt anything. [...]

You go to a tree. You say, “Okay, this is a mango tree.” Finished! The mango tree is finished by your label. Now you need not bother about it. A mango tree is a great existence. It has its own life, its own love affairs, its own poetry. It has its own experiences. It has seen many mornings, many evenings, many nights. Much has happened around it and everything has left its signature on it. It has its own wisdom. It has deep roots into the earth. It knows the earth more than you because man has no visible roots into the earth. It feels the earth more than you.

And then the sun rises – for you it is nothing because it is a labelled thing. But for a mango tree it is not simply that the sun is rising: something rises in it also. The mango tree becomes alive with the sun's rising. Its blood runs faster. Every leaf becomes alive; it begins to explode. We also know winds, but we are sheltered in our houses. This tree is unsheltered. It has known winds in a different way. It has touched their innermost possibilities. But for us it is just a mango tree. It is finished! We have labelled it so that we could move on.

Remain with it for a while. Forget that this is a mango tree, because “mango tree” is just a word. It expresses nothing. Forget the word. Forget whatsoever you have read in the books; forget your recipe books. Be with this tree for a while, and this will give you more religious experience than any temple can give – because a temple, any temple, is finally, ultimately, made by man. It is a dead thing. This is made by the Existence itself. It is something that is still one with the Existence. Through it, the Existence itself has come to be green, to be flowering, to be fruitful.

Be with it; remain with it. That will be a meditation. And a moment will come when the tree is not a mango tree – not even a tree: just a being. And when this happens – that the tree is not a mango tree, not even a tree, but just a being, an existence flowering here and now – you will not be a man, you will not be a mind. Simultaneously, when the tree becomes just an existence, you will also become just an existence. And only two existences can meet. Then deep down there is a communion. Then you realize a freedom. You have expanded. Your consciousness expands. Now the tree and you are not two. And if you can feel oneness with a tree, then there is no difficulty in feeling oneness with the whole Existence. You know the path now. You know the secret path – how to be one with this Existence.

So repeating a sutra like, “*Aham brahmasmi* – I am Divine,” will not do. Realize that knowledge is useless. Be intimate with the Existence. Approach it not as a mind, but as a being. Approach it not with your culture, your education, your scriptures, your religious philosophies – no! Approach it naked like a child, not knowing anything. Then it penetrates you. Then you penetrate into it. Then there is a meeting, and that meeting is samadhi. And once you feel the whole Existence in your nerves, when you feel yourself spread all over the Existence, “Then,” this sutra says, “this is the attainment of Liberation” – to realize this, not to think about it.

So realization is a deep communion – oneness. What is the difficulty? Why do we remain outside this Existence? The ego is the difficulty. We are afraid of losing ourselves: that is the only difficulty. And if you are afraid of losing yourself, then you will not be able to know anything in this life. Then you can collect money, then you can strive for higher posts, then you can collect degrees, diplomas, you can become very respectable, but you will be dead – because life means the capacity to dissolve oneself, the capacity to melt.

When you are in love you melt: love is a melting. And if you cannot melt in love, then it is going to be simply sex; it cannot become love. When you love someone, you melt. When you do not love, you become cold: you freeze. When you love you become warm and you melt.

Religion is a love affair. One needs a deep melting into the Existence. Science is a cold thing. Logic is absolutely cold, dead; life is warm. The capacity to melt yourself is known in religious terms as “surrender”; and the capacity to be frozen, cold, is known in religion as “ego.” Ego makes you ice-cold, frozen. Then you are just stone, dead. We are afraid of losing ourselves; that is why we, are afraid of love. Everyone talks about love, everyone thinks about love – but no one loves, because love is dangerous. When you love someone, you are losing yourself: you will not

be in control. You cannot know things directly; you cannot manipulate. You are melting. You are losing control.

That is why, when someone loves someone, we say he has “fallen” in love. We use the word “falling”: we say “falling in love.” It is a falling, really, because it is a melting. Then you cannot stand aloof, cold, in yourself – you have fallen.

Look at a person who lives through mind: you can never feel any warmth in him. If you touch his hand, you cannot feel him there. If you kiss him, you cannot feel him there. He is like a dead wall. No response comes out of him. A man who loves is in continuous response. Subtle responses are coming from him. If you touch his hand you have touched his soul. It is not only his hand: he has come to meet you there – totally! He has moved: his soul has come to his hand. Then there is warmth. And if your soul can also come to the hand to meet him, then there is a meeting – a communion.

This can happen with a tree. And if it happens at all with anyone then it can happen with anything else – anything! It can happen with a stone, it can happen with the sand on the beach, it can happen with anything if at all it can happen – if you know how to melt, if you know how to dissolve yourself, if you know how to move in response and not in words. Words are not responses. [...]

Religion is a love approach. It is a deep melting. And when you melt into the Existence, you become free. What is this freedom? When you are not, you are free. Let me say it this way: when you are not, you are free. Until you are not there, you cannot be free. You are your slavery, so you cannot become free: the “I” cannot become free. When the “I” dissolves, there is freedom. When you are not, there is freedom. So moksha, freedom, means a total dispersion of the ego. So learn it, or unlearn the coldness that everyone has created around himself. Unlearn the coldness and learn warmth. [...]

So learn the language of love and unlearn the language of reason. No one is going to teach you, because love cannot be taught. If you have become bored with your mind, if it is enough, throw it! Unburden yourself, and suddenly you begin to move into life. Mind has to be there, and then it has to be thrown. If you throw the mind, only then will you know that “I am the absolute pure Brahman,” because only the mind is the barrier. Because of the mind you feel yourself finite, limited.

It is like this: you have colored specs. The whole world looks blue. It is not blue; it is only your spectacles which are blue. Then I say, “The world is not blue, so throw your specs and look again at the world.” But you do not know the distinction between your eyes and the specs. You were born with your spectacles, so you do not know the distinction between where specs finish and ‘I’ begins.

You have been thinking that your specs are your eyes: that is the only problem; that your thoughts are your life: that is the problem. The identity that your mind is your life: that is the problem. Mind is just like specs. That is why a Hindu looks at the world differently and a Mohammedan looks differently and a Christian differently: because specs differ. Throw your specs, and then, for the first time, you will reclaim your eyes. In India, we have called this approach *darshan*. It is a reclaiming of the eyes.

We have eyes, but covered. We are moving in the Existence just like horses move when they are yoked in front of carts. Then their eyes have to be covered from both the sides. They must look straight ahead – because if a horse can look around everywhere, then it will be difficult for the driver. Then it will go running anywhere and everywhere, so a horse is allowed to see only straight ahead in order that his world becomes linear. Now his world is not three-dimensional: he cannot look everywhere. The whole Existence is lost except the street. It is a dead street, because streets cannot be alive. It is a dead street, a dead road. [...]

Every road leads to death. If you want life, then for life there is no fixed road. Life is here and now, multi-dimensional, spreading in every direction. If you want to move into life, throw your specs, throw your concepts, systems, thoughts, mind. Be born into life here and now, in this multi-dimensional life, spreading everywhere. Then you become the center and the whole life belongs to you, not only a particular road. Then the whole life belongs to you! Everything that is in it, all, belongs to you.

This is the realization: “I am that absolutely pure Brahman.” You cannot reach to the Brahman by any road. The path is pathless. If you follow a path, you will reach something, but it is not going to be the All. How can a path lead you to the All? A path can lead you to something, but not the All. If you want the All, leave all the paths, open your eyes, look all around. The Whole is present here. Look and melt into it, because melting will give you the only knowledge possible. Melt into it!

Thus ends “The Atma Pooja Upanishad.” This was the last sutra; the Upanishad ends. It was a very small Upanishad – the smallest possible. You can print it on a postcard, on one side. Only seventeen sutras, but the whole life is condensed into those seventeen sutras. Every sutra can become an explosion; every sutra can transform your life – but it needs your cooperation. The sutra itself cannot do it; the Upanishad itself cannot do it. You can do it!

Buddha is reported to have said: “The teacher can only show you the path; you have to travel it.” And, really, the teacher can only show you the path if you are ready to see it. Finally, the teacher is a teacher only if you are a disciple. If you are ready to learn, only then can a teacher show you the path. But he cannot force you; he cannot push you ahead. That is impossible! [...]

The Upanishad can give you a light, but then that light will not be of any help, really. Unless you can create your own light, unless you start on an inner work of transformation, Upanishads are useless. They may even be dangerous, harmful, because you can learn them. You can easily become a parrot, and parrots tend to be religious. You can know whatsoever has been said, you can repeat it – but that is not going to help. Forget it. Let me blow out the candle. Whatsoever we have been discussing and talking, forget it. Do not cling to it! Start afresh! Then one day you will come to know whatsoever has been said.

Scriptures are only helpful when you reach realization. Only then do you know what has been said, what was meant, what the intention was. When you hear, when you understand intellectually, nothing is understood. So this can help only if it becomes a thirst, an intense inquiry, a seeking.

The Upanishad ends; now you go ahead and move on the journey. Suddenly, one day, you will know that which has been said and also that which has not been said. One day you will know that

which has been expressed and, also, that which has not been expressed because it cannot be expressed.

One day Buddha was moving in a forest with his disciples. Ananda asked him, “Bhagwan, have you said everything that you know?”

So Buddha takes some leaves from the ground into his hand, some dead, fallen leaves – and he says, “Whatsoever I have said is just like these few leaves in my hand, and whatsoever I have not said and have left unsaid is like the leaves in this forest. But if you follow, then through these few leaves you will attain to this whole forest.”

The Upanishad ends, but now you start on a journey – deep, inward. It is a long and arduous effort. To transform oneself is the greatest effort – the most impossible, but the most paying. This Upanishad has been a deep intimate instruction. It is alchemical. It is for your inner transformation. Your baser metals can become gold. Through this process, your utmost possibility can become actual.

But no one can help you. The teacher only shows you the path – you have to travel. So do not go on thinking and brooding. Somewhere, start living. A very small lived effort is better than a great philosophical accumulation. Be religious – philosophies are worthless.

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