

Osho Yoga
and the
Discipline of Transformation
Book



A Course in Witnessing
144 Programs in 7 Modules

Osho Yoga and the Discipline of Transformation

This book is a collection of all the discourses which are part of the Listening Meditations in the module [*Osho Yoga and the Discipline of Transformation*](#) which is the fifth module in [*A Course in Witnessing*](#).

A Course in Witnessing is a collection of 144 Meditation Programs which are grouped into seven modules. The discourse series in this module are on Patanjali's *Yoga Sutras* and were given by Osho in Mumbai and Pune, India from 1973 to 1976. 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.

"Real meditation is not a technique. Real meditation is just relaxing, sitting silently, letting it happen, whatever it is. Allowing the whole anxiety to come up, to surface. And watching it, watching it. And doing nothing to change it. Witnessing it is real meditation.

In that witnessing your Buddhahood will become more and more powerful. Witnessing is the nourishment for your Buddhahood. And the more powerful your Buddhahood is, the less anxiety there is. The day your Buddhahood is complete, all anxiety is gone."

-Osho, from *The Perfect Master*, V.1, Discourse #8

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01 Yoga is the Cessation of Mind

Yoga is the Cessation of Mind

Now the discipline of yoga.

Yoga is the cessation of mind.

Then the witness is established in itself.

In the other states there is identification with the modifications of the mind.

-Patanjali's *Yoga Sutras*

Yoga is pure science, and Patanjali is the greatest name as far as the world of yoga is concerned. This man is rare. There is no other name comparable to Patanjali. For the first time in the history of humanity, this man brought religion to the state of a science: he made religion a science, bare laws; no belief is needed.

Because so-called religions need beliefs. There is no other difference between one religion and another; the difference is only of beliefs. A Mohammedan has certain beliefs, a Hindu others, a Christian others. The difference is of beliefs.

Yoga has nothing as far as belief is concerned; yoga doesn't say to believe in anything. Yoga says experience. Just like science says experiment, yoga says experience. Experiment and experience are both the same, their directions are different. Experiment means something you can do outside; experience means something you can do inside. Experience is an inside experiment.

Science says: Don't believe, doubt as much as you can. But also, don't disbelieve, because disbelief is again a sort of belief. You can believe in God; you can believe in the concept of no-God. You can say God is, with a fanatic attitude; you can say quite the reverse, that God is not with the same fanaticism. Atheists, theists, are all believers, and belief is not the realm for science. Science means experience something, that which is; no belief is needed. So the second thing to remember: Yoga is existential, experiential, experimental. No belief is required, no faith is needed – only courage to experience. And that's what's lacking. You can believe easily because in belief you are not going to be transformed. Belief is something added to you, something superficial. Your being is not changed; you are not passing through some mutation. You may be a Hindu; you can become Christian the next day. Simply, you change: you change Gita for a Bible. You can change it for a Koran, but the man who was holding Gita and is now holding the Bible, remains the same. He has changed his beliefs.

Beliefs are like clothes. Nothing substantial is transformed; you remain the same. Dissect a Hindu, dissect a Mohammedan, inside they are the same. He goes to a temple; the Mohammedan hates the temple. The Mohammedan goes to the mosque and the Hindu hates the mosque, but inside they are the same human beings.

Belief is easy because you are not required really to do anything – just a superficial dressing, a decoration, something which you can put aside any moment you like. Yoga is not belief. That's

why it is difficult, arduous, and sometimes it seems impossible. It is an existential approach. You will come to the truth, but not through belief, but through your own experience, through your own realization. That means you will have to be totally changed. Your viewpoints, your way of life, your mind, your psyche has to be shattered completely as it is. Something new has to be created. Only with that new will you come in contact with the reality.

So yoga is both a death and a new life. As you are you will have to die, and unless you die the new cannot be born. The new is hidden in you. You are just a seed for it, and the seed must fall down and be absorbed by the earth. The seed must die; only then the new will arise out of you. Your death will become your new life. Yoga is both a death and a new birth. Unless you are ready to die, you cannot be reborn. So it is not a question of changing beliefs.

Yoga is not a philosophy. I say it is not a religion, I say it is not a philosophy. It is not something you can think about. It is something you will have to be; thinking won't do. Thinking goes on in your head. It is not really deep into the roots of your being; it is not your totality. It is just a part, a functional part; it can be trained. And you can argue logically, you can think rationally, but your heart will remain the same. Your heart is your deepest center, your head is just a branch. You can be without the head, but you cannot be without the heart. Your head is not basic.

Yoga is concerned with your total being, with your roots. It is not philosophical. So with Patanjali we will not be thinking, speculating. With Patanjali we will be trying to know the ultimate laws of being: the laws of its transformation, the laws of how to die and how to be reborn again, the laws of a new order of being. That is why I call it a science.

Patanjali is rare. He is an enlightened person like Buddha, like Krishna, like Christ, like Mahavira, Mohammed, Zarathustra, but he is different in one way. Buddha, Krishna, Mahavira, Zarathustra, Mohammed no one has a scientific attitude. They are great founders of religions. They have changed the whole pattern of human mind and its structure, but their approach is not scientific.

Patanjali is like an Einstein in the world of Buddhas. He is a phenomenon. He could have easily been a Nobel Prize winner like an Einstein or Bohr or Max Planck, Heisenberg. He has the same attitude, the same approach of a rigorous scientific mind. He is not a poet; Krishna is a poet. He is not a moralist; Mahavira is a moralist. He is basically a scientist, thinking in terms of laws. And he has come to deduce absolute laws of human being, the ultimate working structure of human mind and reality.

And if you follow Patanjali, you will come to know that he is as exact as any mathematical formula. Simply do what he says and the result will happen. The result is bound to happen; it is just like two plus two, they become four. It is just like you heat water up to one hundred degrees and it evaporates. No belief is needed: you simply do it and know. It is something to be done and known. That's why I say there is no comparison. On this earth, never a man has existed like Patanjali.

You can find in Buddha's utterances, poetry – bound to be there. Many times, while Buddha is expressing himself, he becomes poetic. The realm of ecstasy, the realm of ultimate knowing, is so beautiful, the temptation is so much to become poetic, the beauty is such, the benediction is such, the bliss is such, one starts talking in poetic language.

But Patanjali resists that. It is very difficult. No one has been able to resist. Jesus, Krishna, Buddha they all become poetic. The splendor, the beauty, when it explodes within you, you will start dancing, you will start singing. In that state you are just like a lover who has fallen in love with the whole universe.

Patanjali resists that. He will not use poetry; he will not use a single poetic symbol even. He will not do anything with poetry; he will not talk in terms of beauty. He will talk in terms of mathematics. He will be exact, and he will give you maxims. Those maxims are just indications what is to be done. He will not explode into ecstasy; he will not say things that cannot be said; he will not try the impossible. He will just put down the foundation, and if you follow the foundation, you will reach the peak which is beyond. He is a rigorous mathematician – remember this.

The first sutra:

Now the discipline of yoga – athayoganushasanam.

Now the discipline of yoga. Each single word has to be understood because Patanjali will not use a single superfluous word.

Now the discipline of yoga.

First try to understand the word “now.” This “now” indicates to the state of mind [...] if you are disillusioned, if you are hopeless, if you have completely become aware of the futility of all desires, if you see your life as meaningless – whatsoever you have been doing up to now has simply fallen dead nothing remains in the future, you are in absolute despair – what Kierkegaard calls anguish. If you are in anguish, suffering, not knowing what to do, not knowing where to go, not knowing to whom to look, just on the verge of madness or suicide or death, your whole pattern of life suddenly has become futile. If this moment has come, Patanjali says, *now the discipline of yoga*. Only now you can understand the science of yoga, the discipline of yoga.

If that moment has not come, you can go on studying yoga, you can become a great scholar, but you will not be a yogi. You can write theses upon it, you can give discourses upon it, but you will not be a yogi. The moment has not come for you. Intellectually you can become interested, through your mind you can be related to yoga, but yoga is nothing if it is not a discipline. Yoga is not a shastra; it is not a scripture. It is a discipline. It is something you have to do. It is not curiosity; it is not philosophic speculation. It is deeper than that. It is a question of life and death.

If the moment has come where you feel that all directions have become confused, all roads have disappeared; the future is dark, and every desire has become bitter, and through every desire you have known only disappointment; all movement into hopes and dreams has ceased:

Now the discipline of yoga.

This “now” may not have come. Then I may go on talking about yoga but you will not listen. You can listen only if the moment is present in you.

Are you really dissatisfied? Everybody will say “yes”, but that dissatisfaction is not real. You are dissatisfied with this, you may be dissatisfied with that, but you are not totally dissatisfied. You

are still hoping. You are dissatisfied because of your past hopes, but for the future you are still hoping. Your dissatisfaction is not total. You are still hankering for some satisfaction somewhere, for some gratification somewhere.

Sometimes you feel hopeless, but that hopelessness is not true. You feel hopeless because certain hopes have not been achieved, certain hopes have fallen. But hoping is still there: hoping has not fallen. You will still hope. You are dissatisfied with this hope, that hope, but you are not dissatisfied with hope as such. If with hope as such you are disappointed, the moment has come and then you can enter yoga. And then this entry will not be entering into a mental, speculative phenomenon. This entry will be an entry into a discipline.

What is discipline? Discipline means creating an order within you. As you are, you are a chaos. As you are, you are totally disorderly. Gurdjieff used to say – and Gurdjieff is in many ways like Patanjali: he was again trying to make the core of religion a science – Gurdjieff says that you are not one, you are a crowd, not even when you say “I”, is there any “I.” There are many “I’s” in you, many egos. In the morning, one “I”; in the afternoon, another “I”; in the evening, a third “I”, but you never become aware of this mess because who will become aware of it. There is not a center who can become aware.

“Yoga is discipline” means yoga wants to create a crystallized center in you. As you are, you are a crowd and a crowd has many phenomena. One is, you cannot believe a crowd. Gurdjieff used to say that man cannot promise. Who will promise? You are not there. If you promise, who will fulfill the promise? Next morning the one who promised is no more. [...]

Gurdjieff used to say, “This is the chief characteristic of man, that he cannot promise.” You cannot fulfill a promise. You go on giving promises, and you know well you cannot fulfill, because you are not one: you are a disorder, a chaos. Hence, Patanjali says, *now the discipline of yoga*. If your life has become an absolute misery, if you have realized that whatsoever you do creates hell, then the moment has come. This moment can change your dimension, your direction of being.

Up until now you have lived as a chaos, a crowd. Yoga means now you will have to be a harmony, you will have to become one. A crystallization is needed; a centering is needed. And unless you attain a center, all that you do is useless. It is wasting life and time. A center is the first necessity, and only a person can be blissful who has got a center. Everybody asks for it, but you cannot ask. You have to earn it! Everybody hankers for a blissful state of being, but only a center can be blissful. A crowd cannot be blissful, a crowd has got no self. There is no atman. Who is going to be blissful?

Bliss means absolute silence, and silence is possible only when there is harmony-when all the discordant fragments have become one, when there is no crowd, but one. When you are alone in the house and nobody else is there, you will be blissful. Right now everybody else is in your house, you are not there. Only guests are there, the host is always absent. And only the host can be blissful.

This centering Patanjali calls discipline – *anushasanam*. The word “discipline” is beautiful. It comes from the same root from where the word “disciple” comes. “Discipline” means the capacity to learn, the capacity to know. But you cannot know, you cannot learn, unless you have attained the capacity to be. [...]

Now the discipline of yoga.

Discipline means the capacity to be, the capacity to know, the capacity to learn. We must understand these three things.

The capacity to be. All the yoga postures are not really concerned with the body, they are concerned with the capacity to be. Patanjali says if you can sit silently without moving your body for few hours, you are growing in the capacity to be. Why do you move? You cannot sit without moving even for a few seconds. Your body starts moving. Somewhere you feel itching; the legs go dead; many things start happening. These are just excuses for you to move.

You are not a master. You cannot say to the body, "Now for one hour I will not move." The body will revolt immediately. Immediately it will force you to move, to do something, and it will give reasons: "You have to move because an insect is biting." You may not find the insect when you look. You are not a being; you are a trembling – a continuous hectic activity. Patanjali's asanas, postures, are concerned not really with any kind of physiological training, but an inner training of being, just to be – without doing anything, without any movement, without any activity, just remain. That remaining will help centering.

If you can remain in one posture, the body will become a slave; it will follow you. And the more the body follows you, you will have a greater being within you, a stronger being within you. And, remember, if the body is not moving your mind cannot move, because mind and body are not two things. They are two poles of one phenomenon. You are not body and mind, you are body-mind. Your personality is psychosomatic – body-mind both. The mind is the most subtle part of the body. Or you can say the reverse, that body is the most gross part of the mind.

So whatsoever happens in the body happens in the mind, and the vice versa: whatsoever happens in the mind happens in the body. If the body is non-moving and you can attain a posture, if you can say to the body "Keep quiet," the mind will remain silent. Really, the mind starts moving and tries to move the body, because if the body moves then the mind can move. In a nonmoving body, the mind cannot move; it needs a moving body.

If the body is non-moving, the mind is non-moving, you are centered. This non-moving posture is not a physiological training only. It is just to create a situation in which centering can happen, in which you can become disciplined. When you are, when you have become centered, when you know what it means to be, then you can learn, because then you will be humble. Then you can surrender. Then no false ego will cling to you because once centered you know all egos are false. Then you can bow down. Then a disciple is born.

A disciple is a great achievement. Only through discipline you will become a disciple. Only through being centered you will become humble, you will become receptive, you will become empty, and the guru, the Master, can pour himself into you. In your emptiness, in your silence, he can come and reach to you. Communication becomes possible.

A disciple means one who is centered, humble, receptive, open, ready, alert, waiting, prayerful. In yoga, the Master is very, very important, absolutely important, because only when you are in close proximity to a being who is centered will your own centering happen.

That is the meaning of *satsang*. You have heard the word *satsang*. It is totally wrongly used. *Satsang* means in close proximity of the truth; it means near the truth, it means near a Master who has become one with the truth – just being near him, open, receptive and waiting. If your waiting has become deep, intense, a deep communion will happen.

The Master is not going to do anything. He is simply there, available. If you are open, he will flow within you. This flowing is called *satsang*. With a Master you need not learn anything else. If you can learn *satsang*, that's enough – if you can just be near him without asking, without thinking, without arguing: just present there, available, so the being of the Master can flow in you. And being can flow. It is already flowing. Whenever a person achieves integrity, his being becomes a radiation. He is flowing. Whether you are there to receive or not, that is not the point. He flows like a river. If you are empty like a vessel, ready, open, he will flow in you.

A disciple means one who is ready to receive, who has become a womb – the Master can penetrate into him. This is the meaning of the word *satsang*. It is not basically a discourse; *satsang* is not a discourse. Discourse may be there, but discourse is just an excuse. You are here and I will talk on Patanjali's sutras. That is just an excuse. If you are really here, then the discourse, the talk, becomes just an excuse for your being here, for you to be here. And if you are really here, *satsang* starts. I can flow, and that flow is deeper than any talk, any communication through language, than any intellectual meeting with you.

While your mind is engaged, if you are a disciple, if you are a disciplined being, your mind is engaged in listening to me, your being can be in *satsang*. Then your head is occupied, your heart is open. Then on a deeper level, a meeting happens. That meeting is *satsang*, and everything else is just an excuse, just to find ways to be close to the Master.

Closeness is all, but only a disciple can be close. Anybody and everybody cannot be close. Closeness means a loving trust. Why we are not close? Because there is fear. Too close may be dangerous, too open may be dangerous, because you become vulnerable and then it will be difficult to defend. So just as a security measure we keep everybody away, never allowed to enter a certain distance.

Everybody has a territory around him. Whenever somebody enters your territory, you become afraid. Everybody has a space to protect. You are sitting alone in your room. A stranger enters in the room. Just watch when you become really scared. There is a point. If he enters that point, beyond that point, you will become scared, you will be afraid. A sudden trembling will be felt. Beyond a certain territory he can move.

To be close means now no territory of your own. To be close means to be vulnerable, to be close means whatsoever happens you are not thinking in terms of security.

A disciple can be close for two reasons. One: he is a centered one; he is trying to be centered. A person who is trying even to be centered becomes unafraid; he becomes fearless. He has something which cannot be killed. You don't have anything, hence the fear. You are a crowd. The crowd can disperse any moment. You don't have something like a rock which will be there whatsoever happens. Without a rock, without a foundation you are existing – a house of cards, bound to be always in fear. Any wind, any breeze even, can destroy you, so you have to protect yourself.

Because of this constant protection, you cannot love, you cannot trust, you cannot be friendly. You may have many friends but there is no friendship, because friendship needs closeness. You may have wives and husbands and so-called lovers, but there is no love, because love needs closeness, love needs trust. You may have gurus, Masters, but there is no disciplehood because you cannot allow yourself to be totally given to somebody's being, nearness to his being, closeness to his being, so that he can overpower you, overflow you.

A disciple means a seeker who is not a crowd, who is trying to be centered and crystallized, at least trying, making efforts, sincere efforts to become individual, to feel his being, to become his own master. All discipline of yoga is an effort to make you a master of yourself. As you are, you are just a slave of many, many desires. Many, many masters are there, and you are just a slave – and pulled in many directions.

Now the discipline of yoga.

Yoga is discipline. It is an effort on your part to change yourself. Many other things have to be understood. Yoga is not a therapy. In the West many psychological therapies are prevalent now, and many western psychologists think that yoga is also a therapy. It is not! It is a discipline. And what is the difference? This is the difference: a therapy is needed if you are ill, a therapy is needed if you are diseased, a therapy is needed if you are pathological. A discipline is needed even when you are healthy. Really, when you are healthy only a discipline can help then.

It is not for pathological cases. Yoga is for those who are completely healthy as far as medical science is concerned, normal. They are not schizophrenic; they are not mad; they are not neurotic. They are normal people, healthy people with no particular pathology. Still, they become aware that whatsoever is called normality is futile, whatsoever is called health is of no use. Something more is needed, something greater is needed, something holier and whole is needed. [...]

Yoga is not therapy; yoga is not trying in any way to make you adjusted to the society. If you want to define yoga in terms of adjustment, then it is not adjustment with the society, but it is adjustment with existence itself. It is adjustment with the divine!

So it may happen that a perfect yogi may appear mad to you. He may look out of his senses, out of his mind, because now he is in touch with the greater, with a higher mind, higher order of things. He is in touch with the universal mind. It has happened always so: a Buddha, a Jesus, a Krishna, they always look somehow eccentric. They don't belong to us; they seem to be outsiders.

That's why we call them avatars, outsiders. They have come as if from some other planet; they don't belong to us. They may be higher, they may be good, they may be divine, but they don't belong to us. They come from somewhere else. They are not part and parcel of our being, mankind. The feeling has persisted that they are outsiders; they are not. They are the real insiders because they have touched the innermost core of existence. But to us they appear [as outsiders].

Now the discipline of yoga.

If your mind has come to realize that whatsoever you have been doing up to now was just senseless, it was a nightmare at the worst or a beautiful dream at the best then the path of discipline opens before you. What is that path?

The basic definition is, *Yoga is the cessation of mind* – chittavrittinirodha.

I told you that Patanjali is just mathematical. In a single sentence, *now the discipline of yoga*, he is finished with you. This is the only sentence that has been used for you. Now he takes it for granted that you are interested in yoga, not as a hope, but as a discipline, as a transformation right here and now. He proceeds to define:

Yoga is the cessation of mind.

This is the definition of yoga, the best. In many ways yoga has been defined; there are many definitions. Some say yoga is the meeting of the mind with the divine; hence, it is called yoga – yoga means meeting, joining together. Some say that yoga means dropping the ego: ego is the barrier; the moment you drop the ego you are joined to the divine. You were already joined, only because of the ego it appeared that you were disjoined. And there are many, but Patanjali's is the most scientific. He says,

Yoga is the cessation of mind.

Yoga is the state of no-mind. The word “mind” covers all – your egos, your desires, your hopes, your philosophies, your religions, your scriptures. “Mind” covers all. Whatsoever you can think is mind. All that is known, all that can be known, all that is knowable, is within mind. Cessation of the mind means cessation of the known, cessation of the knowable. It is a jump into the unknown. When there is no mind, you are in the unknown. Yoga is a jump into the unknown. It will not be right to say “unknown”; rather, “unknowable”.

What is the mind? What is the mind doing there? What is it? Ordinarily we think that mind is something substantial there inside the head. Patanjali doesn't agree – and no one who has ever known the inside of the mind will agree. Modern science also doesn't agree. Mind is not something substantial inside the head. Mind is just a function, just an activity.

You walk and I say you are walking. What is walking? If you stop, where is walking? If you sit down, where has the walking gone? Walking is nothing substantial; it is an activity. So while you are sitting, no one can ask, “Where you have put your walking? Just now you were walking, so where has the walking gone?” You will laugh. You will say, “Walking is not something substantial, it is just an activity. I can walk. I can again walk, and I can stop. It is activity.”

Mind is also activity, but because of the word “mind,” it appears as if something substantial is there. It is better to call it “minding” – just like “walking.” Mind means “minding”, mind means thinking. It is an activity.” [...]

Yoga is the cessation of mind.

This is Patanjali's definition. When there is no mind, you are in yoga; when there is mind you are not in yoga. So you may do all the postures, but if the mind goes on functioning, if you go on thinking, you are not in yoga. Yoga is the state of no-mind. If you can be without the mind

without doing any posture, you have become a perfect yogi. It has happened to many without doing any postures, and it has not happened to many who have been doing postures for many lives.

Because the basic thing to be understood is: when the activity of thinking is not there, you are there; when the activity of the mind is not there, when thoughts have disappeared, they are just like clouds, when they have disappeared, your being, just like the sky, is uncovered. It is always there – only covered with the clouds, covered with thoughts.

Yoga is the cessation of mind.

In the West now, there is much appeal for Zen – a Japanese method of yoga. The word “zen” comes from dhyana. Bodhidharma introduced this word dhyana in China. In China the word dhyana became jhan and then chan and then the word traveled to Japan and became zen.

The root is dhyana. Dhyana means no-mind, so the whole training of Zen in Japan is of nothing but how to stop minding, how to be a no-mind, how to be simply without thinking. Try it! When I say try it, it will look contradictory, because there is no other way to say it. Because if you try, the very try, the effort is coming from the mind. You can sit in a posture and you can try some japa chanting, mantra – or you can just try to sit silently, not to think. But then not to think becomes a thinking. Then you go on saying, “I am not to think; don’t think; stop thinking,” but this is all thinking.

Try to understand. When Patanjali says, no-mind, cessation of mind, he means complete cessation. He will not allow you to make a japa, “Ram-Ram-Ram.” He will say that this is not cessation; you are using the mind. He will say, “Simply stop!” but you will ask, “How? How to simply stop?” The mind continues. Even if you sit, the mind continues. Even if you don’t do, it goes on doing.

Patanjali says just look. Let mind go, let mind do whatsoever it is doing. You just look. You don’t interfere. You just be a witness, you just be an onlooker not concerned, as if the mind doesn’t belong to you, as if it is not your business, not your concern. Don’t be concerned! Just look and let the mind flow. It is flowing because of past momentum, because you have always helped it to flow. The activity has taken its own momentum, so it is flowing. You just don’t cooperate Look, and let the mind flow.

For many, many lives, millions of lives maybe, you have cooperated with it, you have helped it, you have given your energy to it. The river will flow awhile. If you don’t cooperate, if you just look unconcerned – Buddha’s word is indifference, *upeksha*: looking without any concern, just looking, not doing anything in any way – the mind will flow for a while and it will stop by itself. When the momentum is lost, when the energy has flowed, the mind will stop. When the mind stops, you are in yoga: you have attained the discipline. This is the definition: *yoga is the cessation of mind*.

Then the witness is established in itself.

When the mind ceases, the witness is established in itself.

When you can simply look without being identified with the mind, without judging, without appreciating, condemning, without choosing – you simply look and the mind flows, a time comes when by itself, of itself, the mind stops.

When there is no mind, you are established in your witnessing. Then you have become a witness – just a seer-a *drashta*, a *sakshi*. Then you are not a doer, then you are not a thinker. Then you are simply being, pure being, purest of being. Then the witness is established in itself.

In the other states there is identification with the modifications of the mind.

Except witnessing, in all states, you are identified with the mind. You become one with the flow of thoughts, you become one with the clouds: sometimes with the white cloud, sometimes with the black cloud, sometimes with a rain-filled cloud, sometimes with a vacant, empty cloud, but whatsoever, you become one with the thought, you become one with the cloud, and you miss your purity of the sky, the purity of space. You become clouded, and this clouding happens because you get identified, you become one.

A thought comes. You are hungry, and the thought flashes in the mind. The thought is simply that there is hunger, that the stomach is feeling hunger. Immediately you get identified; you say, “I am hungry.” The mind was just filled with a thought that hunger is there; you have become identified and you say, “I am hungry.” This is the identification.

Buddha also feels hunger, Patanjali also feels hunger, but Patanjali will never say that, “I am hungry.” He will say “The body is hungry”; he will say, “My stomach is feeling hungry”; he will say, “There is hunger. I am a witness. I have come to witness this thought, which has been flashed by the belly in the brain, that ‘I am hungry.’” The belly is hungry; Patanjali will remain a witness. You become identified, you become one with the thought.

Then the witness is established in itself.

In the other states there is identification with the modifications of the mind.

This is the definition:

Yoga is the cessation of mind.

When mind ceases, you are established in your witnessing self. In other states, except this, there are identifications. And all identifications constitute the samsar; they are the world. If you are in the identifications, you are in the world, in the misery. If you have transcended the identifications, you are liberated. You have become a siddha, you are in nirvana. You have transcended this world of misery and entered the world of bliss.

And that world is here and now-right now, this very moment! You need not wait for it a single moment even. Just become a witness of the mind, and you have entered. Get identified with the mind, and you have missed. This is the basic definition.

Remember everything, because later on, in other sutras, we will enter details what is to be done, how it is to be done – but always keep in mind this is the foundation.

One has to achieve a state of no-mind: that is the goal.

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02 Practice and Desirelessness

Practice and Desirelessness

The first state of vairagya, desirelessness – cessation from self-indulgence in the thirst for sensuous pleasures, with conscious effort.

The last state of vairagya, desireless – cessation of all desiring by knowing the innermost nature of purusha, the supreme self.

-Patanjali's *Yoga Sutras*

Abhyasa and *vairagya* – constant inner practice and desirelessness: these are the two foundation stones of Patanjali's yoga. Constant inner effort is needed not because something has to be achieved, but because of wrong habits. The fight is not against nature, the fight is against habits. The nature is there, every moment available to flow in, to become one with it, but you have got a wrong pattern of habits. Those habits create barriers. The fight is against these habits, and unless they are destroyed, the nature, your inherent nature, cannot flow, cannot move, cannot reach to the destiny for which it is meant to be.

So remember the first thing: the struggle is not against nature. The struggle is against wrong nurture, wrong habits. You are not fighting yourself; you are fighting something else which has become fixed with you. If this is not understood rightly, then your whole effort can go in a wrong direction. You may start fighting with yourself, and if once you start fighting with yourself you are fighting a losing battle. You can never be victorious. Who will be victorious and who will be defeated? – because you are both. The one who is fighting and the one with whom you are fighting is the same.

If my both hands start fighting, who is going to win? Once you start fighting with yourself you are lost. And so many persons, in their endeavors, in their seeking for spiritual truth, fall into that error. They become victims of this error; they start fighting with themselves. If you fight with yourself, you will go more and more insane. You will be more and more divided, split. You will become schizophrenic. This is what is happening in the West.

Christianity has taught – not Christ, Christianity – has taught to fight with oneself, to condemn oneself, to deny oneself. Christianity has created a great division between the lower and the higher. There is nothing lower and nothing higher in you, but Christianity talks about the lower self and the higher self, or body and the soul. But somehow Christianity divides you and creates a fight. This fight is going to be endless; it will not lead you anywhere. The ultimate result can only be self-destruction, a schizophrenic chaos. That's what is happening in the West.

Yoga never divides you, but still there is a fight. The fight is not against your nature. On the contrary, the fight is for your nature. You have accumulated many habits. Those habits are your achievement of many lives wrong patterns. And because of those wrong patterns your nature cannot move spontaneously, cannot flow spontaneously, cannot reach to its destiny. These habits have to be destroyed, and these are only habits. They may look like nature to you because you

are so much addicted with them. You may have become identified with them, but they are not you.

This distinction has to be clearly maintained in the mind, otherwise you can misinterpret Patanjali. Whatsoever has come in you from without and is wrong has to be destroyed so that which is within you can flow, can flower. *Abhyasa*, constant inner practice, is against habits.

The second thing, the second foundation stone, is *vairagya*, desirelessness. That too can lead you in the wrong direction. And remember, these are not rules, these are simple directions. When I say these are not rules, I mean they are not to be followed like an obsession. They have to be understood – the meaning, the significance. And that significance has to be carried in one's life.

It is going to be different for everyone, so it is not a fixed rule. You are not to follow it dogmatically. You have to understand its significance and allow it to grow within you. The flowering is going to be different with each individual. So these are not dead, dogmatic rules, these are simple directions. They indicate the direction. They don't give you the detail. [...]

And there are many people who are rule-obsessed. They follow blindly. Patanjali is not interested in giving you rules. Whatsoever he is going to say are simple directions – not to be followed, but to be understood. The following will come out of that understanding. And the reverse cannot happen – if you follow the rules, understanding will not come; if you understand the rules, the following will come automatically, as a shadow.

Desirelessness is a direction. If you follow it as a rule, then you will start killing your desires. Many have done that; millions have done that. They start killing their desires. Of course, this is mathematical, this is logical. If desirelessness is to be achieved, then this is the best way: to kill all desires. Then you will be without desires.

But you will be also dead. You have followed the rule exactly, but if you kill all desires, you are killing yourself, you are committing suicide – because desires are not only desires, they are the flow of life energy. Desirelessness is to be achieved without killing anything. Desirelessness is to be achieved with more life, with more energy – not less.

For example, you can kill sex easily if you starve the body, because sex and food are deeply related. Food is needed for your survival, for the survival of the individual, and sex is needed for the survival of the race, of the species. They are both food in a way. Without food the individual cannot survive and without sex the race cannot survive. But the primary is individual. If the individual cannot survive, then there is no question of the race.

So if you starve your body, if you give so little food to your body that the energy created by it is exhausted in day-to-day routine work – your walking, sitting, sleeping – no extra energy accumulates, then sex will disappear because sex can be there only when the individual is gathering extra energy, more than he needs for his survival. Then the body can think of the survival of the race. If you are in danger, then the body simply forgets about sex.

Hence, so much attraction for fasting, because if you fast, sex disappears – but this is not desirelessness. This is just becoming more and more dead, less and less alive. Zen monks in India, they have been fasting continuously just for this end, because if you fast continuously and

you are constantly on a starvation diet, sex disappears; nothing else is needed – no transformation of the mind, no transformation of the inner energy. Simply starving helps.

Then you become habitual for the starvation. And continuously if you do it for years, you will simply forget that sex exists. No energy is created; no energy moves to the sex center. There is no energy to move! The person exists just as a dead being. There is no sex.

But this is not what Patanjali means. This is not a desireless state. It is simply an impotent state; energy is not there. Give food to the body . . . You may have starved the body for thirty or forty years – give right food to the body and sex reappears immediately. You are not changed. The sex is just hidden there waiting for energy to flow. Whenever energy flows, it will become again alive.

So what is the criterion? The criterion has to be remembered. Be more alive, be more filled with energy, vital, and become desireless. Only then, if your desirelessness makes you more alive, then you have followed the right direction. If it makes you simply a dead person, you have followed the rule. It is easy to follow the rule because no intelligence is required. It is easy to follow the rule because simple tricks can do it. Fasting is a simple trick. Nothing much is implied in it; no wisdom is going to come out of it. [...]

When you have more energy, you move in more dimensions. When you are filled with overflowing energy, your overflowing energy leads you in many, many desires. Desires are nothing but outlets for energy. So two ways are possible. One is: your desire changes; the energy remains, or energy is removed, desire remains. Energy can be removed very easily. You can simply be operated on, castrated, and then sex disappears. Some hormones can be removed from your body. And that's what fasting is doing – some hormones disappear; then you can become sexless.

But this is not the goal of Patanjali. Patanjali says that energy should remain, and the desire disappears. Only when desire disappears, and you are filled with energy, can you achieve that blissful state that yoga aims at. A dead person cannot reach to the divine. The divine can be attained only through overflowing energy, abundant energy, an ocean of energy.

So this is the second thing to remember continuously – don't destroy energy, destroy desire. It will be difficult. It is going to be hard, arduous, because it needs a total transformation of your being. But Patanjali is for it. So he divides his *vairagya*, his desirelessness, in two steps. . . We will enter the sutra.

The first:

The first state of vairagya – desirelessness: cessation from self-indulgence in the thirst for sensuous pleasures, with conscious effort.

Many things are implied and have to be understood. One, the indulgence in sensuous pleasures. Why you ask for sensuous pleasures? Why the mind constantly thinks about indulgence? Why you move again and again in the same pattern of indulgences?

For Patanjali and for all those who have known, the reason is that you are not blissful inwardly; hence, the desire for pleasure. The pleasure-oriented mind means that as you are, in yourself, you

are unhappy. That's why you go on seeking happiness somewhere else. A person who is unhappy is bound to move into desires. Desires are the way of the unhappy mind to seek happiness. Of course, nowhere this mind can find happiness. At the most he can find a few glimpses. Those glimpses appear as pleasure. Pleasure means glimpses of happiness. And the fallacy is that this pleasure-seeking mind thinks that these glimpses and pleasure is coming from somewhere else. It always comes from within.

Let us try to understand. You are in love with a person. You move into sex. Sex gives you a glimpse of pleasure; it gives you a glimpse of happiness. For a single moment you feel at ease. All the miseries have disappeared; all the mental agony is no more. For a single moment you are here and now, you have forgotten all. For a single moment there is no past and no future. Because of this – there is no past and no future, and for a single moment you are here and now – from within you the energy flows. Your inner self flows in this moment, and you have a glimpse of happiness.

But you think that the glimpse is coming from the partner, from the woman or from the man. It is not coming from the man or from the woman. It is coming from you! The other has simply helped you to fall into the present, to fall out of future and past. The other has simply helped you, to bring you to the nowness of this moment.

If you can come to this nowness without sex, sex, by and by will become useless, it will disappear. It will not be a desire then. If you want to move in it you can move into it as fun, but not as a desire. Then there is no obsession in it because you are not dependent on it.

Sit under a tree someday – just in the morning when the sun has not arisen, because with the sun arising your body is disturbed, and it is difficult to be at peace within. That is why the East has always been meditating before the sunrise. They have called it *brahmamuhurt* – the moments of the divine. And they are right, because with the sun, energies rise, and they start flowing in the old pattern that you have created.

Just in the morning, the sun has not yet come on the horizon, everything is silent, and the nature is fast asleep – the trees are asleep, the birds are asleep, the whole world is asleep; your body also inside is asleep – you have come to sit under a tree. Everything is silent. Just try to be here in this moment. Don't do anything; don't even meditate. Don't make any effort. Just close your eyes, remain silent, in this silence of nature. Suddenly you will have the same glimpse which has been coming to you through sex or even greater, deeper. Suddenly you will feel a rush of energy flowing from within. And now you cannot be deceived because there is no other; it is certainly coming from you. It is certainly flowing from within. Nobody else is giving it to you; you are giving it to yourself.

But the situation is needed – a silence, energy not in excitement. You are not doing anything, just being there under a tree, and you will have the glimpse. And this will not really be the pleasure, it will be the happiness, because now you are looking at the right source, the right direction. Once you know it, then through sex you will immediately recognize that the other was just a mirror; you were just reflected in him or in her. And you were the mirror for the other. You were helping each other to fall into the present, to move away from the thinking mind to a non-thinking state of being.

The more mind is filled with chattering, the more sex has appeal. In the East, sex was never such an obsession as it has become an obsession in the West. Films, stories, novels, poetry, magazines, everything has become sexual. You cannot sell anything unless you can create a sex appeal. If you have to sell a car you can sell it only as a sex object. If you want to sell toothpaste, you can sell only through some sex appeal. Nothing can be sold without sex. It seems that only sex has the market, nothing else has significance.

Every significance comes through sex. The whole mind is obsessed with sex. Why? Why has this never happened before? This is something new in human history. And the reason is now the West is totally absorbed in thoughts – no possibility of being here and now, except sex. Sex has remained the only possibility, and even that is going.

For the modern man even this has become possible – that while making love he can think of other things. And once you become so capable that while making love you go on thinking of something – of your accounts in the bank, or you go on talking with a friend, or you go on being somewhere else while making love here – sex will also be finished. Then it will just be boring, frustrating, because sex was not the thing. The thing was only this – that because sexual energy is moving so fast, your mind comes to a stop; the sex takes over. The energy flows so fast, so vitally, that your ordinary patterns of thinking stop. [...]

A constant chattering mind does not allow any happiness, any possibility of happiness, because only a silent mind can look within, only a silent mind can hear the silence, the happiness, that is always bubbling there. But it is so subtle that with the noise of the mind you cannot hear it.

Only in sex the noise sometimes stops. I say “sometimes”. If you have become habitual in sex also, as husbands and wives become, then it never stops. The whole act becomes automatic, and the mind goes on its own. Then sex also is a boredom. Anything has appeal if it can give you a glimpse. The glimpse may appear to be coming from the outside; it always comes from within. The outside can only be just a mirror. When happiness flowing from within is reflected from the outside, it is called pleasure. This is the definition of Patanjali’s – happiness flowing from within reflected from somewhere in the outside, the outside functioning as a mirror. And if you think that this happiness is coming from the outside, it is called pleasure. We are in search of happiness, not in search of pleasure. So unless you can have glimpses of happiness, you cannot stop your pleasure-seeking efforts. Indulgence means search for pleasure.

A conscious effort is needed for two things. One: whenever you feel a moment of pleasure is there, transform it into a meditative situation. Whenever you feel you are feeling pleasure, happy, joyful, close your eyes and look within, and see from where it is coming. Don’t lose this moment; this is precious. If you are not conscious you may continue thinking that it comes from without, and that’s the fallacy of the world.

If you are conscious, meditative, if you search for the real source, sooner or later you will come to know it is flowing from within. Once you know that it always flows from within, it is something that you have already got, indulgence will drop, and this will be the first step of desirelessness. Then you are not seeking, not hankering. You are not killing desires, you are not fighting with desires, you have simply found something greater. Desires don’t look so important now. They wither away.

Remember this: they are not to be killed and destroyed; they wither away. Simply you neglect them because you have a greater source. You are magnetically attracted towards it. Now your whole energy is moving inwards. The desires are simply neglected. You are not fighting them. If you fight with them, you will never win. It is just like you were having some stones, colored stones, in your hand. And now suddenly you have come to know about diamonds, and they are lying about. You throw the colored stones just to create space for the diamonds in your hand. You are not fighting the stones. When diamonds are there, you simply drop the stones. They have lost their meaning.

Desires must lose their meaning. If you fight, the meaning is not lost. Or even, on the contrary, just through fight you may give them more meaning. Then they become more important. This is happening. Those who fight with any desire, that desire becomes their center of the mind. If you fight sex, sex becomes the center. Then, continuously, you are engaged in it, occupied with it. It becomes like a wound. And wherever you look, that wound immediately projects, and whatsoever you see becomes sexual.

Mind has a mechanism, an old survival mechanism, of fight or flight. Two are the ways of the mind: either you can fight with something, or you can escape from it. If you are strong, then you fight. If you are weak, then you take flight, then you simply escape. But in both the ways the other is important, the other is the center. You can fight or you can escape from the world – from the world where desires are possible; you can go to the Himalayas. That too is a fight, the fight of the weak. [...] If you are strong, then you are ready to fight. If you are weak, then you are ready to fly, to take flight. But in both the cases, you are not becoming stronger. In both cases the other has become the center of your mind. These are the two attitudes fight or flight – and both are wrong because through both the mind is strengthened.

Patanjali says there is a third possibility: don't fight and don't escape. Just be alert. Just be conscious. Whatever is the case, just be a witness. Conscious effort means, one: searching for the inner source of happiness, and second: witnessing the old pattern of habits – not fighting it, just witnessing it.

The first state of vairagya, desirelessness – cessation from self-indulgence in the thirst for sensuous pleasures, with conscious effort.

“Conscious effort” is the key word. Consciousness is needed, and effort is also needed. And the effort should be conscious because there can be unconscious efforts. You can be trained in such a way that you can drop certain desires without knowing that you have dropped them.

For example, if you are born in a vegetarian home, you will be eating vegetarian food. Non-vegetarian food is simply not the question. You never dropped it consciously. You have been brought up in such a way that unconsciously it has dropped by itself. But this is not going to give you some integrity; this is not going to give you some spiritual strength. Unless you do something consciously, it is not gained.

Many societies have tried this for their children to bring them up in such a way that certain wrong things simply don't enter in their lives. They don't enter, but nothing is gained through it because the real thing to gain is consciousness. And consciousness can be gained through effort. If without effort something is conditioned on you, it is not a gain at all.

So in India there are many vegetarians. Jains, Brahmins, many people are vegetarians. Nothing is gained because just by being born in a Jain family, being a vegetarian means nothing. It is not a conscious effort; you have not done anything about it. If you were born into a non-vegetarian family, you would have taken to non-vegetarian food similarly.

Unless some conscious effort is done, your crystallization never happens. You have to do something on your own. When you do something on your own, you gain something. Nothing is gained without consciousness, remember it. It is one of the ultimates. Nothing is gained without consciousness! You may become a perfect saint, but if you have not become so through consciousness, it is futile, useless. You must struggle inch by inch because through struggle more consciousness will be needed. And the more consciousness you practice, the more conscious you become. And a moment comes when you become pure consciousness.

The first step is:

Cessation from self-indulgence in the thirst for sensuous pleasures, with conscious effort.

What to do? Whenever you are in any state of pleasure – sex, food, money, power, anything that gives you pleasure – meditate on it. Just try to find it, from where it is coming. You are the source, or the source is somewhere else? If the source is somewhere else, then there is no possibility of any transformation because you will remain dependent on the source.

But fortunately, the source is not anywhere else, it is within you. If you meditate, you will find it. It is knocking every moment from within, that “I am here!” Once you have the feeling that it is there knocking every moment – and you were creating only situations outside in which it was happening – it can happen without situations. Then you need not depend on anybody, on food, on sex, on power, anything. You are enough unto yourself. Once you have come to this feeling, the feeling of enoughness, indulgence – the mind to indulge, the indulgent mind – disappears.

That doesn't mean you will not enjoy food. You will enjoy more. But now food is not the source of your happiness, you are the source. You are not dependent on food; you are not addicted to it.

That doesn't mean you will not enjoy sex. You can enjoy more, but now it is fun, play; it is just a celebration. But you are not dependent on it, it is not the source. And once two persons, two lovers, can find this – that the other is not the source of their pleasure – they stop fighting with the other. They start loving the other for the first time.

Otherwise, you cannot love a person upon whom you are dependent in any way. You will hate, because he is your dependence. Without him you cannot be happy. So he has the key, and a person who has the key to your happiness is your jailer. Lovers fight because they look [think] that the other has the key and, “He can make me happy or unhappy.” Once you come to know that you are the source and the other is the source of his own happiness, you can share your happiness; that's another thing, but you are not dependent. You can share. You can celebrate together. That's what love means: celebrating together, sharing together – not deriving from each other, not exploiting each other.

Because exploitation cannot be love. Then you are using the other as a means, and whomsoever you use as a means, he will hate you. Lovers hate each other because they are using, exploiting each other, and love – which should be the deepest ecstasy – becomes the ugliest hell. But once

you know that you are the source of your happiness, no one else is the source, you can share it freely. Then the other is not your enemy, not even an intimate enemy. For the first time friendship arises, you can enjoy anything.

And you will be able to enjoy only when you are free. Only an independent person can enjoy. A person who is mad and obsessed with food cannot enjoy. He may fill his belly but cannot enjoy. His eating is violent. It is a sort of killing. He is killing the food; he is destroying the food. And lovers who feel that their happiness depends on the other are fighting, trying to dominate the other, trying to kill the other, to destroy the other. You will be able to enjoy everything more when you know that the source is within. Then the whole life becomes a play, and moment-to-moment you can go on celebrating infinitely.

This is the first step, with effort. Consciousness and effort, you achieve desirelessness. Patanjali says this is the first because even effort, even consciousness, is not good, because it means that some struggle, some hidden struggle, is on still.

The second and last step of vairagya, the last state of desirelessness:

Cessation of all desiring by knowing the innermost nature of purusha, the supreme self.

First you have to know that you are the source of all happiness that happens to you. Second, you have to know the total nature of your inner self. First, you are the source. Second, "What is this source?" First, just this much is enough, that you are the source of your happiness. And second, what this source is in its totality, this purusha, inner self is: "Who am 'I'?" in its totality.

Once you know this source in its totality, you have known all. Then the whole universe is within, not only happiness. Then all that exists, exists within – not only happiness. Then God is not somewhere sitting in the clouds, he exists within. Then you are the source, the root source of all. Then you are the center.

And once you become the center of existence, once you know that you are the center of existence, all misery has disappeared. Now desirelessness becomes spontaneous, *sahaj*. No effort, no striving, no maintaining is needed. It is so; it has become natural. You are not pulling it or pushing it. Now there is no "I" who can pull and push.

Remember this: struggle creates ego. If you struggle in the world, it creates a gross ego: "I am someone with money, with prestige, with power." If you struggle within, it creates a subtle ego: "I am pure; I am a saint, I am a sage," but "I" remains with struggle. So there are pious egoists who have a very subtle ego. They may not be worldly people. They are not; they are otherworldly. But struggle is there. They have achieved something. That achievement still carries the last shadow of "I".

The second step and the final step of desirelessness for Patanjali is total disappearance of the ego. Just nature flowing. No "I", no conscious effort. That doesn't mean you will not be conscious; you will be perfect consciousness – but no effort implied of being conscious. There will be no self-consciousness – pure consciousness. You have accepted yourself and existence as it is.

A total acceptance – this is what Lao Tzu calls Tao, the river flowing toward the sea. It is not making any effort; it is not in any hurry to reach the sea. Even if it doesn't reach, it will not get frustrated. Even if it reaches in millions of years, everything is okay. The river is simply flowing because flowing is its nature. No effort is there. It will go on flowing.

When desires for the first time are noted and observed effort arises, a subtle effort. Even the first step is a subtle effort. You start trying to be aware, "From where my happiness is coming?" You have to do something, and that doing will create the ego. That's why Patanjali says that is only the beginning, and you must remember that is not the end. In the end, not only have desires disappeared, you also have disappeared. Only the inner being has remained in its flow.

This spontaneous flow is the supreme ecstasy because no misery is possible for it. Misery comes through expectation, demand. There is no one to expect, to demand, so whatsoever happens, it is good. Whatever happens, it is a blessing. You cannot compare with anything else; it is the case. And because there is no comparing with the past and with the future – there is no one to compare – you cannot look at anything as misery, as pain. Even if pain happens in that situation, it will not be painful. Try to understand this. This is difficult. [...]

You have a pain in the leg or in the head you have headache. You may not have observed the mechanism of it. You have headache, and you constantly struggle and resist. You don't want it. You are against it, you divide. You are somewhere standing within the head and the headache is there. You are separate and the headache is separate, and you insist that it should not be so. This is the real problem.

You try once not to fight. Flow with the headache; become the headache. And say, "This is the case. This is how my head is at this moment, and at this moment nothing is possible. It may go in future, but in this moment headache is there." Don't resist. Allow it to happen; become one with it. Don't pull yourself separate, flow into it. And then there will be a sudden upsurge of a new type of happiness you have not known. When there is no one to resist, even headache is not painful. The fight creates the pain. The pain means always fighting against the pain – that's the real pain.

Jesus accepts. This is how his life has come to the cross. This is the destiny. This is what in the East they have always called fate, *bhagya*, the *kismat*. So there is no point in arguing with your fate, there is no point in fighting it. You cannot do anything; it is happening. Only one thing is possible for you – you can flow with it or you can fight with it. If you fight, it becomes more agony. If you flow with it, the agony is less. And if you can flow totally, agony has disappeared. You have become the flow.

Try it when you have a headache, try it when you have an ill body, try it when you have some pain – just flow with it. And once, if you can allow, you will have come to one of the deepest secrets of life—that pain disappears if you flow with it. And if you can flow totally, pain becomes happiness.

But this is not something logical to be understood. You can comprehend it intellectually, but that won't do. Try it existentially. There are everyday situations. Every moment something is wrong. Flow with it, and see how you transform the whole situation. And through that transformation you transcend it.

A Buddha can never be in pain; that is impossible. Only an ego can be in pain. Ego is a must to be in pain. And if the ego is there you can transform your pleasures also into pain; if the ego is not there you can transform your pains into pleasures. The secret lies with the ego.

The last state of vairagya, desirelessness: cessation of all desiring by knowing the innermost nature of purusha, the supreme self.

How it happens? Just by knowing the innermost core of yourself, the purusha, the dweller within. Just by knowing it! Patanjali says, Buddha says, Lao Tzu says, just by knowing it all desires disappear.

This is mysterious, and the logical mind is bound to ask how it can happen just by knowing themselves all desires disappear? It happens because not knowing themselves all desires have arisen. Desires are simply the ignorance of the self. Why? All that you are seeking through desires is there, hidden in the self. If you know the self, desires will disappear.

For example, you are asking for power. Everybody is asking for power. Power creates madness in everybody. It seems to be human society has just existed in such a way that everybody is power addicted. [...] Many lives are simply wasted. And even if you get power, what you are going to do? [...]

Now what to do? What to do with this power? If the wish is fulfilled you are frustrated. If the wish is not fulfilled you are frustrated, and it cannot be fulfilled absolutely, because no one can be so powerful that he can feel, "Now it is enough" – no one! The world is so complex that even a Hitler feels powerless in moments, even a Napoleon will feel powerless in moments. Nobody can feel absolute power, and nothing can satisfy you.

But when somebody comes to know one's self, one comes to know the source of absolute power. Then the desire for power disappears because you were already a king and you were only thinking that you were a beggar. And you were struggling to be a bigger beggar, a greater beggar, and you were already the king. Suddenly you come to realize that you don't lack anything. You are not helpless. You are the source of all energies; you are the very source of life. That childhood feeling of powerlessness was created by others. And it is a vicious circle they created in you because it was created in them by their parents, and so on and so forth.

Your parents are creating the feeling in you that you are powerless. Why? Because only through this they can feel they are powerful. You may be thinking that you love children very much. That doesn't seem to be the case. You love power, and when you get children, when you become mothers and fathers, you are powerful. Nobody may be listening to you; you may be nothing in the world, but at least in the boundaries of your home you are powerful. You can at least torture small children.

And look at fathers and mothers: they torture! And they torture in such a loving way that you cannot even say to them that "You are torturing." They are torturing for "their own good", for the children's own good! They are helping them to grow. They feel powerful. Psychologists say that many people go to the teaching profession just to feel powerful, because thirty children at your disposal, you are just a king. [...] Look! Go into a school! The teacher sitting on his chair – and absolute power, just the master of everything that is happening there. People want children

not because they love, because if they love, really, the world will be totally different. If you love your child, the world will be totally different.

You will not help him to be helpless, to feel helpless, you will give him so much love that he would feel he is powerful. If you give love, then he will never be asking for power. He will not become a political leader; he will not go for elections. He will not try to accumulate money and go mad after it, because he knows it is useless – he is already powerful; love is enough.

But nobody is giving love, then he will create substitutes. All your desires, whether of power, of money, prestige, they all show that something had been taught to you in your childhood, something has been conditioned in your bio-computer and you are following that conditioning without looking inside, that whatsoever you are asking is already there.

Patanjali's whole effort is to put your bio-computer in silence so that it doesn't interfere. This is what meditation is. It is putting your bio-computer, for certain moments, into silence, into a non-chattering state, so that you can look within and hear your deepest nature. Just a glimpse will change you because then this biocomputer cannot deceive you. This bio-computer goes on saying that, "Do this, do that!" It goes on continuously manipulating you, that "You must have more power, otherwise you are nobody."

If you look within, there is no need to be anybody; there is no need to be somebody. You are already accepted as you are. The whole existence accepts you, is happy about you. You are a flowering – an individual flowering, different from any other, unique, and God welcomes you; otherwise you could not be here. You are here only because you are accepted. You are here only because God loves you or the universe loves you or the existence needs you. You are needed.

Once you know your innermost nature, what Patanjali calls the purusha – the purusha means the inner dweller . . . The body is just a house. The inner dweller, the inner-dwelling consciousness, is purusha. Once you know this inner-dwelling consciousness, nothing is needed. You are enough, more than enough. You are perfect as you are. You are absolutely accepted, welcomed. The existence becomes a blessing. Desires disappear; they were part of self-ignorance. With self-knowledge, they disappear, they evaporate.

Abhyasa, constant inner practice, conscious effort to be more and more alert, to be more and more master of oneself, to be less and less dominated by habits, by mechanical, robot-like mechanisms – and *vairagya*, desirelessness: these two attained, one becomes a yogi; these two attained, one has attained the goal.

I will repeat, but don't create a fight. Allow all this happening to be more and more spontaneous. Don't fight with the negative. Rather, create the positive. Don't fight with sex, with food, with anything. Rather, find out what it is that gives you happiness, from where it comes – move in that direction. Desires, by and by, go on disappearing.

And second: be more and more conscious. Whatever is happening, be more and more conscious. And remain in that moment and accept that moment. Don't ask for something else. You will not be creating misery then. If pain is there, let it be there. Remain in it and flow in it. The only condition is, remain alert. Knowingly, watchfully, move into it, flow into it. Don't resist!

When pain disappears, the desire for pleasure also disappears. When you are not in anguish, you don't ask for indulgence. When anguish is not there, indulgence becomes meaningless. And more and more you go on falling into the inner abyss. And it is so blissful, it is such a deep ecstasy, that even a glimpse of it and the whole world becomes meaningless. Then all that this world can give to you is of no use.

And this should not become a fighting attitude – you should not become a warrior; you should become a meditator. If you are meditating, spontaneously things will happen to you which will go on transforming and changing you. Start fighting and you have started suppression. And suppression will lead you into more and more misery. And you cannot deceive.

Many people are there who are not only deceiving others; they go on deceiving themselves. They think they are not in misery; they go on saying they are not in misery. But their whole existence is miserable. When they are saying that they are not in misery, their faces, their eyes, their heart, everything, is in misery. [...]

It isn't needed whether you say or not. Your face, your very being, shows everything. You may say you are not miserable, but the way you say it, the way you are, shows you are miserable. You cannot deceive, and there is no point – because no one can deceive anybody else, you can only deceive yourself.

Remember, if you are miserable, you have created all this. Let it penetrate deep in your heart that you have created your sufferings because this is going to be the formula, the key. If you have created your sufferings, only then can you destroy it. If someone else has created them, you are helpless. You have created your miseries; you can destroy them. You have created them through wrong habits, wrong attitudes, addictions, desires.

Drop this pattern! Look fresh! And this very life is the ultimate joy that is possible to human consciousness.

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03 Cultivating Right Attitudes

Cultivating Right Attitudes

The mind becomes tranquil by cultivating attitudes of friendliness towards the happy, compassion towards the miserable, joy towards the virtuous and indifference towards the evil.

The mind also becomes tranquil by alternately expelling and retaining the breath. When meditation produces extraordinary sense perceptions, the mind gains confidence and this helps perseverance.

Also, meditate on the inner light which is serene and beyond all sorrow.

Also meditate on one who has attained desirelessness.

-Patanjali's *Yoga Sutras*

The mind becomes tranquil by cultivating attitudes of friendliness towards the happy, compassion towards the miserable, joy towards the virtuous and indifference towards the evil.

Many things have to be understood before you can understand this sutra. First, the natural attitudes: whenever you see somebody happy, you feel jealous – not happy, never happy. You feel miserable. That's the natural attitude, the attitude that you have already got. And Patanjali says the mind becomes tranquil by cultivating attitudes of friendliness towards the happy – very difficult. To be friendly with someone who is happy is one of the most difficult things in life.

Ordinarily, you think it is very easy. It is not! Just the opposite is the case. You feel jealous, you feel miserable. You may show happiness, but that's just a facade, a show, a mask. And how you can be happy? And how you can be tranquil, silent, if you have such an attitude?

Because the whole life is celebrating, millions of happinesses happening all over the universe, but if you have an attitude of jealousy, you will be miserable, you will be in a constant hell. And you will be in a hell precisely because all over there is heaven. You will create a hell for you – a private hell – because whole existence is celebrating.

If somebody is happy, what comes first to your mind? – as if that happiness has been taken from you, as if he has won and you are defeated, as if he has cheated you . . . Happiness is not a competition, so don't be worried. If somebody is happy, it does not mean that you cannot be happy, that he has taken happiness – now how you can be happy. Happiness is not somewhere existing, which can be exhausted by happy people.

Why you feel jealous? If somebody is rich, maybe it is difficult for you to be rich because riches exist in a quantity. If somebody is powerful in a material way, it may be difficult for you to be powerful because power is a competition. But happiness is not a competition. Happiness exists in infinite quantity. Nobody has ever been able to exhaust it; there is no competition at all. If somebody is happy, why you feel jealous? And with jealousy enters hell in you.

Says Patanjali, when somebody is happy, feel happy, feel friendly. Then you also open a door towards happiness. In a subtle way, if you can feel friendly with someone who is happy, you immediately start sharing his happiness; it has become yours also – immediately! And happiness is not some *thing*; it is not material. It is not something that somebody can cling to. You can share it. When a flower blooms, you can share it; when a bird sings, you can share it; when somebody is happy, you can share it. And the beauty is that it does not depend on his sharing. It depends on your partaking.

If it depended on his sharing, whether he shares or not, then it would be totally a different thing. He may not like to share. But this is not a question at all, it does not depend on his sharing. When the sun rises in the morning you can be happy, and the sun cannot do anything about it. It cannot prevent you being happy. Somebody is happy: you can be friendly. It is totally your own attitude, and he cannot prevent you by sharing. Immediately you open a door, and his happiness flows towards you also.

This is the secret of creating a heaven all around you, and only within heaven can you be tranquil. How can you be tranquil in hell-fire? And nobody is creating it: you create it. So the basic thing to be understood is that whenever there is misery, hell, you are the cause of it. Never throw the responsibility on anybody else because that throwing of responsibility is escaping from the basic truth.

If you are miserable, only you – absolutely only you – are responsible. Look within and find the cause of it. And nobody wants to be miserable. If you can find the cause within you, you can throw it out. Nobody is standing in your way to prevent you. There is not a single obstacle to be happy.

But by being friendly towards happy people, you become attuned to happiness. They are flowering; you become friendly. They may not be friendly; that is none of your concern. They may not even know you – that doesn't matter. But wherever there is a blooming, wherever there is bliss, wherever somebody is flowering, wherever somebody is dancing and is happy and is smiling, wherever there is celebration, you become friendly, you partake of it. It starts flowing within you, and nobody can prevent it. And when there is happiness all around you, you feel tranquil.

The mind becomes tranquil by cultivating attitudes of friendliness towards the happy . . .

With the happy, you feel jealous – in a subtle competition. With happy people, you feel yourself inferior. You always choose people around you who are unhappy. You become friendly with unhappy people because with unhappy people you feel superior. You always seek somebody who is below you. You are always afraid of the higher; you always seek the lower, and the more you seek the lower, the lower you fall. Then even more lower people are needed.

Seek the company of those who are higher than you – higher in wisdom, higher in happiness, higher in tranquility, calmness, quiet, collectedness: always seek the company of the higher because that is the way how you become higher, how you transcend the valleys and reach to the peaks. That becomes a ladder. Always seek the company of the higher, the beautiful, the happy – you will become more beautiful, you will become more happy.

And once the secret is known, once you know how one becomes more happy, how with others' happiness you create a situation for yourself also to be happy, then there is no barrier; then you can go as far as you like. You can become a god where no unhappiness exists.

Who is a god? A god is one who has learned the secret to be happy with the whole universe, with every flower and with every river and with every rock and every star, who has become one with this continuous eternal celebration, who celebrates, who doesn't bother whose celebration is this. Wherever there is a celebration, he participates. This art of participating in happiness is one of the foundations if you want to be happy. It has to be followed.

Just the opposite you have been doing: if somebody is happy, immediately you are shocked. How is it possible? How come you are not happy, and he has become happy? There is injustice. This whole world is cheating you and there is no God. If God is, how come you are not happy and others are becoming happy? And these people who are happy, they are the exploiters, they are tricky, cunning. They live on your blood. They are sucking others' happiness.

Nobody is sucking anybody's happiness. Happiness is such a phenomenon, there is no need to suck it. It is an inner flowering; it doesn't come from the outside. Just by being happy with happy people you create the situation in which your own inner flower starts blooming:

The mind becomes tranquil by cultivating attitudes of friendliness . . .

You create the attitude of enmity. You can feel friendly with a sad person, and you think it is very virtuous. You can feel friendly with someone who is depressed, in misery, and you think it is something religious, something moral you are doing, but what you are doing, you don't know.

Whenever you feel friendly with someone who is sad, depressed, unhappy, miserable, you create misery for you. It looks very irreligious, Patanjali's attitude. It is not, because when you [will] understand his whole standpoint, you will see what he means. He is very scientific. He is not a sentimental person, and sentimentality won't help you.

One has to be very, very, clear:

. . . compassion towards the miserable . . .

Not friendliness – compassion. Compassion is a different quality; friendliness is different. Friendliness means you are creating a situation in which you would like to be the same as the other person is, you would like to be the same as your friend. Compassion means that someone has fallen from his state. You would like to help him, but you would not like to be like him. You would like to give him a hand; you would like to bring him up, cheer him up. You would like to help him in every way, but you would not like to be like him because that is not a help.

Somebody is crying and weeping, and you sit by the side and you start crying and weeping: are you helping him? In what way? Somebody is miserable and you become miserable; are you helping him? You may be doubling his misery. He was alone miserable; now there are two persons miserable. But in showing sympathy to the miserable you are again playing a trick. Deep down, when you show sympathy to the miserable – and remember, sympathy is not compassion; sympathy is friendliness. When you show sympathy and friendliness to a depressed, sad, miserable person, deep down you are feeling happy. Always there is an undercurrent of

happiness. It has to be so because it is a simple arithmetic: when somebody is happy, you feel miserable, then how is it possible when somebody is miserable you can feel unhappy? Somebody is happy you feel miserable; then somebody is unhappy, deep down you feel very happy.

But you don't show it. Or if you are observed acutely, you even show it – even in your sympathy there is a subtle current of happiness. You feel good; you feel cheered up really, that it is not you who is unhappy, and you are in a position to show sympathy – and you are higher, superior.

People always feel good when they can show sympathy to others; they are always cheered. Deep down they feel that they are not so miserable, thank God. When somebody dies, immediately an undercurrent in you comes that you are still alive, thank God. And you can show sympathy and it costs nothing. Showing sympathy costs nothing, but compassion is a different thing. Compassion means you would like to help the other person; you would like to do whatsoever can be done; you would like to help him to come out of his misery. You are not happy about it, but you are not miserable also.

And just between the two exists compassion: Buddha is in compassion. He will not feel miserable with you because that is not going to help anybody, and he will not feel happy because there is no point in feeling happy. How can you feel happy when somebody is miserable? But he cannot feel unhappy also because that is not going to help. He will feel compassion. Compassion exists just in between these two. Compassion means he would like to help you to come out of it. He is for you, compassion means, but against your misery; he loves you, but not your misery. He would like to bring you up, but not your misery with you.

When you are sympathetic you start loving the misery, not the man who is miserable. And if suddenly the man is cheered up and says, "Don't bother," you will feel shocked, because he never gave you a chance to be sympathetic and show him how higher, superior and happy a being you are.

Don't be miserable with somebody who is miserable. Help him to come out of it. Never make misery an object of love; don't give any affection to misery, because if you give affection and you make it an object of love, you are opening a door for it. Sooner or later, you will become miserable. Remain aloof. Compassion means remain aloof. Extend your hand, remain aloof, help – don't feel miserable, don't feel happy, because both are the same. When you feel miserable on the surface with somebody's misery, deep down runs the current of being happy. Both have to be dropped. Compassion will bring you tranquility of the mind.

Many people come to me; they are social reformers, revolutionaries, politicians, utopians, and they say, "How you can teach people meditation and silence when there is so much misery in the world?" They tell me, "This is selfish." They would like me to teach people to be miserable with others who are miserable. They don't know what they are saying but they feel very good – doing social work, social service, they feel very good. And if suddenly the world becomes a heaven, and God says, "Now everything will be okay," you will find the social reformers and revolutionaries in absolute misery, because they will have nothing to do. [...]

They will be in such a difficulty if the world is really changed. If the world really fulfills the utopia of their minds and imaginations, they will commit suicide or they will go mad. Or they will start preaching just the opposite, just the contradictory, just the opposite [to] whatsoever they are preaching now.

They come to me and they say, "How you can tell people to be silent when the world is in such a misery?" They think first the misery has to be removed, then people will be silent? No, if people are silent misery can be removed, because only silence can remove the misery. Misery is an attitude. It is less concerned with material conditions, more concerned with the inner mind, the inner consciousness. Even a poor man can be happy, and once he is happy many things start falling in line.

Soon he may not be a poor man, because how can you be poor when you are happy? When you are happy, the whole world participates with you. When you are unhappy, everything goes wrong. You create all around a situation which helps your unhappiness to be there. This is the dynamics of the mind. It is a self-defeating system. You feel miserable, then more misery attracts towards you. When more misery attracts you say, "How I can be silent? So much misery there." Then even more misery is attracted toward you. Then you say, "It is impossible now. And those who say they are happy must be telling lies: these Buddhas, Krishnas, they must be telling lies. These Patanjalis, they must be liars, because it [happiness] is possible, [with] so much misery?"

Then you are in a self-defeating system. You attract, and not only you attract for yourself: when one person is miserable, he helps others also to be miserable, because they are also fools like you. Seeing you in misery, they sympathize. When they sympathize, they become vulnerable. So it is just like that: one ill person infects the whole community. [...]

Unless others are in misery, you don't feel happy. But how can you feel happy when others are unhappy, and how can you feel alive really when others are dead? We exist together. And sometimes you may be the cause of many people's misery. Then you are earning a karma. You may not have directly hit them; you may not have been violent to them. Subtle is the law. You need not be a murderer, but if simply you infect people by your misery, you are participating in it; you are creating misery. And you are responsible for it, and you will have to pay for it. Very subtle is the mechanism.

Just two, three days before, it happened a sannyasin attacked Laxmi. You may not have observed that you all are responsible for it, because many of you have been feeling antagonism towards Laxmi. That sannyasin is just a victim, just the weakest link among you. He has expressed your antagonism, that's all, and he was the weakest; he became the victim, and now you will feel that he is responsible. That's not true. You participated. Subtle is the law!

How you participated? Deep down, whenever somebody managing – and Laxmi is managing things around here . . . There are many situations in which you will feel antagonistic, in which she will have to say no to you, in which you will feel hurt – it cannot be avoided – in which you feel that enough attention is not being paid to you, in which you feel that you are treated as if you are nobody. Your ego feels hurt and you feel antagonism.

If many people feel antagonism towards a person, then the weakest amongst them will become the victim; he will do something. He was the craziest amongst you, that's right. But he alone is not responsible. If you have ever felt antagonism towards Laxmi, that is part [of it] and you have earned a karma, and unless you become so subtly aware, you cannot become enlightened. Things are very complicated. [...]

This is a community; you live here as a family. Many tensions are bound to be there, be aware. Be alert about those tensions because your tensions can create a force. They can become

accumulative, and suddenly somebody who is weak, vulnerable, simple, may become the shelter of the accumulated force, and then he reacts in a way. Then you all can throw the responsibility on him. But that is not true if you ever have felt any antagonism, you are part of it. And the same is true in the greater world also.

When Godase murdered Gandhi, I never said that Godase is responsible. He was the weakest link; that is true. But the whole Hindu mind was responsible, deep currents of Hindu antagonism against Gandhi. The feeling that he is for Moslems, Mohammedans, was accumulating. This is an actual phenomenon: antagonism becomes accumulated. Just like a cloud, it hovers, and then somewhere a weak heart, a very unprotected man, becomes the victim. The cloud gets roots into him and then the explosion. And then everybody is freed: Godase is responsible – murdering Gandhi – so you can kill Godase and be finished. Then the whole country moves in the same way, and the Hindu mind remains the same: no change. Subtle is the law!

Always find the dynamics of mind. Only then you will be transformed; otherwise not.

The mind becomes tranquil by cultivating attitudes of friendliness towards the happy, compassion towards the miserable, joy towards the virtuous . . .

Look! Patanjali is making steps – and beautiful and very subtle, but exactly scientific.

. . . joy towards the virtuous, and indifference towards the evil.

When you feel somebody is a virtuous man, joy, the ordinary attitude is that he must be deceiving. How anybody can be more virtuous than you? Hence so much criticism goes on.

Whenever there is somebody who is virtuous, you immediately start criticizing, you start finding faults with him. Somehow or other you have to bring him down. He cannot be virtuous. You cannot believe this. Patanjali says joy, because if you criticize a virtuous man, deep down you are criticizing virtue. If you criticize a virtuous man, you are coming to a point to believe that virtue is impossible in this world. Then you will feel at ease. Then you can move on your evil ways easily because, “Nobody is virtuous; everybody is just like me – even worse than me.” That’s why so much condemnation goes on – criticism, condemnation.

If somebody says, “That person is a very beautiful person,” you immediately find something to criticize. You cannot tolerate – because if somebody is virtuous and you are not, your ego is shattered, and then you start feeling that “I have to change myself,” which is an arduous effort. The simple is to condemn; the simple is to criticize; the simple is to say, “No! Prove it! What are you saying? First, prove how he is virtuous!” And it is difficult to prove virtue; it is very easy to disprove anything. It is very difficult to prove! [...]

People always believe in the negative easily because to disprove a no is very difficult – how can you prove? How can you prove that Jesus is the son of God? How will you prove? Two thousand years, and Christian theology has been proving [trying] without proving it. But within seconds it was proved that he was a sinner, a vagabond, and they killed – within seconds! Somebody said that “I have seen this man coming out of a prostitute’s house,” – finished! Nobody bothers whether this man who is saying that “I have seen,” is believable or not – nobody bothers! The negative is always believed easily because it is also helping your ego. The positive is not believed.

You can say no whenever there is virtue. But you are not harming the virtuous man: you are harming you. You are self-destructive. You are, in fact, committing suicide slowly – poisoning yourself. When you say that “This man is not virtuous, that man is not virtuous,” what are you, in fact, creating? You are creating a milieu in which you will come to believe that virtue is impossible; and when virtue is impossible, there is no need to attempt. Then you fall down. Then you settle wherever you are. Growth becomes impossible. And you would like to settle, but then you settle in misery because you are miserable.

You all have settled completely. This settlement has to be broken; you have to be unsettled. Wherever you are you have to be uprooted and replanted in a higher plane, and that is possible only if you are joyful towards the virtuous.

... joy towards the virtuous and indifference towards the evil.

Don't even condemn evil.

The temptation is there; you would like to condemn even virtue. And Patanjali says don't condemn evil. Why? He knows the inner dynamics of the mind: because if you too much condemn evil, you pay too much attention to evil, and by and by, you become attuned to it. If you say that “This is wrong, that is wrong,” you are paying too much attention to the wrong. You will become addicted with the wrong. If you pay too much attention to anything, you become hypnotized. And whatsoever you are condemning you will commit, because it will become an attraction, a deep-down attraction. Otherwise, why bother? They are sinners, but who are you to bother about them?

Jesus says, “Judge ye not . . .” That's what Patanjali means – indifference; don't judge this way or that – be indifferent. Don't say yes or no; don't condemn, don't appreciate. Simply leave it to the divine; it is none of your business. A man is a thief: it is his business. It is his and God's. Let them settle themselves; you don't come in. Who is asking you to come in? Jesus says, “Judge ye not . . .” Patanjali says, “Be indifferent.” [...]

When you say that something is wrong, go in the monasteries – the monks condemning sex. [...] Twenty-four hours they are thinking about it: trying to avoid it is thinking about it. The more you try to avoid it, the more you are hypnotized. That is why in the old scriptures it is said whenever a saint concentrates, beautiful girls from heaven come and try to disturb his mind. Why beautiful girls should be interested? Somebody is sitting under a tree with closed eyes, why beautiful girls will be interested in this man?

Nobody comes from anywhere, but he is so much against sex it becomes a hypnosis. He is so much hypnotized that now dreams become real. He opens the eyes and sees a beautiful naked girl standing there. You need a pornographic book to see a nude woman. If you go to the monastery, you will not need a pornographic book: you create your pornography yourself all around. And then the seer, the man who was concentrating, becomes more afraid: he closes his eyes, clenches his fist. Now inside the woman is standing.

And you cannot find such beautiful women on this earth because they are creations of dream – hypnosis byproducts – and the more he becomes afraid, the more they are there. They will rub with his body, they will touch his head, they will cling and embrace him. He is completely mad,

but this happens. This is happening to you also. Degrees may differ, but this is what is happening. Whatsoever you are against, you will be joined with it deep down.

Never be against anything. To be against evil is to fall a victim. Then you are falling in the hands of the evil. Indifference: if you follow indifference, it means it is none of your concern. Somebody is stealing: that is his karma. He will know and he will have to suffer. That is not your business at all: you don't think about it, don't pay any attention to it. There is a prostitute: she is selling her body – that is her business. You don't have condemnation in you, otherwise you will be attracted towards her. [...]

What you are outwardly is not the question. What your inner hypnosis is will decide your future course of life. Be indifferent to evil. Indifference does not mean apathy – remember. These are subtle distinctions. Indifference doesn't mean apathy. It does not mean that close your eyes, because even if you close you have taken a standpoint, attitude. It does not mean don't bother, because there also is a subtle condemnation. Indifference simply means as if it doesn't exist, as if it is not there. No attitude indifference means. You pass as if it is not happening.

Upeksha, the word Patanjali uses, is very beautiful. It is neither apathy nor antagonism nor escape. It is simple indifference without any attitude – remember, without any attitude, because you can be indifferent with an attitude. You can think it is not worth – it is not worthy of me to think about it. No, then you have an attitude, and a subtle condemnation is hidden in it. Indifference means simply, "Who are you to decide, to judge?" You think about you, "Who are you? How can you say what is evil and what is good? Who knows?"

Because life is such a complexity the evil becomes good, the good becomes evil – they change. Sinners have been known to reach the ultimate; saints have been known to be thrown into hell. So who knows? And who are you? Who is asking you? You take care of yourself. [Even] if you can do that, enough you have done. You be more mindful and aware; then an indifference comes to you without any attitude. [...]

So don't take any attitude: that is the meaning of being indifferent.

The mind also becomes tranquil by alternating expelling and retaining the breath.

Patanjali gives other alternatives also. If you can do this – being happy with happy people, friendly; compassion with the miserable; joy with the virtuous; indifference with the evil ones – if you can do this, then you enter from [through] the transformation of the mind towards the *supermind*. If you cannot do – because it is difficult, not easy – then there are other ways. Don't feel depressed.

Says Patanjali:

The mind also becomes tranquil by alternating expelling and retaining the breath.

Then you enter through the physiology. This is entering through the mind – the first: the second is entering through the physiology.

Breathing and thinking are deeply connected, as if they are two poles of one thing. You also sometimes become aware, if you are a little mindful, that whenever the mind changes, the

breathing changes. For example, you are angry: immediately the breathing changes, the rhythm is gone. The breathing has a different quality. It is non-rhythmic.

When you have passion, lust, sex takes over, the breathing changes; it becomes feverish, mad. When you are silent, just not doing anything, just feeling very relaxed, the breathing has a different rhythm. If you watch, and Patanjali must have watched very deeply . . . he says if you watch deeply, you can find what type of breathing and its rhythm creates what type of mind. If you feel friendly, the breathing is different. If you feel antagonistic, angry, the breathing is different. So either change the mind and the breathing will change, or you can do the opposite: change the breathing and the mind will change. Change the rhythm of breathing, and the mind will immediately change.

When you feel happy, silent, joyous, remember the rhythm of the breathing. Next time when anger comes, you don't allow the breathing to change; you retain the rhythm of breathing as if you are happy. Anger is not possible then because the breathing creates the situation. The breathing forces the inner glands in the body which release chemicals in the blood.

That's why you become red when you are angry: certain chemicals have come into the blood, and you become feverish. Your temperature goes high. The body is ready to fight or take flight; the body is in an emergency. Through hammering of the breathing, this change comes.

Don't change the breathing. Just remain as if you are silent; just the breathing has to follow a silent pattern – you will feel it impossible to become angry. When you are feeling very passionate, lust, sex takes over. Just try to be tranquil in the breathing, and you feel sex has disappeared.

Here he suggests a method:

The mind also becomes tranquil by alternating expelling and retaining the breath.

You can do two things: whenever you feel the mind is not tranquil – tense, worried, chattering, anxiety, constantly dreaming – do one thing: first exhale deeply. Always start by exhaling. Exhale deeply: as much as you can, throw the air out. With the throwing of the air the mood will be thrown out, because breathing is everything.

And then expel the breath as far as possible. Take the belly in and retain for few seconds – don't inhale. Let the air be out, and you don't inhale for few seconds. Then allow the body to inhale. Inhale deeply – as much as you can. Again, stop for few seconds. The same should be the gap as you retain the breath out – if you retain for three seconds, retain the breath in for three seconds. Throw it out; retain for three seconds. Take in; retain for three seconds. But it has to be thrown out completely. Exhale totally and inhale totally, and make a rhythm. Retain, in; retain, out. Retain, in; retain, out. Immediately you will feel a change coming into your whole being. The mood is gone. A new climate has entered into you.

What happens? Why is it so? For many reasons: one, when you start creating this rhythm, your mind is completely diverted. You cannot be angry, because a new thing has started, and mind cannot have two things together. Your mind is now filled with exhaling, inhaling, retaining, creating a rhythm. You are completely absorbed in it, the cooperation with anger is broken: one thing.

This exhaling, inhaling, cleanses the whole body. When you exhale out and retain for three seconds or five seconds – as much as you want, as much as you can – what happens inside? The whole body throws all that is poisonous into the blood. Air is out and the body gets a gap. In that gap all the poisons are thrown out. They come to the heart, they accumulate there – poisonous gases, nitrogen, carbon dioxide, they all gather together there.

You don't give a chance for them to gather together. You go on breathing in and out. There is no gap, no pause. In that pause, a gap is created, an emptiness. In that emptiness, everything flows and fills it. Then you take a deep inhalation and then you retain. All those poisonous gases become mixed with the breathing; then you again exhale and throw them out. Again pause. Let the poisons gather. And this is a way of throwing things out.

Mind and breath are so much connected – have to be, because breathing is life. A man can be without mind, but cannot be without breathing. Breathing is deeper than mind. Your brain can be operated completely; you will be alive if you can breathe. If the breathing continues, you will be alive. The brain can be taken out completely. You will vegetate, but you will be alive. You will not be able to open the eyes and talk or do anything, but on the bed, you can be alive, vegetating for many years. But mind cannot. If the breathing stops, mind disappears.

Yoga found this basic thing – that breathing is deeper than thinking. If you change breathing, you change thinking. And once you know the key, that breathing has the key, you can create any climate that you want: it is up to you. The way you breathe it depends on it. Just you do one thing: for seven days, you just make a notebook of the different types of breathing that happen with different moods. You are angry: take a notebook and just count breathing – how much you inhale and how much you exhale. Five counts you inhale, three counts you exhale – note it down.

Sometime you are feeling very, very beautiful – note it down, what is the proportion of inhalation and exhalation, what is the length, is there any pause – note it down. And for seven days just make a diary to feel your own breathing, how it is connected with your moods. Then you can sort it out. Then whenever you want to drop a mood, just use the opposite pattern. Or, if you want to bring a mood, then use the pattern.

Actors, knowingly, unknowingly, come to know it because sometimes they have to be angry without being angry. So what they will do? They will have to create the breathing pattern. They may not be aware, but they will start breathing as if they are angry, and soon the blood rushes in and poisons are released. And without being angry their eyes are red, and they are in a subtle anger state without being angry. They have to make love without being in love; they have to show love without being in love. How do they do it? They know a certain secret of yoga.

That's why I always say a yogi can become the most perfect actor. He is. His stage is vast, that's all. He is acting – not acting on the stage, but on the stage of the world. He is an actor; he is not a doer. And the difference is that he is taking part in a great drama, and he can remain a witness to it, and he can remain aloof and detached.

When meditation produces extraordinary sense perceptions, the mind gains confidence, and this helps perseverance.

If you work out your breathing pattern, and you find the secret keys how to change the climate of the mind, how to change the moods . . . and if you work from both the poles, that will be better.

And try to be friendly towards the happy, indifferent towards the evil, and continue the change and transformation of your breathing patterns also. Then there will be extraordinary sense perceptions.

If you have taken LSD, marijuana, hashish, then you know extraordinary sense perceptions happen. You look at ordinary things, and they become extraordinary. Aldous Huxley remembers that when he took LSD for the first time, he was sitting before an ordinary chair, and when he became more and more deep with the drug, when he was on, the chair immediately started changing color. Radiant it became: an ordinary chair – he had never paid any attention to it – became so beautiful, many colors coming out of it, as if it is made of diamonds. Such beautiful shapes and nuances that he couldn't believe his eyes what is happening. Later on he remembered this must have happened to Van Gogh, because he has painted a chair almost exactly the same.

A poet need not take LSD. He has an inbuilt system of throwing LSD in the body. That is the difference between a poet and an ordinary man. That's why they say a poet is born, not made: because he has an extraordinary body structure. The chemicals in his body have a different quantity and quality to them. That's why where you don't see anything he sees miracles. You see an ordinary tree, and he sees something unbelievable. You see ordinary clouds: a poet, if he really is a poet, never sees anything ordinary; everything is extraordinarily beautiful.

The same happens to a yogi: because when you change your breathing and your attitudes, your body chemistry changes its pattern; you are going through a chemical transformation, and then your eyes become clear, a new perceptivity happens. The same old tree becomes absolutely new. You never knew the shade of its green: it becomes radiant. The whole world all around you takes a new shape. It is a paradise now – not the ordinary old rotten earth.

People around you are no more the same. Your ordinary wife becomes a most beautiful woman. Everything changes with your clarity of perception. When your eyes change, everything changes.

Says Patanjali,

When meditation produces extraordinary sense perceptions, the mind gains confidence and this helps perseverance.

Then you become confident that you are on the right path. The world is becoming more and more beautiful; the ugliness is disappearing. The world is becoming more and more a harmony; the discord is disappearing. The world is becoming more and more home; you are feeling more and more at ease in it. It is friendly. It is a love affair with you and the universe. You become more confident, and more perseverance comes to your effort.

Also, meditate on the inner light which is serene, beyond all sorrow.

This can be done only when you have attained a certain quality of perceptivity. Then you can close the eyes and you can find a flame – a beautiful flame near the heart, a blue light. But right now you cannot see it. It is there, it has always been there. When you die, that blue light goes out of your body. But you cannot see it because when you were alive you couldn't see it.

And others will also be not able to see it, that something is going out; but Kirlian in Soviet Russia, he has taken photographs with very sensitive film. When a person dies, something

happens around. Some body energy, some light-like thing, leaves, goes and disappears into the cosmos. That light is always there: that is your center of being. It is near the heart – with a blue flame.

When you have some perception, you can see the beautiful world all around you – when your eyes are clear. You close them and you move nearer the heart; you try to find what is there. First you will feel darkness. It is just like as you come from the outside on a hot sunny day inside the room, and you feel everything is dark. But wait. Let the eyes be attuned with the darkness, and soon you start seeing things in the house.

You have been outside for millions of lives. When for the first time you come in, nothing is there except darkness, emptiness. But wait. It will take few days – even a few months, but just wait, close the eyes and look down in the heart. Suddenly, one day it happens: you see a light, a flame. Then concentrate on that flame.

Nothing is more blissful than that. Nothing is more dancing, singing, musical, harmonious as that inner blue light within your heart. And the more you concentrate, the more you become tranquil, silent, calm, collected. Then there is no darkness for you. When your heart is filled with light, the whole universe is filled with light.

Also, meditate on the inner light which is serene, beyond all sorrow.

Also, meditate on one who has attained desirelessness.

That too! All alternatives Patanjali is giving you. A *veetraga*, one who has gone beyond all desires – also meditate on him. Mahavira, Buddha, Patanjali – your own – Zarathustra, Mohammed, Christ or anybody you feel an affinity and love for Meditate on one who has gone beyond desires. Meditate on your Master, on your guru, who has gone beyond desires. How it will help? It helps, because when you meditate on someone who has gone beyond desires, he becomes a magnetic force in you. You allow him to enter within you; he pulls you out of yourself. This becomes your availability to him.

If you meditate on someone who has gone beyond desires, you will become like him sooner or later, because meditation makes you like the object of meditation itself. If you meditate on money, you will become just like money. Go and look at a miser; he has no more a soul. He has only a bank balance; he has nothing inside. If you listen, you will just hear notes, rupees: you will not find any heart there. Whatsoever you pay your attention to, you become like it. So be aware. Don't pay attention to something you would not like to become. Only pay attention to something you would like to become, because this is the beginning. The seed is sown with the attention, and soon it will become a tree.

You sow the seeds of hell, and when it becomes a tree then you say, "Why I am so miserable?" You always pay attention to the wrong; you always look to that which is negative. You always pay attention to the fault; then you become faulty.

Don't pay attention to the fault. Pay attention to the beautiful. Why count the thorns? Why not see the flower? Why count the nights? Why not count the days? If you count the nights, then there are two nights and only one day between the two. If you count the days, then there are two

days and only one night in between. And it makes a lot of difference. Look at the light side if you want to become light; look at the dark if you want to become dark.

Says Patanjali:

Also, meditate on one who has attained desirelessness.

Seek a Master; surrender to a Master. Be attentive to him. Listen, watch, eat and drink him. Let him enter you; allow your heart to be filled with him. Soon you will be on a journey, because the object of attention ultimately becomes the goal of your life. And attention is a secret relationship. Through attention you become the object of your attention.

Krishnamurti goes on saying, “The observer becomes the observed.” He is right: whatsoever you observe, you will become. So be alert. Beware! Don’t observe something which you would not like to become, because that is your goal; you are sowing the seeds.

Live near a *veetraga* – a man who is beyond desires. Live near a man who has no more to fulfill here, who is fulfilled. His very fulfilledness will overflow you, and he will become a catalyst.

He will not do anything, because a man who is beyond desires cannot do anything. Even he cannot help you because help is also a desire. Much help comes through him, but he doesn’t help you. He becomes a catalyst without doing anything, if you allow him; he drops into your heart and his very presence crystallizes you.

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04 The Lotus Remains Untouched

The Lotus Remains Untouched

When the activity of the mind is under control, the mind becomes like pure crystal, reflecting equally, without distortion, the perceiver, the perception and the perceived.

Savitarka samadhi is the samadhi in which the yogi is still unable to differentiate between real knowledge, knowledge based on words and knowledge based on reasoning or sense perceptions, which all remain in the mind in a mixed state.

-Patanjali's *Yoga Sutras*

What is mind? Mind is not a thing, but an event. A thing has substance in it, an event is just a process. A thing is like the rock; an event is like the wave: it exists but is not substantial. It is just the event between the wind and the ocean, a process, a phenomenon.

This is the first thing to be understood: that mind is a process, like a wave or like a river, but it has no substance in it. If it has substance, then it cannot be dissolved. If it has no substance it can disappear without leaving a single trace behind. When a wave disappears into the ocean, what is left behind? Nothing, not even a trace. So those who have known, they say mind is like a bird flying into the sky – no footprints are left behind, not even a trace. The bird flies but leaves no path, no footprints.

The mind is just a process. In fact, mind doesn't exist, only thoughts, thoughts moving so fast that you think and feel that something is existing there in continuity. One thought comes, another thought comes, another, and they go on. The gap is so small you cannot see the gap between one thought and another. So two thoughts become joined, they become a continuity, and because of that continuity you think there is a mind. There are thoughts – no mind – just as there are electrons, no matter. Thought is the electron of the mind. Just like a crowd . . . a crowd exists in a sense, doesn't exist in another; only individuals exist. But many individuals together give the feeling as if they are one. A nation exists and exists not; only individuals are there. Individuals are the electrons of a nation, of a community, of a crowd.

Thoughts exist, mind doesn't exist. Mind is just the appearance. And when you look into the mind deeper, it disappears. Then there are thoughts, but when the mind has disappeared and individual thoughts exist, many things are immediately solved. First thing: immediately you come to know that thoughts are like clouds – they come and go – and you are the sky. When there is no mind, immediately the perception comes that you are no more involved in the thoughts. Thoughts are there, passing through you like clouds passing through the sky, or the wind passing through the trees. Thoughts are passing through you, and they can pass because you are a vast emptiness. There is no hindrance, no obstacle. No wall exists to prevent them.

You are not a walled phenomenon. Your sky is the infinitely open; thoughts come and go. And once you start feeling that thoughts come and go and you are the watcher, the witness, the mind is in control.

Mind cannot be controlled. In the first place, because it is not, how can you control it? In the second place, who will control the mind? Because nobody exists beyond the mind. and when I say nobody exists, I mean that nobody exists beyond the mind – a nothingness. Who will control the mind? If somebody is controlling the mind, then it will be only a part, a fragment of the mind controlling another fragment of the mind. That is what the ego is.

Mind cannot be controlled in that way. It is not, and there is nobody to control it. The inner emptiness can see but cannot control. It can look but cannot control. But the very look is the control, the very phenomenon of observation, of witnessing, becomes the control because the mind disappears. It is just like in a dark night, you are running fast because you have become afraid of somebody following you, and that somebody is nobody but your own shadow. And the more you run, the more the shadow is closer to you. Howsoever fast you run makes no difference; the shadow is there. Whenever you look back, the shadow is there. That is not the way to escape from it, and that is not the way to control it. You will have to look deeper into the shadow. Stand still and look deeper into the shadow; the shadow disappears because the shadow is not; it is just an absence of light. Mind is nothing but the absence of your presence. When you sit silently, when you look deep in the mind, mind simply disappears. Thoughts will remain, they are existential, but mind will not be found.

But when the mind is gone then a second perception becomes possible: you can see thoughts are not yours. Of course they come, and sometimes they rest a little while in you, and then they go. You may be a resting place, but they don't originate in you. Have you ever watched that not even a single thought has arisen out of you? Not a single thought has come through your being. They always come from the outside. They don't belong to you. Rootless, homeless they hover. Sometimes they rest in you, that's all; a cloud resting on top of a hill. Then they will move on their own; you need not do anything. If you simply watch, control is attained.

The word control is not very good, because words cannot be very good. Words belong to the mind, to the world of thoughts. Words cannot be very, very penetrating; they are shallow. The word control is not good because there is nobody to control, and there is nobody to be controlled. But tentatively, it helps to understand a certain thing which happens. When you look deeply, mind is controlled. Suddenly you have become the master. Thoughts are there but they are no more masters of you, they cannot do anything to you; they simply come and go. You remain untouched just like a lotus flower amidst rainfall: drops of water fall on the petals but they go on slipping, they don't even touch. The lotus remains untouched.

That's why in the East lotus became so much significant, became so much symbolic. The greatest symbol that has come out of the East is the lotus. It carries the whole meaning of the eastern consciousness. It says, "Be like a lotus, that's all. Remain untouched, and you are in control. Remain untouched and you are the master."

Few things more about the mind before we can enter Patanjali's sutras. From one standpoint, mind is like waves – a disturbance. When the ocean is calm and quiet, undisturbed, the waves are not there. When the ocean is disturbed in a tide or strong wind, when tremendous waves arise and the whole surface is just a chaos, mind from one standpoint . . . These are all metaphors just to help you to understand a certain quality inside which cannot be said through words. These metaphors are poetic. If you try to understand them with sympathy, you will attain to an understanding. But if you try to understand them logically, you will miss the point. They are metaphors.

Mind is a disturbance of consciousness, just like an ocean with waves is a disturbance. Something foreign has entered – the wind. Something from the outside has happened to the ocean, or to the consciousness – the thoughts, or the wind, and there is a chaos. But the chaos is always on the surface. The waves are always on the surface. There are no waves in the depth – cannot be because in the depth the wind cannot enter. So everything is just on the surface. If you move inwards, control is attained. If you move inwards from the surface you go to the center; suddenly, the surface may still be disturbed but you are not disturbed.

The whole yoga is nothing but centering, moving towards the center, getting rooted there, abiding there. And from there the whole perspective changes. Now still the waves may be there, but they don't reach you. And now you can see they don't belong to you, just a conflict on the surface with something foreign. And from the center, when you look, by and by, the conflict ceases. By and by, you relax. By and by, you accept that of course there is strong wind and waves will arise; you are not worried, and when you are not worried even waves can be enjoyed. Nothing is wrong in them.

The problem arises because you are also on the surface. You are in a small boat on the surface and a strong wind comes and it is [high] tide, and the whole ocean goes mad. Of course you are worried; you are scared to death. You are in danger. Any moment the waves can throw your small boat; any moment death can occur. What can you do with your small boat? How can you control? If you start fighting with the waves you will be defeated. Fight won't help. You will have to accept the waves. In fact, if you can accept the waves and let your boat, howsoever small, move with them not against them, then there is no danger.

That is the meaning of Tilopa's – "loose and natural". Waves are there; you simply allow. You simply allow yourself to move with them, not against them. You become part of them. Then tremendous happiness happens. That is the whole art of surfing: moving with the waves – not against, with them – so much so that you are not different from them. Surfing can become a great meditation. It can give you glimpses of the inner because it is not a fight, it is a let-go. Once you know that even waves can be enjoyed – and that can be known when you look at the whole phenomenon from the center.

Just like you are a traveler and clouds have gathered, and there is much lightning, and you have forgotten where you are moving; you have forgotten the path, and you are hurrying towards home. This is what is happening on the surface: a traveler, lost; many clouds, much lightning . . . Soon, there will be tremendous rain. You are seeking home, the safety of the home. Then suddenly you reach home. Now you sit inside, now you wait for the rains, now you can enjoy. Now the lightning has a beauty of its own. It was not so when you were outside, lost in a forest. But now, sitting inside the house, the whole phenomenon is tremendously beautiful. Now the rain comes, and you enjoy. Now the lightning is there, and you enjoy, and great thunder in the clouds, and you enjoy, because now you are safe inside. Once you reach to the center, you start enjoying whatsoever happens on the surface. So the whole thing is not to fight on the surface, but rather slip into the center. Then there is a control, and a control which has not been forced, a control which happens spontaneously when you are centered.

Centering in consciousness is the control of the mind. So don't try to control the mind. The language can mislead you. Nobody can control, and those who try to control, they will go mad; they will simply go neurotic, because trying to control the mind is nothing but a part of the mind trying to control another part of the mind.

Who are you who is trying to control? You are also a wave, a religious wave of course, trying to control. And there are irreligious waves. There is sex and there is anger and there is jealousy and possessiveness and hatred, and millions of waves, irreligious. And then there are religious waves: meditation, love, compassion. But these are all on the surface, of the surface. And on the surface, religious, irreligious doesn't make any difference.

Religion is at the center, and in the perspective that happens through the center. Sitting inside your home you look at your own surface. Everything changes because your perspective is new. Suddenly you are control. In fact, you are so much in control that you can leave the surface uncontrolled. This is subtle. You are so much in control, so much rooted, not worried about the surface . . . In fact, you would like the waves and the tides and the storm – it is beautiful, it gives energy, it is a strength – there is nothing to be worried about it; only weaklings worry about thoughts. Only weaklings worry about the mind. Stronger people simply absorb the whole, and they are richer for it. Stronger people simply never reject anything. Rejection is out of weakness – you are afraid. Stronger people would like to absorb everything that life gives. Religious, irreligious, moral, immoral, divine, devil – makes no difference; the stronger person absorbs everything, and he is richer for it. He has a totally different depth ordinary religious people cannot have; they are poor and shallow.

Watch ordinary religious people going to the temple and to the mosque and to the church. You will always find very, very shallow people with no depth. Because they have rejected parts of themselves, they have become crippled. They are in a certain way paralyzed.

Nothing is wrong in the mind; nothing is wrong with thoughts. If anything is wrong, it is remaining on the surface, because then you don't know the whole and unnecessarily suffer because of the part and the part perception. A whole perception is needed, and that is possible only from the center, because from the center you can look all around in all dimensions, all directions, the whole periphery of your being. And it is vast. In fact, it is the same as the periphery of existence. Once you are centered, by and by you become wider and wider and bigger and bigger, and you end with being brahman, not less than that.

From another standpoint, mind is like the dust a traveler gathers on his clothes. And you have been traveling and traveling and traveling for millions of lives and never taken a bath. Much dust has collected, naturally – nothing wrong in it; it has to be so – layers of dust and you think those layers are your personality. You have become so much identified with them; you have lived with those layers of dust so long they look like your skin. You have become identified.

Mind is the past, the memory, the dust. Everybody has to gather it. If you travel you will gather dust. But no need to be identified with it, no need to become one with it, because if you become one, then you will be in trouble because you are not the dust, you are consciousness. Says Omar Khayyam, "Dust unto dust." When a man dies, what happens? – dust returns unto dust. If you are just dust, then everything will return to dust, nothing will be left behind. But are you just dust, layers of dust, or is something inside you which is not dust at all, not of the earth at all? That's your consciousness, your awareness.

Awareness is your being, consciousness is your being, and the dust that awareness collects around it is your mind. There are two ways to deal with this dust. The ordinary religious way is to clean the clothes, rub your body hard. But those methods cannot help much. Howsoever you

clean your clothes, the clothes have become so dirty they are beyond redemption; you cannot clean them. On the contrary, whatsoever you do may make them more unclean. [...]

Religious people supply you [with] soaps and chemical solutions; how to wipe, how to wash the dirt, but then those solutions leave their own stains. That's why an immoral person can become moral, but remains dirty, now in a moral way, but remains dirty. Even sometimes the situation is worse than before.

An immoral man is in many ways innocent, less egoistic. A moral man has all the immorality inside the mind. And new things that he has gathered: those are the moralistic, the puritan, egoistic attitudes. He feels superior. He feels he is the chosen one and everybody else is condemned to hell. Only he is going to heaven. And all the immorality remains inside, because you cannot control mind from the surface – there is no way. It simply doesn't happen that way. Only one control exists, and that is the perception from the center.

Mind is like a dust gathered through millions of journeys. The real religious standpoint, the radical religious standpoint against the ordinary, is to simply throw the clothes. Don't bother to wash them, they cannot be washed. Simply move like a snake out of his old skin and don't even look back. This is exactly what yoga is: how to get rid of your personalities. Those personalities are the clothes.

This word “personality” is very interesting. It comes from a Greek root *persona*. It means the mask that actors used in ancient Greece, in drama, to hide the face. That mask is called persona, and you have personality out of it. Personality is the mask, not you. Personality, a false face, to show to others. And through many lives and many experiences you have created many personalities – clothes; they have all become dirty. You have used them too much, and because of them the original face is completely lost.

You don't know what your original face is. You are deceiving others and you have become a victim of your own deceptions. Drop all personalities, because if you cling to the personality you will remain on the surface. Drop all personalities and be just natural, and then you can flow towards the center. And once from the center you look then there is no mind. In the beginning thoughts continue, but by and by, without your cooperation, they come less and less. And when all your cooperation is lost, when you simply don't cooperate with them, they stop coming to you. Not that they are no more; they are there, but they don't come to you.

Thoughts come only as invited guests. They never come uninvited, remember this. Sometimes you think, “This thought I never invited,” but you must be wrong. In some way, sometime – you may have forgotten about it completely – you must have invited it. Thoughts never come uninvited. You first invite them; only then they come. When you don't invite, sometimes just because of old habit, because you have been an old friend, they may knock at your door. But if you don't cooperate, by and by they forget about you, they don't come to you. And when thoughts stop coming on their own, this is the control. Not that you control thoughts – simply you reach to an inner shrine of your being, and thoughts are controlled by themselves.

From still another standpoint, mind is the past, the memory, all the experiences accumulated. In a sense, all that you have done, all that you have thought, all that you desired, all that you dreamed – everything, your total past, your memory. Memory is mind. And unless you get rid of memory, you will not be able to control mind.

How to get rid of memory? It is always there following you. In fact, you are the memory, so how to get rid of it? Who are you except your memories? When I ask, "Who are you?" you tell me your name. That is your memory. Your parents gave you that name some time back. I ask you, "Who are you?" and you talk about your family: your father, your mother. That is a memory. I ask you, "Who are you?" and you tell me about your education, your degrees: that you have done the degree of Master of Arts, or you are a Ph.D., or you are an engineer or an architect. That is a memory.

When I ask you, "Who are you?" if you really look inside, your only answer can be, "I don't know." Whatsoever you will say will be the memory, not you. The only real authentic answer can be, "I don't know," because to know oneself is the last thing. I can answer who I am, but I will not answer. You cannot answer, "Who are you?" but you are ready with the answer.

Those who know, they keep silent about this. Because if all the memory is discarded, and all the language is discarded, then who I am cannot be said. I can look into you; I can give you a gesture; I can be with you with my total being – that is my answer. But the answer cannot be given in words because whatsoever is given in words will be part of memory, part of mind, not of consciousness.

How to get rid of the memories? Watch them, witness them. And always remember that "This has happened to me, but this is not me." Of course, you were born in a certain family, but this is not you; it has happened to you, an event outside of you. Of course, somebody has given a name to you. It has its utility, but the name is not you. Of course, you have a form, but the form is not you. The form is just the house you happen to be in. The form is just the body that you happen to be in. And the body is given to you by your parents. It is a gift, but not you.

Watch and discriminate. This is what in the East they call *vivek*, discrimination: you discriminate continuously. Keep on discriminating – a moment comes when you have eliminated all that you are not. Suddenly, in that state, you for the first time face yourself, you encounter your own being. Go on cutting all identities that you are not: the family, the body, the mind. In that emptiness, when everything that was not you has been thrown out, suddenly your being surfaces. For the first time you encounter yourself, and that encounter becomes the control.

The word "control" is really ugly. I would like not to use it, but I cannot do anything because Patanjali uses it – because in the very word it seems somebody is controlling somebody else. Patanjali knows, and later on he will say that you attain to real samadhi only when there is no control and no controller. Now we should enter into the sutras.

When the activity of the mind is under control, the mind becomes like pure crystal, reflecting equally, without distortion, the perceiver, the perception and the perceived.

When the activity of the mind is under control . . . Now you understand what I mean by "under control": that you are at the center and you look at the mind from there; that you are sitting inside the house and you look at the clouds, and the thunder, and the lightning and the rain from there; that you have dropped all your clothes – dusty clothes and dirty clothes – because in fact there are no clothes, only layers of dirt, so you cannot clean them. You have thrown them out, thrown them away. You are simply naked and nude in your being. Or, you have eliminated all that with which you have become identified. Now you don't say who you are: form, name, family, body, mind, everything has been eliminated. Only that is there which cannot be eliminated.

That is the method of the Upanishads. They call it neti-neti. They say, "I am not this, nor that," and they go on and on and on . . . A moment comes when only the witness has remained, and the witness cannot be denied. That is the last stratum of your being, the very core of it. You cannot deny it because who will deny it. Now two doesn't exist, only one. Then there is control. Then the activity of the mind is under control.

So it is not like a small child forced by the parents into the corner, and they have been told, "Sit there silently" – looks under control, but he is not. He looks under control, but he is restless, forced, but inside – great turmoil. [...]

You can force your mind to sit outwardly; inside it will go on running. In fact, it will run faster because mind resists control. Everybody resists control. No, that is not the way. You can kill yourself in that way, but you cannot attain to the eternal life. That is a sort of crippling. When Buddha is sitting silently there is no inward running, no. In fact, inside he has become silent, and that silence has overflowed to his outside, not the reverse.

You try to force yourself to be silent on the outside, and you think that by silencing the outside, the inner will become silent. You simply don't understand the science of silence. Inside if you are silent, the outside will be overflowed by it. It simply follows the inside. The periphery follows the center, but you cannot make the center follow the periphery – that is impossible. So always remember the whole religious search is from the inside towards the outside, and not vice-versa.

When the activity of the mind is under control, the mind becomes like pure crystal . . .

When there is perfect silence, you are rooted and centered inside, just watching whatsoever is happening. The birds are singing, the noise will be heard; the traffic is there on the road, the noise will be heard. And just the same, your inner traffic of the mind is there – words, thoughts, an inner talk. The traffic will be heard but you sit silently, not doing anything – a subtle indifference. You just look indifferently. You don't bother this way or that; whether thoughts come or not, it is the same for you. You are neither interested for nor interested against. You simply sit and the traffic of the mind goes on. If you can sit indifferently . . . will be difficult, will take time – but once you know the knack of being indifferent . . . It is not a technique; it is a knack. A technique can be learned, a knack cannot be learned. You have simply to sit and feel it. A technique can be taught, a knack cannot be taught; you have simply to sit and feel. Someday in the right moment when you are silent, suddenly you know how it happened, how you became indifferent. Even for a single moment the traffic was there and you were indifferent, and suddenly the distance was vast between you and your mind. The mind was at the other end of the world. That distance shows that you were at the center at that moment. If you have come to feel the knack, then anytime, anywhere, you can simply slip out to the center. You can drop in and immediately an indifference, a vast indifference surrounds you. In that indifference you remain untouched by the mind. You become the master.

Indifference is the way to become the master, and the mind is controlled. Then what happens?

When you are at the center, the confusion of the mind disappears. The confusion is because you are at the periphery. Mind is not really the confusion; mind plus you at the periphery is the confusion. When you move inwards, by and by, you see that mind is losing its confusion. Things are settling, things are falling in line. A certain order arises.

... the mind becomes like pure crystal ...

All the disturbance, confusion, crisscrossing thought currents, they all settle. This is very difficult to understand that because of you at the periphery is the whole confusion. And you, in your wisdom, are trying to settle the confusion by remaining there at the periphery. [...]

Nobody can bring order to the mind. The very bringing of the order creates chaos. If you can watch and wait, and you can look indifferently, things settle by themselves. There is a certain law: things cannot remain unsettled for a long time. This law you have to remember. It is one of the foundations, very fundamental, that things cannot remain in an unsettled state for long because the unsettled state is not natural. It is unnatural. A settled state of things is natural; an unsettled state of things is not natural. So the unnatural can happen for the time being, but it cannot remain forever. In your hurry, in your impatience, you may make things worse. [...]

Nature abhors chaos. Nature loves order. Nature is all for order, so chaos can only be a temporary state. If you can understand this, then don't do anything with the mind. Let this mad mind be left to itself. You simply watch. Don't pay any attention. Remember: in watching and in paying attention there is a difference. When you pay attention, you are too much interested. When you simply watch, you are indifferent.

Upeksha, Buddha calls it: indifference – absolute total indifference. Just sitting by the side, and the river flows by and things settle, and dirt goes back to the bottom, and the dry leaves have flown. Suddenly, the stream is crystal clear.

This is what Patanjali says:

When the activity of the mind is under control, the mind becomes like pure crystal ...

And when the mind becomes like pure crystal, three things are reflected in it.

... reflecting equally, without distortion, the perceiver, the perception, and the perceived.

... the object, the subject, and the relation between the two.

When the mind is perfectly clear, has become an order, is no more a confusion, things have settled, three things are reflected in it. It becomes a mirror, a three-dimensional mirror. The outside world, the world of objects is reflected. The inside world, the world of subjectivity, consciousness, is reflected. And the relationship – and between the two, the perception ... and without distortion.

It is because of you meddling too much in the mind that the distortion comes in. What is the distortion? Mind is a simple mechanism, just like the eyes; you look through the eyes and the world is reflected. But the eyes have only one dimension: they can reflect only the world; they cannot reflect you. The mind is a very three-dimensional phenomenon, very deep. It reflects all, and without distortion. Ordinarily it distorts. Whenever you see a thing, if you are not different from the mind the thing will be distorted. You will see something else. You will mix your perception in it, your ideas. You will not look at it in a purity of vision. You will look with the ideas, and your ideas will become projected on it. [...]

There have existed tribes which don't value gold at all. When they don't value gold at all, they are not gold obsessed. Then the whole world is there, gold-obsessed: just the idea and the gold becomes very valuable.

In the world of things, reality, nothing is more valuable or less valuable. Valuation is brought by the mind, by you. Nothing is beautiful, nothing is ugly. Things are as they are. In their suchness they exist. But when you are on the surface and get mixed with the ideas, and you start saying, "This is my idea of beauty. This is my idea of truth" – then everything is distorted.

When you move to the center and the mind is left alone, and you watch [look] from the center at the mind, you are no more identified with it. By and by, all ideas disappear. Mind becomes crystal clear. And in the mirror, the three-dimensional mirror of the mind, the whole is reflected: the object, the subject, and the perception, the perceiver, the perception, and the perceived.

Savitarka samadhi is the samadhi in which the yogi is still unable to differentiate between real knowledge, knowledge based on words and knowledge based on reasoning or sense perceptions, which all remain in the mind in a mixed state.

There are two types of samadhi: one Patanjali calls *savitarka*, the other he calls *nirvikalpa*, or *nirvitarka*. These are two states. First one achieves *savitarka* samadhi, that is, the logical mind is still functioning – samadhi, yet based on the rational attitude – the reason is still functioning, you are making discriminations. This is not the highest samadhi, just the first step. But that too is very, very difficult because that too will need a little going towards the center.

Just for example: the periphery is there, where you are right now, and the center is there, where I am right now, and between the two, just in the middle, is *savitarka* samadhi. It means you have moved away from the surface, but you have not reached the center yet. You have moved away from the surface, but still the center is far away. Just in the middle you are, still something of the old is functioning, and something of the new has entered – halfway. And what will be the situation of this halfway state of consciousness?

Savitarka samadhi is the samadhi in which the yogi is still unable to differentiate between real knowledge . . .

He will not be able yet to differentiate what is real because the real can be known only from the center. There is no other way to know it. He cannot know what real knowledge is. Something of the real is filtering in, because he has moved from the surface, has come closer to the center, not yet centered, yet has come closer. Something of the center is filtering in – some perceptions, some glimpses of the center, but the old mind still is there, not completely gone. A distance is there but the old mind still goes on functioning. The yogi is still unable to differentiate between the real knowledge . . .

Real knowledge is that knowledge when the mind does not distort at all, when the mind has completely disappeared in a sense. It has become so transparent that whether it is there or not makes no difference. In the mid-state, the yogi is in a very deep confusion. The confusion comes: something from the real, something from his knowledge that he has gathered in the past from words, scriptures, teachers – that too is there. Something from his own reasoning what is right and what is wrong, what is true and what is false, and something from his sense perceptions – eyes, ears, nose – everything is there, mixed.

This is the state where the yogi can go mad. If there is nobody to take care in this state, the yogi can go mad because so many dimensions meeting and such a great confusion and chaos . . . It is a greater chaos than he was ever in when he was on the surface, because something new has come in.

From the center now some glimpses are coming towards him, and he cannot know whether it is coming from the knowledge that he has gathered from the scriptures. Sometimes he suddenly feels *aham brahmasmi* “I am God.” Now he is unable to differentiate whether this is coming from the Upanishad that he has been reading, or he himself has reasoned it out. It is a rational conclusion that, “I am part of the whole and the whole is God, so of course I am God” . . . whether it is a logical syllogism or it is coming from sense perceptions.

Because sometimes, when you are very quiet and the doors of the senses are clear, this feeling arises of being a god. Listening to music, suddenly you are no more a human being. If your ears are ready and if you have the musical perception, suddenly you are elevated to a different plane. Making love to a woman you love – suddenly, in the peak of the orgasm, you feel you have become a god. It can happen through sense perceptions. It can happen through reasoning. It may be coming from the Upanishads, from the scriptures you have been reading, or it may be coming from the center. And the man who is in the middle doesn’t know from where it is coming. From all the directions millions of things are happening – strange, unknown, known. One can be in a real mess.

That’s why schools are needed where many people are working. Because these are not the only three points. Between the periphery and the center, there are many. A school means where many people of many categories live together. Just a school: the first-grade people are there, the second grade people are there, the third-grade people are there; the primary school, the middle school, the high school, then the university. A perfect school is from the kindergarten to the university. Somebody exists there at the very end, on the center, who becomes the center of the school.

And then many people, because they can be helpful . . . you can help somebody who is just behind you. A person from the high school can come to the primary school and teach. A small boy from the primary school can go to the kindergarten and help. A school means: from the periphery to the center, there are many stages, many points. A school means: where all types of people exist together in a deep harmony, as a family from the very first to the very last, from the beginning to the very end, from the alpha to the omega. Much help is possible that way, because you can help somebody who is behind you. You can say to him, “Don’t be worried. Just go on. This comes and settles by itself. Don’t get too much involved in it. Remain indifferent. It comes and it goes – somebody to stretch a hand to help you. And a Master is needed who can look through all the stages, from the very top to the very valley, who can have a total perception of all the possibilities.

Otherwise, in this stage of savitarka samadhi, many become mad. Or, many become so scared they run away from the center and start clinging to the periphery, because there is at least some type of order. At least the unknown doesn’t enter there, the strange doesn’t come there. You are familiar; strangers don’t knock at your door.

But one who has reached to savitarka samadhi if he goes back to the periphery, nothing will be solved, he can never be the same again; he can never belong to the periphery now, so that is not of much help. He will never be a part of the periphery. And he will be there more and more

confused, because once you have known something, how can you help yourself not to know it? Once you have known, you have known. You can avoid, you can close your eyes, but it is still there, and it will haunt you your whole life.

If the school is not there and a Master is not there you will become a very problematic case. In the world you cannot belong, the market doesn't make any sense to you; and beyond the world you are afraid to move.

Savitarka samadhi is the samadhi in which the yogi is still unable to differentiate between real knowledge, knowledge based on words and knowledge based on reasoning or sense perceptions, which all remain in the mind in a mixed state.

Nirvitarka samadhi is reaching to the center: logic disappears, scriptures are no more meaningful, sense perceptions cannot deceive you. When you are at the center, suddenly everything is self-evidently true. This word has to be understood – “self-evidently true”. Truths are there on the periphery, but they are never self-evident. Some proof is needed, some reasoning is needed. If you say something, you have to prove it. If on the periphery you say, “God is,” you will have to prove it, to yourself, to others. On the center God is, self-evidently. You don't need any proof. What proof is needed when your eyes are open and you can see the sun rising? But for a man who is blind, proof is needed. What proof is needed when you are in love? You know it is there; it is self-evident. Others may demand proof. How can you give them any proof? The man at the center becomes the proof; he doesn't give any proof. Whatsoever he knows is self-evident. It is so. He has not reached towards it as a conclusion of a reasoning. It is not a syllogism; he has not concluded; simply it is so. He has known.

That's why in the Upanishads there are no proofs, in Patanjali there are no proofs. Patanjali simply describes, gives no proof. This is the difference: when a man knows, he simply describes; when a man doesn't know, first he proves that it is so. Those who have known, they simply give the description of that unknown. They don't give any proofs. [...]

Look at the Upanishads – not a single proof exists. They simply say, “God is.” If you want to know, you can know. If you don't want to know, it is your choice. But there is no proof for it.

That state is nirvitarka samadhi, samadhi without any reasoning. That samadhi becomes for the first time existential. But that also is not the last. One more final step exists. We will be talking about it later on.

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05 The Pure Look

The Pure Look

Nirvitarka samadhi is attained when the memory is purified, and the mind is able to see the true nature of things without obstruction.

The explanations given for the samadhis of savitarka and nirvitarka, also explain the higher states of samadhi, but in these higher states of savichara and nirvichara samadhis, the objects of meditation are more subtle.

The province of samadhi that is connected with these finer objects extends up to the formless stage of the subtle energies.

-Patanjali's *Yoga Sutras*

Mind is memory; it is like a computer. To be exact, it is a biocomputer. It accumulates all that is experienced, known. Through many lives, through millions of experiences the mind gathers memory. It is a vast phenomenon. Millions and millions of memories are stored in it. It is a great storehouse.

All your past lives are stored in it. Scientists say even in a single moment thousands of memories are being collected continuously – without your knowing, the mind goes on functioning. Even while you are asleep, memories are being formed. Even while you are asleep . . . somebody cries and weeps, your senses are functioning and collecting the experience. You may not be able to recall it in the morning because you were not conscious, but in deep hypnosis it can be recalled. In deep hypnosis, everything that knowingly and unknowingly you have experienced ever, can all be recalled back – your past lives also. The simple expanse of mind is really vast. These memories are good if you can use them, but these memories are dangerous if they start using you.

A pure mind is that mind who is master of its own memories. An impure mind is that mind who is continuously impressed by the memories. When you look at a fact, you can look without interpreting it. Then the consciousness is in direct touch with reality. Or, you can look through the mind, through interpretations. Then you are not in touch with reality. The mind is good as an instrument, but if the mind becomes an obsession and the consciousness is suppressed by the mind, then the reality will also be suppressed by the mind. Then you live in a maya; then you live in illusion.

Whenever you see a fact, if you see it directly, immediately, without the mind and the memory coming in, only then it is a fact. Otherwise, it becomes an interpretation. And all interpretations are false because all interpretations are loaded by your past experience. You can see only things which are in tune with your past experience. You cannot see things which are not in tune with your past experience, and your past experience is not all. Life is bigger than your past experience. Howsoever big the mind may be, it is just a tiny part if you consider the whole existence – so small. The known is very little; the unknown is vast and infinite. When you try to

know the unknown through the known, then you miss the point. This is the impurity. When you try to know the unknown by the unknown inside you, then there is revelation.

It happened: Mulla Nasruddin caught a very, very big fish in the river. A crowd gathered, because nobody has ever seen such a big fish. Mulla Nasruddin looked at the fish, couldn't believe that it is possible – such a big fish! With bulging eyes, he moved around the fish but still couldn't believe. He touched the fish but still couldn't believe, because he had heard about such a big fish only in fishermen's tall tales. The crowd was also standing there with unbelieving eyes. Then Mulla Nasruddin said, "Please help me to throw this fish back into the river. It is no fish; it is a lie."

Anything is true if it fits with your past experience. If it doesn't fit, it is a lie. You cannot believe in God because it doesn't fit with your past experience. You cannot believe in meditation because you have always lived in the market, and you only know the reality of the market, of the calculating mind, of the business mind. You don't know anything about celebration – pure, simple, with no reason at all, uncaused. If you have lived in a scientist's world, you cannot believe that there can be anything spontaneous because the scientist lives in the world of cause and effect. Everything is caused; nothing is spontaneous. So when the scientist hears that something is possible which is spontaneous – when we say spontaneous we mean that it has no cause, suddenly out of the blue – the scientist cannot believe. He will say, "It is no fish at all, it is a lie. Throw it back into the river."

But those who have worked in the inner world know that there are phenomena which are uncaused. Not only that – that they know this – they know that the whole existence is uncaused. It is a different, totally different world from the scientific mind.

Whatsoever you see, even before you have seen it, the interpretation has entered. Continuously I watch people; I am talking to them – if it fits, even they have not said anything, they have given me an inner nod, "Yes." They are saying, "Right." If it doesn't fit with their attitudes, they have not said anything, the "no" is written on their face. Deep down they have started saying, "No, it is not true." [...]

You cannot listen because of the memory; you cannot see because of the memory; you cannot look at the facticity of the world because of the memory. Memory comes in – your past, your knowledge, your learning, your experiences – and they color reality. The world is not illusory, but when interpreted, you live in an illusory world. Remember this.

Hindus say the world is maya, illusory. When they say it, they don't mean the world that is there, they simply mean the world that is inside you, the world of your interpretations. The world of facticity is not unreal; it is the brahma itself. It is supreme reality. But the world that you have created through your mind and memory and in which you live, which surrounds you, like an atmosphere around you . . . and you move with it and in it. Wherever you go you take it around you. It is your aura, and through it you look at the world. Then whatsoever you are looking at is not a fact, it is an interpretation.

Patanjali says:

Nirvitarka samadhi is attained when the memory is purified, and the mind is able to see the true nature of things without obstruction.

Interpretation is the obstruction. Interpret, and the reality is lost. Look without interpretation and the reality is there, and always has been there. The reality is every moment there. How it can be otherwise? Reality means that which is real. It has not moved from its place even for a single moment. Just you live in your interpretations and you create a world of your own. The reality is common, illusion is private.

You must have heard the story, a very old, ancient Indian story. Five blind men came to see an elephant. They had never seen it; it was absolutely new in the town. Elephants didn't exist in their part of the country. They all touched, they all felt the elephant, and they all interpreted whatsoever they felt. They interpreted through their experience. One man said, "An elephant is like a pillar," because he was touching the legs of the elephant – and he was true [right]. He touched, himself, by his own hands, and then he remembered the pillars – and exactly like the pillars. And so on, so forth, they all interpreted. It happened in a primary school in America: a teacher told this story to the boys and girls without telling them that the five persons who came to the elephant were blind. And the story is so well known, and she expected that the children will understand. Then she asked, "Now tell me, who were those five persons who came to see the elephant?" One small boy raised his hand and said, "Experts."

Experts are always blind. That boy was really a discoverer. This is the essence of the whole story. In fact, they were experts because an expert knows too much about too little. He becomes more and more narrow, narrow, narrow – almost blind to the whole world. Only in a particular direction he is with eyes; otherwise, he is blind. His vision becomes narrower and narrower and narrower. The greater an expert, the narrower the vision. An absolute expert must be completely blind. They say that an expert is a man who knows more and more about little and little [less and less].

Few centuries before there were physicians, doctors, who knew everything about the body. There were no experts. Now, if you have something wrong with your heart then you go to an expert, something wrong with your teeth, you go to another expert . . . [...]

To know reality, you don't have to be an expert. To know reality, you don't have to be narrow, exclusive. To be in tune with reality you have to put down all your knowledge, put it aside and look at it with the eyes of a child, not with the eyes of an expert – because those eyes are always blind. Only a child has real eyes wide looking, looking everywhere, all around in all directions – because he doesn't know anything. He is moving in all directions all the time. The moment you know, and you are hooked somewhere. If you can become a child again and can look at reality without any obstruction, interpretation, experience, knowledge, expertise, then Patanjali says, *nirvitarka samadhi* is attained. Because when there is no interpretation, memory is purified, and the mind is able to see the true nature of things.

Patanjali divides samadhi into many layers. First, he talks about *savitarka samadhi*. It means samadhi with reasoning. You are still a reasoning person, logical. Then he calls the second samadhi *nirvitarka*, samadhi without reasoning. Now, you are not arguing about reality. You are not even looking at reality with your knowledge. You are simply looking at reality.

The man who looks at reality with logic, reasoning never looks at reality. He projects his own mind on the reality. The reality works like a screen for him to project himself. And whatsoever you project, you will find there. First you put it there, and then you find it there. It is a deception because you yourself put it there, and then you find it there. It is not real.

Nasruddin once told me that "My wife is the most beautiful woman in the world." I asked him, "Mulla, how you came to know about it?" He said, "How? – simple. My wife told me!" This is how it goes on in the mind: you put it in the reality, and then you find it there. This is the attitude of the savitarka mind. *Nirvikalpa* mind, *nirvitarka* mind, puts nothing; it simply looks at whatsoever is the case.

Why you go on putting into reality something from your mind? – because you are afraid of reality. A deep fear of reality is there. It may be that it is not of your liking. It may be that it is against you, your mind. Because the reality is natural; it doesn't bother who you are. You are afraid: the reality may not be your wish-fulfillment, so it is better not to see it; go on seeing whatsoever you desire. This is how you have lost many lives – fooling around. And you are not fooling anybody else, you are fooling yourself, because by your interpretations and projections the reality cannot be changed. Only you suffer unnecessarily. You think there is a door and there is no door; it is a wall, and you try to pass through it. Then you suffer, then you are shocked.

Unless you see the reality, you will never be able to find the door out of the prison in which you are. The door exists, but the door cannot exist according to your desires. The door exists; if you drop the desires, you will be able to see it. And this is the trouble: you go on wish-fulfilling; you just go on believing and projecting, and every time a belief is shattered, and a projection falls. Because it will happen many times, because your daydreams cannot be fulfilled by reality. Whenever a dream is shattered, a rainbow falls down, a desire dies, you suffer. But immediately you start creating another desire, another rainbow of your wishes. Again, you start making a new rainbow bridge between you and reality.

Nobody can walk on a rainbow bridge. It looks like a bridge; it is not a bridge. In fact, a rainbow doesn't exist; it only appears. If you go there, you will not find any rainbow. It is a dreamlike phenomenon. The maturity consists in having come to the realization that "Now no more projections, interpretations. Now I am ready to see whatsoever is the case."

Wittgenstein, one of the very keen intellects of this age, starts his tremendously valuable book *Tractatus* with the sentence, "The world is all that is the case. You can go on dreaming around it; it will not help. You stop dreaming and see. The world is all that is the case." You don't unnecessarily waste your life and time and energy in trying to see something that is not there. Stop dreaming and look at reality.

That is the meaning of *nirvitarka samadhi*, samadhi without any reasoning. It is just a pure look. You don't reason about it; you simply look at it. You don't do anything about it, you simply allow it to be there and penetrate you. In *savitarka samadhi* you try to penetrate into reality. In *nirvitarka samadhi* you allow the reality to penetrate you. In *savitarka samadhi* you try [to make] the reality to be according to you. In *nirvitarka samadhi* you try yourself to be according to the reality.

The explanations given for the samadhis of savitarka and nirvitarka, also explain the higher states of samadhi, but in these higher states of savichara and nirvichara samadhis, the objects of meditation are more subtle.

Then, Patanjali brings two other words, *savichara* and *nirvichara*. *Savichara* means with contemplation, and *nirvichara* means without contemplation. They are the higher states of the

same phenomenon he calls savitarka and nirvitarka. Savitarka samadhi, if followed, will become savichara.

If you think about logically, and go on thinking, and go on thinking, logic has a boundary to it. It is not infinite. Logic cannot be infinite. In fact, logic denies all infinities. Logic is always in a boundary. Only then it can remain logical, because with the infinite enters the illogical; with the infinite enters the mysterious, with the infinite enters the miraculous. With the entry, the Pandora's box is open. So logic never talks about the infinite. Logic says everything is finite, can be defined. Everything is within boundaries, can be understood. Logic is always afraid of the infinite. It looks like a vast darkness; logic trembles to move into it. Logic keeps itself on the highway, it never moves into the wild. On the highway everything is safe, and you know where you are going. Once you step aside and move into the wild, you don't know where you are going. Logic is a very deep fear.

If you ask me, logic is the greatest coward. People who are courageous always go beyond logic. People who are cowardly always remain within the confinements of logic. Logic is a prison, beautifully decorated, but it is not like a vast sky. The sky is not decorated at all. It is undecorated, but it is vast. It is freedom, and freedom has its own beauty; it needs no decorations. The sky is enough unto itself. It needs no painter to paint it, no decorator to decorate it. The very vastness is its beauty. But vastness is terrific [terrifying] also, because it is so tremendous. The mind simply boggles before it; the mind seems so puny. The ego gets shattered before it, so the ego creates a beautiful prison of logic, definitions – everything clean-cut, everything known – of the experience and closes its doors to the unknown, makes a world of itself, a separate world, a private world. That world doesn't belong to the whole; it has been cut. All the relationships with the whole have been cut.

That's why logic will never lead anybody to the divine, because logic is human, and it has broken all the bridges with the divine. Divine is wild; it is mysterium and tremendum. It is a great mystery that cannot be solved. It is not a riddle that you can solve, it is a mystery. Its nature is such that it cannot be solved. But if you go on continuing logically thinking, there comes a moment when you reach to the boundary of logic. If you go on thinking more and more, then logical thinking changes into contemplation, into *vichar*.

The first step is logical thinking and, if you continue, the last step will be contemplation. If a philosopher continues, goes on moving, is not stuck somewhere, he is bound to become a poet someday, because when the boundary is crossed, suddenly there is poetry. Poetry is contemplation; it is *vichar*.

Think of it this way: a logical philosopher is sitting in the garden and looking at a rose flower. He interprets it. He classifies it – he knows what type of rose this is, from where it comes, the physiology of the rose, the chemistry of the rose: everything logically he thinks about. He classifies it, defines it, works around and around – in fact, never touching the rose at all – moves just around and around, around and around, beating the bush around, leaving the rose there.

Because logic cannot touch a rose. It can cut it, it can put it into pigeonholes, it can classify, it can label it – but it cannot touch it. The rose won't allow logic to touch it. And even if logic wants, it is not possible. Logic has no heart, and only the heart can touch the rose. Logic is just a head affair. The head cannot touch the rose. The rose will not allow its mystery for the head because the head is just like a rape. And the rose opens itself only for love, not for a rape.

Science is rape; poetry is love. If somebody continues, like Einstein, then the philosopher or the scientist or the logician becomes a poet. Einstein became a poet in his last days. Eddington became a poet in his last days. They started talking about the mysterious. They had come to the boundary of the logic. People who always remain logical are people who have not gone to the very extent, to the very end of their logical reasoning. They are not really logical. If they really go, then a moment is bound to come where logic ends and poetry starts.

Vichar is contemplation. What a poet does? – he contemplates. He just looks at the flower, he doesn't think about it. This is the distinction, very subtle: the logician thinks about the flower, the poet thinks the flower, not about it. And “about it” is not the flower. You may talk and talk about it, but it is not the flower. The logician goes round and round, a poet goes direct and hits the very reality of flower. For a poet, a rose is a rose is a rose is a rose – not “about”. He moves inwards, into the flower. Now the memory is not brought in. The mind is put aside; it is a direct contact.

This is a higher stage of the same phenomenon. The quality has become refined but the phenomenon is the same.

That's why Patanjali says,

The explanations given for the samadhis of savitarka and nirvitarka, also explain the higher states of samadhi, but in these higher states of savichara and nirvichara samadhis, the objects of meditation are more subtle.

In savichara, the poet – and anybody who enters savichara becomes a poet – thinks the flower, not about it, but immediate and direct, but there is still division. The poet is separate from the flower. The poet is the subject, and the flower is the object. The duality exists. The duality is not transcended: the poet has not become the flower; the flower has not become the poet. The observer is the observer, and the observed is still the observed. The observer has not become the observed; the observed has not become the observer. Duality exists.

In savichara samadhi logic has been dropped, but not duality. In nirvichara samadhi even duality is dropped. One simply looks at the flower, not thinking of himself and not thinking of the flower; not thinking at all. That is nirvichara: without contemplating, beyond contemplation. One simply is being with the flower, not thinking about, not thinking – neither like the logician nor like the poet.

Now comes the mystic, the sage, who is simply with the flower. You cannot say that he thinks about, or he thinks. No, he is simply with. He allows the flower to be there and allows himself to be there. In that moment of allowing, there comes suddenly a unity. The flower is no more the flower, and the observer is no more the observer. Suddenly energies meet and mingle and become one. Now the duality is transcended. The sage doesn't know who is the flower and who is watching it. If you ask the sage, the mystic, he will say, “I don't know. It may be the flower who is watching me. It may be I who is watching the flower. It changes,” he will say, “it depends. And sometimes, there is neither I nor the flower. Both disappear. Only a unified energy remains. I become the flower and the flower becomes me.” This is the state of nirvichara, of no contemplation but of being.

Savitarka is the first step, nirvitarka is the last step in the same direction. Savichara is the first step, nirvichara is the last step in the same direction, on two planes. But Patanjali says the same explanation applies. The highest, up to now, is nirvichara.

Patanjali will come to higher stages also, because few more things have to be explained, and he moves very slowly – because if he moves very fast it will not be possible for you to understand. He is going deeper and deeper every moment. He is leading you, by and by, to the infinite ocean, step by step. He is not a believer of sudden enlightenment – gradual, that's why his appeal is so great.

Many people have existed who have talked about sudden enlightenment, but they have not appealed to the masses because it is simply unbelievable that sudden enlightenment is possible. Tilopa may say, but that is not the point – that Tilopa says. The point is: does anybody understand it? – that's why many Tilopas have disappeared. Patanjali's appeal continues, because nobody can understand those wildflowers, like Tilopa. They suddenly appear just out of the blue and they say, "Suddenly, you can also become like us." This is incomprehensible. Under their magnetic personality you may listen to them, but you cannot believe them. The moment you leave them you will say, "This man is saying something which is beyond me. It goes over my head."

Tilopas have lived, talked, tried, but they have not been able to help many people. Rarely somebody will understand them. That's why Tilopa had to go to Tibet to find a disciple – this vast country, and he couldn't find a single disciple – and Bodhidharma had to go to China to find a disciple. This ancient country, for thousands of years working on the religious dimension, and he couldn't find a single disciple. Yes . . . difficult for Tilopa, difficult for Bodhidharma to find a single disciple.

To find someone who can understand Tilopa is difficult because he talks of the goal, and he says, "There is no path and no method." He is standing on the hilltop and he says, "There is no path," and you are standing in the valley, dark, damp, in your misery. You look at Tilopa and you say, "Maybe . . . but how, how one reaches?" You go on asking, "How?"

Krishnamurti goes on telling people there is no method, and after each talk people ask, "Then how? Then how to reach?" And he simply shrugs his shoulders and becomes angry that "I have told you there is no method, so don't ask how, because how is again asking for the method." And these are not new people who ask. Krishnamurti has people who have been listening to him for thirty, forty years. Very old, ancient people you will find in his talks. They have been listening to him continuously; religiously they listen to him. They come always – whenever he is there, they come always, and they listen. You will find almost the same faces for years and years and years, and again and again they ask from their valleys, "But how?" – and Krishnamurti simply shrugs his shoulders and says, "There is no how. You simply understand, and you reach. There is no path."

Tilopa, Bodhidharma, Krishnamurti, they come and go; they are not much help. The people who listen to them enjoy listening to them – even come to a certain intellectual understanding – but they remain in the valley. I myself have come across many people who listen to Krishnamurti, but I have never seen a single person who has gone beyond his valley by listening to him. He remains in the valley, starts talking like Krishnamurti, that's all; starts telling to other people that there is no way and no path, and remains in the valley.

Patanjali has been a tremendous help, incomparable. Millions have passed through this world by the help of Patanjali because he doesn't talk according to his understanding, he moves with you. And as your understanding grows, he goes deeper and deeper and deeper. Patanjali follows the disciple; Tilopa would like the disciple to follow him. Patanjali comes to you; Tilopa would like you to come to him. And of course, Patanjali takes your hand and, by and by, he takes you to the highest peak possible, of which Tilopa talks but cannot lead because he will never come to your valley. He will remain on his hilltop and will go on shouting from there. In fact, he will irritate many people because he will not stop; he will go on shouting from the top that "This is possible! And there is no way, and there is no method. You can simply come. It happens; you cannot do [it]." He irritates.

When there is no method, people get irritated and they would like him to stop, not to shout. Because if there is no way, then how to move from the valley to the top? You are talking nonsense. But Patanjali is very sensible, very sane, he moves step by step, takes you from where you are, comes to the valley, takes your hand and says, "One by one, take steps."

Patanjali said, "There is a path. There are methods." And he is really very, very wise. By and by, he will persuade you in the end that drop the method and drop the path – there are none – but only at the end, at the very peak, just when you have reached, when even Patanjali leaves you, there is no trouble; you will reach by yourself. At the last moment he becomes nonsensical. Otherwise, he is sensible. And he has remained so sensible the whole way that when he becomes nonsensical, then too he appeals, then too he looks very sensible. Because a man like Patanjali cannot talk nonsense. He is reliable.

The explanations given for the samadhis of savitarka and nirvitarka, also explain the higher states of samadhi, but in these higher states of savichara and nirvichara samadhis, the objects of meditation are more subtle.

By and by, the object of meditation has to be made more and more subtle. For example, you can meditate on a rock, or you can meditate on a flower, or you can meditate on the fragrance of the flower, or you can meditate on the meditator. And then things go subtle and subtle and subtle and subtle. For example, you can meditate on the sound aum. The first meditation is to say it loudly, so it resounds all around you. It becomes a temple of sound all around you: aum, aum, aum. You create vibrations all around you – gross, the first step. Then you close your mouth. Now you don't say it loudly. Inside you say, aum, aum, aum. Lips are not allowed to move, not even the tongue. Without the tongue and without the lips you say, aum. Now you create an inner atmosphere, inner climate of aum. The object has become subtle. Then the third step: you don't even recite it; you simply listen to it. You change the position – from the doer, you move to a passivity of a listener. In the third state you don't pronounce the aum inside also. You simply sit and you hear the sound. It comes because it is there. You are not silent; that's why you cannot hear it.

Aum is not a word of any human language. It doesn't mean anything. That's why Hindus don't write it in the usual alphabetical order. No, they have made a separate form for it just to distinguish it, that this is not part of the alphabet. It exists on its own, separate, and it means nothing. It is not a word of human language. It is the sound of the very existence itself, the sound of the soundless, the sound of the silence. When everything is silent then it is heard. So you become the hearer. It goes on and on, more and more subtle. And in the fourth stage you simply

forget about everything: the doer, and the hearer, and the sound – everything. In the fourth stage there is nothing.

You must have seen ten ox herding pictures of Zen. In the first picture a man is looking for his ox – the ox has gone somewhere in the wild forest, no sign, no footprints – just looking all around, trees and trees and trees. In the second picture he looks happier – footprints have been found. In the third he seems a little bewildered – just the back of the ox is seen near a tree, but difficult to distinguish. The forest is wild, thick. Maybe it is just a hallucination that he is seeing the back of the ox; it may be just a part of the tree, and he may be projecting. Then in the fourth, he has caught hold of the tail. In the fifth, he has controlled by the whip; now the ox is in his power. In the sixth, he is riding on the ox, he is coming back towards the home with a flute, singing a song, riding on the ox. In the seventh, the ox in the stable, he is in the home, happy; the ox has been found. In the eighth, there is nothing; the ox has been found, and the ox and the seeker, the seeker and the sought, both have disappeared. The search is over.

In the ancient days these were the eight pictures. It was a complete set. The emptiness is the last. But then a great Master added two more pictures. The ninth – the man is back, again there. And in the tenth not only the man is back, he has gone to purchase few things to the market, and not only things, he is carrying a bottle of wine. This is really beautiful. This is complete. If it ends on emptiness, something is incomplete. The man is back again, and not only back, he is in the market. Not only in the market, he has purchased a bottle of wine.

The whole becomes more and more subtle, more and more subtle. A moment comes when you will feel it is the perfect, the most subtle. When everything becomes empty and there is no picture, the seeker and the sought both have disappeared. But this is not really the end. There is still a subtleness. The man comes back to the world totally transformed. He is no more the old self – reborn, and when you are reborn, the world is also not the same. The wine is wine no more, the poison is no more poison, the market is no more market. Now everything is accepted. It is beautiful. Now he is celebrating. That is the symbol: the wine.

More and more subtle becomes the search, and more and more strong becomes the consciousness. And a moment comes when the consciousness is so strong that you live like an ordinary being in the world, without fear. But move with Patanjali step by step. The objects of meditation are more and more subtle.

The province of samadhi that is connected with these finer objects extends up to the formless stage of the subtle energies.

This is the eighth picture. The province of samadhi that is connected with these finer objects becomes more and more fine, and a moment comes when the form disappears, and it is formless.

... extends up to the formless stage of the subtle energies.

The energies are so subtle you cannot make a picture out of them, you cannot carve them; only the emptiness can show them: a zero – the eighth picture. By and by you will understand how these two other remaining pictures come in.

Patanjali – I call him the scientist of the religious world, the mathematician of mysticism, the logician of the illogical. Two opposites meet in him. If a scientist reads Patanjali's *Yoga Sutras*

he will understand immediately. A Wittgenstein, a logical mind, will feel immediately an affinity with Patanjali. He's absolutely logical. And if he leads you towards the illogical, he leads you in such logical steps you never know when he has left the logic and taken you beyond it. He moves like a philosopher, a thinker, and makes so subtle distinctions that the moment he takes you into nirvichara, into no-contemplation, you will not be able to watch when the jump has been taken. He has cut the jump into many small steps. With Patanjali you will never feel fear, because he knows where you will feel fear. He cuts the steps smaller and smaller, almost as if you move on the plain ground. He takes you so slowly that you cannot observe when the jump has happened, when you have crossed the boundary. And he is also a poet, a mystic – a very rare combination. Mystics are there, like Tilopa; great poets are there like the rishis of Upanishads, great logicians are there like Aristotle, but you cannot find a Patanjali. He is such a combination that since him there has been no one who can be compared to him. It is very easy to be a poet because you are out of one piece. It is very easy to be a logician – you are made of one piece. It is almost impossible to be a Patanjali because you comprehend so many opposites, and in such a beautiful harmony he combines them all. That's why he has become the alpha and the omega of the whole tradition of yoga.

In fact, it was not he who invented yoga; yoga is far [more] ancient. Yoga had been there for many centuries before Patanjali. He is not the discoverer, but he almost became the discoverer and founder just because of this rare combination of his personality. Many people had worked before him and almost everything was known, but yoga was waiting for a Patanjali. And suddenly, when Patanjali spoke about it, everything fell in line, and he became the founder. He was not the founder, but his personality is such a combination of opposites, he comprehends in himself such incomprehensible elements, he became the founder – almost the founder. Now yoga will always be known with Patanjali. Since Patanjali, many have again worked and many have reached new corners of the world of yoga, but Patanjali towers like an Everest. It seems almost impossible anybody ever will be able to tower higher than Patanjali – almost impossible. This rare combination is impossible. To be a logician and to be a poet and to be a mystic, and not of ordinary talents . . . It is possible: you can be a logician, a great logician, and a very ordinary poet. You can be a great poet and a very ordinary logician, third-rate – that's possible, that's not very difficult. Patanjali is a genius logician, a genius poet, and a genius mystic; Aristotle, Kalidas and Tilopa all rolled in one – hence the appeal.

Try to understand Patanjali as deeply as possible, because he will help you. Zen Masters won't be of much help. You can enjoy them – beautiful phenomena. You can be awe-struck, you can be filled with wonder, but they won't help you. Rarely somebody will be able within you who can take the courage and jump into the abyss. Patanjali will be of much help. He can become the very foundation of your being, and he can lead you, by and by. He understands you more than anybody else. He looks at you and he tries to speak the language that the last amongst you will be able to understand. He is not only a Master; he is a great teacher also.

Educationists know that a great teacher is not one who can be understood only by the topmost few students in the class, just the first benchers, four or five in a class of fifty. He is not a great teacher. A great teacher is one who can be understood by the last benchers. Patanjali is not only a Master, he is a teacher also. Krishnamurti is a Master, Tilopa is a Master – but not teachers. They can be understood only by the topmost. This is the problem – the topmost need not understand. They can go [on] their own. Even without Krishnamurti they will move into the ocean and reach to the other shore; a few days sooner or later, that's all. The last benchers who cannot move on

their own, Patanjali is for them. He starts from the lowest and he reaches to the highest. His help is for all. He is not for the chosen few.

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06 The Thought of No-thought

The Thought of No-thought

These samadhis that result from meditation on an object are samadhis with seed, and do not give freedom from the cycle of rebirth.

On attaining the utmost purity of the nirvichara stage of samadhi, there is a dawning of the spiritual light.

In nirvichara samadhi, the consciousness is filled with truth.

-Patanjali's Yoga Sutras

Contemplation is not meditation. There is a vast difference, and not only of quantity but of quality. They exist on different planes. Their dimensions are altogether different; not only different, but diametrically opposite.

This is the first thing to be understood. Contemplation is concerned with some object; it is a movement of consciousness towards the other. Contemplation is outgoing attention, moving towards the periphery, going away from the center. Meditation is moving towards the center, away from the periphery, away from the other. Contemplation is arrowed towards the other, meditation towards oneself. In contemplation, duality exists. There are two, the contemplator and the contemplated. In meditation there is only one.

The English word “meditation” is not very good, does not give the real sense of dhyana or samadhi, because in the very word meditation, it appears that you are meditating upon something. So try to understand: contemplation is meditating upon something; meditation is not meditating upon something, just being oneself, no movement away from the center, no movement at all . . . just being yourself so totally that there is not even a flickering; the inner flame remains unmoving. The other has disappeared; only you are. Not a single thought is there. The whole world has disappeared. The mind is no more there; only you are, in your absolute purity. Contemplation is like a mirror mirroring something; meditation is simply mirroring, not mirroring anything – just a pure capacity to mirror but not actually mirroring anything.

With contemplation you can attain up to *nirvichara* samadhi – samadhi with no thought – but in *nirvichara* one thought remains, and that is the thought of no-thought. That too is a thought, the last, the very last, but it remains. One is aware that there is no thought, one knows that there is no thought. But what is this knowing of no-thought? Vast change has happened, thoughts have disappeared, but now, no-thought itself has become an object. If you say that “I know emptiness,” then it is not enough emptiness; the thought of emptiness is there. The mind is still functioning, functioning in a very, very passive, negative way – but still functioning. You are aware that there is emptiness. Now what is this emptiness you are aware of? It is very subtle thought, the most subtle, the last beyond which the object completely disappears.

So whenever a disciple comes to a Zen Master very happy with his attainment and says that “I have attained emptiness,” the Master says, “Go and throw this emptiness away. Don’t bring it to me again. If you are really empty, then there is no thought of emptiness also.”

This is what happened in the famous story of Subhuti. He was sitting under a tree with no thought, not even the thought of no-thought. Suddenly, flowers showered. He was amazed – “What is happening?” He looked all around, flowers and flowers from the sky. Seeing that he was amazed, gods told him “Don’t be amazed. We have heard the greatest sermon on emptiness today. You have delivered it. Celebration we are making, and we are throwing these flowers on you as a symbol, appreciating and celebrating your sermon on emptiness.” Subhuti must have shrugged his shoulders and said, “But I have not spoken.” The gods said, “Yes, you have not spoken, neither have we heard – that is the greatest sermon on emptiness.”

If you speak, if you say “I am empty,” you have missed the point. Up to the thought of no-thought it is nirvichara samadhi, with no contemplation. But still the last part . . . the elephant has passed; the tail has remained – the last part – and sometimes the tail proves bigger than the elephant because it is so subtle. To throw away thoughts is easy. How to throw emptiness? – how to throw no-thought? It is very, very subtle; how to grasp it? That’s what happened when the Zen Master said to the disciple, “Go and throw this emptiness!” The disciple said, “But how to throw emptiness?” Then the Master said, “Then carry it away; go throw it, but don’t stand before me with emptiness in your head. Do something!”

It is very subtle. One can cling to it, but then the mind has deceived you at the last point. Ninety-nine point nine you had reached; just the last step, and hundred degrees would have been complete, and you would have evaporated.

Up to this point, Patanjali says it is samadhi without contemplation – nirvichara samadhi. If you attain to this samadhi you will become very, very happy, silent, serene. You will always be collected inside, together. You will have a crystallization; you will not be an ordinary man. You will look almost superhuman, but you will have to come back again and again. You will be born, you will die.

The wheel of reincarnation will not stop because the no-thought is just like a subtle seed; many lives will come out of it. The seed is very subtle, the tree is big, but the whole tree is hidden in the seed. The seed may be a mustard seed, so small, but it carries [the tree] within it. It is loaded, it has a blueprint; it can bring the whole tree again and again and again. And from one seed millions of seeds can come out. One small mustard seed can fill the whole earth with vegetation.

No-thought is the most subtle seed. And if you have it, Patanjali calls this “samadhi with seed,” *sabeej* samadhi. You will continue coming, the wheel will continue moving – birth and death, birth and death. It will be repeated. Still you have not burned the seed.

If you can burn this thought of no-thought, if you can burn this thought of no-self, if you can burn this thought of no-ego, only then *nirbeej* samadhi happens, samadhi with no seed. Then there is no birth, no death. You have transcended the whole wheel; you have gone beyond. Now you are pure consciousness. The duality has dropped; you have become one. This oneness, this dropping of duality is the dropping of life, death. The whole wheel suddenly stops – you are out of the nightmare.

Now we will enter into the sutras. They are very, very beautiful. Try to understand them. Deep is their significance. You will have to be very, very aware to understand the subtle nuances.

These samadhis that result from meditation on an object are samadhis with seed, and do not give freedom from the cycle of rebirth.

These samadhis that result from meditation on an object . . . You can meditate on any object, whether material or sacred. The object may be money, or the object may be *moksha*, the final attainment. The object may be a stone, or the object may be the Kohinoor diamond; it makes no difference. If the object is there, mind is there; with object, mind continues. Mind has a continuity through the object. Through the other, the mind is fed continuously. And when the other is there, you cannot know yourself; the whole mind is focused on the other. The other has to be removed, utterly removed, so there is nothing for you to think, there is nothing for you to give your attention to, there is nowhere you can move.

With the object, Patanjali says, there are many possibilities: you can be in relationship with the object as a reasoning being; you can think about the object logically – then Patanjali gives it the name of *savitarka samadhi*. It happens many times: when a scientist is observing an object, he becomes completely silent; no thoughts move in the sky, in his being, he is so much absorbed with the object. Or sometimes a child playing with his toy is so absorbed that the mind has completely, almost completely, stopped. A very deep serenity exists. The object takes all your attention; nothing is left behind. No anxiety is possible, no tension is possible, no anguish is possible, because you are totally absorbed in the object, you have moved in the object.

A scientist, a great philosopher . . . It happened to Socrates: he was standing one night; it was a full moon night and he was looking at the moon, and he became so absorbed . . . He must have been in what Patanjali calls *savitarka samadhi*, because he was one of the most logical men ever born, one of the most rational minds, the very peak of rationality. He was thinking about the moon, about the stars and the night and the sky, and he forgot himself completely. And the snow started falling, and by the morning he was found almost dead, half his body covered with snow, frozen, and still he was looking at the sky. He was alive but frozen. People came to search where he has gone, and then they found him standing; the whole night he was standing under the tree. And when they asked, “Why didn’t you come home back? – and the snow is falling and one can die,” he said, “I completely forgot about it. For me, it has not fallen. For me, time has not passed. I was so much absorbed with the beauty of the night, and the stars and the order of existence and the cosmos.”

Logic always is absorbed with the order, with the harmony that exists in the universe. Logic moves around an object – goes on moving around and around and around – and the whole energy is taken by the object. This is *samadhi* with reason, *savitarka*, but the object is there. The scientific, the rational, the philosophical mind attains to it.

Then Patanjali says that there is another *samadhi*, *nirvitarka*, the aesthetic mind – the poet, the painter, the musician attains to it. The poet goes directly into the object, not around and around, but still the object is there. He may not be thinking about it, but his attention is focused on it. It may not be the head functioning, it may be the heart, but still the object is there, the other is there. A poet can attain to very deep, blissful states, but the cycle of rebirth will not stop, neither for the scientist nor for the poet.

Then, Patanjali comes to savichara samadhi: logic has been dropped, just pure contemplation – not about it – just looking at it, watching it, witnessing it. Deeper realms open but the object remains there, and you remain obsessed with the object. You are not yet in your own self – the other is there. Then Patanjali comes to nirvichara.

In nirvichara, by and by, the object is made subtle. This is the most important point to be understood: in nirvichara, the object is made more and more subtle. From gross objects you move to subtle objects – from a rock to the flower, from the flower to the fragrance. You move towards subtle. By and by, a moment comes [when] the object becomes so subtle, almost as if it is not.

For example, if you contemplate on emptiness the object is almost not, if you meditate on nothingness. There are Buddhist schools which emphasize only one meditation, and that is on nothingness. One has to think, one has to meditate, one has to imbibe the idea that nothing exists. Continuously meditating on nothingness, a moment comes when the object becomes so subtle that it cannot withhold your attention; it is so subtle that there is nothing to contemplate, and one goes on and on and on. Suddenly, one day the consciousness bounces upon oneself. Not finding any standing ground there in the object, not finding any foothold, not finding anything to cling to, the consciousness bounces upon itself. It returns, comes back to its own center. Then it becomes the highest, the purest, nirvichara.

The highest, nirvichara, is when the consciousness bounces upon oneself. If you start thinking that “I have attained to no-thought, and I have attained to nothingness,” again you have created an object and the consciousness has moved away. This happens many times for a seeker. Not knowing the inner mysteries, many times you bounce upon yourself. Sometimes you touch your center, and again you have gone out. Suddenly, the idea arises, “Yes, I have attained.” Suddenly, you start feeling “Yes, here it is. Satori has happened, samadhi has been attained.” You feel so blissful it is natural for the idea to arise. But if the idea arises, again you have become a victim of something which is objective. Subjectivity is lost again; oneness has become two. Duality again is there.

One has to be aware not to allow the idea of no-thought. Don’t try – whenever something like this happens, remain into it. Don’t try to think about it, don’t make any notion about it; enjoy it. You can dance, there will be no trouble, but don’t allow verbalization, don’t allow language. Dancing won’t disturb because in dancing you remain one.

In Sufi tradition, dance is used to avoid mind. In the last stage, Sufi Masters say that “Whenever you come to a point where object has disappeared, immediately start dancing so that the energy moves into the body and not in the mind. Immediately do something; anything will help.”

Zen Masters when they attain start laughing a real belly laugh, roar-like, a lion’s roar. What are they doing? Energy is there and for the first time energy has become one. If you allow anything else in the mind, immediately the division is again there, and division is your old habit. It will persist for few days. Jump, run, dance, give a good belly laugh, do something so that the energy moves into the body and not into the head. Because energy is there and the old pattern is there, it can move again . . .

Many people come to me, and whenever it happens, the greatest problem arises – the greatest I say, because it is no ordinary problem. The mind immediately grabs hold of it and says, “Yes,

you have attained.” The ego has entered, the mind has entered, everything is lost. A single idea and a vast division immediately is there. Dancing is good. You can dance – there will be no trouble about it. You can be ecstatic, you can celebrate. Hence, I emphasize celebration.

After each meditation celebrate, so celebration becomes part of you, and when the final happens, immediately you will be able to celebrate.

These samadhis that result from meditation on an object are samadhis with seed, and do not give freedom from the cycle of rebirth.

The whole problem is how to be freed from the other, the object. The object is the whole world. You will come again and again if the object is there, because with the object exists desire, with the object exists thought, with the object exists ego, with the object you exist. If the object falls, you will suddenly fall, because object and subject can exist together. They are parts of each other; one cannot exist. It is just like a coin: the head and tail exist together. You cannot save one and throw the other. You cannot save the head and throw the tail – they are together. Either you keep them both or you throw them both. If you throw one, the other is thrown. Subject and object are together; they are one, aspects of one thing. Object drops, the whole house of subjectivity immediately collapses; then you are no more the old. Then you are the beyond, and only the beyond is beyond life and death.

You will have to die; you will have to be reborn. While dying, just like a tree, you gather all your desires again in a seed. You don’t go into another birth; the seed flies and goes into another birth. All you have lived, desired – your frustrations, your failures, your successes, your loves, your hates – while you are dying, the whole energy gathers into a seed. That seed is of energy; that seed jumps from you, moves into a womb. Again, that seed recreates you, just like a seed in the tree. When the tree is going to die, it preserves itself into the seed. Through the seeds the tree persists; through the seed you persist. That’s why Patanjali calls it sabeej samadhi. If the object is there, you will have to be born again and again, you will have to pass through the same misery, the same hell that is life, unless you become seedless.

And what is seedlessness? If the object is not there, there is no seed. Then all your past karmas simply disappear, because in fact you have never done anything. Everything has been done by the mind – but you are identified, you think you are the mind. Everything has been done by the body – but you are identified, you think you are the body.

In a seedless samadhi, in *nirvichara* samadhi, when only consciousness exists in its utter purity, for the first time you understand the whole thing: that you have never been the doer. You have never desired a single thing. There is no need to desire because everything is in you. You are the ultimate. It was foolish on your part to desire, and because you desired you became a beggar.

Ordinarily you think otherwise – you think because you are a beggar, that’s why you desire. But in seedless samadhi dawns this understanding: that it is just the otherwise – because you desire, you are a beggar. You are completely upside down. If desire disappears, you simply, suddenly become the emperor. The beggar has never been there. It was because you were desiring, it was because you were thinking too much of the object, and you were so much obsessed with the object and the objects, that you had no time and no opportunity and no space to look within. You had completely forgotten who is within. Within is the divine, within is God himself.

That's why Hindus go on saying, "Aham brahmasmi." They say, "I am the ultimate." But just by saying, it cannot be attained . . . One has to reach to the nirvichara samadhi. Only then Upanishads become true, only then Buddhas become true. You become a witness. You say, "Yes, they are right," because now it has become your own experience.

On attaining the utmost purity of the nirvichara stage of samadhi, there is a dawning of the spiritual light.

*Nirvichara vaisharadye adhyatma prasad*h. This word *prasad* is very, very beautiful. It means grace. When one is in his own being settled, come home, suddenly a benediction . . . all that he always desired is suddenly fulfilled. All that you wanted to be, suddenly you are, and you have not done anything for it, you have not made any effort for it. In nirvichara samadhi, one comes to know that in one's very nature, deepest nature, one is always fulfilled – a fulfillment dance!

On attaining the utmost purity . . .

And what is the utmost purity? – where not even the thought of no-thought exists. That is the utmost purity: where the mirror is simply the mirror, nothing is reflected in it – because even a reflection is an impurity. It does not do to the mirror anything in fact, but still the mirror is not pure. The reflection cannot do anything to the mirror. It will not leave any footprints, it will not leave any traces on the mirror, but while it is there the mirror is filled with something else. Something foreign is there: the mirror is not in its uttermost purity, in its uttermost loneliness; the mirror is not innocent – something is there.

When the mind has completely gone and even there is [no] no-mind, there is not a single thought of anything whatsoever, not even about your state of being in such a blissful moment – you are simply this utmost purity of nirvichara stage of samadhi – there is a dawning of the spiritual light: many things happen.

That is what happened to Subhuti: suddenly flowers showered for no known reason at all, and he has not done anything. He was not even aware of his emptiness. If he was, then flowers were not going to shower. He was simply oblivious of anything, he was so in himself – not even a ripple on the surface of the consciousness, not even a reflection in the mirror, not even a white cloud in the sky – nothing.

Flowers showered . . . that is what Patanjali says: *Nirvichara vaisharadye adhyatma prasad*h – suddenly grace descends. In fact, it has been always descending.

You are not aware: right now flowers are showering on you, but you are not empty so you cannot see them. Only through the eyes of emptiness they can be seen, because they are not flowers of this world, they are flowers from the other world.

All those who have attained, they agree on one point: that in that final attainment one feels that for no reason at all, everything is fulfilled. One feels so blessed, and one has not done anything for it. You have done something about meditation, you have done something about contemplation, you have done something about how not to cling with the object, you have done something on these lines, but you have not done anything for sudden blessings to shower on you. You have not done anything to fulfill your desires.

With the object, misery exists; with the desire, the miserable mind; with the demand, with the complaining mind, the hell. Suddenly when the object has gone, the hell has also disappeared and heaven is showering on you. It is a moment of grace. You cannot say that you have attained it.

You can simply say you have not done anything. That is the meaning of grace, prasadah: without doing anything on your part it is happening. In fact it has always been happening, but you are missing somehow. You are so much engrossed with the object, that's why you cannot look within, what is happening there. Your eyes are not withinwards, your eyes are moving outwards. You are born already fulfilled. You need not do anything, you need not move a single step. This is the meaning of prasad.

There is a dawning of the spiritual light.

Always, you have been surrounded with darkness. With the awareness moving inwards, there is light, and in that light you come to know there has been no darkness. Just you were not in tune with yourself; that was the only darkness.

If you understand this, just sitting silently everything is possible. You don't make a journey and you reach the goal. You don't do anything and everything happens. Difficult to understand it, because the mind says, "How is it possible? And I have been doing so much. Even then bliss has not happened, so how it can happen without doing anything?" Everybody is seeking happiness and everybody is missing it, and the mind says, and of course logically, that if with so much seeking it doesn't happen, how it can happen without seeking? And people who are talking about these things must have gone mad: "One has to seek hard, then only is it possible." And the mind goes on saying, "Seek hard, make more effort, run fast, gain speed, because the goal is so far away."

The goal is within you. There is no need for any speed and there is no need to go anywhere. There is no need to do anything whatsoever. The only thing needed is to sit silently in a non-doing state, without any object, just being yourself so completely, so utterly centered, that not even a ripple arises on the surface. And then there is prasad; then grace descends on you, blessings shower, your whole being is filled with an unknown benediction. Then this very world becomes a heaven. Then this very life becomes divine. Then there is nothing wrong. Then everything is as it should be. With your inner bliss you feel the bliss everywhere. With a new perception, a new clarity, there is no other world, there is no other life, there is no other time. This moment, this very existence is the only case.

But unless you feel yourself, you will go on missing all the blessings that existence gives just as gifts.

Prasad means it is a gift from the existence. You have not earned it, you cannot claim it. In fact, when the claimer goes, suddenly it is there.

On attaining the utmost purity of the nirvichara stage of samadhi, there is a dawning of the spiritual light.

... and your innermost being is of the nature of light. Consciousness is light, consciousness is the only light. You are existing very unconsciously: doing things, not knowing why; desiring

things, not knowing why; asking things, not knowing why; drifting in an unconscious sleep. You are all sleepwalkers. Somnambulism is the only spiritual disease – walking and living in sleep.

Become more conscious. Start being conscious with objects. Look at things with more alertness. You pass by a tree; look at the tree with more alertness. Stop for a while, look at the tree; rub your eyes, look at the tree with more alertness. Collect your awareness, look at the tree, and watch the difference. Suddenly when you are alert, the tree is different: it is more green, it is more alive, it is more beautiful. The tree is the same, only you have changed. Look at a flower as if your whole existence depends on this look. Bring all your awareness to the flower and suddenly the flower is transfigured – it is more radiant; it is more luminous. It has something of the glory of the eternal, as if the eternal has come into the temporal in the shape of a flower.

Look at the face of your husband, your wife, your friend, your beloved, with alertness; meditate on it, and suddenly you see not only the body, but that which is beyond the body, which is coming out of the body. There is an aura around the body, of the spiritual. The face of the beloved is no more the face of your beloved; the face of the beloved has become the face of the divine. Look at your child. Watch him playing with full alertness, awareness, and suddenly the object is transfigured.

First start working with objects. That's why Patanjali talks about other samadhis before he talks about *nirvichara* samadhi, the samadhi without seed. Start with objects and move towards more subtle objects.

For example, a bird sings in the tree: be alert, as if in that moment you exist and the song of the bird-the whole doesn't exist, doesn't matter. Focus your being towards the song of the bird and you will see the difference. The traffic noise no more exists, or exists at the very periphery of existence, far away, distant, and the small bird and its song fills your being completely – only you and the bird exist. And then when the song has stopped, listen to the absence of the song. Then the object becomes subtle, because . . .

Remember always: when a song stops it leaves a certain quality to the atmosphere – of the absence. It is no more the same. The atmosphere has changed completely because the song existed and then the song disappears . . . now the absence of the song. Watch it – the whole existence is filled by the absence of the song. And it is more beautiful than any song because it is the song of the silence. A song uses sound, and when the sound disappears the absence uses the silence. And after a bird has sung, the silence is deeper. If you can watch it, if you can be alert, you are now meditating on a very subtle object, a very subtle object. A person moves, a beautiful person moves – watch the person. And when he has left, now watch the absence; he has left something. His energy has changed the room; it is no more the same room.

When Buddha was dying, Ananda asked him . . . he was crying and weeping, and he said, "What will happen to us now? You were here and we couldn't attain. Now you will be no more here; what we will do?" Buddha is reported to have said, "Now love my absence, be attentive to my absence." For five hundred years no statues were made so that the absence can be felt. And instead of statues only the bodhi tree was depicted. Temples existed, but not with a Buddha statue; just a bodhi tree, a stone bodhi tree, an absent Buddha underneath, and people will go and sit and watch the tree, and try to watch the absence of the Buddha under the tree. And many attained to very deep silence and meditation. Then, by and by, the subtle object was lost and people started talking: "What is there to meditate? Only a tree is there, but where is Buddha?"

Because to feel a Buddha in his absence needs very, very deep clarity and attentiveness. Then, feeling that now people cannot meditate on the subtle absence, statues were created.

This you can do with any of your senses because people have different capacities and sensibilities. For example, if you have a musical ear, then it is good to watch and to be attentive to a song of a bird. For few seconds it is there, and then it is gone. Then watch the absence. And you will be thrilled if you can watch the absence. Suddenly the object has become very subtle. It will require more attention and more awareness than the actual song of the bird.

If you have a good nose . . . very few people have it; almost [all] humanity has lost the nose completely. Animals are better; their smell is far [more] sensitive, capable, than man. Something has happened to man's nose, something has gone wrong; very few people have a capable nose, but if you have – then be near a flower, let the smell fill you. Then, by and by, you move away from the flower, very slowly, but continue being attentive to the smell, the fragrance. As you move away, the fragrance will become more and more subtle, and you will need more awareness to feel it. Become the nose. Forget about the whole body; bring all your energy to the nose, as if only the nose exists. And by and by, if you lose track of the smell, go few steps further ahead; again catch hold of the smell, then back, move backwards. By and by, you will be able to smell a flower from a very, very great distance – nobody will be able to smell that flower from there. And then you go on moving. In a very simple way, you are making the object subtle. And then a moment will come when you will not be able to smell the smell: now smell the absence. Now smell the absence where the fragrance was just a moment before, and it is no more there. That is the other part of its being, the absent part, the dark part. If you can smell the absence of the smell, if you can feel it, that it makes a difference, it makes a difference; then the object has become very subtle. Now it is reaching nearly the nirvichara state, the no-thought state of samadhi. [...]

You can do it with incense. Burn incense, meditate on it, feel it, smell it, be filled with it, and then move backwards, away from it. And go on, go on meditating on it; let it become more and more subtle. A moment comes when you can feel the absence of a certain thing. Then you have come to a very deep awareness.

On attaining the utmost purity of the nirvichara stage of samadhi, there is a dawning of the spiritual light.

But when the object completely disappears, the presence of the object disappears and the absence of the object disappears, thought disappears and no-thought disappears, mind disappears and the idea of no-mind disappears, only then you have attained to the utmost. Now this is the moment when suddenly grace descends on you. This is the moment when flowers shower. This is the moment when you are connected with the source of life and being. This is the moment when you are no more a beggar; you have become the emperor. This is the moment when you are crowned. Before it you were on a cross; this is the moment the cross disappears and you are crowned.

In nirvichara samadhi, the consciousness is filled with truth.

So truth is not a conclusion to be reached; truth is an experience to be attained. Truth is not something that you can think about; it is something that you can be. Truth is the experience of oneself being totally alone, without any object. Truth is you in your uttermost purity. Truth is not a philosophical conclusion. No syllogism can give you truth. No theory, no hypothesis can give

you truth. Truth comes to you when mind disappears. Truth is already there hidden in the mind, and the mind won't allow you to look at it because mind is outgoing and helps you to look at objects.

In nirvichara samadhi, the consciousness is filled with truth.

Ritambhara is a very beautiful word; it is just like Tao. The word truth cannot explain it completely. In the Vedas it is called rit. Rit means the very foundation of the cosmos. Rit means the very law of existence. Rit is not just truth; truth is too dry a word and carries much of the logical quality in it. We say, "This is true and that is untrue," and we decide which theory is true and which theory is untrue. Truth carries much of the logic in it. It is a logical word. Rit means the law of the cosmic harmony, the law which moves the stars, the law through which seasons come and go, the sun rises and sets, and night follows day, and death follows birth. And mind creates the world and no-mind allows you to know that which is. Rit means the cosmic law, the very innermost core of existence.

Rather than calling it truth, it will be better to call it the very ground of being. Truth seems to be a distant thing, something that exists separate from you. Rit is your innermost being, and not only your innermost being, the innermost being of all, ritambhara. In nirvichara samadhi the consciousness is filled with ritambhara, the cosmic harmony. There is no discord, no conflict; everything has fallen in line. Even the wrong is absorbed, it is not discarded; even the bad is absorbed, it is not discarded; even the poison is absorbed, it is not discarded; nothing is discarded.

In truth, the untruth is discarded. In ritambhara, the whole is accepted, and the whole is such a harmonious phenomenon that even the poison plays its own part. Not only life but death also – everything is seen in a new light. Even the misery, the *dukkha*, takes a new quality to it. Even the ugly becomes beautiful because in the moment of the dawning of ritambhara, you understand for the first time why the opposites exist. And opposites are no more opposites; they have all become complementaries, they help each other.

Now you don't have any complaint, no complaint against existence. Now you understand why things are as they are, why death exists. Now you know life cannot exist without death. And what life will be without death? - life will be simply unbearable without death; and life would be simply ugly without death . . . [...].

Love will be unbearable if there is no opposite to it. If you cannot separate from your beloved, it will be unbearable; the whole thing will become so monotonous, it will create boredom. Life exists with the opposites – that's why it is so interesting. Coming together and getting away, again coming together and getting away; rising and falling. Just think of a wave in the ocean which has risen and cannot fall, just think of a sun who has risen and cannot set. Movement from one polarity to another is the secret that life continues to be interesting. When one comes to know the ritambhara, the basic law of all, the very foundation of all, everything falls in line, and one understands. Then one has no complaint. One accepts: whatsoever is, is beautiful.

That's why all those who have known they say life is perfect; you cannot improve upon it.

In nirvichara samadhi, the consciousness is filled with truth.

Call it Tao . . . Tao gives the meaning of ritambhara more correctly; but still if you can remain with the word ritambhara, it will be more beautiful. Let it remain there. Even the sound of it – ritambhara has some quality of harmony. Truth is too much dry, a logical concept. If you can make something out of truth plus love, it will be nearer to ritambhara. It is the hidden harmony of Heraclitus, but this happens only when the object has completely disappeared. You are alone with your consciousness and there is nobody else. The mirror without reflection . . .

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07 Seedless Samadhi

Seedless Samadhi

In the state of nirvichara samadhi, an object is experienced in its full perspective, because in this state knowledge is gained direct, without the use of the senses.

The perception gained in nirvichara samadhi transcends all normal perceptions both in extent and intensity.

When this controlling of all other controls is transcended, the seedless samadhi is attained, and with it, freedom from life and death.

-Patanjali's *Yoga Sutras*

Knowledge is indirect, knowing is direct. Knowledge is through many mediums; it is not reliable. Knowing is immediate, without any medium. Only knowing can be reliable.

This distinction has to be remembered. Knowledge is like a messenger comes and tells something to you: the messenger may have misunderstood the message; the messenger may have added something of his own into the message; the messenger may have dropped something from the message; the messenger may have forgotten something from the message; the messenger may have added his own interpretations into it, or the messenger may be simply cunning and deceptive. And you have to rely on the messenger. You don't have any direct approach to the source of the message – this is knowledge.

Knowledge is not reliable, and not only one messenger is involved in knowledge, but four. Man is behind many closed doors, imprisoned. First knowledge comes to the senses; then the senses carry it through the nervous system, it reaches to the brain, and then the brain delivers it to the mind, and then the mind delivers it to you, to the consciousness. It is a vast process, and you don't have any direct approach to the source of knowledge. [...]

This is how the mechanism of knowledge functions. It is very difficult in this process to check anywhere unless you can come out of yourself. Mind cannot do that because the mind cannot exist outside the body. It has to depend on the brain; it is rooted in the brain. The brain cannot do it because the brain is rooted in the whole nervous system; it cannot come out. Only at one point the possibility exists to check, and that is at consciousness.

Consciousness is not rooted in the body; the body is just an abode. As you come out of your house and go in, consciousness can come out of the house and go in. Only consciousness can come out of this whole mechanism and look at things, what is happening.

In nirvichara samadhi this happens – thoughts cease. The connection between the mind and the consciousness is cut, because thought is the connection. Without thought you don't have any mind, and when you don't have any mind the connection with the brain is broken. And when you don't have any mind and the connection with the brain is broken, the connection with the

nervous system is broken. Your consciousness now can float out and in; all doors are open. In nirvichara samadhi, when thoughts cease, consciousness is free to move and float. It becomes like a cloud without any roots, without any home. It becomes free of the mechanism you have lived with. It can come out; it can go in; there is no hindrance on its path.

Now direct knowledge is possible. Direct knowledge is knowing. Now you can see immediately, without any messengers between you and the source of knowledge. It is a tremendous phenomenon when your consciousness comes out and looks at a flower. You cannot imagine because it is not part of imagination; you cannot believe what happens! When the consciousness can look direct to the flower, for the first time the flower is known, and not only the flower, through the flower the whole existence. In a small pebble, the all is hidden; in a small leaf dancing in the wind, the whole dances. In a small flower by the side of the road, the whole has a smile.

When you come out of your prison of senses, nervous system, brain, mind, layers and layers of walls, suddenly individuals disappear. A vast energy in millions of forms . . . and every form indicating towards the formless, and every form melting and merging into other forms – a vast ocean of formless beauty, truth, goodness. Hindus call it *sat-chit-ananda*: that which is, that which is beautiful, that which is good, that which is blissful. This is direct perception, *aprokshanubhuti*, immediate knowing.

Otherwise, all your knowing is indirect, depends on messengers which are not very reliable – cannot be. Their very nature is unreliable. Why? Your hand touches something; now the hand is an unconscious thing. From the very beginning an unconscious part of you takes the message. Intelligence is hidden behind, and on the door an idiot is sitting, and the idiot takes the message. The idiot is the receptionist. The hand is not conscious, and the hand touches something and receives the message. Now through the nerves the message travels. Nerves are not conscious; they don't have any intelligence – so from one idiot to another now the message is given. From the first idiot to the second much must have changed.

In the first place, the idiot cannot be a hundred percent true because he cannot understand; understanding is not there. The hand is dull, very dull. It carries the work in a mechanical way, robot-like. The message is delivered; much has changed already. The nerves take it to the brain and the brain decodes it. And the brain is also not very much intelligent, because the brain is part of the body, it is the other end of the hand.

If you know something of physiology, you must be knowing that the right hand is connected to the left hemisphere of the brain and the left hand to the right hemisphere of the brain. Your two hands are two receiving ends of the brain. They function for the brain; they are extended brain. Your right hand carries the message to the left brain, your left hand to the right brain. Brain is also not alert; brain is just like a computer – something is fed to it, it decodes, it is a mechanism. Sooner or later we will be able to make plastic brains, because they will be cheap, and they will endure more, and they will create less trouble. And they can be operated very easily, and the parts can be changed: you can even have spare parts always with you.

Brain is a mechanism, and by the discovery of computers it has become perfectly clear that brain is a mechanism; it has no intelligence in it. Then the brain accumulates the whole information, decodes it, gives the message to the mind. Your mind has a little intelligence; very little of that too . . . because your mind is not alert. Your hand is mechanical; your brain is mechanical; your

nervous system mechanical, and your mind is asleep, as if drunk. So, from one idiot to another idiot then finally to a drunkard the message reaches!

Gurdjieff used to give vast, big dinners for his disciples, and the first toast was always for the idiots. These are the idiots.

And then this drunkard, half asleep, half awake, interprets it according to the past, because there is no other way. According to the past the mind interprets the present. Everything is going wrong because the present is always new and the mind is always old. But there is no other way; the mind cannot do anything else. It has accumulated much knowledge in the past through these same idiots, as unreliable as anything, and that past is brought to the present, and the present is understood through the past. Everything goes wrong. It is almost impossible to know anything through this process.

That's why Hindus call the whole world that is known through this process maya, illusion, dreamlike; it is. You have not known the reality yet. These four messengers won't allow you, and you don't know how to avoid these messengers or how to come out into the open. The situation is as if you are closed in a dark cell, and just through the keyhole you are looking out, and the keyhole is not passive, the keyhole is active – it interprets, it says, "No, you are wrong; this is not so, this is like this." Your hand interprets, your nervous system interprets, your brain interprets, and finally the drunkard interprets. And that interpretation is given to you and you live through that interpretation. This is the state of the ignorant mind, the state of the unenlightened.

In nirvichara samadhi, this whole state is shattered. You suddenly come out of this whole mechanism. You don't rely on it; you simply drop the whole mechanism. You come directly to the source of knowledge; you look immediately to the flower.

This is possible. This is possible only in the highest state of meditation, nirvichara, when thoughts cease. Thought is the link. When thoughts cease, the whole mechanism ceases, and you are separate. Suddenly you are no more imprisoned. You are not looking through the keyhole. You have come out into the world under the sky, open. You look at things as they are, and you will see that things don't exist; they were your interpretations. Only beings exist; there are no things in the world. Even a rock is a being, howsoever fast asleep, snoring; a rock is a being because the ultimate source is a being. All its parts are beings, souls. A tree is a being, a bird is a being, a rock is a being. Suddenly, the world of things disappears. "Thing" is the interpretation of these idiots and the drunkard mind. Because of this process everything becomes dull. Because of this process only the surface is touched. Because of this process you miss the reality; you live in a dream.

You can create a dream in this way. Just try someday: your wife is sleeping, or your husband, or your child – just rub a cube of ice on the feet of the sleeping person. Do it just a little, not too much, otherwise he will be awakened – just a little and put it away. Immediately you will see the eyes under the lids are moving fast, what psychologists call REM, rapid eye movement. When the eyes are moving rapidly, a dream has started. Because the person is seeing something, that's why the eyes are moving so fast. Then just in the middle of the dream, you wake the person and ask what he saw. Either he would have seen that he is passing through a river which is very cold, ice cold, or he is walking on snow, or he has reached to the Gourishankar: something like this he will dream. You created a dream because you deceived the first idiot, you touched the feet [with]

ice. Immediately the idiot started working, the second idiot was given the message, the third idiot decoded; the fourth, the drunkard – which is also asleep now – immediately started a dream.

You can create dreams; you create many times, unknowingly. Your both hands are on your chest and you are lying on your bed, and you feel that somebody is sitting on your chest, a monster. And when you open your eyes, nobody is there – your own hands, or a pillow.

The same is happening while you are awake. It makes no difference because the whole mechanism is the same; whether the eyes are opened or closed doesn't make much difference, because there can be no check on the process. Even if you want to check, you will have to go through the whole process itself. How can you check unless you can come out and see what is happening?

This possibility is the whole world of spirituality: that the final consciousness can come out. Drop the whole mechanism, look at the thing directly: "things" disappear. That's why Hindus say this world is not real, and for the real knower it disappears. Not that rocks will not be there and trees will not be there, they will be there even more so, but they will be no more trees, no more rocks; they will be beings. Your mind turns beings into things: your wife is a thing to be used; your husband is a thing to be possessed; your servant is a thing to be exploited; your boss is a thing to be deceived. The mind, because of this whole idiotic process, turns every being into a thing. When you come out of the mind and have a look under the open sky, suddenly there is nothing at all. "Thingness" disappears.

When thoughts drop, the second thing to drop is the thing. Suddenly the whole world is full of beings, beautiful beings, supreme beings, because they all participate into the ultimate being of God. Definitions disappear – you cannot separate. All separation existed because of the mechanism. Suddenly you see a tree moving out of the earth, not separate, meeting with the sky, not separate, everything joined together; everybody is a member of everybody else. The whole world becomes a net of consciousness, millions and millions of consciousnesses, luminous, kindled from within, every house lighted. Bodies disappear because bodies belong to the world of things. Forms are there but they are no more material; they are forms of moving, dynamic energy, and they go on changing. That is what is happening.

You were a child, now you are young, now you are old. What is happening? – you don't have a fixed form. The form is continuously flowing and changing. A child is becoming a young man, the young man is becoming old, the old is moving into death.

Then you suddenly see: birth is not birth, death is not death. There are changing forms, and the formless remains the same. You can see that luminous formlessness always remaining the same, moving amidst millions of forms, changing, yet not changing; moving, yet not moving; becoming everything else and yet remaining the same. And that's the beauty and the mystery; then life is one – a vast ocean of life. Then you don't see alive beings and dead beings, no, because death doesn't exist. It is because of the mechanism, a wrong interpretation.

Neither exists birth nor death. That which exists is birthless and deathless, eternal. But this is how it looks when you come out of the mind.

Now try to penetrate the sutras of Patanjali.

In the state of nirvichara samadhi, an object is experienced in its full perspective, because in this state knowledge is gained direct, without the use of the senses.

When senses are not used, when the keyhole is not used to look at the sky – because the keyhole will give its own frame to the sky and destroy everything – the sky will not be bigger than the keyhole, cannot be. How can your perspective be bigger than your eyes? How can your touch be bigger than your hands, and how can a sound be deeper than your ears? – impossible! The eyes, ears, nose are keyholes: through them you are looking at reality. And suddenly you jump out of yourself, in nirvichara; for the first time the vastness, the infinity is known. Now the full perspective is attained. The beginning is not there, the end is not there. There are no boundaries in existence. It is unbounded; there are no limitations. All limitations belong to your senses; they were given by the senses. Existence itself is infinite; in all directions you go on and on and on. There is no end to it.

When the full perspective is attained, then for the first time the subtlest ego that was still clinging to you disappears. Because the existence is so vast – how can you cling to a small puny ego? [...]

Under the vast sky your ego becomes simply irrelevant. It drops on its own accord. Even to drop it looks foolish; it is not even worth that. When the perspective is full, you disappear: this is the point to be understood. You are because the perspective is narrow. The narrower the perspective, the bigger the ego; the blinder the person, the bigger the ego . . . No perspective, there exists perfect ego. When the perspective grows, ego gets smaller and smaller. When the perspective is perfect, ego simply is not found.

This is my whole effort here – to make the perspective so full that the ego disappears. That's why from many directions I go on hitting the wall of your mind, so at least a few more keyholes in the beginning can be made. Through Buddha a new keyhole opens, through Patanjali another, through Tilopa still another. That is what I am doing. I don't want you to become a follower of Buddha, Tilopa or Patanjali, no, because a follower can never have a bigger perspective – his doctrine is his keyhole.

Talking about so many standpoints, what I am trying to do? – I am trying to do only this: to give you a bigger perspective. Many keyholes in the walls and you can look at the east and you can look at the west, you can look at the south and you can look at the north; and looking at the east you don't say, "This is the only direction," you know other directions are there. Looking at the east, you don't say that "This is the only true doctrine," because then the perspective becomes narrow. I am talking about so many doctrines so that you can be freed of all directions and all doctrines.

Freedom comes through understanding. The more you understand, the more you become free. And by and by, when you come to know that through so many holes your old keyhole has just become out of date, doesn't mean much, then an urge arises in you: what will happen if you break down all these walls and just simply run out? Even a single new hole and the whole perspective changes, and you come to know things which you have never known, not even imagined, not even dreamed. What will happen when all the walls disappear, and you are directly face to face with reality under the open sky?

And when I say under the open sky, remember that the sky is not a thing, it is a nothingness. It is everywhere, but you cannot find it anywhere; it is a nothingness. It is simply a vastness. So I

never say God is vast – God is vastness. Existence is not vast, because even a vast existence will have limitations. Howsoever vast, somewhere the boundary must be there. Existence is vastness.

That is the Hindu conception of brahma. Brahma means: that which goes on expanding. The very word brahma means that which goes on expanding. The expanse is brahma. In English there is no word; you cannot call brahma God because God is very limited, a concept. Brahma is not God. That's why in India we don't have a conception of one God, but many gods. Gods are many; brahma is one. And by brahma . . . the very word simply means the vastness, the expanse; you cannot exhaust it.

That is the meaning when I say under the sky, the open sky: with no walls around it, no doctrines, no senses, no thoughts, no mind; you are simply out of the mechanism, for the first time naked, face to face with reality. Then [in] its full perspective . . . an object is experienced in its full perspective, and to experience an object in its full perspective means that the object simply disappears and becomes the vastness. It may be a focusing of energy.

It is just like, go and look at a well. A quantity of water is there in the well; if you draw the water out, more water is supplied through the hidden springs. You don't see the springs. You go on taking the water out and new water is continuously flowing. The well is just a hole to the ocean. Many hidden springs are bringing water from all around. If you enter into the well, the well is nothing; really those springs are the things, the real things. The well is not a storage, because in a storage there are no springs. A storage is dead; a well is alive. A storage is a thing; a well is a person. Move now with the springs, go deeper into the springs, and finally you will reach to the ocean. And if you move through all the springs, then from all directions the ocean is flowing in the well: it is all one.

If you look at an object with full perspective, the object is joined from every part of it with infinity; it cannot exist without that. No object exists independently. There is no individuality. Individuality is just an interpretation. Everywhere the whole exists. If you make the part the whole, you are misguided. That is the standpoint of ignorance – then you make the part as if it is the whole. When you look at the part and the whole appears in it, this is the standpoint of an awakened consciousness.

An object is experienced in its full perspective, because in this state knowledge is gained direct, without the use of the senses.

No mediums are used; then many new things suddenly become possible. These new things are the *siddhis*, the powers. When you have no dependence on the senses, telepathy becomes simply possible. It is because of the senses telepathy is not possible. Clairvoyance becomes simply possible. It is because of the senses clairvoyance is not possible. Miracles become ordinary things. You can read anybody's thought; there is no need for him to say, no need for him to communicate it. With full perspective, everything becomes revealed, all the veils are taken up. Now there are no more veils; the whole reality is before you. Materialization of things becomes possible. Just whatsoever you want to do, immediately it happens; action is not needed. Action was needed because of the body.

That's what Lao Tzu means when he says, "The sage lives in inactivity and everything happens." Millions of things happen around a sage without his doing anything. He looks at you and

suddenly there is a transformation – suddenly you are no longer the body; while he looks you have become a consciousness.

Of course this cannot be permanent with you, because when his look has moved you are again the body. Just by being near him you become citizens of some unknown world. You have a taste of the unknown through him because he is now the vast sky himself. Not doing anything, many things happen. But when these things become possible . . . the desires of the sage have disappeared before these things become possible, so a sage never does any miracle. And those who do miracles are not sages, because the doer is not there, and their miracles cannot be miracles; they are ordinary magical tricks. They are fooling people and deceiving them.

A miracle happens – cannot be done. It happens near the sage. Not that he produces Swiss-made watches . . . [...]

Miracles happen only when nirvichara samadhi is attained and you come out of your body, but they are never done. That is the basic quality of a miracle – it is never done, it happens, and when it happens, it never produces Swiss-made watches. To attain to nirvichara samadhi and then to produce Swiss-made watches does not make sense! It transforms beings; it helps others to attain to the highest.

Through a sage you can become more watchful, but you will not get a Swiss-made watch! Watchfulness happens; he makes you more aware, alert. He does not give you time, he gives you timelessness. But these things happen, nobody does them, because the door is gone. Only then the nirvichara samadhi is possible. With the doer, how can you cease thinking? – the doer is the thinker. In fact, before you do anything you have to think; the thinker comes first, the doer follows. When the thinker and the doer both are gone and only a witnessing, only a consciousness has remained, then many things simply become possible, they happen.

When Buddha moves, many things happen, but they are not so visible. Only few people will be able to understand what is happening because they belong to a very unknown world. You don't have any language for it, no concepts for it, and you cannot see it unless it happens to you.

... In this state knowledge is gained direct, without the use of the senses.

The mind has gone, and with the mind all the assistants, all the idiots. They are not functioning, they don't distract you, they don't disturb your perception, they don't create any types of hindrances, they don't project, they don't interpret. That whole thing is no more there. Simply consciousness is there before reality. And when this happens, consciousness faces consciousness, because there is no matter.

The most beautiful metaphor that I have come across is a mirror facing another mirror. What will happen when a mirror faces another mirror? One mirror mirrors another mirror; the other mirrors this mirror, and there is nothing in the mirror, only mirroring reflected millions of times into each other. The whole world becomes millions of mirrors – and you are also a mirror – and all mirrors empty, because nothing else is there to reflect, not even the frame of the mirror. There is just the mirror – two mirrors facing each other. That is the most graceful moment, the most blissful; grace descends, flowers shower, the whole celebrates that one more has attained, one more traveler has reached home.

The perception gained in nirvichara samadhi transcends all normal perceptions, both in extent and intensity.

These two words are very meaningful: “extent” and “intensity.” When you see the world through the senses, brain and the mind, the world is very dull. It has no luminosity in it, dusty, and soon it becomes boring, and one feels fed up: the same trees, the same people, the same actions – everything just a rut. It is not so.

Sometimes on LSD, or marijuana or hashish, suddenly the tree becomes more green. You have never known it, that the tree was so green, or the rose was so rosy. [...]

The whole world becomes beautiful. But this is nothing, absolutely nothing. If you can attain to a single moment of nirvichara, then you will be able to know. The world becomes millions of times more beautiful than any LSD can give you a glimpse. And it is not because you are hitting the mules on the head, it is simply you are no more inside the mules, you have come out, you have dropped the idiots. You face reality with your total nudity.

With no thoughts, you are nude. With no thoughts who are you? – a Hindu, a Mohammedan, a Christian, a communist? Who are you without thoughts? – a man, a woman? Who are you without thoughts? – religious, irreligious? You are nobody without thoughts. All clothes have dropped. You are simply a nudity, a purity, an emptiness. Then the perception is clear, and with that clarity comes extent and intensity. Now you can look at the vast expanse of existence. Now there is no barrier to your perception; your eyes have become infinite.

And intensity: you can look into any event, any person, because things are no more there. Even flowers are persons now, and trees are friends, and rocks sleeping souls. Now intensity happens; you can look through and through. When you can look through and through to a flower, then you will be able to understand what mystics have been saying, and poets.

Tennyson says that “If I can understand a flower, a small flower in its totality, I would have understood all.” Right, absolutely right! If you can understand the part, you will understand the whole, because the part is the whole. And when you try to understand the part, by and by, unknowingly, you will have moved to the whole, because the part is organic to the whole. [...]

Intensity becomes so much that you look at a pebble, and through the pebble roads are moving into the whole, and through the pebble you can enter into the highest of mysteries. Everywhere is a door; and you knock, and everywhere you are accepted, welcome. From wherever you enter, you enter into the infinity because all the doors are of the whole. Individuals may be there like doors. Love a person and you enter infinity. Look at a flower and the temple has opened. Lie down on the sand, and every particle of sand is as vast as the whole. This is the higher mathematics of religion.

Ordinary mathematics says the part can never be the whole. This is one of the maxims of ordinary mathematics that start in the universities: the part can never be the whole, and the part is always smaller than the whole, and the part can never be bigger than the whole. These are simple maxims of mathematics, and everybody will agree this is so.

But then there is a higher mathematics. When you have come out of the senses – the world of higher mathematics, and these are the maxims: the part is always the whole; the part is never,

never smaller than the whole, and the absurdity of absurdities – sometimes the part is bigger than the whole.

Now I cannot explain it to you. Nobody can explain, but these are the maxims. Once you are out of your prison you will see that this is how things are. A pebble is part, a very small part, but if you look at it with a thoughtless mind, with simple consciousness, direct, suddenly the pebble becomes the whole – because only one exists. Because no part is in fact a part, or separate: the part depends on the whole, the whole depends on the part. It is not only that when the sun rises, flowers open; the other way is also true – when the flowers open, the sun rises. If there were no flowers, for whom will the sun rise? It is not only that the sun rises, the birds sing; the other way is as true as this – because the birds sing, the sun rises. Otherwise, for whom . . .? Everything is interdependent; everything is related to everything else; everything is intertwined with everything else. Even if a leaf disappears, the whole will miss it; the whole will not be the whole then.

In one of his prayers, Meister Eckhart has said . . . and this is one of the rarest men that Christianity has produced. In fact, he looks a stranger in the world of Christians. He should have been born in Japan as a Zen Master, his insight is so clear, so deep, so beyond dogma.

He says in one of his prayers, “Yes, I depend on you, God, but you also depend on me. If I were not here, who will worship and who will pray? and you would have missed me.” And he is true: it is not out of any ego; it is a simple fact. I know God must have nodded at that moment, “You are true, Eckhart, because if you were not there, I would not have been here.”

The worshipper and the worshipped exist together; the lover and the beloved exist together. One cannot exist without the other, and this is the mystery of existence: everything exists together. This togetherness is God. God is not a person; this very togetherness of all, is God.

The perception gained in nirvichara samadhi transcends all normal perceptions both in extent and intensity.

From everywhere vastness opens, and from everywhere, the depth . . . Look into a flower, and there is an abyss. You can fall into a flower and disappear. [...]

It cannot happen, that I know; but in nirvichara it happens. In a flower is abyss. Because of your intensity, you look into the flower and there is the depth, and you can fall into a flower and disappear forever. You look at a beautiful face with nirvichara and there is abyss in beauty, and you can be forever and forever lost; you can fall into it. Everything becomes a door, everything! With your intensity of look, all the doors are open for you.

When this controlling of all controls is transcended, the seedless samadhi is attained, and with it, freedom from life and death.

This is where all the paths culminate, all the Buddhas meet: Tantra and Yoga, Zen and Hassid, Sufi and Baul – all the paths. Paths may be different – they are – but now this comes, the peak; here paths disappear. *When this controlling of all controls is transcended . . .* because Patanjali says that it is still a controlled state. Thoughts have disappeared: you can perceive now the existence, but still the perceiver and the perception, the object and the subject . . . With the body, the knowledge was indirect. Now it is direct, but still the knower is different from the known.

The last barrier exists, the division. When even this is dropped, when this control is transcended, and the painter disappears in the painting and the lover disappears in the love, object and subject disappear. There is no knower and no known.

When this controlling of all controls is transcended . . .

This is the last control, the nirvichara samadhi, samadhi where thoughts have ceased. This is the last control. Still you are, not as an ego, but as a self. Still you are separate from the known – just a very transparent veil, but it is there – and if you cling to this you will be born, because the division has not been transcended; you have not attained to non-duality yet. The seed of duality is still there, and that seed will sprout into new lives and the wheel of life and death will go on moving.

When this controlling of all other controls is transcended, the seedless samadhi is attained – then you attain nirvichara samadhi, seedless – and with it, freedom from life and death.

Then the wheel stops for you. Then there is no time, no space. Life and death have both disappeared like a dream. How to transcend this last control? – it is the most difficult. To attain to nirvichara is very arduous, but nothing compared to the dropping of the last control, because it is very subtle. How to do it? “How” is not relevant at that stage. One has simply to live, watch, enjoy, be loose and natural. This is where Tilopa becomes meaningful.

Because these people like Tilopa are Zen Masters they talk about the goal: loose and natural one lives, doing nothing, doing nothing to transcend the control. Because if you do something, that will again be a control. Your doing will be undoing. Loose and natural – that is the point where the tenth picture of the ten ox herding series becomes meaningful: back again into the world, and not only back again into the world . . . carrying a bottle of wine. Enjoying, celebrating, being ordinary – that is the meaning. Nothing can be done now. All that could be done you have done. Now you simply become loose and natural and forget everything about yoga, control, sadhana, seeking, search. Forget everything about it, because now, if you do something, then the control will continue, and with control there is no freedom. You have to wait, just being loose and natural. [...]

This is the state where Zenerin says, “Sitting quietly, sitting silently, doing nothing, spring comes, and the grass grows by itself.” Beyond this, words cannot explain. One has to reach to nirvichara and then wait for the seedless samadhi. It comes on its own, just like the grass grows by itself. Then the last control is transcended, and there is no one who transcends it. It is simply transcended. There is no one who transcends it, because if someone is there to transcend it, again the control is there. So you cannot do anything about it. That’s why Patanjali simply ends: it is samadhi both.

Here ends the chapter on samadhis – nothing more to say. He doesn’t say anything how to do it. There is no how to it. This is the point where Krishnamurti gets very angry, when people ask, “How?” There is no point, no method, no technique, because if any technique is possible here, then the control will remain. The control is transcended, but there is no one who transcends. Remaining loose and natural, chopping wood and carrying water, sitting silently, the spring comes, the grass grows by itself.

So you don't bother about seedless samadhi. You simply think of nirvichara samadhi, samadhi where thoughts cease. Up to there, search continues. Beyond that is the land of no-search. When you have become nirvichara, then, then only you will understand now what to do. All that could be done you have done.

The last barrier is there. That last barrier is created by your doing. The last barrier is created; it is very transparent. It is as if you are sitting behind a glass wall, very beautiful and pure glass, and you can see everything as clearly as without the wall, but the wall is there, and if you try to cross it you will be hit hard and thrown back.

So nirvichara samadhi is not the last thing, it is the last but one. And that "last but one" is the goal. Beyond that, read Zenerin, Tilopa, Lin Chi; sit silently and let the grass grow by itself. Beyond that you can live in the market, because the market is as beautiful as the monastery. Beyond that you can do whatsoever you feel like doing – you can do your own thing – but not before that. You can relax; the search is over. In that relaxation comes the moment of inner tuning with the cosmos, and the wall disappears. Because it is created by your doing; when you don't do, it disappears. It is fed by your doing. When you don't do, it disappears, and when the doing has disappeared and you have transcended all control, then there is no life and no death, because life is of the doer, death is of the doer.

Now you are no more; you have dissolved. You have dissolved like a piece of salt thrown into the ocean dissolves, and you cannot find where it has gone. Can you find a piece of salt which has dissolved into the ocean? It has become one with the ocean. You can taste the ocean, but you cannot find the piece.

That's why, when again and again people ask Buddha, "What will happen when a Buddha dies? What happens when a Buddha dies?" – Buddha remains silent; he never answers about it. It was a very persistent question "What happens to a Buddha?" Buddha remains silent because Buddha appears to be to you – for himself, he is no more. Inside, he is no more. Inside, outside have become one; the part and the whole has become one; the devotee and the God have become one; the lover is dissolved into the beloved.

Then what remains? – love remains: the lover no more, the beloved no more, the knower no more, the known no more – knowing remains. Simple consciousness remains, with no center to it, vast as existence, deep as existence, mysterious as existence. But nothing can be done.

When you come to this point someday – if you seek hard you will come; if you seek hard you will come to nirvichara samadhi – then don't carry the old habit of doing, then don't carry the old pattern of doing, then don't ask "How?" Then simply be loose and natural and let things be. Accept whatsoever happens; celebrate whatsoever happens. Chop wood, carry water, sit silently and let the grass grow.

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08 The Eight Limbs of Yoga

The Eight Limbs of Yoga

By practicing the different steps of yoga for the destruction of impurity, there arises spiritual illumination which develops into awareness of reality.

The eight steps of yoga are: self-restraint, fixed observance, posture, breath regulation, abstraction, concentration, contemplation and trance.

-Patanjali's *Yoga Sutras*

The light that you seek is within you. So the search is going to be an inward search. It is not a journey to some goal in the outer space; it is a journey in the inner space. You have to reach your core. That which you are seeking is already within you. You just have to peel the onion: layers and layers of ignorance are there. The diamond is hidden in the mud; the diamond is not to be created. The diamond is already there — only the layers of mud have to be removed.

This is very basic to understand: the treasure is already there. Maybe you don't have the key. The key has to be found, but not the treasure. This is basic, very radical, because the whole effort will depend on this understanding. If the treasure has to be created, then it is going to be a very long process; and nobody can be certain whether it can be created or not. Only the key has to be found. The treasure is there, just nearby. A few layers of locks have to be removed.

That's why the search for truth is negative. It is not a positive search. You are not to add something to your being; rather you have to delete something. You have to cut something from you. The search for truth is surgical. It is not medical; it is surgical. Nothing is to be added to you; rather on the contrary, something has to be removed from you, negated.

Hence, the method of the Upanishads: *neti, neti*. The meaning of *neti, neti* is: go on negating until you reach to the negator; go on negating until there is not any possibility to negate, only you are left, you in your core, in your consciousness which cannot be negated — because who will negate it? So go on negating, "I am neither this nor that." Go on. "Neti, neti . . ." Then a point comes when only you are, the negator; there is nothing else to cut anymore, the surgery is over; you have come to the treasure.

If this is understood rightly, then the burden is not very heavy; the search is very light. You can move easily, knowing well all the time on the way that the treasure may be forgotten, but it is not lost. You may not be able to know where exactly it is, but it is within you. You can rest assured; there is no uncertainty about it. In fact, even if you want to lose it you cannot lose it, because it is your very being. It is not something external to you; it is intrinsic. [...]

The seeker is the sought . . . when one is quiet and still.

Nothing new is achieved. One simply starts understanding that looking out was the whole point of missing. Looking in, it is there. It has always been there. There has never been a single

moment when it was not there — and there will never be a single moment — because God is not external, truth is not external to you: it is you glorified; it is you in your total splendor; it is you in your absolute purity. If you understand this, then these sutras of Patanjali will be very simple.

By practicing the different steps of yoga for the destruction of impurity, there arises spiritual illumination which develops into awareness of reality.

He is not saying that something is to be created; he is saying something is to be destroyed. You are already more than your being — this is the problem. You have gathered too much around you, the diamond has gathered too much mud. The mud has to be washed away. And, suddenly, there is the diamond. "By practicing the different steps of yoga for the destruction of impurity . . ." It is not a creation of purity or holiness or divineness; it is just a destruction of impurity. Pure you are. Holy you are. The whole path becomes totally different. Then a few things have to be cut and dropped; a few things have to be eliminated.

Deep down this is the meaning of sannyas, renunciation. It is not to renounce the house, not to renounce the family, not to renounce the children — that looks too cruel. And how can a man of compassion do it? It is not to renounce the wife, because that is not the problem at all. The wife is not obstructing God; neither are the children creating barriers nor the house. No, if you renounce them, you have not understood. Renounce something else that you have been gathering within yourself.

If you want to renounce the house, renounce the real house; that is, the body in which you live and reside. And by renouncing I don't mean go and commit suicide, because that won't be renouncing. Just knowing that you are not the body is enough. There is no need to be cruel to the body either. You may not be the body, but the body is also of God. You may not be the body, but the body is alive on its own. It also partakes of life; it is part of this totality. Don't be cruel to it. Don't be violent to it. Don't be a masochist. [...]

Renunciation is not self-torture. If it is self-torture, it is only politics standing on its head. It may be you are so cowardly you cannot manage to torture others, so you can torture only your own body. Ninety-nine out of a hundred so-called religious people are self-torturers, cowards. They wanted to torture others, but there was fear and danger, and they couldn't do it. So they have found a very innocent victim, vulnerable, helpless: their own body. And they torture it in millions of ways.

No, renunciation means knowledge; renunciation means awareness; renunciation means realization — realization of the fact that you are not the body. It is finished. You live in it knowing well that you are not it. Unidentified, the body is beautiful. It is one of the greatest mysteries in existence. It is the very temple where the king of kings is hiding.

When you understand what renunciation is, you understand this is neti, neti. You say, "I am not this body, because I am aware of the body; the very awareness makes me separate and different." Go deeper. Go on peeling the onion: "I am not the thoughts, because they come and go but I remain. I am not the emotions . . ." They come, sometimes very strong, and you forget yourself completely in them, but they go. There was a time they were not, and you were; there was a time they were, and you were hidden in them. There is again a time when they have gone, and you are sitting there. You cannot be them. You are separate.

Go on peeling the onion: no, body you are not; thinking you are not; feeling you are not. And if you know that you are not these three layers, your ego simply disappears without leaving a trace behind — because your ego is nothing but identification with these three layers. Then you are, but you cannot say "I." The word loses meaning. The ego is not there; you have come home.

This is the meaning of sannyas: it is negating all that you are not but are identified with. This is the surgery. This is the destruction.

By practicing the different steps of yoga for the destruction of impurity . . . And this is impurity: thinking yourself to be that which you are not, is the impurity. Don't misunderstand me because there is always a possibility you may misunderstand that the body is impure. I am not saying that. You can have pure water in one container and pure milk in another. Mix both: now the mixture is not doubly pure. Both were pure: water was pure, was exactly from the Ganges, and the milk was pure. Now you mix two purities, and one impurity is born — not that the purity is doubled. What has happened? Why do you call this mixture of water and milk impure? Impurity means the entering of the foreign element, that which does not belong to it, which is not natural to it, which is an intruder, which has trespassed on its territory. It is not only that the milk is impure, the water is also impure. Two purities meet and become impure.

So when I say renounce the impurities, I don't mean that your body is impure, I don't mean that your mind is impure, I don't mean even that your feeling is impure. Nothing is impure — but when you get identified, in that identification is impurity. Everything is pure. Your body is perfect if it functions on its own and you don't interfere. Your consciousness is pure if it functions on its own and the body does not interfere. If you live in a noninterfering existence, you are pure. Everything is pure. I'm not condemning the body. I never condemn anything. Make it a point to be remembered always: I am not a condemner. Everything is beautiful as it is. But identification creates the impurity.

When you start thinking you are the body, you have intruded upon the body. And when you intrude upon the body, the body immediately reacts and intrudes upon you. Then there is impurity.

Says Patanjali, "By practicing the different steps of yoga for the destruction of impurity . . ." For the destruction of identity, identification; for the destruction of the mess that you have got in — the chaos, where everything has become everything else. Nothing is clear. No center is functioning on its own; you have become a crowd. Everything goes on interfering into each other's nature. This is impurity.

. . . for the destruction of impurity, there arises a spiritual illumination . . . And once the impurity is destroyed, suddenly there is illumination. It doesn't come from outside; it is your innermost being in its purity, in its innocence, in its virginity. A luminosity arises in you. Everything is clear: the crowds of confusion gone; the clarity of perception arises. Now you can see everything as it is: there are no projections, there is no imagination, there is no perversion of any reality. You simply see things as they are. Your eyes are vacant, your being silent. Now, you don't have anything in you, so you cannot project. You become a passive onlooker, a witness, a *sakshin* — and that is the purity of being. ". . . there arises spiritual illumination which develops into awareness of reality."

Then, the eight steps of yoga. Follow me very slowly, because here is the central teaching of Patanjali:

Yam, niyam, asan, pranayam, pratyahar, dharana, dhyan, samadhiya ashto angani.

The eight steps of yoga are: yam, self-restraint; niyam, fixed observance; asan, posture; pranayama, breath regulation; pratyahara, abstraction; dharana, concentration; dhyan, contemplation; samadhi, trance.

The eight steps of yoga. This is the whole science of yoga in one sentence, in one seed. Many things are implied. First, let me tell you the exact meaning of each step. And remember, Patanjali calls them steps and limbs, both. They are both. Steps they are because one has to be followed by another, there is a sequence of growth. But they are not only steps: they are limbs of the body of yoga. They have an internal unity, an organic unity also, that is the meaning of limbs.

For example, my hands, my feet, my heart — they don't function separately. They are not separate; they are an organic unity. If the heart stops, the hand will not move then. Everything is joined together. They are not just like steps on a ladder, because every rung on the ladder is separate. If one rung is broken the whole ladder is not broken. So Patanjali says they are steps, because they have a certain, sequential growth — but they are also *angas*, limbs of a body, organic. You cannot drop any of them. Steps can be dropped; limbs cannot be dropped. You can jump two steps in one jump, you can drop one step, but limbs cannot be dropped; they are not mechanical parts. You cannot remove them. They make you. They belong to the whole; they are not separate. The whole functions through them as a harmonious unit.

So these eight limbs of yoga are both steps, steps in the sense that each follows the other, and they are in a deep relationship. The second cannot come before the first — the first has to be first and the second has to be second. And the eighth will come to be the eighth — it cannot be the fourth, it cannot be the first. So they are steps and they are an organic unity also.

Yam means self-restraint. In English the word becomes a little different. Not a little different, really, the whole meaning of yam is lost — because in English self-restraint looks like suppressing, repressing. And these two words, suppression and repression, after Freud, have become four-letter words, ugly. Self-restraint is not repression. In the days when Patanjali used the word yam it had a totally different meaning. Words go on changing. Even now, in India also, *samyam*, which comes from yam, means control, repression. The meaning is lost. [...]

Each word has a biography, and it changes many times. As life changes, everything changes: the words take new colors. And, in fact, the words which have the capacity to change, only they remain alive; otherwise, they go dead. Orthodox words, reluctant to change, they die. Alive words, who have the capacity to collect a new meaning around them, only they live; and they live in many, many meanings, for centuries. Yam was a beautiful word in Patanjali's days, one of the beautiful . . . After Freud, the word has become ugly — not only the meaning has changed, but the whole flavor, the whole taste of the word.

To Patanjali self-restraint does not mean to repress oneself. It simply means to direct one's life — not to repress the energies, but to direct, to give them a direction. Because you can live such a life, which goes on moving in opposite directions, in many directions — then you will never reach anywhere. It is just like a car: the driver goes a few miles to the north, then changes the

mind; goes a few miles to the south, then changes the mind; then goes a few miles to the west, then changes the mind; and goes on this way. He will die where he was born. He will never reach anywhere. He will never have the feeling of fulfillment. You can go on moving in many ways, but unless you have a direction you are moving uselessly. You will feel more and more frustrated and nothing else.

To create self-restraint means, first, to give a direction to your life energy. Life energy is limited. If you go on using it in absurd, undirected ways, you will not reach anywhere. You will be emptied of the energy sooner or later — and that emptiness will not be the emptiness of a Buddha; it will be simply a negative emptiness, nothing inside, an empty container. You will be dead before you are dead. But these limited energies that have been given to you by nature, existence, God, or whatsoever you like to call it, these limited energies can be used in such a way that they can become the door for the unlimited. If you move rightly, if you move consciously, if you move alertly, gathering all your energies and moving in one direction, if you are not a crowd but become an individual — that is the meaning of yam.

Ordinarily you are a crowd, many voices inside. One says, "Go to this direction"; another says, "That is useless. Go to this." One says, "Go to the temple"; another says, "The theater will be better." And you are never at ease anywhere because wherever you are, you will be repenting. If you go to the theater the voice that was for the temple will go on creating trouble for you: "What are you doing here wasting your time? You would have been in the temple . . . and prayer is beautiful. And nobody knows what is happening there — and, nobody knows, this may have been the opportunity for your enlightenment, and you have missed." If you go to the temple, the same — the voice that was insisting to go to the theater will go on saying: "What are you doing here? Like a foolish man you are sitting here. And you have prayed before and nothing happens. Why are you wasting your time?" And all around you, you will see fools sitting and doing useless things — nothing happens. In the theater who knows what excitement, what ecstasy was possible? You are missing.

If you are not an individual, a unitary being, wherever you are, you will always be missing. You will never be at home anywhere. You will always be going somewhere or other and never arriving anywhere. You will become mad. The life which is against yam will become mad. It is not surprising that in the West more mad people exist than in the East. The East — knowingly, unknowingly — still follows a life of a little self-restraint. In the West to think about self-restraint looks like becoming a slave; to be against self-restraint looks like you are free, independent. But unless you are an individual you cannot be free. Your freedom will be a deception; it will be nothing but suicide. You will kill yourself, destroy your possibilities, your energies; and one day you will feel that the whole life you tried so much but nothing has been gained, no growth has come out of it.

Self-restraint means, the first meaning: to give a direction to life. Self-restraint means to become a little more centered. How can you become a little more centered? Once you give a direction to your life, immediately a center starts happening within you. Direction creates the center; then the center gives direction. And they are mutually fulfilling.

Unless you are self-restrained, the second is not possible — that's why Patanjali calls them steps. The second is niyam, fixed observance: a life which has a discipline, a life which has a regularity about it, a life which is lived in a very disciplined way, not hectic. Regularity . . . but that too will sound to you like slavery. All the beautiful words of Patanjali's time have become ugly now. But

I tell you, unless you have a regularity in your life, a discipline, you will be a slave of your instincts — and you may think this is freedom, but you will be a slave of all the vagrant thoughts. That is not freedom. You may not have any visible master, but you will have many invisible masters within you; and they will go on dominating you. Only a man who has a regularity about him can become the master someday.

That too is far away still, because the real master happens only when the eighth step is achieved — that is the goal. Then a man becomes a *jina*, a conqueror. Then a man becomes a Buddha, one who is awakened. Then a man becomes a Christ, a savior, because if you are saved, suddenly, you become a savior for others. Not that you try to save them: just your presence is a saving influence. The second is niyam, fixed observance.

The third is posture. And every step comes out of the first, the preceding one: when you have regularity in life, only then can you attain to posture, asan. Try asan sometimes; just try to sit silently. You cannot sit — the body tries to revolt against you. Suddenly you start feeling pain here and there. The legs are going dead. Suddenly you feel, on many spots of the body, a restlessness. You had never felt it. Why is it that just sitting silently so many problems arise? You feel ants are crawling up. Look, and you will see there are no ants; the body is deceiving you. The body is not ready to be disciplined. The body is spoiled. The body does not want to listen to you. It has become its own master. And you have always followed it. Now, even to sit silently for a few minutes has become almost impossible.

People pass through such hell if you tell them to just sit silently. If I say this to somebody he says, "Just to sit silently, not doing anything?" — as if "doing" is an obsession. He says, "At least give me a mantra so I can go on chanting inside." He needs some occupation. Just sitting silently seems to be difficult. And that is the most beautiful possibility that can happen to a man: just sitting silently doing nothing.

Asan means a relaxed posture. You are so relaxed in it, you are so restful in it, that there is no need to move the body at all. In that moment, suddenly, you transcend body.

The body is trying to bring you down when the body says, "Now look, many ants are crawling on," or you suddenly feel an urge to scratch, itching. The body is saying, "Don't go so far away. Come back. Where are you going?" — because the consciousness is moving upwards, going far away from the bodily existence. Hmm? . . . the body starts revolting. You have never done such a thing. The body creates problems for you because once the problem is there, you will have to come back. The body is asking for your attention: "Give your attention." It will create pain. It will create itching; you will feel like scratching. Suddenly the body is no longer ordinary; the body is in revolt. It is a body politic. You are being called back: "Don't go so far away, be occupied. Remain here," — remain tethered to the body and to the earth. You are moving towards the sky, and the body feels afraid.

Asan comes only to a person who lives a life of restraint, fixed observance, regularity; then posture is possible. Then you can simply sit because the body knows that you are a disciplined man. If you want to sit, you will sit — nothing can be done against you. The body can go on saying things . . . by and by it stops. Nobody is there to listen. It is not suppression; you are not suppressing the body. On the contrary, the body is trying to suppress you. It is not suppression. You are not saying anything for the body to do; you are simply resting. But the body does not know any rest because you have never given rest to it. You have always been restless. The very

word asan means rest, to be in deep rest; and if you can do that, many things will become possible to you.

If the body can be in rest, then you can regulate your breathing. You are moving deeper, because breath is the bridge from the body to the soul, from the body to the mind. If you can regulate breathing — that is *pranayam* — you have power over your mind.

Have you ever watched that whenever the mind changes, the rhythm of the breath immediately changes? If you do the opposite — if you change that rhythm of the breath — the mind has to change immediately. When you are angry you cannot breathe silently; otherwise the anger will disappear. Try. When you are feeling angry your breath goes chaotic, it becomes irregular, loses all rhythm, becomes noisy, restless. It is no longer a harmony. A discord starts being there; the accord is lost. Try one thing: whenever you are getting angry just relax and let the breath be in rhythm. Suddenly you will feel the anger has disappeared. The anger cannot exist without a particular type of breathing in your body.

When you are making love the breath changes, becomes very violent. When you are very much filled with sexuality, the breath changes, becomes very violent. Sex has a little violence in it. Lovers are known to bite each other and sometimes harm each other. And if you see two persons making love, you will see that some sort of fighting is going on. There is a little violence in it. And both are breathing chaotically; their breathings are not in rhythm, not in unison.

In tantra, where much has been done about sex and the transformation of sex, they have worked very much on the rhythm of the breath. If two lovers, while making love, can remain in a rhythmic breathing, in unison, that both have the same rhythm, there will be no ejaculation. They can make love for hours, because ejaculation is possible only when the breath is not in rhythm; only then can the body throw the energy. If the breath is in rhythm, the body absorbs the energy; it never throws it out. Tantra developed many techniques of changing the rhythm of breath. Then you can make love for hours and you don't lose energy. Rather on the contrary you gain, because if a woman loves a man and a man loves a woman, they help each other to be recharged — because they are opposite energies. When opposite energies meet and spark, they charge each other; otherwise, energy is lost and, after the lovemaking, you feel a little cheated, deceived — so much promise and nothing comes in the hand, the hands remain empty.

After asan comes breath regulation, *pranayam*. Watch for a few days and just take notes: when you become angry what is the rhythm of your breathing — whether exhalation is long or inhalation is long or are they the same, or inhalation is very small and exhalation very long, or exhalation very small, inhalation very long. Just watch the proportion of inhalation and exhalation. When you are sexually aroused, watch, take a note. When sometimes sitting silently and looking at the sky in the night, everything is quiet around you. Just take note of how your breath is going. When you are feeling filled with compassion, watch, note down. When you are in a fighting mood, watch, note down. Just make a chart of your own breathing, and then you know much.

And *pranayam* is not something which can be taught to you. You have to discover it because everybody has a different rhythm to his breathing. Everybody's breathing and its rhythm is as much different as thumbprints. Breathing is an individual phenomenon, that's why I never teach it. You have to discover your own rhythm. Your rhythm may not be a rhythm for somebody else, or may be harmful for somebody else. Your rhythm — you have to find.

And that is not difficult. There is no need to ask any expert. Just keep a chart for one month of all your moods and states. Then you know which is the rhythm where you feel most restful, relaxed, in a deep let-go; which is the rhythm where you feel quiet, calm, collected, cool; which is the rhythm when, suddenly, you feel blissful, filled with something unknown, overflowing — you have so much in that moment, you can give to the whole world and it will not be exhausted. Feel and watch the moment when you feel that you are one with the universe, when you feel the separateness is there no more, a bridge. When you feel one with the trees and the birds, and the rivers and the rocks, and the ocean and the sand — watch. You will find that there are many rhythms to your breath, a great spectrum from the most violent, ugly, miserable hell-type to the most silent heaven-type.

And then when you have discovered your rhythm, practice it — make it a part of your life. By and by it becomes unconscious; then you only breathe in that rhythm. And with that rhythm your life will be a life of a yogi: you will not be angry, you will not feel so sexual, you will not feel so filled with hatred. Suddenly you will feel a transmutation is happening to you.

Pranayam is one of the greatest discoveries that has even happened to human consciousness. Compared to pranayam, going to the moon is nothing. It looks very exciting, but it is nothing, because even if you reach to the moon, what will you do there? Even if you reach to the moon you will remain the same. You will do the same nonsense that you are doing here. Pranayam is an inner journey. And pranayam is the fourth — and there are only eight steps. Half the journey is completed on pranayam. A man who has learned pranayam, not by a teacher — because that is a false thing, I don't approve of it — but by his own discovery and alertness, a man who has learned his rhythm of being, has achieved half the goal already. Pranayam is one of the most significant discoveries.

And after pranayam, breath regulation, is pratyahar, abstraction. Pratyahar is the same as I was talking to you about yesterday. The "repent" of Christians is, in fact, in Hebrew "return" — not repent but return, going back. The *toba* of Mohammedans is nothing; it is not "repenting." That too has become colored with the meaning of repentance; *toba* is also returning back. And pratyahar is also returning back, coming back — coming in, turning in, returning home. After pranayam that is possible — pratyahar — because pranayam will give you the rhythm. Now you know the whole spectrum: you know in what rhythm you are nearest to home and in what rhythm you are farthest from yourself. Violent, sexual, angry, jealous, possessive, you will find you are far away from yourself; in compassion, in love, in prayer, in gratitude, you will find yourself nearer home. After pranayam, pratyahar, return, is possible. Now you know the way — then you already know how to step backwards.

Then comes dharana. After pratyahar, when you have started coming back nearer home, coming nearer your innermost core, you are just at the gate of your own being. Pratyahar brings you near the gate; pranayam is the bridge from the out to the in. Pratyahar, returning, is the gate, and then is the possibility of dharana, concentration. Now you can become capable of bringing your mind to one object. First, you gave direction to your body; first, you gave direction to your life energy — now you give direction to your consciousness. Now the consciousness cannot be allowed to go anywhere and everywhere. Now it has to be brought to a goal. This goal is concentration, dharana: you fix your consciousness on one point.

When consciousness is fixed on one point thoughts cease, because thoughts are possible only when your consciousness goes on wavering — from here to there, from there to somewhere else.

When your consciousness is continuously jumping like a monkey, then there are many thoughts and your whole mind is just filled with crowds — a marketplace. Now there is a possibility — after pratyahar, pranayam, there is a possibility — you can concentrate on one point.

If you can concentrate on one point, then the possibility of dhyan. In concentration you bring your mind to one point. In dhyan you drop that point also. Now you are totally centered, going nowhere — because if you are going anywhere, it is always going out. Even a single thought in concentration is something outside you — object exists; you are not alone, there are two. Even in concentration there are two: the object and you. After concentration the object has to be dropped.

All the temples lead you only up to concentration. They cannot lead you beyond because all the temples have an object in them: the image of God is an object to concentrate on. All the temples lead you only up to dharana, concentration. That's why the higher a religion goes, the temple and the image disappear. They have to disappear. The temple should be absolutely empty, so that only you are there — nobody, nobody else, no object: pure subjectivity.

Dhyan is pure subjectivity, contemplation — not contemplating "something," because if you are contemplating something it is concentration. In English there are no better words. Concentration means something is there to concentrate upon. Dhyan is meditation: nothing is there, everything dropped, but you are in an intense state of awareness. The object has dropped, but the subject has not fallen into sleep. Deeply concentrated, without any object, centered — but still the feeling of "I" will persist. It will hover. The object has fallen, but the subject is still there. You still feel you are.

This is not ego. In Sanskrit we have two words, *ahankar* and *asmita*. *Ahankar* means "I am." And *asmita* means "am." Just "amness" — no ego exists, just the shadow is left. You still feel, somehow, you are. It is not a thought, because if it is a thought that "I am," it is an ego. In meditation the ego has disappeared completely; but an amness, a shadowlike phenomenon, just a feeling, hovers around you — just a mist-like thing, that just in the morning hovers around you. In meditation it is morning, the sun has not risen yet, it is misty: *asmita*, amness, is still there.

You can still fall back. A slight disturbance — somebody talking and you listen — meditation has disappeared; you have come back to concentration. If you not only listen but you have started thinking about it, even concentration has disappeared; you have come back to pratyahar. And if not only are you thinking but you have become identified with the thinking, pratyahar has disappeared; you have fallen to pranayam. And if the thought has taken so much possession of you that your breathing rhythm is lost, pranayam has disappeared: you have fallen to asan. But if the thought and the breathing are so much disturbed that the body starts shaking or becomes restless, asan has disappeared. They are related.

One can fall from meditation. Meditation is the most dangerous point in the world, because that is the highest point from where you can fall, and you can fall badly. In India we have a word, *yogabhrasta*: one who has fallen from yoga. This word is very, very strange. It appreciates and condemns together. When we say somebody is a yogi, it is a great appreciation. When we say somebody is *yogabhrasta*, it is also a condemnation: fallen from the yoga. This man had attained up to meditation somewhere in his past life and then fell down. From meditation the possibility of going back to the world is still there — because of *asmita*, because of amness. The seed is still alive. It can sprout any moment; so the journey is not over.

When asmita also disappears, when you no longer know that you are — of course, you are but there is no reflection upon it, that "I am," or even amness — then happens *samadhi*, trance, ecstasy. Samadhi is going beyond; then one never comes back. Samadhi is a point of no return. From there nobody falls. A man in samadhi is a god: we call Buddha a god, Mahavir a god. A man in samadhi is no longer of this world. He may be in this world, but he is no longer of this world. He doesn't belong to it. He is an outsider. He may be here, but his home is somewhere else. He may walk on this earth, but he no longer walks on the earth. It is said about the man of samadhi, he lives in the world, but the world does not live in him.

These are the eight steps and eight limbs together. Limbs because they are so interrelated and so organically related; steps because you have to pass one by one — you cannot start from just anywhere: you have to start from yam.

Now a few more things, because this is such a central phenomenon for Patanjali you have to understand a few things more. Yam is a bridge between you and others; self-restraint means restraining your behavior. Yam is a phenomenon between you and others, you and the society. It is a more conscious behavior: you don't react unconsciously, you don't react like a mechanism, like a robot. You become more conscious; you become more alert. You react only when there is absolute necessity; then too you try so that that reaction should be a response and not a reaction.

A response is different from a reaction. The first difference is: a reaction is automatic; a response is conscious. Somebody insults you: immediately you react — you insult him. There has not been a single moment's gap to understand: it is reaction. A man of self-restraint will wait, listen to his insult, will think about it. [...]

Yam is the bridge between you and others — live consciously; relate with people consciously. Then the second two, niyam and asan — they are concerned with your body. Third, pranayam is again a bridge. As the first, yam, is a bridge between you and others, the second two are a preparation for another bridge — your body is made ready through niyam and asan — then pranayam is the bridge between the body and the mind. Then pratyahar and dharana are the preparation of the mind. Dhyan again, is a bridge between the mind and the soul. And samadhi is the attainment. They are interlinked, a chain; and this is your whole life.

Your relation with others has to be changed. How you relate has to be transformed. If you continue to relate with others in the same way as you have always been doing, there is no possibility to change. You have to change your relationship. Watch how you behave with your wife or with your friend or with your children. Change it. There are a thousand and one things to be changed in your relationship. That is yam, control — but control, not suppression. Through understanding comes control. Through ignorance one goes on forcing and suppressing. Always do everything with understanding and you never harm yourself or anybody else.

Yam is to create a congenial environment around yourself. If you are inimical to everybody — fighting, hateful, angry — how can you move inwards? All these things will not allow you to move. You will be so much disturbed on the surface that that inner journey will not be possible. To create a congenial, a friendly atmosphere around you is yam. When you relate with others beautifully, consciously, they don't create trouble for you in your inner journey. They become helps; they don't hinder you. If you love your child, then when you are meditating, he will not disturb you. He will say to others, "Keep quiet. Pop is meditating." But if you don't love your child, you are simply angry, then when you are meditating, he will create all sorts of nuisances.

He wants to take revenge — unconsciously. If you love your wife deeply, she will be helpful; otherwise, she won't allow you to pray, she won't allow you to meditate — you are going beyond her control. [...]

If you love a person, the person is always helpful for your growth because he knows, or she knows, that the more you grow, the more you will be capable of love. She knows the taste of love. And all meditations will help you to love more, to be more beautiful in every way. [...]

A man of yam controls himself, not others. To others he gives freedom. You try to control the other and never yourself. A man of yam controls himself, gives freedom to others — loves so much that he can give freedom, and he loves himself so much that he controls himself. This has to be understood: he loves himself so much that he cannot dissipate his energies; he has to give a direction.

Then, niyam and asan are for the body. A regular life is very healthy for the body because the body is a mechanism. You confuse the body if you lead an irregular life. Today you have taken your food at one o'clock, tomorrow you take at eleven o'clock, day after tomorrow you take at ten o'clock — you confuse the body. The body has an inner biological clock; it moves in a pattern. If you take your food every day at exactly the same time, the body is always in a situation where she understands what is happening, and she is ready for the happening — the juices are flowing in the stomach at the right moment. Otherwise, whenever you want to take the food, you can take, but the juices will not be flowing. And if you take the food and the juices are not flowing, then the food becomes cold; then the digestion is difficult.

The juices must be ready there to receive the food while it is hot, then immediately absorption starts. Food can be absorbed in six hours if the juices are ready, waiting. If the juices are not waiting, then it takes twelve hours to eighteen hours. Then you feel heavy, lethargic. Then the food gives you life, but does not give you pure life. It feels like a weight on your chest you somehow carry, drag. And food can become such pure energy — but then a regular life is needed.

You go to sleep every day at ten o'clock: the body knows — exactly at ten o'clock the body gives you an alarm. I'm not saying become obsessive — that when your mother is dying then too you go at ten o'clock. I'm not saying that. Because people can become obsessive . . . [...]

Niyam and asan, regularity and posture: they are for the body. A controlled body is a beautiful phenomenon — a controlled energy, glowing, and always more than is needed, and always alive, and never dull and dead. Then the body also becomes intelligent, body also becomes wise, body glows with a new awareness.

Then, pranayam is a bridge: deep breathing is the bridge from mind to body. You can change the body through breathing; you can change the mind through breathing. Pratyahar and dharana, returning home and concentration, belong to the transformation of the mind. Then, dhyan is again a bridge from mind to the self, or to the no-self — whatsoever you choose to call it, it is both. Dhyan is the bridge of samadhi.

The society is there; from the society to you there is a bridge: yam. The body is there; for the body: regularity and posture. Again there is a bridge, because of the different dimension of mind from the body: pranayam. Then, the training of the mind: pratyahar and dharna, returning back

home and concentration. Then again, a bridge, this is the last bridge: dhyan. And then you reach the goal: samadhi.

Samadhi is a beautiful word. It means now everything is solved. It means *samadhan*: everything is achieved. Now there is no desire; nothing is left to achieve. There is no beyond; you have come home.

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09 The Body is a Great Organic Unity

The Body is a Great Organic Unity

Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken.

Union with the divine happens through self-study.

Total illumination can be accomplished by surrendering to God.

-Patanjali's *Yoga Sutras*

Man is like an iceberg: only a part, a minor part, is visible on the surface; the major part of the whole is hidden beneath. Or, man is like a tree: the real life is in the roots, hidden underground; only branches are visible. If you cut the branches, new branches will come up because branches are not the source; but if you cut the roots the tree is destroyed. Only a part of man is visible on the surface; the major part is hidden behind. And if you think that the visible man is all, then you commit a great mistake. Then you miss the whole mystery of man; and then you miss the doors within yourself which can lead you towards the divine.

If you think that by knowing the name of a person, by knowing from which family he comes, by knowing his profession, that he is a doctor or an engineer or a professor, or by knowing his face, his picture, you have known him; you are in great illusion. These are just the appearances on the surface. The real man is far, far away from all these. This way you may be acquainted, but you never know the man. It is enough as far as society is concerned; more is not needed. This skin-deep knowledge is enough for the marketplace, but if you really want to know the man then you have to go deep. And the only way to go deep is to go within yourself first.

Unless you know the unknown within you, you will never be able to know anybody else. The only way to know the mystery that man is, is to know the mystery that you are. There are hidden layers behind hidden layers. Man is infinity.

If you go on diving deep in man you will reach to God. Man is just the surface of the ocean, waves. If you dive deep you reach to the very center of existence. Those who have known God — they have not known him as an object. They have known him as their innermost subjectivity. Those who have known God have not encountered him. They have not seen him as an object; they have seen him as the very seer, as their own consciousness. You cannot encounter God anywhere except within yourself. He is your depth; you are his surface. You are his periphery; he is your center.

And the deeper you move within yourself, the deeper you are moving in the whole existence, in others also, because the center is one. Peripheries are millions, but the center is one. The whole existence is centered on one point — that one point is God. God: that is the deepest depth of being.

It is a great journey, a great pilgrimage to know man. Patanjali's sutras give you clues how to enter.

The first sutra:

Kayendriya siddhih ashuddhih ksyayat tapasah.

Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken.

Before you can understand this sutra, many more things have to be understood. The body has been very much misused. You have mistreated your own body. You don't know the mystery of the body itself. It is not just the skin; it is not just the bones; it is not just the blood. It is a great organic unity, a great dynamism.

For centuries man thought that blood filled the body as water fills a container. Only just three centuries ago, we came to know that blood does not fill the body, that it is not a stagnant thing — blood circulates. Only just three centuries ago, we came to know that blood circulates, it is a dynamic force. It does not fill the body, but it circulates — so silently and so continuously, and the movement is so graceful, without any noise, that we have lived with bodies for millions of lives and we have never come to encounter the reality of the blood, that it circulates.

There are many more mysteries which are hidden. This body is just the first layer of many bodies — in all, seven bodies. If you move deep in this body, you will come across new phenomena. Behind this gross body is hidden the subtle body. Once that subtle body awakes, you become very powerful because you attain to certain new dimensional forces. This body can lie down in your bed, and your subtle body can move. For it there is no barrier. The gravitation of the earth does not affect it; there is no barrier of time and space for it. It can move . . . it can move anywhere. The whole world is open for it. For the gross body that is not possible.

In some of your dreams the subtle body actually leaves your physical body. In some of your deep meditations your subtle body leaves your physical body. Many of you, deeply meditating, sometimes have become aware that it feels as if you have risen above the earth, a few inches, a few feet. When you open your eyes you are sitting on the earth. You think you have imagined it. It is not so. The subtle body, in deep meditation, can go a little higher than your gross body. Sometimes that, too, happens — that the gross body also follows the subtle body.

There is a woman in Europe; she has been investigated by all the scientific methods. In deep meditation she rises four feet above the earth; not only in the subtle body, but the gross body also. It has been found to be a fact. This is said in the oldest yoga treatises: that in deep meditation it happens that with the subtle body the gross body can go above the ground — and, exactly, it says it can go four feet very easily.

And the gross body is just the surface body, the skin of other bodies. Then behind the subtle there are subtler bodies — in all, seven bodies. They all belong to seven different planes of being. The more you enter in your own being, the more you become aware that this body is not the all. But you will encounter the second body only if this body has become pure.

Yoga does not believe in torturing the body, it is not a masochistic affair — but it believes in purifying it. And, sometimes, purifying it and torturing it may look alike. A distinction has to be made. A man can fast, and he may be only torturing. He may be just against his own body, suicidal, masochistic. But then another man can fast and he may not be a torturer, and he may not be a masochist, and he may not be trying to destroy the body in any way. Rather, he may be trying to purify it. Because in deep fasting, body attains to certain purities.

You continuously go on eating every day; you never give any holiday to the body. The body goes on accumulating many dead cells — they become a load. Not only are they a load and a burden, they are toxins, they are poisonous. They make the body impure. When the body is impure you cannot see the hidden body behind it. This body needs to be clean, transparent, pure; then suddenly you become aware of the second layer, the subtle body. When the subtle body is pure then you become aware of the third body, and the fourth, and so on.

Fasting helps tremendously, but one needs to be very much aware that one is not destroying the body. No condemnation should be in the mind; and there is the problem because almost all religions have condemned the body. Their original founders were not condemners; they were not poisoners. They loved their bodies. They loved the body so much that they always tried to purify it. Their fasting was a purification.

Then came blind followers, unaware of the deep science of fasting. They started fasting, blindly. They enjoyed, because mind is violent. It enjoys being violent with others, it enjoys the power, because whenever you are violent with others you feel powerful; but to be violent with others is risky because the other will retaliate. Then there is a simple way: to be violent with your own body. Then there is no risk. The body cannot retaliate. The body cannot harm you. You can go on harming your own body; there is nobody to react. This is simple. You can torture and enjoy power — that now you control your body; the body doesn't control you.

If this fasting is aggressive, violent, if there is anger and destructiveness, then you miss the point. You are not purifying the body; you are in fact destroying it.

And to clean a mirror is one thing and to destroy the mirror is another. To clean the mirror is totally different, because when the mirror is clean of all dust, pure, you will be able to look into it — it will reflect you. But if you destroy the mirror, then there is no possibility to look into it. If you destroy the gross body, you lose all possibility of contact with the second, the subtle body. Purify it, but don't be destructive.

And how does fasting purify? Because whenever you are on a fast the body has no more work of digestion. In that period the body can work in throwing out dead cells, toxins. It is just as [if] one day, Sunday or Saturday, you are on a holiday and you come home and you clean the whole day. The whole week you were so engaged and so busy you couldn't clean the house. When the body has nothing to digest, you have not eaten anything, the body starts a self-cleaning. A process starts spontaneously, and the body starts throwing out all that is not needed, which is like a load. Fasting is a method of purification. Once in a while, a fast is beautiful — not doing anything, not eating, just resting. Take as much liquid as possible and just rest, and the body will be cleaned.

Sometimes, if you feel that a longer fast is needed, you can do a longer fast also — but be deep in love with the body. And if you feel the fast is harming the body in any way, stop it. If the fast is helping the body, you will feel more energetic; you will feel more alive; you will feel

rejuvenated, vitalized. This should be the criterion: if you start feeling that you are getting weaker, if you start feeling that a subtle trembling is coming into the body, then be aware — now the thing is no longer a purification. It has become destructive. Stop it.

But one should learn the whole science of it. In fact one should do fasting near somebody who has been fasting for long and who knows the whole path very well, who knows all the symptoms: if it becomes destructive what will start happening; if it is not destructive then what will happen. After a real, purifying fast you will feel new, younger, cleaner, weightless, happier; and the body will be functioning better because now it is unloaded. But fasting comes only if you have been eating wrongly. If you have not been eating wrongly there is no need for fasting. Fasting is needed only when you have already done the wrong with the body — and we all have been eating wrongly.

Man has lost the path. No animal eats like man; every animal has its chosen food. If you bring buffaloes in the garden and leave them, they will eat only a particular grass. They will not go on eating everything and anything — they are very choosy. They have a certain feeling about their food. Man is completely lost, has no feeling about his food. He goes on eating everything and anything. In fact you cannot find anything which is not eaten somewhere or other by man. In some places, ants are eaten. In some places, snakes are eaten. In some places, dogs are eaten. Man has eaten everything. Man is simply mad. He does not know what is in resonance with his body and what is not. He is completely confused.

Man, naturally, should be a vegetarian, because the whole body is made for vegetarian food. Even scientists concede to the fact that the whole structure of the human body shows that man should not be a nonvegetarian. Man comes from the monkeys. Monkeys are vegetarians — absolute vegetarians. If Darwin is true then man should be a vegetarian. Now there are ways to judge whether a certain species of animal is vegetarian or nonvegetarian: it depends on the intestine, the length of the intestine. Nonvegetarian animals have a very small intestine. Tigers, lions — they have a very small intestine, because meat is already a digested food. It does not need a long intestine to digest it. The work of digestion has been done by the animal. Now you are eating the animal's meat. It is already digested — no long intestine is needed. Man has one of the longest intestines: that means man is a vegetarian. A long digestion is needed, and much excreta will be there which has to be thrown out.

If man is not a nonvegetarian and he goes on eating meat, the body is burdened. In the East, all the great meditators — Buddha, Mahavir — they have emphasized the fact. Not because of any concept of nonviolence — that is a secondary thing — but because if you really want to move in deep meditation your body needs to be weightless, natural, flowing. Your body needs to be unloaded; and a nonvegetarian's body is very much loaded.

Just watch what happens when you eat meat: when you kill an animal what happens to the animal when he is killed? Of course, nobody wants to be killed. Life wants to prolong itself; the animal is not dying willingly. If somebody kills you, you will not die willingly. If a lion jumps on you and kills you, what will happen to your mind? The same happens when you kill a lion. Agony, fear, death, anguish, anxiety, anger, violence, sadness — all these things happen to the animal. All over his body — violence, anguish, agony spreads. The whole body becomes full of toxins, poisons. All the body glands release poisons because the animal is dying very unwillingly. And then you eat the meat — that meat carries all the poisons that the animal has released. The whole energy is poisonous. Then those poisons are carried in your body.

And that meat which you are eating belonged to an animal body. It had a specific purpose there. A specific type of consciousness existed in the animal's body. You are on a higher plane than the animal's consciousness, and when you eat the animal's meat your body goes to the lowest plane, to the lower plane of the animal. Then there exists a gap between your consciousness and your body, and a tension arises, and anxiety arises.

One should eat things which are natural — natural for you. Fruits, nuts, vegetables — eat as much as you can. And the beauty is that you cannot eat these things more than is needed. Whatsoever is natural always gives you a satisfaction, because it satiates your body, saturates you. You feel fulfilled. If something is unnatural it never gives you a feeling of fulfillment. Go on eating ice cream: you never feel that you are satiated. In fact the more you eat, the more you feel like eating. It is not a food. Your mind is being tricked. Now you are not eating according to the body need; you are eating just to taste it. The tongue has become the controller.

The tongue should not be the controller. It does not know anything about the stomach. It does not know anything about the body. The tongue has a specific purpose to fulfill: to taste food. Naturally, the tongue has to judge, that is the only thing, which food is for the body — for my body — and which food is not for my body. It is just a watchman on the door; it is not the master. And if the watchman on the door becomes the master, then everything will be confused.

Now advertisers know well that the tongue can be tricked, the nose can be tricked. And they are not the masters. You may not be aware: much food research goes on in the world, and they say if your nose is closed completely, and your eyes closed, and then you are given an onion to eat, you cannot tell what you are eating. You cannot tell onion from apple if the nose is closed completely because half of the taste comes from the smell, is decided by the nose, and half is decided by the tongue — and these two have become the controllers. Now they know whether ice cream is nutritious or not is not the point. It can carry a flavor; it can carry some chemicals which fulfill the tongue but are not needed for the body.

Man is confused — more confused than buffaloes. You cannot convince buffaloes to eat ice cream. Try!

A natural food . . . and when I say "natural" I mean that which your body needs. The need of a tiger is different; he has to be very violent. If you eat the meat of a tiger you will be violent, but where will your violence be expressed? You have to live in human society, not in a jungle. Then you will have to suppress the violence. Then a vicious circle starts.

When you suppress violence, what happens? When you feel angry, violent, a certain poisonous energy is released, because that poison creates a situation where you can be really violent and kill somebody. The energy moves towards your hands; the energy moves towards your teeth — these are the two places from where animals become violent. Man is part of the animal kingdom.

When you are angry, energy is released — it comes to the hands and to the teeth, to the jaw — but you live in a human society, and it is not always profitable to be angry. You live in a civilized world, and you cannot behave like an animal. If you behave like an animal, you will have to pay too much for it — and you are not ready to pay that much. Then what do you do? You suppress the anger in the hand; you suppress the anger in your teeth — you go on smiling a false smile, and your teeth go on accumulating anger.

I have rarely come to see people with a natural jaw. It is not natural — blocked, stiff — because too much anger is there. If you press the jaw of a person, the anger can be released. Hands become ugly. They lose grace, they lose flexibility, because too much anger is suppressed there. People who have been working on deep massage, they have come to know that when you touch the hands deeply, massage the hands, the person starts becoming angry. There is no reason. You are massaging the man and suddenly he starts feeling angry. If you press the jaw, persons become angry again. They carry accumulated anger.

These are the impurities in the body: they have to be released. If you don't release them the body will remain heavy. Yoga exercises exist to release all sorts of accumulated poisons in the body. Yoga movements release them; and a yogi's body has a suppleness of its own. Yoga exercises are totally different from other exercises. They don't make your body strong; they make your body more flexible. And when your body is more flexible, you are strong in a very different sense: you are younger. They make your body more liquid, more flowing — no blocks in the body. The whole body exists as an organic unity, in a deep rhythm of its own. It is not like noise in the market; it is like an orchestra. A deep rhythm inside, no blocks, then the body is pure. Yoga exercises can be tremendously helpful.

Everybody is carrying much rubbish in the stomach because that is the only space in the body where you can suppress things. There is no other space. If you want to suppress anything it has to be suppressed in the stomach. If you want to cry — your wife has died, your beloved has died, your friend has died — but it doesn't look good, looks as if you are a weakling, crying for a woman, you suppress it: where will you put that crying? Naturally, you have to suppress it in the stomach. That is the only space available in the body, the only hollow place, where you can force.

If you suppress in the stomach . . . And everybody has suppressed many sorts of emotions: of love, of sexuality, of anger, of sadness, of weeping — even of laughter. You cannot laugh a belly laugh. It looks rude, looks vulgar — you are not cultured then. You have suppressed everything. Because of this suppression, you cannot breathe deeply, you have to breathe shallowly. Because if you breathe deeply then those wounds of suppression, they would release their energy. You are afraid. Everybody is afraid to move in the stomach.

Every child, when born, breathes through the belly. Look at a child sleeping: the belly goes up and down — never the chest. No child breathes from the chest; they breathe from the belly. They are completely free now, nothing is suppressed. Their stomachs are empty, and that emptiness has a beauty in the body.

Once the stomach has too much suppression in it, the body is divided in two parts, the lower and the higher. Then you are not one; you are two. The lower part is the discarded part. The unity is lost; a duality has entered into your being. Now you cannot be beautiful, you cannot be graceful. You are carrying two bodies instead of one — and there will always remain a gap between the two. You cannot walk beautifully. Somehow you have to carry your legs. In fact if the body is one, your legs will carry you. If the body is divided in two then you have to carry your legs.

You have to drag your body. It is like a burden. You cannot enjoy it. You cannot enjoy a good walk, you cannot enjoy a good swim, you cannot enjoy a fast run — because the body is not one. For all these movements, and to enjoy them, the body needs to be reunited. A unison has to be created again: the stomach will have to be cleansed completely.

For the cleansing of the stomach, very deep breathing is needed, because when you inhale deeply and exhale deeply, the stomach throws all that it is carrying. In exhalations, the stomach releases itself. Hence the importance of pranayam, of deep rhythmic breathing. The emphasis should be on the exhalation so that everything that the stomach has been unnecessarily carrying is released.

And when the stomach is not carrying emotions inside, if you have constipation, it will suddenly disappear. When you are suppressing emotions in the stomach, there will be constipation because the stomach is not free to have its movements. You are deeply controlling it; you can't allow it freedom. So if emotions are suppressed, there will be constipation. Constipation is more a mental disease than a physical one. It belongs to the mind more than it belongs to the body.

But remember, I am not dividing mind and body in two. They are two aspects of the same phenomenon. Mind and body are not two things. In fact to say "mind and body" is not good: "mind-body" will be the right expression. Your body is a psychosomatic phenomenon. Mind is the subtlest part of the body, and body is the grossest part of the mind. And they both affect each other; they run parallel. If you are suppressing something in the mind, the body will start a suppressing journey. If the mind releases everything, the body also releases everything. That's why I emphasize catharsis very much. Catharsis is a cleansing process.

These are all austerities: fasting; natural eating; deep, rhythmic breathing; yoga exercises; living a more and more natural, flexible, supple life; creating less and less suppressed attitudes; allowing the body to have its own say, following the wisdom of the body. "Austerities destroy impurities . . ." These I call austerities. "Austerities" does not mean to torture the body. It means to create a living fire in the body so that the body is cleansed. As if you have thrown gold into the fire — all that was not gold is burned. Only pure gold comes out.

Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken.

When the body is pure, you will see tremendous new energies arising, new dimensions opening before you, new doors suddenly opening, new possibilities. Body has much hidden power. Once it is released, you will not be able to believe it, that the body carried so many things in it, and so close.

And every sense has a hidden sense behind it. Eyes have a hidden eyesight, an insight behind them. When the eyes are pure, clean, then you don't see things only as they are on the surface. You start seeing their depth. A new dimension opens. Right now when you see a person you don't see his aura; you just see his physical body. The physical body is surrounded by a very subtle aura. A diffused light surrounds the body. And everybody's body is surrounded by a different color aura. The moment your eyes are clean you can see the aura; and by seeing the aura you know many things about the man that you cannot know in any other way. And the man cannot deceive you, it is impossible, because his aura reveals his being.

Somebody comes with an aura of dishonesty and he tries to convince you that he is a very honest man: the aura cannot deceive because that man cannot control the aura. That is not possible. The dishonest aura has a different color. The aura of an honest man has a different color. The aura of a pure man is pure white. The more impure a man, the more white moves towards gray. The more impure, it moves still more towards black. The aura of a man who is absolutely dishonest is absolutely black. The aura of a confused man changes; it is never the same. Even if you go on

looking for just a few minutes, you will see the aura is changing. The man is confused. He himself is not settled in what he is. He is a changing aura.

A man who is meditative has a very silent quality to the aura, a calmness, a coolness around him. The man who is in deep anxiety, turmoil, tension, has the same quality to the aura also. The man who is very tense may try smiling, may create a face, may have a mask, but when he comes to you his aura will show the reality.

And the same happens with the ears also. Just as eyes have a deep insight, the ears have a deep hearing quality. Then you don't hear what the man is saying, but rather, you hear the music. You don't bother about the words that he is using, but the tone, but the rhythm of his voice . . . an inner quality of the voice which says many things which words cannot deceive, cannot change. The man may be trying to be very polite, but his rudeness will be in his sound. The man may be trying to be very graceful, but his sound will show his ungracefulness. The man may be trying to show his certainty, but his sound will show the . . . the hesitant quality.

And if you can hear the very sound, and if you can see the aura, and if you can feel the quality of the being that is near you, you become capable of many things. And these are very simple things. They start happening once the austerity starts.

Then there are deeper powers which yoga calls siddhis — magical powers, miraculous powers. They look like miracles because we don't understand their mechanism, how they function. Once you know the mechanism, they are not miracles. In fact a miracle is not possible. All that happens, happens according to a law. The law may not be known, then you call it a miracle. When the law is known, the miracle disappears.

Just now in India they have introduced television in the villages. For the first time, villagers have watched Indira Gandhi in the television boxes, as the villagers call them — "picture boxes." They could not believe. Impossible. They went around the boxes, they looked from everywhere. How is Indira Gandhi hidden in the box? A miracle, unbelievably miraculous, but once you know the law the thing is simple.

All miracles are according to hidden laws. Yoga says there is no miracle in the world because "miracle" means something against the law, which is not possible.

How is there any possibility to go against the universal law? There is no possibility. It may be people don't know.

Siddhis become possible as you go deeper into purities and perfection. For example, if you can move your astral body out of the gross body you can do many things which will be miraculous. You can visit people. They can see you but they cannot touch you. You can even talk to them by your astral projection. You can heal people. If you are really pure, just your touch, laying on of the hands, and there will be a miracle. Just surrounding you will be the healing power — wherever you will move, healing will happen automatically. Not that you do it. The very purity . . . you have become a vehicle of the infinite forces.

But one has to move withinwards, one has to search one's own innermost core.

Austerities destroy impurities, and with the ensuing perfection in the body and sense organs, physical and mental powers awaken.

And the greatest power that awakens in you is the feeling of deathlessness. Not that you have a theory, a system, a philosophy that you are immortal, no. Now you have a feeling, now you are grounded in it — now you know it. It is not a question of any theory: it has become your knowing that there is no death. This body will disappear into its elements, but your consciousness cannot disappear. The mind will disintegrate, the thoughts will be released, the body will go into the elements — but you, the witnessing self, will remain.

You know it because now you can see your body from the far, faraway space. You can see your body separate from you. You can come out of the body and look at it. You can move around your own body. Now you know that the body will be left when you die, but not you. Now you can see the mind functioning as a mechanism, as a biocomputer. You are the seer, not the mind. Now the body and mind go on functioning, but you are not identified.

This is the greatest miracle that can happen to a man: that he comes to know that he is deathless. Then the fear of death disappears, and with the fear of death, all fears disappear.

And when fears disappear, love arises. When there is no fear, love arises; only then love arises. How can love arise in a fear-ridden mind? You may seek friendship, you may seek a relationship, but you seek it out of fear — to forget yourself, to drown yourself in the relationship. It is not love. Love arises only when you have transcended death. They both cannot exist together: if you are afraid of death, how can you love? Out of this fear you may try to find company, but the relationship will remain of fear.

That's why ninety-nine per cent of religious people pray, but their prayer is not real prayer. It is not out of love; it is out of fear. Their God is out of the fear. Only rarely, one per cent of religious persons come to realize deathlessness. Then a prayer arises which is not out of fear, which is out of love, sheer gratitude, a thankfulness.

Swadhyayat istadevata samprayayogah.

Union with the divine happens through self-study — swadhyaya.

This is a very important sutra: "Union with the divine happens through self- study." One has to study oneself — that is the only way to reach the divine. Patanjali does not say, "Go to the temple." He does not say, "Go to the church." He does not say, "Do the rituals." No, that is not the way to be one with the divine. Go into yourself — *swadhyaya*, self-study — because he is hidden behind you, within you. He is your withinmost core. You are the temple; go within. Study yourself. You are a tremendous phenomenon — study yourself. Study all that you are. And the day you have studied yourself completely, he will be revealed. He is hidden behind you, within you. He is you in your deepest being. So study yourself.

This "study" means actually what Gurdjieff means by "self-remembering." Patanjali's *swadhyaya* is exactly what Gurdjieff means by "self-remembering." Remember yourself and just go on watching. How you relate with people — watch. Relationship is a mirror. How you relate with strangers, how you relate with people who are known to you, how you relate with your servant, how you relate with your boss — just go on watching. Let every relationship be a mirror, a

reflection, and watch how you change your mask. Look at your greed, look at your jealousies, look at your fear, look at your anxieties, possessiveness — go on looking and watching.

There is no need to do anything! That's the beauty of the sutra. Patanjali does not say, "Do something!" He says, "Study yourself." The very study, the very awareness will do. A transformation will happen when you come face to face to know your whole being.

In different moods: when you are sad — watch; when you are happy — watch; when you are indifferent — watch; when you are feeling hopeless — watch; when you are filled with hope so much — watch; in desire, in frustration . . . There are millions of moods around you — go on watching. Let every mood be a window to look within yourself. From all colors of the rainbow, watch yourself. When you are alone — watch. When you are not alone — watch. Move to the mountains, isolated — watch. Go to the factory, to the office — watch how you change, where you change.

If you go on watching . . . Never relax this watching for a single moment. Buddha has said, "Then when you go to your bed — go on watching. When you go on, falling into sleep — go on watching how you fall asleep." Go on watching. Don't allow anything to pass without watching. Just this self-remembering, this self-study, will do all. You need not ask, "What do I do after I have watched?" Nothing is needed. Once you watch your hatred totally, it disappears.

And this is the criterion: that which disappears by watching is sin, and that which grows by watching is virtue. That's the only definition I can give to you. I don't say that "this is sin and that is virtue." No, sin and virtue cannot be objectified. That which grows by watching is virtue; that which disappears by watching is sin. Anger will disappear by watching; love will grow. Hatred will disappear; compassion will grow. Violence will disappear; prayer will grow, gratitude will grow. So whatsoever disappears through watching is sin. Nothing else is needed to be done with it. Just watch it and it disappears. It disappears just as when you bring light to a dark room the darkness disappears. The room does not disappear; the darkness disappears.

You will not disappear by watching. In fact, by watching, you will be revealed. Only darkness will disappear: the darkness of anger, the darkness of possessiveness, the darkness of jealousy — all that will disappear. Only you will be left in your pristine purity. Only your inner space will be left — empty, void.

Union with the divine happens through self-study. Nothing else is needed — awareness.

Samadhi siddha Ishwar pranidhanat.

Total illumination can be accomplished by surrendering to God.

And when you have studied yourself, when you have come to know yourself . . . surrender. That becomes very simple. It is not an effort then. Now if you want to surrender, it will be a tremendous effort; and then too it will never be total. If right now you want to surrender, how can you surrender with hatred inside? How can you surrender with jealousy inside? How can you surrender with violence inside? Surrender is possible only when you are absolutely pure.

How can you go to God and put your hatred, violence, jealousies at his feet? No, only when you are pure, a flower of purity — then you enter the temple and surrender it.

To surrender, one should become worthy of it, because surrender is the greatest act. Nothing is beyond it. You cannot surrender by your will and effort, because will and effort belong to the ego. The ego cannot surrender. When you go on studying yourself, watching yourself, the ego disappears. You remain, but there is no longer the "I." You are a vast emptiness — with no "I" in it. You are a vast *amness*, but no "I" in it. Being exists, ego no more — then it is possible to surrender.

Total illumination can be accomplished by surrendering to God.

Total illumination, samadhi: you become light itself. Everything disappears. You remain as energy; and the purest energy is light. Now scientists, physicists, say that if anything is moved at the speed of light it will become light. If a stone brick is thrown at the speed of light, the brick will disappear. It will become light itself because at that speed things disappear; only energy remains. They have discovered it just now, within this century, that there is a possibility that all matter is convertible into light, into energy. Matter is a slow-speed energy; light is a high-speed energy.

Ego is a material thing; it is a slow-speed energy. When you surrender it, you attain to the speed of light. Then you are no longer a solid thing: then you are weightless energy. And weightless energy has no limitation; it is unlimited. And weightless energy cannot be defined in any other way — the only way is to say that it is light. The Bible says, "God is light." The Koran says, "God is light." The Upanishads say, "God is light." You become light.

Total illumination can be accomplished by surrendering to God.

First, move through self-study so you can encounter God within. Then surrender to it. All and all that you are — surrender to it. And remember, that surrendering is not an effort, so don't be bothered about how to surrender. Just first remember yourself; surrendering comes as a shadow. There is no technique to surrender. Once you know yourself, you know now how to bow down and surrender yourself. Surrendered, you become God himself. Fighting with the whole, you remain an ugly ego. Surrendered with the whole, you become the whole. Let go is the ultimate mantra.

But the greed may arise in your mind: "Then why wait? Why should I not surrender now?" You cannot. You are the barrier, so how can you surrender? When you are not, surrender will be. If you are, surrender is not possible. You will not surrender; your disappearance will be the surrender. You go out of one door; from another door enters surrender. You and surrender cannot exist together.

So remember, you cannot surrender. Watch yourself, so you become purer and purer and purer — so pure that almost nothing is left, only a purity, a fragrance — then surrender happens.

In this sutra Patanjali is simply saying that total illumination can be accomplished by surrendering to God. He is not saying how to surrender. He is not saying that surrender has to be done. He is simply indicating a phenomenon. Self-study has to be done; you will come face to face with God. If you have done self-study, you enter the temple, you face God, and then there is no problem. The moment you face him surrender happens. It is not a doing; it is a happening.

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10 Death to the Limited

Death to The Limited

Posture should be steady and comfortable.

Posture is mastered by relaxation of effort and meditation on the unlimited.

When posture is mastered, there is a cessation of the disturbances caused by dualities.

The next step after the perfection of posture is breath control, which is accomplished through holding the breath on inhalation and exhalation, or stopping the breath suddenly.

The duration and frequency of the controlled breaths are conditioned by time and place, and become more prolonged and subtle.

There is a fourth sphere of breath control, which is internal, and it goes beyond the other three.

-Patanjali's *Yoga Sutras*

Just the other day, I was reading an old Indian fable, the fable of the woodcutter. The story goes this way: An old woodcutter was coming back from the forest carrying a big, heavy load of wood on his head. He was very old, tired — not only tired of the day's routine work, tired of life itself. Life had not been much to him, just a weary round. Every day the same: going to the forest early in the morning, the whole day cutting wood, then carrying the load back to town by the evening. He could not remember anything else, only this. And only this had been the whole of his life. He was bored. Life had not been a meaningful thing to him; it carried no significance. Particularly on that day, he was very tired, perspiring. It was hard to breathe, carrying the load and himself.

Suddenly, as a symbolic act, he threw the load. That moment comes to everybody's life, when one wants to throw the load. Not only that wood bundle on his head, it had become a symbolic act: he throws with it the whole life. He fell to the ground on his knees, looked at the sky and said, "Ah, Death. You come to everybody, but why don't you come to me? What more suffering have I to see? What more burdens have I to carry still? Am I not punished enough? And what wrong have I committed?"

He could not believe his eyes — suddenly, Death appeared. He could not believe. He looked around, very much shocked. Whatsoever he was saying, he had never meant it. And he had never heard of anything like this, that you call Death, and Death comes.

And Death said, "Did you call me?"

The old man suddenly forgot all weariness, all tiredness, the whole life of dead routine. He jumped up and he said, "Yes . . . yes, I called you. Please, could you help me to put the load, the burden, back on my head? Seeing nobody here, I called you."

There are moments when you are tired of life. There are moments when you would like to die. But dying is an art; it has to be learned. And to be weary of life does not really mean that deep down the lust for life has disappeared. You may be weary of a particular life, but you are not weary of life as such. Everybody becomes tired of a particular life, the dead routine, the weary round, the same thing again and again, a repetition — but you are not weary of life itself. And if Death comes you will do the same as the woodcutter did. He behaved perfectly humanly. Don't laugh at him. Many times, you have also thought to be finished with all this nonsense that goes on. For what to continue it? But if Death suddenly appears? You will not be ready.

Only a yogi can be ready to die, because only a yogi knows that through a voluntary death, a willing death, the infinite life is attained. Only a yogi knows that death is a door; it is not the end. In fact, it is the beginning. In fact, beyond it open the infinities of God. In fact, beyond it you are for the first time really, authentically alive. Not only your physical part of the heart throbs, you throb. Not only are you excited by outer things, you are made ecstatic by the inner being. The life abundant, the life eternal, is entered through the door of death.

Everybody dies, but then death is not voluntary; then death is forced on you. You are unwilling: you resist, you cry, you weep; you would like to linger a little longer on this earth in this body. You are afraid. You can't see anything except darkness, except the end. Everybody dies unwillingly, but then death is not a door. Then you close your eyes in fear.

For the people who are on the path of yoga, death is a willing phenomenon; they will it. They are not suicidal. They are not against life: they are for greater life. They sacrifice their life for a greater life. They sacrifice their ego for a greater self. They also sacrifice their self for the supreme self. They go on sacrificing the limited for the unlimited. And this is what growth is all about: to go on sacrificing that which you have for that which becomes possible only when you are empty, when you don't have anything.

Patanjali's whole art is of how to attain to the state where you can die willingly, surrender willingly with no resistance. These sutras are a preparation, a preparation to die and a preparation to a greater life.

Sthir sukham asanam.

Posture should be steady and comfortable.

Patanjali's yoga has been very much misunderstood, misinterpreted. Patanjali is not a gymnast, but yoga looks like it is a gymnastics of the body. Patanjali is not against the body. He is not a teacher to teach you contortions of the body. He teaches you the grace of the body, because he knows only in a graceful body a graceful mind exists; and only in a graceful mind a graceful self becomes possible; and only in a graceful self, the God.

Step by step, deeper and higher grace has to be attained. Grace of the body is what he calls asan, posture. He's not a masochist. He is not teaching you to torture your body. He is not a bit against the body. How can he be? He knows the body is going to be the very foundation stone. He knows if you miss the body, if you don't train the body, then higher training will not be possible.

The body is just like a musical instrument. It has to be rightly tuned; only then will the higher music arise out of it. If the very instrument is somehow not in right shape and order, then how

can you imagine, hope, that great harmony will arise out of it? Only discordance will arise. Body is a veena, a musical instrument.

Sthir sukham asanam — the posture should be steady and should be very, very blissful, comfortable. So never try to distort your body, and never try to achieve postures which are uncomfortable.

For the Westerners, sitting on the ground, sitting in *padmasan*, lotus posture, is difficult; their bodies have not been trained for it. There is no need to bother about it. Patanjali will not force that posture on you. In the East, people are sitting from their very birth, small children sitting on the ground. In the West, in all cold countries, chairs are needed; the ground is too cold. But there is no need to be worried about it. If you look at Patanjali's definition, what a posture is, you will understand: it should be steady and comfortable.

If you can be steady and comfortable in a chair, it is perfectly okay — no need to try a lotus posture and force your body unnecessarily. In fact, if a Western person tries to attain to lotus posture, it takes six months to force the body; and it is a torture. There is no need. Patanjali is not in any way helping you, in any way persuading you, to torture the body. You can sit in a tortured posture, but then it will not be a posture according to Patanjali.

A posture should be such that you can forget your body. What is comfort? When you forget your body, you are comfortable. When you are reminded continuously of the body, you are uncomfortable. So, whether you sit in a chair or you sit on the ground, that's not the point. Be comfortable, because if you are not comfortable in the body, you cannot long for other blessings which belong to deeper layers: the first layer missed, all other layers [are] closed. If you really want to be happy, blissful, then start from the very beginning to be blissful. Comfort of the body is a basic need for anybody who is trying to reach inner ecstasies.

Posture should be steady and comfortable.

And whenever a posture is comfortable it is bound to be steady. You fidget if the posture is uncomfortable. You go on changing sides if the posture is uncomfortable. If the posture is really comfortable, what is the need to fidget and feel restless and go on changing again and again?

And remember, the posture that is comfortable to you may not be comfortable to your neighbor; so please, never teach your posture to anybody. Every body is unique. Something that is comfortable to you may be uncomfortable to somebody else.

Everybody has to be unique because every body is carrying a unique soul. Your thumbprints are unique. You cannot find anybody else all over the world whose thumbprints are just like yours. And not only today: you cannot find anybody in the whole past history whose thumbprints will be like yours, and those who know, they say even in the future there will never be a person whose thumbprint will be like yours. A thumbprint is nothing, insignificant, but that too is unique. That shows that every body carries a unique being. If your thumbprint is so different from others', your body, the whole body, has to be different.

So never listen to anybody's advice. You have to find your own posture. There is no need to go to any teacher to learn it; your own feeling of comfort should be the teacher. And if you try — within a few days try all the postures that you know, all the ways that you can sit — one day you

will fall upon, stumble upon, the right posture. And the moment you feel the right posture, everything will become silent and calm within you. And nobody else can teach you, because nobody can know how your body harmony, in what posture, will exactly be steady, comfortable.

Try to find your own posture. Try to find your own yoga, and never follow a rule, because rules are averages. They are just like, in Poona, there are one million people: somebody is five feet tall, somebody five five, somebody five six, somebody six feet, somebody six and a half feet. One million people: you calculate their heights and then you divide the total height of one million people by one million; then you will come to an average height. It may be four feet eight inches or something. Then you go and search for the average person — you will never find. The average person never exists. Average is the most false thing in the world. Nobody is an average. Everybody is himself; nobody is an average. Average is a mathematical thing — it is not real; it is not actual.

All rules exist for averages. They are good to understand a certain thing, but never follow them. Otherwise, you will feel uncomfortable. Four feet eight inches is the average height! Now you are five feet, four inches longer — cut it. Uncomfortable . . . walk in such a way so you look like the average: you will become an ugly phenomenon, an *ashtha* walker. You will be like a camel, crooked everywhere. One who tries to follow the average will miss.

Average is a mathematical phenomenon, and mathematics does not exist in existence. It exists only in man's mind. If you go and try to find mathematics in existence, you will not find. That's why mathematics is the only perfect science: because it is absolutely unreal. Only with unreality can you be perfect. Reality does not bother about your rules, regulations; reality moves on its own. Mathematics is a perfect science because it is mental, it is human. If man disappears from the earth, mathematics will be the first thing to disappear. Other things may continue, but mathematics cannot be here.

Always remember, all rules, disciplines, are average; and average is non existential. And don't try to become the average; nobody can become. One has to find his own way. Learn the average, that will be helpful, but don't make it a rule. Let it be just a tacit understanding. Just understand it and forget about it. It will be helpful as a vague guide, not as an absolutely certain teacher. It will be just like a vague map, not perfect. That vague map will give you certain hints, but you have to find out your own inner comfort, steadiness. How you feel should be the determining factor. That's why Patanjali gives this definition, so that you can find out your own feeling.

Sthir sukham asanam. There cannot be any better definition of posture: *Posture should be steady and comfortable.*

In fact, I would like to say it the other way, and the Sanskrit definition can be translated in the other way: Posture is that which is steady and comfortable. *Sthir sukham asanam:* That which is steady and comfortable is posture. And that will be a more accurate translation. The moment you bring "should," things become difficult. In the Sanskrit definition there is no "should," but in the English it enters. I have looked into many translations of Patanjali. They always say, "Posture should be steady and comfortable." In the Sanskrit definition — *Sthir sukham asanam* — there is no "should." *Sthir* means steady, *sukham* means comfortable, *asanam* means posture — that's all. "Steady, comfortable: that is the posture."

Why does this “should” come in? Because we would like to make a rule out of it. It is a simple definition, an indicator, a pointer. It is not a rule. And remember it always: that people like Patanjali never give rules; they are not so foolish. They simply give pointers, hints. You have to decode the hint into your own being. You have to feel it, work it out; then you will come to the rule, but that rule will be only for you, for nobody else.

If people can stick to it, the world will be a very beautiful world — nobody trying to force anybody to do something, nobody trying to discipline anybody else. Because, your discipline may have proved good for you, it may be poisonous for somebody else. Your medicine is not necessarily a medicine for all. Don’t go on giving it to others.

But foolish people always live by rules. [...]

Don’t be stupid. Take these definitions, sayings, sutras, in a very vague way. Let them become part of your understanding, but don’t try exactly to follow them. Let them go deep in you, they become your intelligence; and then you seek your path. All great teaching is indirect.

How to attain to this posture? How to attain this steadiness? First look at the comfort. If your body is exactly in deep comfort, in deep rest, feeling good, a certain well-being surrounds you: that should be the criterion with which to judge. That should become the touchstone. And this is possible while you are standing; this is possible while you are lying down; this is possible while you are sitting on the ground or sitting on a chair. It is possible anywhere, because it is an inner feeling of comfort. And whenever it is attained, you will not like to continue moving again and again, because the more you move, the more you will miss it. It happens in a certain state. If you move, you move away; you disturb it.

And that’s the natural desire in everybody, and yoga is the most natural thing: natural desire is to be comfortable, and whenever you are in discomfort, you will like to change it. That is natural. Always listen to the natural, instinctive mechanism within you. It is almost always correct.

Posture is mastered by relaxation of effort and meditation on the unlimited.

Beautiful words, great indicators and pointers: *prayatna shaithilya* — relaxation of effort — the first thing, if you want to attain to the posture; what Patanjali calls a posture, comfortable, steady, the body in such deep stillness that nothing moves, the body so comfortable that the desire to move it disappears; you start enjoying the feeling of comfort, it becomes steady.

And, with the change of your mood, the body changes; with the change of the body, your mood changes. Have you ever watched? You go to a theater, a movie: have you watched how many times you change your posture? Have you tried to correlate it? If there is something very sensational going on on the screen, you cannot sit leaning against the chair. You sit up; your spine becomes straight. If something boring is going on and you are not excited, you relax. Now your spine is no longer straight. If something very uncomfortable is going on, you go on changing your posture. If something is really beautiful there, even your eye-blinking stops; even that much movement will be a disturbance . . . no movement, you become completely steady, restful, as if the body has disappeared.

The first thing to attain to this posture is relaxation of effort, which is one of the most difficult things in the world — most simple, yet most difficult. Simple to attain, if you understand; very

difficult to attain if you don't understand. It is not a question of practice; it is a question of understanding. [...]

And Patanjali says, "If you make too much effort it will not be possible. No-effort allows it to happen."

Effort should be relaxed completely, because effort is part of the will and will is against surrender. If you try to do something, you are not allowing God to do it. When you give up, when you say, "Okay, let thy will be done. If you are sending sleep, perfectly good. If you are not sending sleep, that too is perfectly good. I have no complaints to make; I am not grumbling about it. You know better. If it is needful to send sleep for me, send. If it is not needful, perfectly good — don't send it. Please, don't listen to me! Your will should be done": this is how one relaxes effort.

Effortlessness is a great phenomenon. Once you know it, many millions of things become possible to you. Through effort, the market; through effortlessness, the God. Through effort you can never reach to nirvana — you can reach to New Delhi, but not to nirvana.

Through effort you can attain things of the world; they are never attained without effort, remember. So, if you want to attain more riches, don't listen to me, because then you will be very, very angry with me, that this man disturbed your whole life: "He was saying, 'Stop making efforts, and many things will become possible,' and I have been sitting and waiting, and the money is not coming, and nobody is coming with an invitation to 'Come, and please, become the president of the country.'" Nobody is going to come. These foolish things are attained by effort.

If you want to become a president, you have to make a mad effort for it. Unless you go completely mad, you will never become a president of a country. You have to be more mad than other competitors, remember, because you are not alone there. Great competition exists; many others are trying also. In fact, everybody else is trying to reach the same place. Much effort is needed. And don't try in a gentlemanly way; otherwise, you will be defeated. No gentlemanliness is needed there. Be rude, violent, aggressive. Don't bother about what you are doing to others. Stick to your program. Even if others are killed for your power politics, let them be killed. Make everybody a ladder, a step. Go on walking on people's heads; only then do you become a president or a prime minister. There is no other way.

The ways of the world are the ways of violence and will. If you relax will, you will be thrown out; somebody will jump on you. You will be made a means. If you want to succeed in the ways of the world, never listen to people like Patanjali; then it is better to read Machiavelli, Chanakya — cunning, most cunning people of the world. They give you advice how to exploit everybody and not allow anybody to exploit you, how to be ruthless, without any compassion, just violent. Then, only, can you reach to power, prestige, money, things of the world. But if you want to attain to things of God, just the opposite is needed: no-effort. Effortlessness is needed, relaxation is needed. [...]

The first thing: *prayatna shaithilya* — effortlessness. You should simply feel comfortable. Don't make much effort about it; let the feeling do the work. Don't bring the will in. How can you force comfort on yourself? It is impossible. You can be comfortable if you allow comfort to happen. You cannot force it.

How can you force love? If you don't love a person, you don't love a person. What can you do? You can try, pretend, force yourself, but just the reverse will be the result: if you try to love a person you will hate him more. The only result will be, after your efforts, that you will hate the person, because you will take revenge. You will say, "What type of ugly person is he, because I am trying so much to love and nothing happens?" You will make him responsible. You will make him feel guilty, as if he is doing something. He is not doing something.

Love cannot be willed, prayer cannot be willed, posture cannot be willed. You have to feel. Feeling is a totally different thing than willing.

Buddha becomes a Buddha not by will. He tried for six years continuously through will. He was a man of the world, trained as a prince, trained to become a king of a kingdom. He must have been taught all that Chanakya had said.

Chanakya is the Indian Machiavelli, and even a little more cunning than Machiavelli because Indians have a quality of mind to go to the very roots. If they become Buddha, they really become Buddha. If they become Chanakya you cannot compete with them. Wherever they go they go to the very root. Even Machiavelli is a little immature before Chanakya. Chanakya is absolute.

Buddha must have been taught; every prince has to be taught — Machiavelli's greatest book's name is *The Prince* — he must have been taught all the ways of the world; he was to tackle with people in the world. He has to cling to his power. And then he left. But it is easy to leave the palace; it is easy to leave the kingdom. It is difficult to leave the training of the mind.

For six years he tried through will to attain to God. He did whatsoever is humanly possible — even inhumanly possible. He did everything; he left nothing undone. Nothing happened. The more he tried, the more he felt himself far away. In fact, the more he made the will and the efforts through it, the more he felt that he was deserted — "God is nowhere." Nothing was happening.

Then one evening he gave up. That very night he became enlightened. That very night *prayatna shaithilya*, relaxation of the effort, happened. He became a buddha not by willpower, he became a buddha when he surrendered, when he gave up.

I teach you meditations and I go on telling you, "Make every effort that you can make," but always remember, this emphasis to make all the efforts is just so that your will is torn apart, so that your will is finished and the dream with the will is finished: you are so fed up with will that one day, you simply give up. That very day you become enlightened.

But don't be in a hurry, because you can give up right now without making the effort — that will not help. That won't help. That will be a cunning thing, and you cannot win with God by being cunning. You have to be very innocent. The thing has to happen.

These are simply definitions. Patanjali is not saying, "Do it!" He is simply defining the path. If you understand it, it will start affecting you, your way, your being. Absorb it. Let it be saturated deep in you. Let it flow with your blood. Let it become your very marrow. That's all. Forget Patanjali. These sutras are not to be crammed. They should not be made part of your memory;

they should become part of you. Your total being should have the understanding, that's all. Then forget about them. They start functioning.

Posture is mastered by relaxation of effort and meditation on the unlimited.

Two points. Relax effort: don't force it, allow it to happen. It is like sleep; allow it to happen. It is a deep let-go; allow it to happen. Don't try to force it; otherwise, you will kill it. And the second thing is: while the body is allowing itself to be comfortable, to settle in a deep rest, your mind should be focused on the unlimited.

The mind is very clever with the limited. If you think about money, mind is clever; if you think about power, politics, mind is clever; if you think about words, philosophies, systems, beliefs, mind is clever — these are all limited. If you think about God, suddenly a vacuum . . . What can you think about God? If you can think, then that God is no longer God; it has become limited. If you can think of God as Krishna, it is no longer God; then Krishna may be standing there singing on his flute, but there is a limitation. If you think of God as Christ — finished. God is no longer there; you have made a limited being out of it. Beautiful, but nothing to be compared with the beauty of the unlimited.

There are two types of God. One, the God of belief: the Christian God, Hindu God, Mohammedan God. And the God of reality, not of belief: that is unlimited. If you think about the Mohammedan God, you will be a Mohammedan but not a religious man. If you think about the Christian God, you will be a Christian but not a religious man. If you just bring your mind to God himself you will be religious — no longer Hindu, no longer Mohammedan, no longer Christian.

And that God is not a concept! A concept is a toy your mind can play with. The real God is so vast . . . the God plays with your mind, not your mind playing with God. Then God is no longer a toy in your hands; you are a toy in the hands of the divine. The whole thing has totally changed. Now you are no longer controlling — you are no longer in control: God has taken possession of you. The right word is "to be possessed," to be possessed by the infinite.

It is no longer a picture before your mind's eye. No, there is no picture. Vast emptiness . . . and in that vast emptiness you are dissolving. Not only God's definition is lost, boundaries are lost; when you come in contact with the infinite you start losing your boundaries. Your boundaries become vague. Your boundaries become less and less certain, more flexible; you are disappearing like smoke in the sky. A moment comes, you look at yourself . . . you are not there.

So Patanjali says two things: no effort, and consciousness focused on the infinite. That's how you attain to asan. And this is only the beginning; this is only the body. One has to go deeper.

Tato dwandwa anabhigatah.

When posture is mastered, there is a cessation of the disturbances caused by dualities.

When the body is really in comfort, restful, the flame of the body is not wavering — it has become steady, there is no movement — suddenly, as if time has stopped, no winds blowing, everything still and calm and the body has no urge to move — settled, deeply balanced, tranquil, quiet, collected: in that state, dualities and the disturbances caused by dualities disappear.

Have you observed that whenever your mind is disturbed your body fidgets more, you cannot sit silently? . . . or, whenever your body is fidgeting your mind cannot be silent? They are together. Patanjali knows well that body and mind are not two things; you are not divided in two, body and mind. Body and mind are one thing. You are psychosomatic: you are bodymind. The body is just the beginning of your mind, and the mind is nothing but the end of the body. Both are two aspects of one phenomenon; they are not two. So whatsoever happens in the body affects the mind and whatsoever happens in the mind affects the body. They run parallel. That's why so much emphasis on the body, because if your body is not in deep rest, your mind cannot be.

And it is easier to start with the body because that is the outermost layer. It is difficult to start with the mind. Many people try to start with the mind and fail, because their body will not cooperate. It is always best to begin from A, B, C, and go slowly, in the right sequence. Body is the first, the beginning: one should start with the body. If you can attain to tranquility of the body, suddenly you will see the mind is falling in order.

Mind moves to the left and to the right, goes on like a pendulum of an old granddad's clock: continuously, right to left, left to right. And if you observe a pendulum, you will know something about your mind. When the pendulum is moving towards the left, visibly it is going to the left, but invisibly it is gaining momentum to go to the right. When the eyes say that the pendulum is going to the left, that very movement towards the left creates the momentum, the energy, for the pendulum to go to the right again. When it is going to the right, it is again earning energy, gaining energy, to go to the left. [...]

This is the situation of your mind also: continuously moving from one extreme to another — leftist, rightist, leftist, rightist — never in the middle. And to be in the middle is really to be. Both extremes are burdensome, because you cannot be comfortable. In the middle is comfort, because in the middle the weight disappears. Exactly to be in the middle — and you become weightless. Move to the left and the weight enters; move to the right and the weight enters. And go on moving . . . the farther away you move from the middle, the more weight you will have to carry. You will die someday in some Connaught Place.

Be in the middle. A religious man is neither leftist nor rightist. A religious man does not follow the extremes. He is a man of no extreme. And when you are exactly in the middle — your body and your mind both — all dualities disappear, because all dualities are because you are dual, because you go on leaning from this side to that.

Tato dwandwa anabhigatah — When posture is mastered, there is a cessation of the disturbances caused by dualities. And when there is no duality, how can you be tense? How can you be in agony? How can you be in conflict? When there are two within you, there is conflict. They go on fighting, and they will never leave you in rest. Your home is divided; you are always in a civil war. You live in a fever. When this duality disappears you become silent, centered, in the middle. Buddha has called his way “*majhim nikaya*” — the middle way. He used to tell his disciples, “The only thing to be followed is: Always be in the middle; don't go to the extremes.”

There are extremists all over the world. Somebody is chasing women continuously — a Romeo, a Majanu — continuously chasing women. And then, someday he becomes frustrated with all the chasing. Then he leaves the world; then he becomes a sannyasin. And then he teaches everybody to be against woman, and then he goes on saying, “Woman is hell. Be alert! Only woman is the trap.” Whenever you find a sannyasin talking against women you can know he must have been a

Romeo before. He is not saying anything about women; he is saying something about his past. Now one extreme finished, he has moved to another extreme.

Somebody is mad after money. And many are mad, just obsessed, as if their whole life is to make bigger and bigger piles of rupees. That seems to be their only meaning to be here, that when they go to death they will leave big piles — bigger than others. That seems to be their whole significance. When such a man becomes frustrated, he will go on teaching, “Money is the enemy.” Whenever you find somebody teaching that money is the enemy, you can know that this man must have been a money-mad man. Still he is mad — on the opposite extreme.

A really balanced man is not against anything, because he is not for anything. If you come and ask me, “Are you against money?” I can only shrug my shoulders. I am not against, because I have never been for it. Money is something, a utility, a medium of exchange — no need to be mad about it either way. Use it if you have it. If you don't have it, enjoy the non-having of it. If you have it, use it. If you don't have it, then enjoy that state. That's all a man of understanding will do. If he lives in a palace, he enjoys; if the palace is not there, then he enjoys the hut. Whatsoever is the case he is happy and balanced. He is neither for the palace nor against it. A man who is for and against is lopsided; he is not balanced.

Buddha used to say to his disciples, “Just be balanced, and everything else will become possible of its own accord. Just be in the middle.” And that is what Patanjali says when he is talking about the posture. The outer posture is of the body, the inner posture is of the mind; both are connected. When the body is in the middle — restful, steady — the mind is also in the middle — restful, steady. When the body is in rest, body-feeling disappears; when the mind is in rest, mind-feeling disappears. Then you are only the soul, the transcendental, which is neither the body nor the mind.

The next step after the perfection of posture is breath control, which is accomplished through holding the breath on inhalation and exhalation, or stopping the breath suddenly.

Between body and mind, breath is the bridge — these three things have to be understood. Body posture, mind merging into the infinite, and the bridge that joins them together have to be in a right rhythm. Have you observed? If not, then observe that whenever your mind changes, the breathing changes. The reverse is also true: change your breathing, and mind changes.

When you are deep in sexual passion have you watched how you breathe? — very nonrhythmic, feverish, excited. If you continue breathing that way, you will be tired soon, exhausted. It will not give you life; in fact, in that way you are losing some life. When you are calm and quiet, feeling happy, suddenly one morning or evening looking at the stars, nothing to do, a holiday, just resting — look, watch the breathing. The breathing is so peaceful. You cannot even feel it, whether it is moving or not. When you are angry, watch. The breathing changes immediately. When you feel love, watch. When you are sad, watch. With every mood the breathing has a different rhythm: it is a bridge.

When your body is healthy, breathing has a different quality. When your body is ill, the breathing is ill. When you are perfectly in health you completely forget about breathing. When you are not in perfect health the breathing comes again and again to your notice; something is wrong.

The next step after the perfection of posture is breath control . . . This word “breath control” is not good; it is not a right rendering of the word *pranayam*. *Pranayam* never means breath control. It simply means the expansion of the vital energy. *Prana-ayam*: *prana* means the vital energy hidden in breath, and *ayam* means infinite expansion. It is not “breath control.” The very word “control” is a little ugly because the very word “control” gives you a feeling of the controller — the will enters. *Pranayam* is totally different: expansion of vitality, breathing in such a way that you become one with the whole's breathing; breathing in such a way that you are not breathing in your own individual way, you are breathing with the whole.

Try this, sometimes it happens: two lovers sitting by each other's side holding hands — if they are really in love, they will suddenly become aware that they are breathing simultaneously, they are breathing together. They are not breathing separately. When the woman inhales, the man inhales. When the man exhales, the woman exhales. Try it. Sometime, suddenly become aware. If you are sitting with a friend, you will be breathing together. If the enemy is sitting there and you want to get rid of him, or some bore is there and you want to get rid of him, you will be breathing separately; you will never breathe in rhythm.

Sit with a tree. If you are silent, enjoying, delighting, suddenly you will become aware that the tree, somehow, is breathing the same way you are breathing.

And there comes a moment when one feels that one is breathing together with the whole, one becomes the breath of the whole, one is no longer fighting, struggling, one is surrendered. One is with the whole — so much so, that there is no need to breathe separately. [...]

In deep breathing together, something of deep empathy arises; you become one — because breath is life. Then feeling can be transferred, thoughts can be transferred.

If you go to meet a saint always watch his breathing. And if you feel sympathetic, in deep love with him, watch your breathing also. You will suddenly feel that the nearer you come to him, your feeling, your breathing, fall with his system of breathing. Aware, unaware, that is not the point; but it happens.

This has been my observation: if I see that somebody has come and not knowing anything at all about breathing, he starts breathing with me, I know he is going to become a sannyasin, and I ask him. If I feel that he is not breathing with me, I forget about asking; I will have to wait. And sometimes I have tried, just for an experiment I have asked, and he will say, “No, I am not ready.” I knew it, that he is not ready — just to test whether my feeling is going right, whether he is in sympathy with me. When you are in sympathy you breathe together. It simply happens by itself, some unknown law functions.

Pranayam means: to breathe with the whole. That is my translation, not “control of breath”: to breathe with the whole. It is absolutely uncontrolled! If you control, how can you breathe with the whole? So to translate *pranayam* as “breath control” is a misnomer. It is not only incorrect, inadequate, it is certainly wrong. Just the opposite is the case.

To breathe with the whole, to become the breath of the eternal and the whole, is *pranayam*. Then you expand. Then your life energy goes on expanding with trees and mountains and sky and stars. Then a moment comes, the day you become Buddha . . . you have completely disappeared. Now you no longer breathe, the whole breathes in you. Now your breathing and the whole's

breathing are never apart; they are always together. So much so that it is now useless to say that “this is my breath.”

The next step after the perfection of posture is breath control — pranayam — which is accomplished through holding the breath on inhalation and exhalation, or stopping the breath suddenly.

When you breathe in, there comes a moment when the breath has completely gone in — for a certain second breathing stops. The same happens when you exhale. You breathe out: when the breath is completely released, for a certain second, again, breathing stops. In those moments you face death, and to face death is to face God. To face death is to face God — I repeat it — because when you die, God lives in you. Only after the crucifixion is there resurrection. That's why I say Patanjali is teaching the art of dying.

When the breathing stops, when there is no breathing, you are exactly in the same stage as you will be in when you will die. For a second you are in tune with death — breathing has stopped. The whole of *The Book of Secrets, Vigyan Bhairav Tantra*, is concerned with it — emphatically concerned with it — because if you can enter into that stoppage, there is the door.

It is very subtle and narrow. Jesus has said again and again, “Narrow is my way — straight, but narrow, very narrow.” Kabir has said, “Two cannot pass together, only one.” So narrow that if you are a crowd inside, you cannot pass. If you are even divided in two — left and right — you cannot pass. If you become one, a unison, a harmony, then you can pass.

Narrow is the way. Straight, of course; it is not a crooked thing. It goes directly to the temple of the divine, but very narrow. You cannot take anybody with you. You cannot take your things with you. You cannot take your knowledge. You cannot take your sacrifices. You cannot take your woman, your children. You cannot take anybody. In fact, you cannot take even your ego, even yourself. You will pass through it, but everything else other than your purest being has to be left at the door. Yes, narrow is the way. Straight, but narrow.

And these are the moments to find the way: when the breath goes in and stops for a second; when the breath goes out and stops for a second. Attune yourself to become more and more aware of these stops, these gaps. Through these gaps, God enters you like death.

Somebody was telling me, “In the West, we don't have any parallel like Yama, the god of death.” And he was asking me, “Why do you call death a god? Death is the enemy. Why should death be called a god? If you call death the devil it is okay, but why do you call it a god?” I said we call it a god very consideredly: because death is the door to God. In fact, death is deeper than life — life that you know. Not the life that I know. Your death is deeper than your life, and when you move through that death, you will come to a life which doesn't belong to you or me or to anybody. It is the life of the whole. Death is the God.

A whole Upanishad exists, *Kathopanishad*: the whole story, the whole parable is that a small child is sent to Death to learn the secret of life. Absurd, patently absurd. Why go to Death to learn the secret of life? Looks like a paradox, but it is reality. If you want to know life — real life — you will have to ask Death, because when your so-called life stops, only then real life functions.

The next step after the perfection of posture is pranayam, which is accomplished through holding the breath . . . So when you inhale, hold it a little longer so that the gate can be felt. When you exhale it, hold it outside a little longer so that you can feel the gap a little more easily; you have a little more time, . . . *or stopping the breath suddenly.* Or anytime, stop the breath suddenly. Walking on the road: stop it — just a sudden jerk, and death enters. Anytime you can stop the breath suddenly, anywhere, in that stopping, death enters.

The duration and frequency of the controlled breaths are conditioned by time and place and become more prolonged and subtle.

The more you do these stoppages, the gaps, the more the gate becomes a little wider; you can feel it more. Try it. Make it a part of your life. Whenever you are not doing anything, let the breath go in . . . stop it. Feel there; somewhere there is the door. It is dark; you will have to grope. The door is not immediately available. You will have to grope . . . but you will find.

And whenever you will stop the breath, thoughts will stop immediately. Try it. Suddenly stop the breath: and immediately there is a break and thoughts stop, because thoughts and breaths both belong to life — this so-called life. In the other life, the divine life, breathing is not needed. You live; there is no need to breathe. And thoughts are not needed. You live; thoughts are not needed. Thoughts and breath are part of the physical world. No-thought, no-breath, are part of the eternal world.

There is a fourth sphere of breath control, which is internal, and it goes beyond the other three.

Patanjali says these three — stopping inside, stopping outside, stopping suddenly — and there is a fourth which is internal. That fourth has been emphasized by Buddha very much; he calls it *anapana sata yoga*. He says, “Don’t try to stop anywhere. Simply watch the whole process of breath.” The breath coming in — you watch, don’t miss a single point. The breath is coming in — you go on watching. Then there is a stop, automatic stop, when the breath has entered you — watch the stop. Don’t do anything; simply be a watcher. Then the breath starts for the outer journey — go on watching. When the breath is completely out, stops — watch that stop also. Then the breath goes on coming in, going out, coming in, going out — you simply watch. This is the fourth: just by watching you become separate from the breath.

When you are separate from the breath you are separate from the thoughts. In fact, breath is the parallel process in the body to thoughts in the mind. Thoughts move in the mind; breath moves in the body. They are parallel forces, two aspects of the same coin. Patanjali also refers to it, although he has not emphasized the fourth. He simply refers to it, but Buddha has completely focused his whole attention on the fourth; he never talks about the three. The whole Buddhist meditation is the fourth.

There is a fourth sphere of pranayam — that is of witnessing — which is internal, and it goes beyond the other three. But Patanjali is really very scientific. He never uses the fourth, but he says that it is beyond the three. Must be Patanjali didn’t have as beautiful a group of disciples as Buddha had. Patanjali must have been working with more body-oriented people, and Buddha was working with more mind-oriented people. He says that the fourth goes beyond the three, but he himself never uses it — he goes on saying all that can be said about yoga. That’s why I say he is the alpha and the omega, the beginning and the end: he has not left out a single point. Patanjali’s *Yoga Sutras* cannot be improved.

There are only two persons in the world who created a whole science alone. One is Aristotle, in the West, who created the science of logic — alone, with nobody's cooperation. And for these two thousand years nothing has been improved; it remains the same. It remains perfect. Another is Patanjali, who created the whole science of yoga — which is many times, a million times greater than logic — alone. And it could not be improved; it has not been improved; and I don't see any point how it can be improved any day. The whole science is there, perfect, absolutely perfect.

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11 Returning to the Source

Returning to The Source

Then comes the dispersion of the cover that hides the light.

And then the mind becomes fit for concentration.

The fifth constituent of yoga, pratyahar — returning to the source — is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects.

Then comes the complete mastery over all the senses.

-Patanjali's *Yoga Sutras*

“Man is being abolished,” says C. S. Lewis. “Good riddance,” says B. F. Skinner. “How like a god,” says Shakespeare’s Hamlet about man. “How like a dog,” says Pavlov. The trouble is that man is both — godlike, doglike, both. If man was a unity — doglike or godlike — there would have been no problem. The problem arises because man is a paradox: on the surface, worse than any dog; at the center, glorious, more glorious than any god.

If you look at man just from the outside, you cannot say that if man is being abolished there is some harm — “It is good, good riddance.” Skinner is right. The earth will be better; at least, more silent. Nature will be happier. But if you look at man deeply, in his infinite depth, then without man the earth may be silent, but that silence will be dead. It will not have any music in it. It will not have any depth in it. Flowers will be there, but they will not be beautiful anymore. Who will feel their beauty? Who will know their beauty? Birds will go on singing, but who will call the singing poetic, mysterious? Trees will be green but, at the same time, will not be green because that greenery has to be recognized by a deep resonance of the human heart.

With man, appreciation will disappear. With man, prayer will disappear. With man, God will disappear. The earth will be there, but ungodly. The silence, but the silence of the cemetery. The silence will not be throbbing with the heart. It may be spread all over the earth, it may have expansion, but it will miss depth — and a silence without depth is no longer silence. The world will be profane; it won’t be sacred anymore.

Man creates the holy because deep hidden behind man is the holy. Man cannot live without temples, without churches, without mosques because man himself is a temple. He goes on creating temples — even atheists create temples. Look at the temple of the Kremlin. Communists passing before the Kremlin or before the mausoleum of Lenin are as worshipful as any theist worshipping any other god. Man cannot live without a god because deep down he is a god.

The problem, the trouble, arises because man is both: a bridge stretched between two eternities — between matter and mind, between this world and that, between the profane and the sacred, between life and death. That’s the beauty also: with the mystery, with the paradox, man is not only a puzzle, he also becomes a mystery.

What to do? If you settle with Pavlov and his disciple B.F. Skinner, you have settled without knowing man, without understanding man, without even making an effort to know him. If you settle too soon with Buddha, Mahavir, Krishna, Christ, Patanjali, if your acceptance is immature, then that “man is a god” will remain a belief; it can never become a faith. If you are in a hurry to be settled with anything, then you will miss. A deep patience is needed to know man.

And there is no way to know man objectively. If you try to know man objectively, as a scientist is tempted to, you will commit the mistake of Pavlov — man will look like a dog. The only way to know man is to know the man who is within you. The only way to come face to face with man is to encounter yourself.

You are carrying a tremendous energy within you. Unless you are acquainted with it you will not be able to see and know it outside in others. Remember this as a criterion: that as much as you know yourself, only that much can you know the other. Not a bit more, no — impossible. The knower must be known first; only then can the mystery of the known be penetrated. You must know your depth; only then your eyes become attuned to know the depth of the others.

If you remain on the surface of your being then the whole existence will remain just the surface. If you think that you are only a wave on the ocean, and you have not known the ocean at all, all other waves will remain waves. Once you have a look within your being and you become the ocean — you have been the ocean, you come to know it — all other waves have disappeared: now it is only the ocean waving. Now behind every wave — beautiful, ugly, small, big, it doesn’t matter — the same ocean exists.

Yoga is a method to come to terms with the innermost depth of your own being, the subjectivity of your soul. It is infinite: you enter into it, but you never come to a point where you can say, “I have known all.” You go on and on and on . . . It is infinite. You can be deeply in it, but still, much always remains. That point never comes when you can say, “Now I have come to the boundary.” In fact, boundaries don’t exist. They don’t exist in the universe. Outside there are no boundaries; existence is infinite. They don’t exist within your subjectivity. Boundaries are always false. [The] deeper you go, the unboundage opens more and more.

But once you have fallen in it, once you have flown in it . . . now you know. Now the small disappears, the bounded disappears, the limited disappears. Now you look into anybody’s eyes and you know the infinite waiting there. Love, for the first time, becomes possible. Love is possible only when you have known your depth. Only gods love, and only gods can love. Dogs can only fight; even in the name of love they will fight. And if gods fight, even in their fight they love; otherwise is not possible.

When you have come to know your being as divine, the whole existence immediately is transfigured. It is no longer the old existence, the stale, the day-to-day, the ordinary. No, nothing ordinary exists after that; everything takes the color of extraordinariness, of a superb glory. Ordinary pebbles become diamonds — they are. Every leaf becomes alive with tremendous life hidden behind it, within it, below it, beyond it. The whole existence becomes divine. The moment you know you are god, you only know God everywhere. That is the only way to know.

The whole yoga is a methodology: how to uncover it which is so hidden, how to open the doors within yourself, how to enter the temple that you are, how to discover yourself. You are there, you have been there from the very beginning, but you have not discovered it. The treasure is

carried by you every moment. Every breath you take in or out, the treasure is there. You may not be aware, but you have never missed it. You may be completely oblivious, but you have never lost it. You may have forgotten it completely, but there is no way to lose it — because you are it.

So the only question is: how to discover it. It is covered; many layers of ignorance cover it. Yoga tries step by step, slowly, to penetrate the inner mystery. In eight steps yoga completes the discovery. The beginning steps are called *bahirang yoga*, the yoga of the outside: yam, niyam, asan, pranayam, pratyahar — these five steps are known as the yoga of the outside. The following three, the last three — dharana, dhyana, samadhi — are known as *antarang*, the yoga of the inside.

Now, the sutra:

Tatah kshiyate prakashavarana.

Then comes the dispersion of the cover that hides the light.

The four steps have been taken. The fifth works as a bridge between the four, the yoga of the outside, and the last three, the yoga of the inside. The fifth, which is part of the yoga of the outside, also functions as a bridge. *pratyahar*: the word means “returning to the source” — not reaching to the source, just returning to the source. The process of return has started: now the energy is no longer moving outwardly, the energy is no longer interested in objects — the energy has taken a turn, an about turn. It is turning inwards — this is what Jesus calls conversion, coming back.

Ordinarily, the energy is moving outwards. You want to see, you want to smell, you want to touch, you want to feel: the energy is moving out. You have completely forgotten who is hidden within you. You have become eyes, ears, nose, hands, and you have forgotten who is hidden behind these senses, who looks through your eyes. You are not the eyes. You have the eyes, right, but you are not the eyes. Eyes are only windows. Who is standing behind the windows? Who looks through the eyes? I look at you; eyes are not looking at you. Eyes cannot look by themselves. Unless I am standing near the window, looking out, eyes by themselves cannot look.

It happens many times to you also: you go on reading a book, you have read pages, and suddenly you become aware that you have not read a single word. Eyes were there, but you were not there. Eyes went on moving from one word to another, from one sentence to another, from one paragraph to another, from one page to another, but you were not there. Suddenly you become mindful that “Only eyes were moving; I was not there.” You are in deep pain, suffering: then eyes are open, but you don’t see; they are too much filled with tears. Or you are very happy, so happy that you don’t care: suddenly your eyes are filled with so much cheerfulness they don’t see.

You are in the market and somebody tells you, “Your house has caught fire” — you start running. You see many people on the street. A few people say, “Good morning. Where are you going? Why are you in such a hurry? What has happened?” Your eyes go on seeing, your ears go on hearing, but you are not there. Your house has caught fire . . . your presence is not there, no more. If afterwards you are asked, “Can you remember who had asked you, ‘Where are you going? Why are you in such a hurry?’” you will not be able to remember. You had seen the man, you have heard what he said, but you were not there.

Ears by themselves cannot hear. Eyes by themselves cannot see. Your presence is needed. You may be on the playground playing football, hockey, or volleyball or something: when the play is at the peak you are hit on your feet, blood starts flowing . . . but you are so deeply involved in the game, you are not aware. It hurts, but you are not there to feel. After half an hour the game stops; suddenly your attention moves to the feet, blood is flowing — now it hurts. For half an hour the blood was flowing but it was not hurting — you were not there.

This has to be deeply understood: that senses by themselves are impotent — unless you cooperate. That's the whole art of yoga. If you don't cooperate senses close. If you don't cooperate conversion starts. If you don't cooperate pratyahar comes in. That's what people who are sitting silently for hours, for years, are doing — they are trying to drop the cooperation between themselves and their senses. When the energy is not obsessed to see, to hear, to touch, the energy starts moving inwards. That is pratyahar: movement toward the source, movement toward the place from where you have come, movement to the center. Now you are no longer moving to the periphery.

This is just the beginning. The end will be in samadhi. Pratyahar is just a beginning of the energy moving toward home. Samadhi is when you have reached home, arrived. The four — *yam, niyam, asan, pranayam* — are the preparation for pratyahar, the fifth. And pratyahar is the beginning, the turning; samadhi is the end.

Then comes the dispersion of the cover that hides the light.

The last sutra was about pranayam. Pranayam is a way of getting in rhythm with the universe, but you remain outside. You start breathing in such a way, in such a rhythm, that you fall in tune with the whole. Then you are not fighting the whole; you have surrendered. You are no longer an enemy of the whole; you have become a lover. That's what it means to be a religious man: now he is not in conflict; now he has no private goals to achieve; now he is flowing with existence; now he is in tune with the goal of the whole, if there is any; now he has no individual destiny, the whole's destiny is his. He is floating with the river, not fighting up current.

When you really float you disappear because the ego can exist only when it fights. The ego can exist only when there is resistance. The ego can exist only when you have some private goal against the whole. Try to understand this, how the ego exists. People come to me and they say, "We would like to drop the ego," and I tell them, "If you like to drop the ego, you cannot drop it because who are you to drop? Who is this who is saying, 'I would like to drop?' This is the ego. Now you are fighting with your ego also."

You may pretend to become humble; you may force humility on yourself, but the ego will exist. You may have been a king, now you may become a beggar, but the ego will exist. It existed as a king: now it will exist as a humble beggar. Your very way of walking, seeing — will show it. The way you will move — you will announce it. The way you will talk — you will announce it. You may say, "I am the most humble man in the world," that makes no difference. Before, you were the greatest man in the world, now you are the humblest — but you are extraordinary. You are there.

If you start fighting with the ego, you will create a subtler ego which is more dangerous because that subtler ego will be a pious ego. It will pretend to be religious. In the beginning it was at least this-worldly, now it will be that-worldly — greater, powerful, subtle — and the grip will be more

dangerous, and it will be difficult to come out of it. You have moved from a smaller danger to a greater one. You are more in the trap. The prison has closed upon you, even in a stronger way.

Pranayam, what has been continuously and wrongly translated as “breath control,” is not control at all. Pranayam is a way of being spontaneous with the universe. It is not a control at all. All control belongs to the ego; otherwise, who will control? Ego is the controller, the manipulator. If you understand this, ego will disappear — there is no need to drop it.

You cannot drop an illusion; you can only drop a reality — and ego is not real. You cannot drop maya. Illusions cannot be dropped because, in the first place, they are not. You have only to understand, and then they disappear. A dream cannot be dropped. You have just to become aware that this is a dream, and the dream disappears. The ego is the subtlest dream: the dream that I am separate from existence, the dream that I have to achieve some goals against the whole, the dream that I am an individual. The moment you become alert, the dream disappears.

You cannot be against the whole because you are part of the whole. You cannot float against the whole because how can you float? It is just as foolish as my own hand trying to go against me. There is no way to go against the whole. There is only one way: to be with the whole.

Even when you are fighting you cannot go against — that is just your imagination. Even when you think that you are moving against the whole or separate from the whole or you have a different dimension of your own, that is just a dream; you cannot do that. It is just like a ripple on the lake thinking to go against the lake: absolutely stupid — not the least possibility there of it ever happening. How can a ripple on the lake move somewhere on its own? It will remain part of the lake. If it is moving somewhere, it must be the will of the lake, that's how it is moving.

When one understands, one knows. One starts laughing that “I was in a great dream — now the dream has disappeared. I am no more. I was the dream and the dreamer, both. Now the whole exists.”

Pranayam creates the situation in which return becomes possible because now there is nowhere to go. The fight has stopped. The enemy disappears. Now you start floating toward your own being — and that is not a going, really, that is a floating. If you stop fighting, if you stop going outward, you will start floating inward. That's natural.

After pranayam, Patanjali says, “Then comes the dispersion of the cover that hides the light.” This sutra has to be dissected, analyzed, and understood because many things will depend on this sutra.

Patanjali is not saying that after pranayam the inner light is achieved. Many commentators on Patanjali have taken the wrong attitude. They think that this sutra says that the cover drops and one attains to light. That's not possible. If it happens then what about dharana, dhyan, samadhi? If it happens in pratyahar that you have attained to the goal, reached to your innermost being, known the inner light, then what is the point of dharana, dhyan, samadhi? Then what will you do? No, Patanjali cannot mean it, and the sutra is clear. Patanjali says “dispersion of the cover,” not the attainment of light — these are two things.

Dispersion of the cover is a negative achievement — it creates the possibility to attain to the light — but dispersion of the cover in itself is not the attainment of light. Many more things are still

there to be done. For example, you have remained with closed eyes; your eyelids have functioned as a cover on the sunlight. After millions of lives, you open your eyes: the cover is no longer there, but you will not be able to see the light — you have become attuned to darkness. The sun will be there in front of you and the cover no more hiding it, but you will not be able to see it.

The cover has disappeared, but the long habit of darkness has become a part of your eyes. The gross cover of the eyelids is no longer there, but a subtle cover of darkness is still there . . . and if you have lived so many lives in darkness, the sun will be much too dazzling for your eyes. Your eyes will be so weak that they will not be able to tolerate so much light. And when there is more light than you can tolerate, it becomes darkness again. Try to look at the sun for a few moments: you will see darkness falling on your eyes. If you try too much you can even go blind. Too much light can even become darkness.

And you don't know for how many lives you have lived in darkness. You have not known any light, not even a ray has penetrated into your being. Darkness has been the only experience. The light will be so unknown that it will be impossible to recognize it. Just by the dispersion of the cover, you will not be able to recognize it.

Patanjali knows it well. That's why he formulates the sutra in such a way: "*tatah kshiyate prakashavarana*" — then the dispersion of the cover which hides the light. But not the attainment of light. This is a negative attainment.

Let me try to explain it to you in some other way. You are ill: medicine can help — the illness can disappear through medicine — but that doesn't mean that you have attained to health. Illness may disappear, now there is no longer any illness in the body, but health has not appeared yet. You will have to rest to recoup. Disappearance of illness is not necessarily attainment of health. Health is a positive phenomenon; disease is a negative phenomenon. It may be possible that you go to the doctor and he cannot find any disease — that does not mean that you are healthy. You may go on saying, "I don't feel healthy. I don't feel a well-being arising in me. I don't feel the zest of life, I don't feel that I am alive."

The doctor can only detect disease, he cannot detect health. There is no way for him to detect whether you are healthy or not. The doctor cannot give you a certificate that you are healthy; he can only give you a certificate that you are not ill. Not to be ill is not necessarily to be healthy. Of course, not to be ill is a basic condition to be healthy — if you are ill you cannot be healthy — but if you are not ill it is not necessarily that you are healthy. Health is something positive.

It happens in many cases. A person — old, ill, weary of life — loses the lust for life, what Buddha calls tanha. He loses interest in life. You can go on treating him — you may help him to become completely okay as far as medicine can help, he is no longer ill — but you are worried: he is no longer ill, but he is not healthy. The desire to live has disappeared. Illness is not there, the hospital is ready to discharge him, but he has no desire to live. He will not be healthy; he will die. Nobody can help him. To be healthy is a positive phenomenon; to be ill is a negative phenomenon.

Patanjali says the cover is no longer there. That does not mean that you have known the light — three more steps still wait. By and by you will have to train your eyes in your being to feel, to know, to imbibe light. Sometimes it can take years.

Then comes the dispersion of the cover that hides the light.

So I disagree with all those commentators who say that the inner light is attained — that is not the meaning. Now, the hindrance no longer exists, the barrier disappears, but the distance is still there. You will have to walk a little more, now even more carefully than before because you can also fall in the same error: you may think, “Now everything is attained; the barrier has broken, disappeared. Now I am back home.” Then you will settle before the goal has been achieved.

There are many yogis who have settled with the fifth. Then they cannot understand what is happening. The barrier is no longer there, but they are not deeply content also. In fact, if you are very egoistic you will stop here, with this sutra, because with the barrier, the ego has something to fight. The cover: you go on trying to penetrate it, to disperse it. When it disperses then there is nothing. It is just like you were fighting with something that suddenly disappears — your whole meaning of life disappears with it. Now you don’t know what to do.

There are people in the world who are fighting with others in deep competition — in business, in politics, this and that. Then they become tired. If they are a little intelligent, they are bound to become tired. Then they start fighting with their own ego, which is the cover. One day that cover also disappears, then there is nothing to fight. Once there is nothing to fight, it becomes impossible for the ego to move even an inch, because the whole training of the ego is to fight with somebody — either somebody else or your own ego, but fight. When there is nothing to fight, the hindrance no more, one stops. There is nowhere to go now . . . but three steps are still waiting.

Dharanasu cha yojnata manasah.

And then the mind becomes fit for concentration.

Dharana is not only concentration. “Concentration” gives a little glimpse into the nature of dharana, but dharana is a bigger concept than concentration. So let me explain it to you.

The Indian word dharma also comes from dharana. Dharana means: the capacity to contain, the capacity to become a womb. When, after pranayam, you have become in tune with the whole, you become a womb — a great capacity to contain. You can contain the whole. You become so vast that anything can be contained. But why has dharana been continuously translated as “concentration”? Because “concentration” gives a little glimpse into it. What is concentration? To remain with a single idea for a long time is concentration, to contain a single idea for a long time.

If I tell you to just concentrate on a picture with a monkey inside, try so that you remain with the concept of the monkey, the picture of the monkey and nothing else — it will be very difficult for you. A thousand and one things will interfere. In fact, only the monkey will not be there and everything else will be there, the monkey will disappear again and again and again.

It becomes so difficult for the mind to contain anything. Mind is very narrow. It can contain something only for a few seconds, then it loses it. It is not vast; it cannot remain with one thing for long. That is one of the deepest problems of humanity. You fall in love with a woman or a man; then the next day the mind is moving to somebody else. One day, and you cannot contain.

You cannot be in love with the same person for long; even hours is too much. Your mind goes on wandering all over the world.

You were hankering for a car for many days. You struggled; somehow you managed. Now the car is there in your drive — but finished. Now the mind is moving somewhere else again — the neighbor's car. And the same will happen with that car also. The same has been happening for ever and ever: you cannot contain. Even if you reach to a point, soon you lose it.

Dharana means the capacity to contain — because if you want to know God you will have to become capable to contain him. If you want to know your innermost being you will have to create the capacity to become the womb for it. You will have to give a rebirth to yourself. Concentration is only a fragment of it. Dharana is a very wide word; it is very, very comprehensive. It contains more than concentration; concentration is only one part of it.

And then the mind becomes fit for concentration. I would like to translate it: "And then the mind becomes a womb." When I say "a womb" I mean: a woman contains a child for nine months in her own being, like a seed she carries it. Hindus have called woman the earth, because she carries the child, the seed of the child, just as the earth carries a seed of a great oak tree, for months together.

When the seed settles deep into the soil, loses all fear, is no longer a stranger in the earth, starts feeling at home . . . Remember, a seed has first to feel at home, only then the shell breaks; otherwise, the shell will not break. When the seed starts feeling that this earth is motherly — now there is no need to protect oneself, there is no need to carry the armor of the shell around — it becomes loose. By and by, the shell breaks and disappears into the earth. Now the seed is no longer a stranger; he has found the mother. And then the sprout comes up.

In India, we have called woman the earth element and man the sky element — because man is a wanderer. He cannot contain much. And it happens every day: if a woman falls in love with a man, she can remain in love for her whole life. That is easier for her — she knows how to contain one idea deep and remain with it. Man is a vagabond, a wanderer. If there were no women there would have been no homes in the world — at the most, tents — because man is a wanderer. He would not like to live in the same place for ever and ever. He would not create stone palaces and marble palaces, no; that is too static. He will have a vagabond's tent so any moment he can remove it, move somewhere else.

There would have been no men if there were no women. Home exists because of the women. In fact, the whole civilization exists because of the women. Man would have remained a nomad, moving. And that remains his mind still: even though he lives in the home, his being goes on moving. He cannot contain; he has no capacity to become a womb.

That's why this has been my feeling: that women can move in meditation more easily than men. It is difficult for a man; his mind wavers more, tricks him into new traps, always is on the move, always thinking of going to the Himalayas, to Goa, to Nepal, to Kabul — somewhere. A woman can settle down; she can remain in one place. There is no inner urgency to move.

And then the mind becomes fit to become a womb — because only through that womb a new being is to be born to you. You are going to be born to yourself; you have to carry yourself in your womb. Concentration is part of it. It is beautiful to learn concentration. If you can remain

with one idea for long, you become capable of the higher possibility of remaining one and the same for a long period — because if you cannot remain one and the same for a long period, you will be distracted by the objects: one car, then another car; one house, then another house; one woman, then another woman; this post, then another post. You will be distracted by objects. You will not be able to come back home.

When no object distracts you, only then is the return possible. A mind which can remain in deep patience, like a mother, can wait, can remain unmoving, only that mind can come to know one's own divinity.

The fifth constituent of yoga, pratyahar — returning to the source — is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects.

Unless you can renounce the distractions of the outside objects, you cannot move withinwards, because they will go on calling you again and again and again. It is just like you are meditating, but in the meditation room you are keeping your phone also. It goes on ringing again and again and again — how can you meditate? You have to put your phone off the hook.

And it is not a question of one telephone. There are millions of objects around you — millions of telephones ringing continuously when you are trying to meditate. A part of your mind says, "What are you doing? This is the time to go to the market because this is the time the richest customer is to come. Why are you wasting your time sitting here doing nothing?" Another part of the mind says something else — and there are a thousand and one pieces and fragments in the mind. They all go on ringing continuously to attract your attention. If this continues, pratyahar is not possible. How will you be able to go withinwards? One has to drop the periphery interests, the distractions, only then return becomes possible.

The fifth constituent of yoga, pratyahar — returning to the source — is the restoration of the mind's ability to control the senses by renouncing the distractions of outside objects.

By renouncing the distractions: how does one renounce the distractions? Can you simply take a vow that "Now I renounce my interest in riches," or, "my interest in women," or "men"? Just by taking a vow it is not possible. In fact, just the opposite will happen if you take a vow. If you say, "I renounce all my interest in women," then your mind will be much too filled with the pictures of women; you will visualize more. In fact, if you renounce by the will, you will be more in the mess. Many people have been doing that.

When old sannyasins come to me, they always say, "What to do with sex? It goes on hammering in the mind, and it hammers more than before. And we have renounced, so what to do now?" The more you renounce without understanding, just by the willpower, the more you will be in trouble. Understanding is needed; will is not needed. Will is part of the ego.

And if you try to will something, you are already divided in two — you start fighting. If you say, "I will not be interested in women," why are you saying it? If you are not really interested — finished — what is the point of saying it? Why do you go in public to take a vow in some temple before some guru in a public ceremony? What is the point? If you are no longer interested you are no longer interested. Finished. Why make a show of it? Why be an exhibitionist? No, the need is different. You are not finished yet; in fact, you are deeply attracted.

But you are frustrated also. Every time you were in relationship you were frustrated. Frustration is there, attraction is there — both are there, that is the misery. Now you are seeking some shelter where you can renounce it: you seek the society. If you renounce the interest in women before a big crowd, then your ego will say, "Now it is not good to move in that direction," because the whole society knows that you have taken a vow of brahmacharya. Now it is against your ego; now you have to fight for it.

And with whom are you fighting? — your own sex, your will against your own sex. It is as if your left hand is fighting with your right hand. It is foolish; it is stupid. You will never be able to be victorious.

Then how does one renounce? One renounces by understanding, one renounces by experiencing, one renounces by maturity — not by a vow. If you want to renounce anything, live it through and through. Don't be afraid and scared. Move to the deepest point in it, so that you understand. Once a thing is understood, it can be dropped without any effort on the part of the will. If will is involved you will be in trouble. Never renounce anything willfully, with will. Never use willpower to do anything; otherwise you will be in trouble. Will is one of the most misery-creating phenomenon in you.

Just by a tacit understanding know well that life is a school to be passed through, and don't be in a hurry. If still you feel that a lingering desire is there for money, it is better not to pray. Go, and accumulate money and be finished with it. It is nonsense, so if you have intelligence, you will be finished soon. If you don't have intelligence enough then you will take a little more time: experience will give you intelligence. Experience is the only way; there is no other shortcut. It may take a long time, but nothing can be done — man is helpless. He has to attain to intelligence through experience. And all that you know well can be dropped. In fact, to say that it is dropped is not right: it drops by itself.

By renouncing the distractions of outside objects one becomes capable of pratyahar, returning home. Now there is no longer any interest in the outside world, so you don't move in a thousand and one directions. Now you would like to know yourself; the desire to know oneself replaces all other desires. Only one desire is left now: to know oneself.

Tatah parama vashyate indriyanam.

Then comes the complete mastery over all the senses.

When you are returning home, inwards, suddenly you become the master. This is the beauty of the process. If you are moving outwards you remain a slave — and a slave to millions of things. Your slavery is infinite because infinite are the objects of your desire.

It happened: I was a teacher in a university. Just next to me a professor used to live. I have never come across such a miserly man; he was really extraordinary. He had enough money; his father had left much. He and his wife lived alone. Enough money, a big house, everything — but he used such a bicycle that it was known all over the town.

That bicycle was something of a miracle. Nobody else could use it: it was in such a ruin it was impossible to use it. It was known all over the town that he never locked the bicycle because there was no need — nobody could steal it. People had tried and returned it. He would go to the

theater; he would leave the bicycle outside. He would not put it on the stand because one anna would have to be paid. He would leave it anywhere, and after three hours when he would come, he would always find it there. It had no mudguards, no horn, no chain cover, and it made such a noise that you could hear from one mile that that professor was coming.

By and by, he became friendly with me. I suggested to him, "This is too much, and everybody laughs about your cycle. Why don't you get rid of it?"

He said, "What to do? I have been trying to sell it, but nobody is ready to purchase it."

"Nobody is ready to purchase it because it is not worth anything. You simply go and throw it in the river — and thank God if somebody doesn't bring it back!"

He said, "I will think about it." But he couldn't.

So, his next birthday was coming and I purchased a new cycle, the best that was available, and presented it to him. He was very happy. The next day I was waiting to see him on the new bicycle but he was again on the old. So I asked, "What is the matter?"

He said, "The cycle you have given to me is so beautiful, I cannot use it."

It became a worship object. He would clean it every day; I would see that he was cleaning it. He would clean it and polish it and do and . . . Always it was there in his house as a showpiece, and he was running on his bicycle — four, five miles going to the college; four, five miles coming to the market — the whole day. It was impossible to persuade him to use it. He would say, "Today it is raining," "Today it is too hot," and, "I have just polished it. And you know how the students are — they are mischievous — somebody may scratch it. I will have to leave it outside the college, and somebody may scratch it and destroy it."

He never used it, and as far as I know he must be still worshipping it. There are people who are worshipping objects. I told that professor, "You are not the master of the cycle, the cycle has become master of you. In fact, I was thinking that I have given you a present of a cycle — now I can say to the cycle, 'I have given you the present of this professor.'" The cycle is the master.

If you desire things, you are never the master, and that is the difference: you can be in a palace, but if you use it, it doesn't matter. You may be in a hut, but if you don't use it and the hut uses you, you may look poor to the people from the outside, but you are not: you are obsessed with possessions. A man can live in a palace and be a hermit; and a man can live in a hut and not be a hermit. The quality of being a hermit depends on the quality of your mastery. If you use things, it is good; but if you are used, you are behaving very stupidly.

Patanjali says, "Then comes the complete mastery over all the senses" — and the objects of senses . . . only through pratyahar, when you become the most important thing in your life. Nothing is comparable to it. When everything can be sacrificed to your own self-knowledge, your being, when kingdoms are worthless — if you have to choose between your inner kingdom and the kingdom of the outside you will choose your inner kingdom — at that moment, for the first time, you are no longer a slave: you have become a master. In India, for sannyasins, we have been using the word swami — swami means "the master," the master of the senses. Otherwise, you are all slaves — and slaves of dead things, slaves of the material world.

And unless you become a master, you will not be beautiful. You will be ugly, you will remain ugly. Unless you become a master you will remain in hell. To be master of oneself is to enter heaven. That is the only paradise there is.

Pratyahar makes you that master. Pratyahar means: now you are not moving after the things, not chasing, hunting things. The same energy that was moving in the world is now moving towards the center. When the energy falls to the center, revelations upon revelations reveal. You become for the first time manifested to yourself — you know who you are. And that knowledge, who I am, makes you a god.

Shakespeare's Hamlet is right when he says about man, "How godlike." Pavlov is wrong when he says about man, "How doglike." But, if you are chasing things, Pavlov is true, Hamlet wrong. If you are chasing things then Skinner is true, Lewis is wrong.

Let me repeat: "Man is being abolished," says C. S. Lewis. "Good riddance," says B. F. Skinner. "How like a god," says Shakespeare's Hamlet. "How like a dog," says Pavlov. It is for you to choose what you would like to be. If you go inward, you become a god. If you go outwards, Pavlov is true.

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12 The Light of Higher Consciousness

The Light of Higher Consciousness

Dharana, concentration, is confining the mind to the object being mediated upon.

Dhyan, contemplation, is the uninterrupted flow of the mind to the object.

Samadhi is when the mind becomes one with the object.

The three taken together — dharana, dhyan, and samadhi — constitute samyama. By mastering it, the light of higher consciousness.

-Patanjali's *Yoga Sutras*

Once a Master of Zen invited questions from his students. A student asked. “What future rewards can be expected by those who strive diligently with their lessons?”

Answered the Master, “Ask a question close to home.”

A second student wanted to know, “How can I prevent my past follies from rising up to accuse me?”

The Master repeated, “Ask a question close to home.”

A third student raised his hand to state, “Sir, we do not understand what is meant by asking a question close to home.” “To see far, first see near. Be mindful of the present moment, for it contains answers about future and past. What thought just crossed your mind? Are you now sitting before me with a relaxed or with a tense physical body? Do I now have your full or partial attention? Come close to home by asking questions such as these. Close questions lead to distant answers.”

This is the yoga attitude towards life. Yoga is not meta-physical. It does not bother about the distant questions — faraway questions, about past lives, future lives, heaven and hell, God, and things of that sort. Yoga is concerned with questions close at home. The closer the question, the more is the possibility to solve it. If you can ask the question closest to you, there is every possibility that just by asking, it will be solved. And once you solve the closest question, you have taken the first step. Then the pilgrimage begins. Then by and by you start solving those which are distant — but the whole yoga inquiry is to bring you close at home.

So, if you ask Patanjali about God, he won't answer. In fact, he will think you a little foolish. Yoga thinks all metaphysicians foolish; they are wasting their time about problems which cannot be solved because they are so far away. Better start from the point where you are. You can only start from where you are. Each real journey can begin only from where you are. Don't ask intellectual, metaphysical questions of the beyond; ask the questions of the within.

This is the first thing to be understood about yoga, it is a science. It is very pragmatic, empirical. It fulfills all the criteria of science. In fact, what you call science is a little far away because science concentrates on objects. And yoga says, unless you understand the subject, which is your nature, closest to you, how can you understand the object? If you don't know yourself, all else that you know is bound to be erroneous because the base is missing. You are on faulty ground. If you are not enlightened within, then whatsoever light you carry without is not going to help you. And if you carry the light within then there is no fear: let there be darkness outside; your light will be enough for you. It will enlighten your path.

Metaphysics does not help; it confuses. [...]

Metaphysics, philosophy, all distant thinking simply confuse you. It leads you nowhere. It muddles your mind. It gives you more and more to think, and it doesn't help you to become more aware. Thinking is not going to help: only meditation can help. And the difference is: while you think, you are more concerned with thoughts; while you meditate, you are more concerned with the capacity of awareness.

Philosophy is concerned with the mind; yoga is concerned with consciousness. Mind is that of which you can become aware: you can look at your thinking, you can see your thoughts passing, you can see your feelings moving, you can see your dreams floating like clouds. Riverlike, they go on and on; it is a continuum. The one that can see this is consciousness.

The whole effort of yoga is to attain to *That* which cannot be reduced to an object, which remains irreducible, to be just your subjectivity. You cannot see it because it is the seer. You cannot catch hold of it because all that you can catch hold of is not you. Just because you can catch hold of it, it has become separate from you. This consciousness, which is always elusive and always stands back and whatsoever effort you make all efforts fail . . . to come to this consciousness — how to come to this consciousness — is what yoga is all about.

To be a yogi is to become what you can become. Yoga is the science of stilling what has to be stillled and alerting what can be alerted. Yoga is a science to divide that which is not you and that which is you, to come to a clear-cut division so that you can see yourself in pristine clarity. Once you have a glimpse of your nature, who you are, the whole world changes. Then you can live in the world, and the world will not distract you. Then nothing can distract you; you are centered. Then you can move anywhere you like and you remain unmoving because you have reached and touched the eternal which never moves, which is unchanging.

Today we start the third step of Patanjali's *Yoga Sutras*, *Vibhuti Pada*. It is very significant because the last, the fourth, *Kaivalya Pada*, will be just attaining to the fruit. This third, *Vibhuti Pada*, is the ultimate as far as means are concerned, techniques are concerned, methods are concerned. The fourth will be just the outcome of the whole effort. *Kaivalya* means aloneness, absolute freedom of being alone, no dependence on anybody, on anything — so contented that you are more than enough. This is the goal of yoga. In the fourth part we will be talking only about the fruits, but if you miss the third, you will not be able to understand the fourth. The third is the base.

If the fourth chapter of Patanjali's *Yoga Sutras* is destroyed nothing is destroyed because whosoever will be able to attain to the third will attain to the fourth automatically. The fourth can be dropped. It is in fact, in a way, unnecessary because it talks about the end, the goal. Anyone

who follows the path will reach to the goal, there is no need to talk about it. Patanjali talks about it to help you, because your mind would like to know, "Where are you going? What is the goal?" Your mind would like to be convinced, and Patanjali does not believe in trust, in faith, in belief. He is a pure scientist. He simply gives a glimpse of the goal, but the whole basis, the whole fundamental basis is in the third.

Up to now we were getting ready for this *Vibhuti Pada*, the ultimate in means. Up to now in two chapters we have been discussing means which help, but those means were outer. Patanjali calls them *bahirang* — on the periphery. Now these three — dharana, dhyan, samadhi — concentration, meditation, samadhi — these three he calls *antarang*, internal. The first five prepare you, your body, your character — you on the periphery — so that you can move inwards. And Patanjali moves step by step: it is a gradual science. It is not a sudden enlightenment; it is a gradual path. Step by step he leads you.

The first sutra:

Dharana, concentration, is confining the mind to the object being mediated upon.

The object, the subject, and the beyond — these three have to be remembered. You look at me I am the object; the one who is looking at me is the subject. And if you become a little more perceptive, you can see yourself looking at me — that is the beyond. You can see yourself looking at me. Just try. I am the object; you are looking at me. You are the subject who is looking at me. You can stand by the side within yourself. You can see that you are looking at me. That is the beyond.

First, one has to concentrate on the object. Concentration means narrowing of the mind.

Ordinarily, mind is in a constant traffic — a thousand and one thoughts go on moving, like a crowd, a mob. With so many objects, you are confused, split. With so many objects you are moving in all directions simultaneously. With so many objects you are always, almost, in a state of insanity, as if you are being pulled from every direction and everything is incomplete. You go to the left, and something pulls you to the right; you go to the south, and something pulls you to the north. You are never going anywhere, just a muddled energy, a whirlpool, constant turmoil, anxiety.

This is the state of ordinary mind — so many objects that the subjectivity is almost covered by them. You cannot have a feel [of] who you are because you are so much concerned with so many things you don't have a gap to look into yourself. You don't have that stillness, that aloneness. You are always in the crowd. You cannot find a space, a corner, where you can slip into yourself. And the objects continuously asking for attention, every thought asking for attention, forcing exactly that the attention should be given to it. This is the ordinary state. This is almost insanity.

In fact, to divide mad people from non-mad people is not good. The distinction is only of degrees. It is not of quality: it is only of quantity. Maybe you are ninety-nine percent mad and he has gone beyond — a hundred and one percent. Just watch yourself. Many times, you also cross the boundary; in anger you become mad — you do things you cannot conceive of yourself doing. You do things for which you repent later on. You do things for which you say later on, "I did it in spite of me." You say, ". . . as if somebody forced me to do it, as if I was possessed. Some evil

spirit, some devil forced me to do it. I never wanted to do it." Many times, you also cross the boundary, but you come back again and again to your normal state of madness.

Go and watch any madman. People are always afraid of watching a madman because, suddenly, watching a madman you realize your own madness also. Immediately it happens because you can see at the most the difference is of degrees. He has gone a little ahead of you, but you are also following, you are also standing in the same queue. [...]

Just watch yourself and go and watch a madman, the madman goes on talking alone. You are also talking. You talk invisibly, not so loud, but if somebody watches you rightly, he can see the movement of your lips. Even if the lips are not moving, you are talking inside. A madman talks a little louder; you talk a little less loudly. The difference is of quantity. Who knows? Any day you can talk loudly. Just stand by the side of the road and watch people coming from the office or going to the office. Many of them, you will feel, are talking inside, making gestures.

Even people who are trying to help you — psychoanalysts, therapists — they are also in the same boat. In fact, more psychoanalysts become mad than do people of any other profession. No other profession can compete with psychoanalysts in going mad. It may be because living in close quarters with mad people, by and by, they also become unafraid of being mad; by and by the gap is bridged. [...]

In the East, we never created the profession of psychoanalysts, for a certain reason. We created a totally different type of man, the yogi, not the therapist. The yogi is one who is qualitatively different from you. The psychoanalyst is one who is not qualitatively different from you. He is in the same boat; he is just like you. He is not different in any way. The only difference is that he knows about your madness and his madness more than you know. He is more informed about madness, about insanity, neurosis, psychosis. Intellectually, he knows much more about the normal state of human mind and humankind, but he is not different. And the yogi is totally a different man, qualitatively. He is out of the madness you are in: he has dropped that.

And the way in the West, you are looking for causes, for ways and means how to help humanity, seems to have from the very beginning gone wrong. You are still looking for causes outside — and the causes are within. The causes are not outside, not in relationship, not in the world; they are deep in your unconsciousness. They are not in your thinking: they are not in your dreams. The analysis of dreams and the analysis of thoughts is not going to help much. At the most it can make you normally abnormal, not more than that. The basic cause is that you are not aware of the traffic and the traffic noise of the mind, that you are not separate, distant, aloof — that you cannot stand as a witness, as a watcher on the hill. And once you look for a cause in a wrong direction, you can go on piling up case histories upon case histories, as it is happening in the West.

Psychoanalysis goes on piling up case histories upon case histories . . . and nothing seems to come out of it. You dig up the mountain and not even a mouse is found. You dig up the whole mountain — nothing comes out of it. But you become experts in digging, and your life becomes an investment in it, so you go on finding rationalizations for it. Always remember, once you miss to look in the right direction, you can go on infinitely — you will never come back home. [...]

Coincidences are not causes: and the Western psychology is looking into coincidences. Somebody is sad: you start immediately looking into coincidences why he is sad. There must

have been something wrong in his childhood. There must have been something wrong in the way he was brought up. There must have been something wrong in the relationship between the child and the mother or the father. There must have been wrongs, something wrong in the environment. You are looking for coincidences.

Causes are within, coincidences without. That is the basic emphasis of yoga, that you are looking wrongly now and you will not ever find real help. You are sad because you are not aware. You are unhappy because you are not aware. You are in misery because you don't know who you are. All else is just coincidences.

Look deep down. You are in a misery because you have been missing yourself, you have not yet met yourself. And the first thing to be done is dharana. Too many objects are there in the mind; the mind is much too overcrowded. Drop those objects by and by; narrow down your mind; bring it to a point where only one object remains.

Have you ever concentrated on anything? Concentration means your whole mind is focused on one thing, on a rose flower. You have looked at a rose so many times, but you have never concentrated on a rose. If you concentrate on a rose, the rose becomes the whole world. Your mind becomes narrowed down, focused like a torchlight, and the rose becomes bigger and bigger and bigger. The rose was one in a million objects, then it was a very small thing. Now it is the all, the whole.

If you can concentrate on a rose, the rose will reveal qualities that you have never seen before. It will reveal colors that you have been missing always. It will reveal to you fragrances that were always there, but you were not sensitive enough to recognize. If you concentrate totally then your nose is only filled with the fragrance of the rose — all else is excluded, only the rose is included in your consciousness, is allowed in. Everything excluded, the whole world drops out, only the rose becomes your world.

There is a beautiful story in Buddhist literature. Once Buddha said to his disciple, Sariputra, "Concentrate on laughter." He asked, "For what am I to look into it?" Buddha said, "You are not to look for anything specially. You simply concentrate on laughter, and whatsoever laughter reveals, you report."

Sariputra reported. Never before and never after has anybody looked so deeply in laughter. Sariputra defined and categorized laughter in six categories "They are arranged in hierarchical fashion from the most sublime to the most sensuous and unrefined." The laughter revealed its inner being to Sariputra.

First, he called *sita*: "a faint, almost imperceptible smile manifest in the subtleties of the facial expression and countenance alone." If you are very, very alert, only then can you see the laughter he called *sita*. If you watch Buddha's face you will find it there. It is very subtle, very refined. If you are very, very concentrated, only then will you see it, otherwise you will miss it because it is just in the expression. Not even the lips are moving. In fact, there is no visible thing, it is invisible laughter. That may be the reason Christians think Jesus never laughed: it may have been *sita*. It is said that Sariputra found *sita* on Buddha's face. It was rare. It was very rare because it is one of the most refined things. When your soul reaches to the highest point, only then *sita*. Then it is not something that you do it is simply there for anybody who is sensitive enough, concentrated enough, to see it.

Second, Sariputra said, *hasita*: “a smile involving a slight movement of the lips and barely revealing the tips of the teeth.” Third he called *vihasita*: “a broad smile accompanied by a modicum of laughter.” Fourth he called *upahasita*: “accentuated laughter, louder in volume, associated with movements of the head, shoulders and arms.” Fifth he called *apahasita*: “loud laughter that brings tears.” And sixth he called *atihasita*: “the most boisterous, uproarious laughter, attended by movements of the whole body, doubling over in raucous guffawing, convulsions, hysterics.”

When you concentrate even on a small thing like laughter, it becomes a tremendous, a very big thing — the whole world.

Concentration reveals to you things which are not ordinarily revealed. Ordinarily, you live in a very indifferent mood. You simply go on living as if half asleep — looking, and not looking at all; seeing, and not seeing at all; hearing, and not hearing at all. Concentration brings energy to your eyes. If you look at a thing with a concentrated mind, everything excluded, suddenly that small thing reveals much that was always there waiting.

The whole of science is concentration. Watch a scientist working; he is in concentration.

There is an anecdote about Pasteur. He was working, looking through his microscope, so silent, so unmoving that a visitor had come and waited for a long time, and he was afraid to disturb him. Something sacred surrounded the scientist. When Pasteur came out of his concentration, he asked the visitor. “How long have you been waiting? Why didn’t you tell me before?”

He said, “I was going to tell you many times. In fact, I am in a hurry. I have to reach somewhere, and some message has to be delivered to you, but you were in such deep concentration — almost as if praying — that I could not disturb. It was sacred.”

Pasteur said. “You are right. It is my prayer. Whenever I feel disturbed and whenever I feel too many worries and whenever I feel too many thoughts, I simply take my microscope. I look through it — immediately, the whole world drops, I am concentrated.”

A scientist’s whole work is of concentration, remember this. Science can become the first step towards yoga because concentration is the first inner step of yoga. Each scientist, if he goes on growing and does not get stuck, will become a yogi. He is on the way because he is fulfilling the first condition, concentration.

Dharana, concentration, is confining the mind to the object being meditated upon.

Dhyana, contemplation, is the uninterrupted flow of the mind to the object.

First, concentration dropping the crowd of objects and choosing one object. Once you have chosen one object, and you can retain one object in your consciousness, concentration is achieved. Now the second step, uninterrupted flow of consciousness toward the object, as if light is falling from a torch, uninterrupted. Or, have you seen? You pour water from one pot to another pot, the flow will be interrupted; it will not be uninterrupted. You pour oil from one pot to another pot: the flow will be uninterrupted, continuous; the thread will not be broken.

Dhyan, contemplation, means your consciousness falling on the object in continuity, with no break — because each break means you are distracted, you have gone somewhere else. If you can attain the first, the second is not difficult. If you cannot attain the first, the second is impossible. Once you drop objects, you choose one object, then you drop all loopholes in your consciousness, all distractions in your consciousness, you simply pour yourself on one object.

When you look at one object the object reveals its qualities. A small object can reveal all the qualities of God.

There is a poem of Tennyson. He was going for a morning walk and he came across an old wall, and in the wall, there was grass growing, and a small flower had bloomed. He looked at that flower. The morning, he must have been feeling relaxed, happy, energy must have been flowing, the sun was rising . . . Suddenly the thought occurred to his mind — looking at this small flower he said, “If I can understand you root and all, I will understand the whole universe.” Because each small particle is a miniature universe.

Each small particle carries the whole universe as each drop carries the whole ocean. If you can understand one drop of ocean you have understood all oceans; now there is no need to understand each drop. One drop will do. Concentration reveals the qualities of the drop, and the drop becomes the ocean.

Meditation reveals the qualities of consciousness, and the individual consciousness becomes cosmic consciousness. First reveals the object: second reveals the subject. An uninterrupted flow of consciousness towards any object . . . In that uninterrupted flow, in that unfrozen flow, just in that flow . . . you are simply flowing like a river, with no interruption, with no distraction . . . suddenly you become for the first time aware about the subjectivity that you have been carrying all along — who you are.

In an uninterrupted flow of consciousness ego disappears. You become the self, egoless self, selfless self. You have also become an ocean.

The second, contemplation, is the way of the artist. The first, concentration, is the way of the scientist. The scientist is concerned with the outside world, not with himself. The artist is concerned with himself, not with the outside world. When a scientist brings something, he brings it from the objective world. When an artist brings something, he brings it out of himself. A poem, he digs deep in himself. A painting, he digs deep in himself. Don’t ask the artist about being objective. He is a subjectivist.

Have you seen Van Gogh’s trees? They almost reach to the heavens; they touch the stars. They overreach. Trees like that exist nowhere — except in Van Gogh’s paintings. Stars are small and trees are big. Somebody asked Van Gogh, “From where do you create these trees? We have never seen such trees.” He said, “Out of me. Because, to me, trees always seem desires of the earth to meet the sky.” “Desires of the earth to meet the sky” — then the tree is totally transformed, a metamorphosis has happened. Then the tree is not an object; it has become a subjectivity. As if the artist realizes the tree by becoming a tree himself.

There are many beautiful stories about Zen Masters because Zen Masters were great painters and great artists. That is one of the most beautiful things about Zen. No other religion has been so creative, and unless a religion is creative, it is not a total religion — something is missing.

One Zen Master used to tell his disciples, "If you want to paint a bamboo, become a bamboo." There is no other way. How can you paint a bamboo if you have not felt it from within? . . . if you have not felt yourself as a bamboo standing against the sky, standing against the wind, standing against the rains, standing high with pride in the sun? If you have not heard the noise of the wind passing through the bamboo as the bamboo hears it, if you have not felt the rain falling on the bamboo as the bamboo feels it, how can you paint a bamboo? If you have not heard the sound of the cuckoo as the bamboo hears it, how can you paint a bamboo? Then you paint a bamboo as a photographer. You may be a camera, but you are not an artist.

The camera belongs to the world of science. The camera is scientific. It simply shows the objectivity of the bamboo. But when a Master looks at the bamboo, he is not looking from the outside. He drops himself by and by. His uninterrupted flow of consciousness falls on the bamboo, there happens a meeting, a marriage, a communion, where it is very difficult to say who is bamboo and who is consciousness — everything meets and merges and boundaries disappear.

The second, *dhyan*, contemplation, is the way of the artist. That's why artists sometimes have glimpses as of the mystics. That's why poetry sometimes says something which prose can never say, and paintings sometimes show something for which there is no other way to show. The artist is reaching even closer to the religious person, to the mystic.

If a poet just remains a poet, he is stuck. He has to flow, he has to move: from concentration to meditation and from meditation to samadhi. One has to go on moving.

Dhyan is uninterrupted flow of the mind to the object. Try it. And it will be good if you choose some object which you love. You can choose your beloved, you can choose your child, you can choose a flower — anything that you love — because in love it becomes easier to fall uninterruptedly on the object of love. Look in the eyes of your beloved. First forget the whole world; let your beloved be the world. Then look into the eyes and become a continuous flow, uninterrupted, falling into her — oil being poured from one pot into another. No distraction. Suddenly, you will be able to see who you are; you will be able to see your subjectivity for the first time.

But remember, this is not the end. Object and subject, both are two parts of one whole. Day and night, both are two parts of one whole. Life and death, both are two parts of one whole existence. Object is out, subject is in — you are neither out nor in. This is very difficult to understand because ordinarily it is said, "Go within." That is just a temporary phase. One has to go even beyond that. Without and within — both are out. You are that who can go without and who can come within. You are that who can move between these two polarities. You are beyond the polarities. That third state is samadhi.

Samadhi is when the mind becomes one with the object.

When the subject disappears in the object, the object disappears in the subject, when there is nothing to look at and there is no looker-on, when simply the duality is not there, a tremendously potential silence prevails. You cannot say what exists because there is nobody to say. You cannot make any statement about samadhi because all statements will fall short. Because whatsoever you can say either will be scientific or will be poetic. Religion remains inexpressible, elusive.

So, there are two types of religious expression. Patanjali tries the scientific terminology. Because religion in itself has no terminology — the whole cannot be expressed. To express, it has to be divided. To express, either it has to be put as an object or as a subject. It has to be divided — to say anything about it is to divide it. Patanjali chooses the scientific terminology: Buddha also chooses the scientific terminology. Lao Tzu, Jesus, they choose the poetic terminology. But both are terminologies. It depends on the mind. Patanjali is a scientific mind, very rooted in logic, analysis. Jesus is a poetic mind; Lao Tzu is a perfect poet, he chooses the way of poetry. But remember always that both ways fall short. One has to go beyond.

Samadhi is when the mind becomes one with the object.

When the mind becomes one with the object, there is no one who is a knower and there is none who is known.

And unless you come to know this — this knowing which is beyond the known and the knower — you have missed your life. You may have been chasing butterflies, dreams, maybe attaining a little pleasure here and there, but you have missed the ultimate benediction.

A jar of honey having been upset in a housekeeper's room, a number of flies were attracted by its sweetness. Placing their feet in it they ate greedily. Their feet, however, became so smeared with honey that they could not use their wings nor release themselves and were suffocated. Just as they were expiring, one of them exclaimed, "Ah, foolish creatures that we are, for the sake of a little pleasure we have destroyed ourselves."

Remember, this is the possibility for you also. You may get smeared with the earth so much that you cannot use your wings. You may get loaded with your small pleasures so much that you forget all about the ultimate bliss, which was always yours just for the asking. In collecting pebbles and shells on the seashore, you may miss the utterly blissful treasure of your being. Remember this. This is happening. Only rarely somebody becomes aware enough not to be caught in this ordinary imprisonment of life.

I am not saying don't enjoy. The sunshine is beautiful and the flowers also and butterflies also, but don't get lost in them. Enjoy them, nothing is wrong in them, but always remember, the tremendously beautiful is waiting. Relax sometimes in the sunshine, but don't make it a life-style. Sometimes relax and play with pebbles on the seashore. Nothing is wrong in it. As a holiday, as a picnic, it can be allowed, but don't make it your very life then you will miss it. And remember, wherever you pay your attention, that becomes your reality of life. If you pay your attention to pebbles, they become diamonds — because wherever is your attention, there is your treasure. [...]

Remember, wherever you pay your attention, that becomes your reality. And once it becomes a reality, it becomes powerful to attract you and your attention. Then you pay more attention to it: it becomes even more of a reality and, by and by, the unreal that is created by your mind becomes your only reality, and the real is completely forgotten.

The real has to be sought. And the only way to reach it is, first, drop too many objects, let there be one object: second, drop all distractions. Let your consciousness fall on that object in an uninterrupted flow. And the third happens by itself. If these two conditions are fulfilled, samadhi happens on its own accord. Suddenly one day the subject and object both have disappeared: the

guest and the host both have disappeared: silence reigns, stillness reigns. In that stillness, you attain to the goal of life.

Patanjali says:

The three taken together — dharana, dhyan, and samadhi — constitute samyama.

Such a beautiful definition of *samyama*. Ordinarily, *samyama* is thought to be a discipline, a controlled state of character. It is not. *Samyama* is the balance which is attained when subject and object disappear. *Samyama* is the tranquility when the duality is no more within you and you are not divided and you have become one.

Sometimes it happens naturally also, because if it were not so, Patanjali would not have been able to discover it. Sometimes it happens naturally also — it has happened to you also. You cannot find a man to whom there have not been moments of reality. Accidentally, sometimes you fall in tune, not knowing the mechanism of how it happens, but sometimes you fall in tune, and suddenly it is there.

One man wrote me a letter and he said, “Today I attained five minutes of reality.” I like the expression “five minutes of reality.” “And how did it happen?” I inquired. He said that he had been ill for a few days. And this is unbelievable, but this is true, that to many people, in illness sometimes, the tranquility comes — because in illness your ordinary life is stopped. For a few days he was ill and he was not allowed to move out of the bed, so he was relaxing — nothing to do. Relaxed, after four, five days, suddenly one day it happened. He was just lying down, looking at the ceiling and it happened — those five minutes of reality. Everything stopped. Time stopped; space disappeared. There was nothing to look at, and there was nobody to look. Suddenly there was oneness, as if everything fell in line, became one piece.

To a few people it happens while they are making love. A total orgasm, and after the orgasm everything silences, everything falls into line . . . one relaxes. The frozenness is gone, one is no longer tense, the storm is gone, and the silence that comes after it . . . and suddenly there is reality.

Sometimes walking in the sun against the wind, enjoying. Sometimes swimming in the river, flowing with the river. Sometimes doing nothing, just relaxing on the sand, looking at the stars, it happens.

But those are just accidents. And because they are accidents, and because they don't fit in your total style of life, you forget them. You don't pay much attention to them. You just shrug your shoulders, and you forget all about them. Otherwise, in everybody's life, sometimes, reality penetrates.

Yoga is a systematic way to reach to that which sometimes happens only accidentally. Yoga makes a science out of all those accidents and coincidences.

The three taken together constitute samyama. The three — concentration, meditation, and samadhi — are as if they are the three legs of a three-legged stool, the trinity.

By mastering it, the light of higher consciousness.

Those who attain to this trinity of concentration, meditation and samadhi, to them happens the light of higher consciousness.

“Climb high, climb far, your goal the sky, your aim the star.” But the journey starts where you are. Step by step, climb high, climb far, your goal the sky, your aim the star. Unless you become as vast as the sky, don’t rest; the journey is not yet complete. Unless you reach and become an eternal light, the star, don’t become complacent, don’t feel contented. Let the divine discontent burn like a fire, so that one day, out of all your efforts the star is born and you become an eternal light.

By mastering it, the light of higher consciousness. Once you master these three inner steps, the light becomes available to you. And when the inner light is available, you always live in that light: “At dusk the cock announces dawn. At midnight, the bright sun.” Then even in the midnight there is bright sun available; then even at dusk the cock announces dawn. When you have the inner light there is no darkness. Wherever you go your inner light moves with you — you move in it, you are it.

Remember that your mind always tries to make you satisfied wherever you are; the mind says there is nothing more to life. The mind goes on trying to convince you that you have arrived. The mind does not allow you to become divinely discontent. And it always can find rationalizations. Don’t listen to those rationalizations. They are not real reasons; they are tricks of the mind because the mind does not want to go, to move. Mind is basically lazy. Mind is a sort of entropy: the mind wants to settle, to make your home anywhere but make your home; just settle, don’t be a wanderer.

To be a sannyasin means to become a wanderer in consciousness. To be a sannyasin means to become a vagabond — in consciousness — go on searching and wandering. “Climb high, climb far, your goal the sky, your aim the star.” [...]

Unless you become a god! Take rest sometimes by the way, but always remember: it is only a night’s rest; by the morning we go.

There are a few people who are satisfied with their worldly achievements. There are a few more who are not satisfied with their worldly achievements but who are satisfied by the promises of the priests. Those, the second category, you call religious. They are also not religious — because religion is not a promise. It has to be attained. Nobody else can promise you; you have to attain it. All promises are consolations, and all consolations are dangerous because they are like opium. They drug you. [...]

Yoga is self-effort. Yoga has no priests. It has only Masters who have attained by their own effort — and in their light you have to learn how to attain yourself. Avoid the promises of the priests. They are the most dangerous people on earth, because they don’t allow you to become really discontent. They go on consoling you; and if you are consoled before you have attained, you are cheated, you are deceived. Yoga believes in effort, in tremendous effort. One has to become worthy. One has to *earn* God; you have to pay the cost. [...]

The yoga is not just an idea, it is a practice, it is *abhyas*, it is a discipline, it is a science of inner transformation. And remember, nobody can start it for you. You have to start it for yourself.

Yoga teaches you to trust yourself; yoga teaches you to become confident of yourself. Yoga teaches you that the journey is alone. A Master can indicate the way, but you have to follow it.

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Samyama is to be employed in stages.

These three — dharana, dhyan, and samadhi — are internal compared to the five that preceded them.

But the three are external compared to seedless samadhi.

Nirodh parinam is the transformation of the mind in which the mind becomes permeated by the condition of nirodh, which intervenes momentarily between an impression that is disappearing and the impression that is taking its place.

This flow becomes peaceful with repeated impressions.

-Patanjali's *Yoga Sutras*

I have been told that traditionally there are two schools of thought in Germany. The industrial, practical northern part of the country has this philosophy: The situation is serious but not hopeless. In the southern part of Germany, more romantic and perhaps less practical, the philosophy seems to be: The situation is hopeless but not serious. If you ask me, then the situation is neither — neither is it hopeless nor serious. And I am talking about the human situation.

The human situation looks serious because we have been taught and conditioned to be serious for centuries. The human situation looks hopeless because we have been doing something with ourselves which is wrong. We have not yet found that to be natural is the goal, and all the goals that we have been taught make us more and more unnatural.

To be natural, to be just in tune with the cosmic law, is what Patanjali means by samyama. To be natural and to be in tune with the cosmic law is samyama. Samyama is not anything forced upon you. Samyama is not anything that comes from the outside. Samyama is a flowering of your innermost nature. Samyama is to become that which you already are. Samyama is to come back to nature. How to come back to nature? And what is human nature? Unless you dig deep within your own being, you will never come to know what human nature is.

One has to move inward; and the whole process of yoga is a pilgrimage, an inward journey. Step by step, in eight steps, Patanjali is bringing you home. The first five steps — *yam, niyam, asan, pranayam, pratyahar* — they help you to go deep in you beyond the body. The body is your first periphery, the first concentric circle of your existence. The second step is to go beyond the mind. The three internal steps of dharana, dhyan, samadhi, lead you beyond the mind. Beyond the body and beyond the mind is your nature, is your center of being. That center of being Patanjali calls seedless samadhi — *kaivalya*. That he calls to come face to face to your own grounding, to your own being, to come to know who you are.

So the whole process can be divided in three parts: first, how to transcend the body; second, how to transcend the mind; and third, how to fall into your own being.

We have been taught, almost all over the world, in every culture, in every country, in every climate, to seek goals somewhere outside ourselves. The goal may be money, the goal may be power, the goal may be prestige, or the goal may be God, heaven, it makes no difference: all the goals are outside you. And the real goal is to come to the source from where you come. Then the circle is complete.

Drop all the outer goals and move inward. That's the message of yoga. Outer goals are just forced. You have just been taught somewhere to go. They never become natural; they cannot become natural.

I have heard an anecdote about G.K. Chesterton:

He was on a train, reading earnestly, when the conductor asked for his ticket. Frantically, Chesterton fumbled for it.

“Never mind, sir,” the conductor said reassuringly. “I will come later on to punch it. I am certain you have it.”

“I know I have it,” Chesterton stammered, “but what I want to know is, where in the world am I going?”

Where are you going? What's your destiny? You have been taught certain things to achieve. You have been made into an achiever. The mind has been manipulated, pushed and pulled. The mind has been controlled by the outside — by the parents, by the family, by the school, by the society, by the government. Everybody is trying to pull you outside your being, and they are trying to fix a goal for you; and you have fallen in the trap. And the goal is already there inside you.

There is nowhere to go. One has to realize oneself — who one is already. And once you realize that, wherever you go you will find your goal because you carry your goal with yourself. Then wherever you go, you will have a deep contentment, a peace surrounding you, a coolness, a collectedness, a calm as a milieu that you carry around you as an aura. That's what Patanjali calls samyama — a cool, collected, calm atmosphere that moves with you.

Wherever you go you bring your own atmosphere with you, and everybody can feel it. Almost it can be touched by others also, whether they become aware or not. Suddenly, if a man of samyama comes close to you, suddenly, you become aware of a certain calm breeze blowing near you, a fragrance coming from the unknown. It touches you; it pacifies you. It is like a beautiful lullaby. You were in turmoil; if a man of samyama comes near you, suddenly your turmoil subsides. You were angry; if a man of samyama comes near you, your anger disappears because a man of samyama is a magnetic force. On his wave you start riding; on him, with him, you start moving higher than you can move alone.

So, in the East we developed a beautiful tradition of going to people who have attained to samyama and just sitting by their side. That's what we call *darshan*, that's what we call *satsang*: just going to a man of samyama and just being near him. To the Western mind sometimes it looks almost absurd because sometimes the man may not even speak; he may be in silence. And

people go on coming, they touch his feet, they sit by his side, they close their eyes . . . There is no conversation, there is no verbal communication, and they sit for hours; and then, fulfilled in some unknown way, they touch the feet in deep gratitude, and they go back. And you can watch from their faces that something has been communicated; they have attained to something. And there has been no verbal communication — nothing visible has been given or taken. This is *satsang*, just being with a man of truth, with an authentic being, a man of samyama.

Just by being close to him, something starts happening in you, something starts responding in you.

But the concept of the man of samyama has also become very muddled because people started to do it from the outside. People started to still themselves from the outside, to practice a certain calmness, a certain silence, to force themselves into a particular pattern and discipline. They will look almost like a man of samyama. They will look almost, but they will not be: and when you go near them, their appearance may be of silence, but if you sit near them silently, you will not feel any silence. Deep down the turmoil is hidden. They are like volcanoes. On the surface everything is quiet: deep down the volcano is getting ready to explode, any moment.

Remember this: never try to force anything upon yourself. That is the way to get divided, that's the way to become hopeless, and that's the way to miss the point. Your innermost being has to flow through you. You are only to remove the hindrances on the path. Nothing new is to be added to you. In fact, something minus, and you will be perfect. Something plus — no. You are already perfect. Something more is there than the spring — some rocks on the path. Minus those rocks, and you are perfect, and the flow is attained. These eight steps, *ashtang*, of Patanjali are nothing but a methodological way of removing the rocks.

But why does man become so obsessed with an outer discipline? There must be a cause to it, a reason for it. The reason is there. The reason is because to force anything from the outside seems easier, cheap, at no cost. It is as if you are not beautiful, but you can purchase a beautiful mask from the market and you can put it on your face. Cheap, not costly, and you can deceive others a little bit. Not long because a mask is a dead thing and a dead thing can have an appearance of beauty, but it cannot be really beautiful. In fact, you have become more ugly than you were before. Whatsoever your original face was, was at least alive, radiating life, intelligence. Now you have a dead mask and you are hiding behind it.

People become interested in cultivating samyama from the outside. You are a man of anger: to attain to a state of no anger much effort will be needed, and long is the journey, and you will have to pay for it. But just to force yourself, repress anger, is easier. In fact, you can use your energy of anger in repressing anger immediately. There is no problem because anybody who is a man of anger can easily conquer anger. The only one thing is, he has to turn the anger upon himself. First, he was angry with others: now he has to be angry with himself and suppress the anger. But if you look into his eyes, anger will be there lurking like a shadow.

And remember, to be angry sometimes is not bad, but to suppress anger and to remain angry constantly is very dangerous. That is the difference between hatred and hate. When you flare up in anger there is hate, but it is momentary. It comes and it goes. Nothing much to be worried about. When you suppress anger, then hate disappears and hatred arises, which becomes a permanent style of your life. The repressed anger continuously affects you — your behavior, your relationship. Now it is not that you sometimes become angry, now you are angry all the

time. Your anger is not addressed to anybody now: it has become unaddressed, just a quality of your being. Now it clings to you. You cannot exactly say with whom you are angry because in the past you have been accumulating anger. Now it has become a reservoir. You are simply angry.

This is bad; this is chronic. First the anger was just a flare-up, something happened. It was situational. It was like as small children become angry: they flare up like a flame and then they subside, and immediately the storm is gone and the silence is there and they are again loving and beautiful. But by and by the more you suppress anger, anger enters into your bones, into your blood. It circulates within you. It moves in your breathing. Then, whatsoever you do you do in anger. Even if you love a person, you love in an angry way. Aggression is there: destructiveness is there. You may not bring it up, but it is always there. And it becomes a great rock.

To force anything from the outside seems in the beginning very cheap, but in the end, it proves very fatal.

And people find it cheap because there are experts who go on telling them how to do it. A child is born and parents become the experts. They are not. They have not solved their own problems yet. If they really love the child, they will not force the same pattern on him.

But who loves? Nobody knows what love is.

They start forcing their pattern, the same old pattern in which they are caught. They are not even aware what they are doing. They themselves are caught in the same pattern and their whole life has been a life of misery, and now they are giving the same pattern to their children. Innocent children, not knowing what is right and what is wrong, will become victims.

And these experts who are not experts, because they don't know anything — they have not solved any problem themselves — simply take it for granted that because, just because they have given birth to a child they have become, in a certain way, authoritative: and they start molding the soft child into a fixed pattern. And the child has to follow them; the child is helpless. By the time he becomes aware, he is already caught, trapped. Then there are schools, universities, and a thousand and one ways of conditioning all around, and all sorts of experts, and everybody pretending that he knows. Nobody seems to know.

Beware of the experts. Take your life in your own hands if you want to reach someday to your innermost core. Don't listen to the experts; you have listened long enough. [...]

The expert always thinks in terms of knowledge. Go to a wise man. He does not think in terms of knowledge. He looks at you through his knowing eyes. The world is ruled by experts too much, and the world has almost forgotten to go to the wise men. And the difference is the expert is as ordinary as you are. The only difference between you and the expert is that he has accumulated some dead information. He knows more than you know, but his information is not his own realization. He has just accumulated it from the outside, and he goes on giving advice to you.

Seek, search for a wise man. That is the search for the guru. In the East people travel for thousands of miles to seek and search for somebody who has really come to know and to be with him, to be with the man of samyama — one who has attained — who has not cultivated, who has

grown, who has flowered in his inner being. The flower is not borrowed from the outside. It is an inner flowering.

Remember, Patanjali's samyama is not the concept of ordinary cultivation. It is the concept of flowering, of helping and allowing that which is hidden in you to be manifested. You are already carrying the seed. The seed only needs the right soil. A little care, a loving care, and it will sprout, and it will come one day to flower. And the fragrance that was carried by the seed will be spread to the winds, and the winds will carry it to all the directions.

A man of samyama cannot hide himself. He tries. He cannot hide himself because the winds will continuously carry his fragrance. He can go to a cave in the mountains and sit there, and people will start coming to him there. Somehow, in some unknown way, those who are growing, those who are intelligent, they will find him. He need not seek them; they will seek him.

Can you watch something similar in your own being because then it will be easy to understand the sutras? You love somebody really; and, you show love to somebody. Have you watched the difference? Somebody comes, a guest. You really welcome. It is a flowering; from your very being you welcome him. It is not only a welcome to your home; it is a welcome to your heart. And then some other guest comes and you welcome him because you have to welcome. Have you watched the difference between the two?

When you really welcome, you are one flow — the welcome is total. When you don't really welcome, and you are simply following etiquette, manners, you are not one flow; and if the guest is perceptive, he will immediately turn back. He will not enter your house. If he is really perceptive, he can immediately see the contradiction in you. Your extended hand for a handshake is not really extended. The energy in it is not moving towards the guest; the energy is being withheld. Only a dead hand has been spread out.

You are a contradiction whenever you are following anything outer, just following a discipline. It is not true; you are not in it.

Remember, whatsoever you do — if you are doing it at all — do it totally. If you don't want to do it at all, then don't do it — then *don't* do it totally. The totalness has to be remembered because that totalness is the most significant thing. If you continuously go on doing things in which you are contradictory, inconsistent, in which a part of you moves and another part doesn't move, you are destroying your inner flowering. By and by, you will become a plastic flower — with no fragrance, with no life. [...]

Don't live a life of mere manners, don't live a life of mere etiquette. Live an authentic life.

I know the life of etiquette, manners, is comfortable, convenient, but it is poisonous. It kills you slowly, slowly. The life of authenticity is not so convenient and comfortable. It is risky, it is dangerous — but it is real, and the danger is worth it. And you will never repent for it. Once you start enjoying the real life, the real feeling, the real flow of your energy, and you are not divided and split, then you will understand that if everything is to be staked for it, it is worth it. For a single moment of real life, your whole unreal life can be staked, and it is worth it — because in that single moment you would have known what life is and its destiny. And your whole long life of a hundred years, you will simply live on the surface, always afraid of the depth, and you will miss the whole opportunity.

This is the hopelessness that we have created all around us: living and not living at all; doing things we never intended to do; being in relationships we never wanted to be in; following a profession which has never been a call to you — being false in a thousand and one ways. And how do you expect that out of this falsity — layer upon layer — you can know what life is? It is because of your falsity you are missing it. It is because of your falsity you cannot make contact with the living stream of life.

And sometimes when you become aware of it, a second problem arises. Whenever people become aware of the falsity of life, they immediately move to the opposite extreme. That is another trap of the mind, because if you move from one falsity to the exact opposite, you will move to another falsity again. Somewhere in between, somewhere between the two opposites, is the real. Samyama means balance. It means absolute balance not moving to the extremes, remaining just in the middle. When you are neither a rightist nor a leftist, when you are neither a socialist nor an individualist, when you are neither this nor that, suddenly in between, the flowering, the flowering of samyama. [...]

You can move from one extreme to another, from one falsity to another falsity, from one fear to another fear. You can move from the marketplace to the monastery. Those are the polarities. The people who live in the marketplace are unbalanced, and the people who live in the monasteries are also unbalanced on the other extreme, but both are lopsided.

Samyama means balance. That's what I mean by sannyas: to be balanced, to be in the marketplace and yet not be of it, to be in the bazaar but to not allow the bazaar to be in you. If your mind can remain free from the marketplace, you can be in the marketplace and there is no problem, you can move to the monastery and live alone. But if the bazaar follows inside you . . . which is bound to follow because the bazaar is not really outside — it is in the buzzing thoughts, in the inner traffic noise of the thoughts — it is going to follow you. How can you leave yourself here and escape somewhere else? You will go with yourself, and wherever you go, you will be the same.

So don't try to escape from situations. Rather, try to become more and more aware. Change the inner climate and don't be worried about the outer situations. Insist continuously on it because the cheaper is always alluring. It says, "Because you are worried in the market, escape to the monastery and all worries will disappear: because worries are because of the business, because of the market, because of the relationship." No, worries are not because of the market, worries are not because of the family, worries are not because of the relationship: Worries are because of you. These are just excuses. If you go to the monastery, these worries will find some new objects to hang on to, but the worries will continue.

Just look at your mind, in what a mess it is. And this mess is not created by the situations. This mess is in you. Situations, at the most, work as excuses.

Sometime, do one experiment. You think people make you angry, then go for a twenty-one-day silence. Remain silent and you will suddenly become aware that many times in the day, for no reason at all — because now there is nobody to make you angry — you become angry. You think because you come across a beautiful woman or a man that's why you become sexual? You are wrong. Go for a twenty-one-day silence. Remain alone and you will find many times, suddenly for no reason at all, sexuality arises. It is within you.

Two women were talking. I have simply overheard them; excuse my trespass.

Mistress Brown, very annoyed: "Look here, Mistress Green. Mistress Gray told me that you told her the secret I told you not to tell her."

Mistress Green: "Oh! The mean creature. And I told her not to tell you that I told her."

Mistress Brown: "Well. Look here, don't tell her that I told you she told me."

This is the traffic noise that goes on continuously in the mind. This has to be stilled not by any force but by understanding.

The first sutra:

Samyama is to be employed in stages.

Patanjali is not for sudden enlightenment, and sudden enlightenment is not for everybody. It is rare, it is exceptional. And Patanjali has a very scientific outlook. He does not bother with the exceptional. He discovers the rule, and the exceptional simply proves the rule, nothing else. And the exceptional can take care of itself. There is no need to think about it. The ordinary, the ordinary human being, grows only in stages, step by step, because for a sudden enlightenment, tremendous courage is needed, which is not available.

And for a sudden enlightenment, there is such a risk in it — one can go mad or one can become enlightened. Both the possibilities remain open because it is so sudden that the mechanism of your body and mind is not ready for it. It can shatter you completely.

Patanjali does not talk about it. In fact, he insists that the samyama should be attained in stages so that by and by you move, in small doses you grow, and before you take another step you have become ready and prepared for it. Enlightenment, for Patanjali, does not take you unawares. Because it is such a tremendous event, you may be so shocked — shocked to death or shocked to madness — he simply debars any talk about it. He does not pay any attention to it.

That is the difference between Patanjali and Zen. Zen is for the exceptional, Patanjali is for the rule. If Zen disappears from the world, nothing will be lost because the exceptional can always take care of itself. But if Patanjali disappears from the world, much will be lost because he is the rule. He is simply for the common, ordinary human being — for all. A Tilopa may take the jump, or a Bodhidharma may take a jump, and disappear. These are adventurers, people who enjoy risk, but that is not the way of everybody. You need a staircase to go up and to go down: You simply don't jump out of the balconies. And there is no need to take that risk while one can move gracefully.

Zen is a little eccentric because the whole point is of the unique experience. The whole point is of the exceptional, the rare, in a way, the non-ordinary. Patanjali, in that way, moves on plain ground. For the common humanity he is a great help.

He says, "Samyama is to be employed in stages." Don't be in a hurry, move slowly, grow slowly, so everything becomes solid before you take another step. After each growth, let there be an interval. In that interval, whatsoever you have attained is absorbed, digested, becomes part of

your being . . . then go ahead. There is no need to run because in running you can come to a point for which you are not ready, and if you are not ready, it is dangerous.

The greedy mind would like to attain everything now. People come to me and they say, "Why don't you give us something which can make us suddenly enlightened?" But these are exactly the people who are not ready. If they were ready, they would have patience. If they were ready, they would say, "Whenever it comes. We are not in a hurry, we can wait." They are not the real people: they are greedy people. In fact, they don't know what they are asking. They are inviting the sky. You will burst; you won't be able to contain it.

Patanjali says, "Samyama is to be employed in stages," and these eight stages he has described.

These three . . .

The three that we discussed the other day . . .

— *dharana, dhyan, and samadhi* — are internal compared to the five that precede them.

We have discussed those five stages.

These three are internal compared to the five that have preceded them . . .

But the three are external compared to seedless samadhi.

If you compare them with *yam, niyam, asan, pranayam, pratyahar*, then they are internal, but if you compare with the experience, the ultimate experience of a Buddha or Patanjali, they are yet external. They are just in between. First you transcend the body, those are the external steps. Then you transcend the mind, these are internal steps. But when you reach to your being, even that which was internal, now will look external. Even that was not internal enough. Your mind is not internal enough. It is more internal than the body. It is external if you become a witness — then you can watch your own thoughts. When you can watch your own thoughts, your thoughts become external. They become objects: You are the watcher.

The seedless samadhi means when there is going to be no birth anymore, when there is going to be no coming back to the world anymore, when there is going to be no entry again in time. The seedless means the seed of desire is burned completely.

When you move, even toward yoga, when you start the journey inward, that too is still a desire — desire to achieve oneself, desire to achieve peace, bliss, desire to achieve truth. It is still desire. When you attain the first samadhi . . . after dharana, concentration; [after] dhyan, contemplation; when you come to samadhi where subject and object become one, even there, a slight shadow of desire is present — the desire to know the truth, the desire to become one, the desire to know God — or whatsoever you name it. Still that desire, very subtle, almost invisible, almost as if it is not — but still it is there. It has to be there because you have been using it all throughout the way. Now, that desire also has to be dropped.

Samadhi has also to be dropped. Meditation becomes complete when meditation has to be dropped . . . when meditation can be dropped. When you forget all about meditation and you drop it, when there is no need to meditate, when there is no need to go anywhere — neither outside nor inside — when all journeying stops, then desire disappears.

Desire is the seed. First it moves you outward; then, if you are intelligent enough to understand that you are moving in a wrong direction, it starts moving you inward; but the desire is still there. The same desire, feeling frustrated outside, starts searching inside. That desire has to be dropped.

After samadhi, even samadhi has to be dropped. Then the seedless samadhi arises. That is the ultimate. It arises not because you desired it, because if you desire then it will not be seedless. That has to be understood. It arises only because understanding the futility of desire itself — even the desire to go in — the very understanding of the futility of desire, desire disappears. You cannot desire the seedless samadhi. When desire disappears, suddenly, the seedless samadhi is there. It has nothing to do with your effort. This is the happening.

Up to now, up to samadhi, there is effort because effort needs desire, motivation. When desire disappears, effort also disappears. When desire disappears, there is no motivation to do anything — neither is there any motivation to do nor is there any motivation to be anything. Total emptiness, nothingness, what Buddha calls *shunya* arises — on its own accord. And that's the beauty of it, untouched by your desire, uncorrupted by your motivation, it is purity itself, it is innocence itself. This is seedless samadhi.

Now there will no longer be any birth. Buddha used to tell his disciples, "When you come to samadhi become alert. Cling to samadhi so that you can be a help to people." Because if you don't cling to samadhi, and the seedless samadhi appears, you are gone, gone forever, *gate, gate, para gate* — Gone, gone, gone forever. Then you cannot help. You must have heard the word *bodhisattva*. I have given the word to many sannyasins. Bodhisattva means one who has come to samadhi and is denying seedless samadhi, is clinging to samadhi because while he clings to samadhi he can help people, he can still be there, at least one chain with the world is still there.

There is a story that Buddha comes to the ultimate heaven, doors open, and he is invited in, but he stands outside. The devas tell him, "Come in. We have been waiting so long for you." But he says, "How can I come in right now? There are many who need me. I will stand at the door and help to show people the door. I will be the last to enter. When everybody has entered the door, when there is nobody else left outside, then I will enter. If I enter right now, with my entry the door will be lost again, and there are millions who are struggling. They are just coming closer and closer. I will stand outside. I am not going to enter because you will have to keep the door open while I stand here. You will have to wait for me, and while you are waiting, the door will be there, open, and I can show people this is the door."

This is the state of bodhisattva. Bodhisattva means one who has already come to the door of being a buddha. In essence he is ready to disappear into the whole, but he resists for compassion. He clings to it. The last desire, to help people — that too is a desire — keeps him in existence. It is very difficult, it is almost impossible, when all the chains are broken from the world, just to depend on a very fragile relationship of compassion — almost impossible. But those are the few moments — when somebody comes to the state of bodhisattva and stays there — those are the few moments when the door is open for the whole of humanity, to look at the door, to realize the door, to recognize, and to enter it.

These three — dharana, dhyan, samadhi — are internal compared to the five that preceded them.

But the three are external compared to seedless samadhi.

Nirodh parinam is the transformation of the mind in which the mind becomes permeated by the condition of nirodh, which intervenes momentarily between an impression that is disappearing and the impression that is taking its place.

This sutra is very, very significant for you because you can immediately use it. Patanjali calls it *nirodh*. Nirodh means a momentary suspension of the mind, a momentary state of no-mind. It is happening to you all, but it is very subtle and the moment is very small. Unless you are a little more aware, you will not be able to see it. First let me describe what it is.

Whenever a thought appears in the mind, the mind is covered with it, like a cloud appears in the sky. But no thought can be permanent. The very nature of thought is to be nonpermanent; one thought comes, it goes; another thought comes and replaces it. Between these two thoughts there is a very subtle interval. One thought goes, another has not come yet that is the moment of nirodh — a subtle interval when you are thoughtless. One cloud has passed, another has not come yet, and the sky is open. You can look at it.

Just sitting silently watch. Thoughts go on coming like traffic on the road. One car has passed, another is coming — but between the two there is a gap and the road is vacant. Soon the other will come and the road will again be full and will not be empty. If you can look between the gap that exists between two thoughts, you are for a moment in the same state as when somebody comes to realize samadhi — a momentary samadhi, just a glimpse. Immediately it will be filled by another thought which is already on the way.

Watch. Watch carefully. One thought going, another coming, and the gap between: In that gap you are exactly in the same state as one who has attained to samadhi. But your state is just a momentary phenomenon. Patanjali calls it nirodh. It is momentary, dynamic, it is changing all the time. It is a flux-like thing one wave going, another coming between the two . . . no wave. Just try to watch it.

This is one of the most significant meditations. There is no need to do anything else. You can just sit silently and you can go on watching. Just look in the gap. In the beginning it will be difficult. By and by you will become more alert and you will not miss the gaps. Don't pay attention to the thoughts. Focus yourself for the gap, not for the thoughts. Focus yourself when the road is vacant and nobody is passing. Change your gestalt. Ordinarily we focus on thoughts and we don't focus in between.

It happened once. A great yoga Master was teaching about nirodh to his disciples. He had a blackboard. On the blackboard, with white chalk, he made a very small point, just visible, and then he asked his disciples, "What do you see?" They all said, "A small white point." The Master laughed. He said, "Nobody can see this blackboard? All are seeing only the small white point?"

Nobody has seen the blackboard. The blackboard was there, the white dot was there, but they all looked at the white dot.

Change the gestalt.

Have you looked in children's books? There are pictures, pictures which are very, very meaningful to be understood. In a certain picture there is a young woman, you can see it, but in the same lines, in the same picture, there is hiding an old woman. If you go on looking, go on

looking, suddenly the young woman disappears and you see the old woman's face. Then you go on looking at the old woman's face — suddenly it disappears and again the young woman's face appears. You cannot see both together: That is impossible. You can see one face one time, another face another time. Once you have seen both the faces, you know very well that the other face is also there, but still you cannot see it together. And the mind is constantly changing, so one time you see the young face, another time you see the old face.

The gestalt changes from the old to the young, from the young to the old, from the old to the young, but you cannot focus on both. So, when you focus on thoughts, you cannot focus on the gaps. The gaps are always there. Focus on the gaps, and suddenly you will become aware that gaps are there and thoughts are disappearing — and in those gaps, the first glimpses of samadhi will be attained.

And that taste is needed in order to go on because whatsoever I say, whatsoever Patanjali says, can only become meaningful to you when you have already tasted something of it. If once you know the gap is blissful, a tremendous bliss descends — just for a moment, then it disappears — then you know if this gap can become permanent, if this gap can become my nature, then this bliss will be available as a continuum. Then you start working hard.

This is nirodh parinam:

Nirodh parinam is the transformation of the mind in which the mind becomes permeated by the condition of nirodh, which intervenes momentarily between an impression that is disappearing and the impression that is taking its place.

Just ten years ago, an inventory was made of the Imperial Japanese Jewels. The royal treasure has been kept in a guarded building called the Soshuen. For nine hundred years the jewels had rested in that palace. When a string of amber beads was examined, one bead in the center of the string appeared to be different from the others. The accumulated dust of centuries was washed off the beads and the center stone was examined with deep curiosity. The examiners found a treasure within a treasure. The special bead was not made of common amber as were the other beads. It was a high-quality pearl of pink-green color. For hundreds of years, the unique pearl had been mistaken for a piece of amber but no longer.

No matter how long we have lived in a mistaken identity, self-examination can reveal our true and tranquil nature.

Once you have a glimpse of the reality that you are, then all false identities which have existed for centuries suddenly disappear. Now, no longer can you be deceived by those identities. This nirodh parinam gives you the first glimpse of your real nature. It gives you a glimpse, behind the layers of dust, of the real pearl. The layers of dust are nothing but layers of thought, impressions, imaginations, dreams, desires — all thoughts.

Once you can have one glimpse, you are already converted. This I call conversion. Not when a Hindu becomes a Christian, not when a Christian becomes a Hindu, that is not a conversion. That is moving from one prison to another prison. The conversion is when you move from thought to no-thought, when you move from mind to no-mind. The conversion is when you look in nirodh parinam, when you look between two thoughts and suddenly your reality is revealed — almost

like lightning. Then again there is darkness, but you are not the same. You have seen something you cannot forget now. Now you will be searching again and again.

This is what the following sutra says:

This flow becomes peaceful with repeated impressions.

If again and again you fall in the gap, if again and again you taste the experience, if again and again you look through the nirodh — cessation of the mind — without thought you look into your own being, this flow becomes peaceful, this flow becomes natural, this flow becomes spontaneous. You attain, you begin to attain, your own treasure, first as glimpses, small gaps, then bigger gaps, then still bigger. Then one day it happens the last thought is gone and no other thought comes. You are in deep silence, eternal silence. That's the goal.

It is hard, arduous, but available.

Tradition has it that when Jesus was crucified, just before he died, a soldier pierced his side with a spear, just to see whether he is dead or still alive. He was still alive. He opened his eyes. Looked at the soldier, and said, "Friend, there is a shorter road to my heart than that." He has pierced his heart with a spear, and Jesus says, "Friend, there is a shorter road to my heart than that."

For centuries, people have wondered what he really meant. A thousand and one explanations are possible because the sentence is very cryptic, but the way I look into it and the meaning that I think into it is that if you go into your own heart, that is the shortest, the most shortcut way to reach to Jesus's heart. If you go into your own heart, if you go withinward, you will come closer to Jesus.

And whether Jesus is alive or not, you have to look withinward, you have to seek the source of your own life, and then you will know that Jesus can never be dead. He is eternal life. He may disappear from this body on the cross; he will appear somewhere else. He may not appear anywhere else, but then too he will remain for eternity in the heart of the whole.

When Jesus said, "Friend, there is a shorter road to my heart than that." he meant "Go withinward. Look into your own nature, and you will find me there. The kingdom of God is within you." And it is eternal. It is unending life; it is deathless life.

If you look into nirodh, you will look into deathless life, life that has no beginning and no end.

And once you have tasted of that ambrosia, that elixir, then nothing else can become the object of your desire — nothing else. Then that becomes the object of desire. That desire can lead you up to samadhi, and then that desire has also to be left, that desire has also to be dropped. It has done its work. It gave you a momentum, it brought you to your very door of being; now that has to be dropped also.

Once you drop it, you are there no more . . . only God is. This is seedless samadhi.

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14 Piling up the Zeros of Being

Piling up the Zeros of Being

Samadhi parinam, the inner transformation, is the gradual settling of distractions and the simultaneous rising of one-pointedness.

Ekagrata parinam, one-pointed transformation, is the condition of the mind in which the object of the mind that is subsiding is replaced in the next moment by an exactly similar object.

By what has been said in the last four sutras, the property, character and condition transformations in the elements and sense organs are also explained.

Whether they be latent, active, or unmanifest, all properties inhere in the substratum.

-Patanjali's *Yoga Sutras*

The story is told of Leo Tolstoy, the great Russian novelist, that he was walking in a forest one day when he came upon a clearing and saw a lizard sitting upon a rock sunning itself. Tolstoy began speaking to the lizard, "Your heart is beating," he said, "The sun is shining, you are happy." And after a pause, he added, "But I am not."

Why are lizards happy and man is not? Why is the whole creation in a celebration and man is not? Why except man is everything beautifully tuned unto itself and tuned with the whole? Why is man an exception? What has happened to man? What misfortune has fallen to him? This has to be understood as deeply as possible because from that very understanding starts the path, from that very understanding you become a seeker, from that very understanding you are no longer part of the human disease. You start transcending it.

A lizard exists in the present. A lizard has no idea of the past, no idea of the future. A lizard is just here-now sunning himself. This moment is enough unto [itself for] a lizard, but this moment is not enough unto [itself for] a man, and there arises the disease because whenever you will get, you will get only one moment. You will never get two moments together. And wherever you are, you will always be here; and whenever you become aware, you will become aware in the now. The past is no more, the future not yet — and we go on missing that which is for that future which is not yet, for that past which is no more.

To be a lizard on a rock sunning is to be a meditator. Drop the past, drop the future. What does it mean? It means drop thinking because all thoughts either belong to the past or to the future. There is no thought here-now. Thinking has no present tense about it — either it is dead or unborn. It is always unreal — either part of memory or part of imagination. It is never real. The real is never a thought: The real is an experience. The real is an existential experience.

You can dance in the real, you can sun yourself in the real, you can sing in the real, you can love in the real, but you cannot think it — because thinking is always about it, and in that "about" is

hidden the whole misery. In that “about” you go on moving — about and about — and you never come to the point that was always and always available.

The whole point of all meditation is to be a lizard sunning yourself on a rock, to be here-now, to be part of the whole, not trying to jump ahead in the future, not trying to carry *that* which is no more. Unburdened of the past, unconcerned with the future, how can you be miserable? How can Leo Tolstoy be miserable unburdened by the past, unconcerned with the future? Where can misery exist? Where can it hide itself? Suddenly, you explode into a totally different dimension; you go beyond time and you become part of eternity.

But we go on and on like a stuck gramophone record, repeating ourselves endlessly.

I have heard:

Two girls were talking in the park and one of them looked so glum, so sad, that the other was feeling very sympathetic. She put her arms around the mink coat of the other gorgeous doll and said, “Angeline, what is troubling you?”

Angeline shrugged and said, “Oh, it is nothing I suppose, but a fortnight ago old Mr. Short dropped dead. You remember him? He was always so good to me. Anyway, he dropped dead and left me fifty thousand rupees. Then last week poor old Mr. Pilkinhouse had a seizure and died and left me sixty thousand rupees. And this week nothing.”

This is the trouble, always expecting, always asking for more, for more. And there can be no end for this demand for more. Whatsoever you get you can always imagine more and you can always become miserable.

Poor people are miserable, you can understand, but rich people are also miserable. Those who have are as much miserable as those who have not. Ill people are miserable, but healthy are also miserable. Misery seems to be somewhere else. Misery does not disappear by wealth, health, or anything of that sort. It continues like an undercurrent.

The misery exists in the demand for the more, and the human mind can always imagine for more. Can you imagine a situation in which you cannot imagine for more? Impossible. Even heaven can be improved upon. Nobody can imagine a situation in which imagination can stop and you cannot imagine more and a better situation. That means you will be miserable wherever you are. Even heaven won’t be enough, so don’t wait for heaven. If you go right now into heaven it won’t be enough. You will be as miserable as here, maybe even more because here, at least, you can hope — that the heaven is there and one day or other you will enter into it. If you enter into it, even that hope is gone.

As you are, you can only be in hell because the hell or the heaven are ways of looking at things. They are not physical spaces: They are attitudes how you look at things.

A lizard is in heaven and Leo Tolstoy is in hell. Even a man like Leo Tolstoy. He was world-famous, more fame you cannot imagine. His name is going to be in the history books. His books will be read forever and forever. He was a genius. But you cannot imagine more miserable a man. He was rich, one of the richest men in Russia. He belonged to the royal family; he was a prince, married to a very beautiful princess, but you cannot imagine more miserable a man, who

was continuously thinking of suicide. He started thinking maybe it is because he is so rich, that's why he is miserable, so he started living like a poor man, like a peasant, but still the misery continued.

What was troubling him? He was a man of great imagination — a novelist has to be. He was a man of tremendous imagination, so whatsoever was available was always less. More he could imagine, better he could imagine. That became his misery.

Remember this, that if you are expecting anything from life, you will not get anything. Don't expect and it is there in all its glory. Don't expect, don't ask, and it showers upon you in all its miraculousness. All its magic is there. Just wait a little while without thoughts . . . but that seems to be impossible.

Not that there are not moments when you are without thoughts. Patanjali says there are. All those who have entered into the inner space of man, they know there are gaps. But you are missing them somehow because those gaps are in the present. You jump from one thought to another and in between was the gap. In between was the heaven — you jump from one hell to another.

In between is heaven, but in between, you are *not*. From one thought to another thought you jump, [there] you *are*. Each thought feeds your ego, helps you to be, defines you, gives you a boundary, a shape, a form, an identity. You don't look in the gap between the two thoughts because to look into that gap is to look into your original face, which has no identity. To look into that gap is to look into eternity, where you are going to be lost.

You have become so afraid of looking into the gap that you have almost managed to forget them.

Between two thoughts there is a gap, but you don't see it. You see one thought, then you see another thought, then another thought . . . Just watch a little. The thoughts are not overlapping. Each thought is separate. In between the two there must be a gap. There is a gap, and that interval is the door. From that door you will enter into existence again. From that door you have been expelled from the Garden of Eden. From that door you will enter into the Garden of Eden again, you will again become like a lizard sunning on a rock.

I have heard.

Once a family moved from the country to the city, and his mother gave little Bobby careful instructions about traffic. "Never cross the street until the cars have passed," she said as he started off to visit a little friend. About an hour later he returned, his eyes brimming with tears. "What has happened?" his mother asked in alarm.

"I could not go," said Bobby. "I waited and waited but a car never did come by."

He was told to wait until the cars have passed by, but a car never did come by. The road was empty, and he was looking for the cars.

This is the situation inside you. The road is always empty — available — but you are looking for cars, thoughts, and then you become very much worried. So many thoughts. They become multiplied, they echo and reecho in you, and you go on being attentive toward them. Your gestalt is wrong.

Change the gestalt. If you look into the thoughts, you create a mind in yourself. If you look into the gaps, you create meditation into yourself. The accumulation of the gaps is meditation; the accumulation of thoughts is the mind. These are two gestalts, two possibilities of your being — either you be through the mind, or you be through meditation.

Look for the gaps. They are already there, naturally available. Meditation is not something which has to be produced by effort. It is there as much as the mind. In fact, more than the mind because mind is only on the surface, the waves, and the meditation is the depth of the ocean.

Every moment God is seeking you as much as you are seeking him. You may not be seeking him consciously. You may be seeking him under different names. You may be seeking him as bliss. You may be seeking him as happiness, joy. You may be seeking him as forgetfulness, absorption. You may be seeking him as music, as love. You may be seeking him in different ways, under different names. Those names do not matter, you are seeking him — knowingly, unknowingly. And one thing you have to understand, he is also seeking you. Because unless the search is from both the sides, the meeting is not possible.

The whole is seeking the part as much as the part is seeking the whole. The flower is seeking the sun as much as the sun is seeking the flower. The lizard is not only sunning, the sun is also lizzling. It is a connected whole. It has to be so, otherwise things will fall apart. It is one piece, it is one harmony, it is one dance. All gestures, all movements, are connected together. They have to be; otherwise they will fall apart and the existence will no longer be existence — it will disappear.

Let me tell you through a parable. Consider the following parable. Man, let us say, is climbing a mountain — because in the valley he has lived and in the valley he has dreamed and in the valley he has thought and imagined, but there has been only frustration. In the valley he has remained empty, unfulfilled, so he thinks that at the top of the mountain is God. The valley he has lived. The top remains far away; shining in the sun it remains an attraction. The far away always calls you, invites you. To look at the close is very difficult; not to look at the far away is also very difficult. To be interested in that which is close is very difficult; to be not interested in that which is very far is also very difficult. The far away has a tremendous attraction, and the top of the mountain goes on calling you.

And, when you start feeling empty in the valley, of course, it is logical to think that the one you are seeking does not live in the valley. He must be living at the top. It is natural for the mind to move from one extreme to the other, from the valley to the peak.

At the top of the mountain man thinks is God, down in the valley are the cares and concerns of human life, all the troubles of love and war. In the valley you go on gathering anxiety, in the valley you go on gathering dust, in the valley, by and by, you become dull and dead. The valley looks like a graveyard. One wants to get out of it. One starts thinking of freedom, moksha, of how to get out of the imprisonment the valley has become — how to get out of attachment, love; how to get out of ambition, violence, war; how to get out of the society, the very society which gives you the opportunity to be worried, in fact forces you towards anxiety and anguish.

One starts thinking, but this is an escape. In fact, you are not going to the peak; you are going away from the valley. It is not that the peak has called you. In fact, it is the valley which is pushing you. You are still pushed by the valley, and pushed by the valley you can never be free.

It is not that you are going on your own. You are being expelled. The valley is creating a situation in which you cannot live there anymore. Life becomes too much. A moment comes in everybody's life when it becomes too much, the world is too much, and one starts escaping.

Man starts escaping toward the peak. And now comes the most important part of the parable: God, on the other hand, is coming down the mountain. Because, let us say, he is fed up with his purity and aloneness.

Man is fed up with the crowd, with the impurity; God is fed up with his aloneness and purity.

Have you ever watched? You can be happy alone very easily. To be happy with somebody else becomes very difficult. One person can be happy very easily, very cheaply, there is no cost to it. Two persons together, it becomes very difficult to be happy. It is easy to be unhappy now — without any cost, very cheaply. And if three persons are together, it is impossible to be happy — at no cost is happiness possible.

Man is fed up with the crowd, nowhere to move, nowhere where you can find a space of your own, always onlookers and onlookers — you are always on the stage, always performing — and the eyes of the crowd watching you. No privacy. By and by, one gets fed up, bored.

But God is also bored. He is alone, pure, but purity itself becomes boring when it remains and remains and remains.

God is coming down towards the valley; his desire is to plunge into the world. Man's desire is to jump out of the world, and God's desire is to plunge into the world. Man's desire is to be God, and God's desire is to be man.

There is a truth of withdrawal and there is a truth of return. Man is always withdrawing and God is always returning. Otherwise, the creation would have stopped long ago if God was not returning continuously. It must be a circle. The Ganges goes on falling into the ocean, and the ocean goes on rising into the clouds and goes on falling on the Himalayas — back to the Ganges, and the Ganges goes on flowing. The Ganges is always withdrawing, and the ocean is always returning. Man is always seeking God. God is always seeking man. This is the whole complete circle. If only man was going towards God and God was not coming, the world would have stopped long ago. It would have stopped anytime because one day all men will return and God will not be coming back. The world will disappear.

But the peak cannot exist without the valley; and God cannot exist without the world. And the day cannot exist without the night; and life is impossible to conceive of without death.

It is very difficult to understand this, that God is a constant returning, man a constant withdrawal — man a constant renunciation, sannyas, and God a constant coming back to the world, a celebration.

There is a truth of withdrawal and there is a truth of return. Separately they are both half and partial: together they become the truth, the whole truth.

Religion is a withdrawal, but then it is half. Religion should also be a return, then it is whole. Religion should teach you how to go into yourself and religion should also teach you how to

come back again because somewhere in between the valley and the peak God and man meet. If you bypass God . . . And there is every possibility because if you are going up the hill and he is coming down the hill you won't even look at him. There may even be a condemnation in your eyes. How can this be God who is going back to the valley? You may even look at him with the eyes of "holier than you."

Remember this, whenever God will meet you, you will see him coming back to the world; and you are leaving the world. That's why your so-called mahatmas, your so-called saints, never come to understand what God is. They go on talking about a dead concept of God, but they never know what God is because they will always miss. Somewhere on the path you will meet him, but your sense won't even look at him. He will look like a sinner; he is going back to the world.

But if they reach to the top, they will find it empty. The world is too full; the top is too empty. They will not even find God there because he is always returning. He is always coming; he is always creating. He is never finished. The creation is an endless process. God is not an entity. He is a process, the process of returning.

If you can meet him on the way and you can recognize him, only then is there a possibility. Then you will drop the idea of going to the peak . . . you will start returning. All great ones who have understood, first have gone into withdrawal, and then they have returned to the world, back in the marketplace with all their meditation in a tremendous flowering. But they have come back to the world. They have understood the point. They have understood the point of wholeness, of holiness. They have understood the point that the outer and the inner are not two and the creation and the creator are not two and matter and mind are not two — that the sacred and the profane are not two. They are one. All duality has disappeared for them. This is what I call *advait*, nonduality — the real message of Vedanta, the real message of yoga.

It is very natural to get fed up with the world. It is very natural to seek freedom, nothing special in it. [...]

It is very natural. The world is too troublesome. It creates so much anxiety: it creates so many imprisonments. To seek freedom, to inquire about it, is natural — nothing special in it. It becomes special when you have understood, when you come from the peak back to the valley with a new dance in your step, with a new song on your lips, with a totally new being — when you come absolutely pure into the world of impurity, unafraid because now you are incorruptible.

When you come back to the prison on your own accord, voluntarily, when you come to the prison as a free man and you accept the prison, back to your cell, now it is a prison no more because a freedom cannot be imprisoned. Only a slave can be imprisoned. A free man cannot be imprisoned — he can live in the prison, and free. And unless your freedom is that powerful, it is not worth.

Now the sutras.

Samadhi is a word very difficult to translate into English; there exists no parallel. But in Greek there is a word which is parallel; that word is *ataraxia*. The Greek word means quiet, calm, of deep inner contentment. That is the meaning of samadhi — so contented, so deeply contented, that nothing disturbs now, nothing distracts now. So deeply in tune with existence, in a sort of

atonement — at-one-ment — that now there is no problem. There is no other who can disturb; the other has disappeared. The other disappears with your thoughts. The thoughts are the other. In the gaps is the samadhi, ataraxia. In the gaps is calm and quiet.

Not that when you have attained to it you will not be able to think, no. Not that your capacity to think will disappear. In fact, just on the contrary, when you live in the gap you become capable of thinking for the first time. Before it you were just victims, victims of a social atmosphere, victims of a thousand and one thoughts surrounding you — not a single thought of your own. They were thoughts; you were not capable of thinking. Those thoughts had settled on you as birds settle on a tree by the evening. They had entered in you. They were not original; they were all borrowed.

You had been living a life which is a borrowed life. That's why you were sad. That's why there was no life in you. That's why you looked dead; there was no vibration. That's why there was no joy, no delight. Everything was blocked by borrowed thoughts. Your whole stream was blocked. You could not flow because of borrowed thoughts. When you become a part of samadhi, ataraxia, a deep inner calm of the gaps, intervals, you become for the first time capable of seeing, of thinking — but now these thoughts will be your own. Now you will be able to create an original thought. You will be able to live an original life, fresh, fresh as the morning, fresh as the morning breeze. You will become creative.

In samadhi you become a creator because in samadhi you become part of God.

There is a saying of Pascal's that most of man's troubles come from his not being able to sit quietly in his chamber. Yes, that is true. If you can sit quietly in your inner chamber, almost all the troubles will disappear. You create them by running hither and thither. You create them by unnecessarily getting attached to your thoughts — which are not yours. You create them because you cannot sit at rest.

Samadhi parinam, the inner transformation, is the gradual settling of distractions and the simultaneous rising of one-pointedness.

First Patanjali talked about *nirodh parinam*, to look into the gap between two thoughts. If you go on looking, slowly thoughts settle, distractions settle — slowly, as if somebody has passed, bullock carts have passed from a mountain stream, and because of the passing wheels and the people much dust has risen up towards the surface. The whole stream which was just a few seconds before so crystal clear is now absolutely dirty, muddled. But then the bullock carts have gone and the people have gone and the stream goes on flowing. By and by as time passes, again the dust settles back to the bed, again the stream becomes crystal clear.

When you look into the gaps, the bullock carts, the crowd of your thoughts which has disturbed your being so completely by and by goes away, far away, and your inner stream of consciousness starts settling. This is what Patanjali calls *samadhi parinam*, the inner transformation “. . . is the gradual settling of distractions and the simultaneous rising of one-pointedness.” It has two parts to it. On the one hand, distractions settle, and on the other hand, one-pointedness arises.

When you are full of thoughts too much, you are not one man. You are not one consciousness; you are almost a crowd, a multitude. When there are thoughts and your gestalt is to look at thoughts, you are divided; you are divided in as many parts as there are thoughts in your mind.

Each thought becomes a division of your being. You become polypsychic; you are not unipsychic. You are not one, you become many, because each thought carries a part of you and divides you — and those thoughts are running in all directions. You are almost mad. [...]

You have been missing your target because you are not one-pointed. You have been missing all that you wanted because you are not one-pointed. The whole misery of man is that he is running in many directions simultaneously — absolutely undecided, indecisive, not knowing where he is going, not knowing what he is doing. [...]

Where are you going? For what are you seeking?

You go on missing because your target goes on changing. It is a flux. There are a thousand and one targets around you, and you are a thousand and one, a crowd — a crowd shooting at a crowd of targets. The whole life proves to be empty.

Samadhi parinam, the inner transformation, is the gradual settling of distractions and the simultaneous rising of one-pointedness.

As thoughts disappear — thoughts are distractions — one-pointedness arises. You become one. The stream of consciousness flows in a direction, it becomes directed. It has a direction now. It can reach; it can become a fulfillment.

Ekagrata parinam, one-pointed transformation, is the condition of the mind in which the object of the mind that is subsiding is replaced in the next moment by an exactly similar object.

Ordinarily, one thought goes, another comes of a totally different character. Sadness goes, happiness comes. Happiness goes, frustration comes. Frustration goes, anger comes. Anger goes, sadness comes. The climate around you goes on changing and with the climate you. Every moment you have a different color to your being. Hence, no wonder that you don't know who you are — because in the morning you were angry, by the lunchtime you were happy, in the afternoon you were sad, by the evening you were frustrated. You don't know who you are. You change so much because each color that passes you becomes your identity for a few moments.

Ekagrata parinam is a state of your consciousness where this change stops. You become one-pointed. And not only that, if you want to retain one state of affairs, you become capable of retaining it. If you want to remain happy, happiness is replaced by happiness, again by happiness, again by happiness. If you want to remain happy, you remain happy. If you want to remain sad, it is up to you. But then you are the master. Otherwise, everything goes on changing.

I go on observing you. It seems almost unbelievable how you manage. One day a couple comes to me and they say, "We are in deep love. Bless us." And the next day they are back and they say, "We have been fighting, and we have separated." Which is true? The love, or the fight? Nothing seems to be true with you. Everything seems to be just a flux. Nothing seems to stay. Nothing seems to be a part of your being. Everything seems to be just a part of your thinking process — with one thought, one color; with another thought, another color.

It happened:

A nearsighted girl too vain to wear glasses was determined to get married. She finally found herself a husband and went off to honeymoon at Niagara Falls with him. When she returned, her mother gave a shriek, ran to the telephone and called an oculist.

“Doctor,” she gasped, “you have got to come over here right away. It is an emergency. My daughter has always refused to wear glasses, and now she is back from her honeymoon, and . . .”

“Madam,” interrupted the doctor, “please control yourself. Have your daughter come to my office. No matter how bad her eyes are, it can’t possibly be that much of an emergency.”

“Oh no?” said the mother. “Well, this fellow she has got with her is not the same one she left for Niagara Falls [with].”

But this is the situation of everybody. The man you love in the morning, you hate in the evening. The man you hate in the morning, you fall in love with by the evening. The man or the woman who looked beautiful just the other day, today has become ugly.

And it is an emergency case.

And this way you go on, like a driftwood, just at the mercy of the winds. The wind changes its course, and your course is changed. You don’t have any soul yet.

Gurdjieff used to say to his disciples. “First be because right now you are not. Let this be your only goal in life — to be.” Somebody will ask him, “How can we love?” He will say, “Don’t ask nonsense. First be because unless you are, how can you love?”

Unless you are, how can you be happy? Unless you are, how can you do something? The being is needed in the first place, then everything becomes possible.

Jesus says, “Seek first ye the kingdom of God, and then all shall be added unto you.” I would like to change it a little. “Seek first ye the being, the kingdom of being, and then all shall be added unto you.” And that is the meaning of Jesus. The kingdom of God is an old term for the kingdom of being. First be, then everything is possible, but right now when I look into you, you are not there. Many guests are there, but the host is missing.

Ekagrata parinam, one-pointedness in consciousness, is a basic necessity so that your being can arise. In a flux, the being will not be possible. At the most, you can go on becoming this and that and that, but you will never be a being.

By what has been said in the last four sutras, the property, character, and condition transformations in the elements and sense organs are also explained.

And Patanjali says this is the situation: the world is changing around you, the body is changing, the senses are changing, the mind is changing — everything is changing — and if you are also changing, then there is no possibility of finding the eternal, the unchanging one. These are changing, that is true. The world is changing continuously. It is a process: it has no being. It is a flux. Let it be so. There is only one thing permanent in the world and that is change. Everything else changes — except change. Only change remains as a permanent character.

The body is changing, continuously, every moment. Every single moment it is flowing and changing; otherwise how will you become old, how will you become a youth, how will a child become a youth? Can you say on what day the child becomes a youth? Can you say on what date the young man becomes old? Difficult. In fact, if you ask physiologists, they are not yet clear at exactly what moment one says that the man was alive and now he is dead. It is impossible to decide. The definition is still unclear because life is a process. In fact, when you have died, almost, and your friends have abandoned you, a few processes still continue in the body — nails go on growing, hairs go on growing. A part of you still seems to be alive and functioning.

When exactly a man dies, it is still undefined. In fact, life and death cannot be defined; it is a flux phenomenon. Body goes on changing, mind goes on changing — every moment the mind is changing.

If you are looking into this changing world — in these distractions of your being — and searching for truth, God, bliss, then you will be frustrated. Move within. Go into the gaps where neither the world exists nor the body nor the mind. There, for the first time, you come face to face with eternity, which has no beginning and no end, which has no change in it.

Whether they be latent, active, or unmanifest, all properties inhere in the substratum.

Patanjali says whether a flower has died or whether a flower is in bloom makes no difference. When a flower is in bloom he is dying, and when a flower has died, he is again trying to come back up. Creation goes on through a process of uncreation and creation, uncreation and creation. This is what Patanjali calls *prakriti*. *Prakriti*, again, is a word which cannot be translated. It is not creation only: it is the very process of creation and uncreation.

Everything becomes manifest, disappears, becomes unmanifest: but it remains in the substratum, the *prakriti*. Again it will come back. Summer comes and then goes: again the summer is back, coming. Winter is there, going: again it will come. It goes on moving. Flowers appear, disappear. Clouds come, disappear. The world goes on moving in a cycle.

Things have two states: manifest and unmanifest. You are beyond them. You are neither manifest nor unmanifest. You are the witness. Through *nirodh parinam*, through the gap between two thoughts, you will have the first glimpse of it. Then go on gathering those gaps, go on piling up those gaps. And always remember, whenever two gaps are there, they become one. Two gaps cannot be two. They are not like two things; they are two emptinesses. They cannot be two. You bring two zeros near they become one. They jump into each other because two zeros cannot be two zeros. Zero is always one. You bring a thousand and one zeros home — they will jump into each other and become one.

So go on piling up those gaps, zeros of being, and by and by what Patanjali first calls *nirodh* becomes *samadhi*. In *samadhi* distractions disappear, go distant and distant and distant . . . and then disappear; and one-pointedness arises in your being. That is the first glimpse of who you are beyond *prakriti*, beyond this game of creation and uncreation, beyond this game of waves and no waves, flowers and no flowers, of change, movement, momentariness. You become a witness.

That witness is your being.

And to attain that is the whole goal of yoga.

Yoga means: *unio mystica*. It means the union, the mystic union with oneself. And if you are one with yourself, suddenly you realize you have become one with the whole, with God, because when you move into your being, it is an emptiness again, a silence, a tremendous nonending silence . . . and God is also silence. Two silences cannot be two — they jump into each other and become one.

You withdraw in yourself, and God is returning. You meet on the way; you become one. This oneness is the meaning of the word “yoga.” Yoga means to become one.

-Osho

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15 The Meeting of Sun and Moon

The Meeting of Sun and Moon

By performing samyama on the light under the crown of the head comes the ability to contact all perfected beings.

Through pratibha, intuition, knowledge of everything.

Performing samyama on the heart brings awareness of the nature of mind.

-Patanjali's *Yoga Sutras*

Man is evolution. Not only that man is evolving, he is the very vehicle of evolution itself: he is evolution. A tremendous responsibility, and something to be delighted about also, because that's the glory of man. Matter is the beginning, God, the end; matter is the alpha point, God, the omega point. Man is the bridge – matter passes through man and is transformed into God. God is not a thing and God is not waiting somewhere. God is evolving through you; God is becoming through you. You are transforming matter into God. You are the greatest experiment that reality has made. Think of the glory of it and think of the responsibility also.

Much depends on man, but if you think that you are already there because you have the form of man, then you will be misguided by your mind. You only have the form; you are only a possibility. The real is going to happen, and you have to allow it to happen. You have to open toward it.

That's what yoga is all about: how to help you to move upward toward the omega point where your whole energy is released, transformed – the whole of matter is transmuted into divinity. Yoga has mapped the whole journey, the whole pilgrimage of man – from sex to samadhi, from the lowest center, *muladhar*, to the highest center, the very peak, the pinnacle of evolution: the *sahasrar*.

These things have to be understood before we can enter into the sutras of today. Yoga divides man into seven layers, seven steps, seven centers. The first is *muladhar*, the sex center, the sun center; and the last, the seventh, is *sahasrar*, the God center, the omega point.

The sex center is intrinsically moving downward. It is your connection with matter, what yoga calls *prakriti* – nature. The sex center is your relation with nature, the world that you have left behind, the past. If you go on confining yourself to the sex center, you cannot evolve. You will remain where you are. You will remain in contact with your past, but you will not be connected with the future. You are stuck there; man is stuck at the sex center.

People think they understand everything about sex. Nothing much is yet known, at least not to those who think they know – the psychologists. They think they know, but the basic thing is yet lacking: the knowledge that sex can become an upward movement, that there is no necessity that it should only move downward. It moves downward because the mechanism to move downward

exists in man – already exists in man. It exists in animals also; it exists in trees also. There is nothing much significant about it that it exists in man. The significance of man is that something more exists in man that doesn't exist yet in the plants, in the birds, in the animals. They are bound to move downward; they don't have a staircase within them.

That is what we mean by seven centers: the staircase of evolution. It exists in you. You can fall upward – if you choose to. If you don't choose, you will go on falling downward.

So now, with man, the evolution is going to be conscious. Up to now you have been helped. Nature has brought you to this point; from now onward, you will have to take your own responsibility. You will have to become responsible. Man has matured, man has come of age; now nature can no longer take care of you. So if you don't move consciously, if you don't make a conscious effort to evolve, if you don't accept the responsibility, you will remain stuck.

So many people feel the stuckness, but they don't know from where it is coming. Thousands of people come to me and they tell me they are feeling stuck. They know something is possible, but they don't know what it is. They know that they should move, but they don't know how to move, where to move. They know that they have been in the place where they are long enough and they would like to explode into new dimensions, but they are stuck.

This stuckness is coming from muladhar, from the sex center, the sun center.

Up to now there has been no problem for you. Nature has been helping; nature has mothered you up to now. But you are no longer a child, no longer a babe, and nature cannot go on feeding you on her breast. Now the mother says, "Leave the breast; be on your own." The mother has said [this] so very long ago. Those who have understood it, they have taken the responsibility and have become siddhas, buddhas, those who have achieved.

Now the path is going to be your decision. Now you have to move on your own. This possibility exists in the muladhar center: it can open upward. So the first thing to be understood today is: don't think that you understand sex in its totality. You don't understand it. [...]

But I would like to tell you nobody knows all about sex yet. Unless God is realized, you cannot know all about sex because God is the final possibility of sex energy – the ultimate transformation of sex energy. Unless you know who you are, you will not be able to know what sex really is in its totality. You will not be able to comprehend it. Only a part of it is known, the sun part. Even the moon part is not known yet. The psychology for the feminine energy has yet to evolve. Freud and Jung and Adler and others, whatsoever they have been doing is more or less centered around man. Woman yet remains an uncharted territory. The moon center, even the moon center, is not yet a known fact.

A few people have had a few glimpses. For example, Jung had a few glimpses. Freud remained completely sun-oriented. Jung moved a little toward the moon; of course, very hesitantly because the whole training of the mind is scientific, and to move toward the moon is to move in a world totally different from science. It is to move in the world of myth, it is to move in the world of poetry, imagination. It is to move in the world of "*irreason*," illogic.

Let me tell you a few things. Freud is sun-oriented; Jung is leaning a little toward the moon. That's why Freud was very angry with his disciple Jung. And Freudians are very much annoyed by Jung; it seems he betrayed his master.

The sun-oriented person always feels that the moon-oriented person is dangerous. The sun-oriented person moves on the clean-cut superhighways of reason, and the moon-oriented person starts moving in labyrinths. He starts moving in the wilderness, where nothing is clear-cut – everything is alive, but nothing is clear-cut.

And the greatest fear for man is woman. Somehow man suspects that death is going to come from woman – because life has also come from her. Everybody is born out of a woman. When life has come from woman, then somehow death is also going to happen through her. Because the end always comes to meet the beginning. Only then is the circle completed.

In India, in Indian mythology, we realized it. You must have seen pictures or statues of Mother Kali, who is the symbolization of the feminine mind, and she is dancing on the body of her husband, Shiva. She has danced so terribly that Shiva is dead, and she goes on dancing. The feminine mind has killed the male mind; that is the meaning of the myth.

And why is she painted black? That's why she is called Kali; kali means "black." And why so dangerous? In one of her hands, she is carrying a freshly cut head with blood dripping from it. Almost a personification of death. And she is dancing wildly – and on the chest of her husband, and the husband is dead and she goes on dancing in great ecstasy. Why is she black? Because death has always been thought of as black, as a dark black night.

And why has she killed her husband? The moon always kills the sun. Once the moon arises in your being, logic dies. Then logic cannot remain, then reason cannot remain. Now you have attained a totally different dimension.

You never expect logic from a poet. You never expect logic from a painter, from a dancer, from a musician. They move in a totally dark world; they move in darkness.

Reason has always been afraid, and man has always been afraid because man is reason oriented. Have you not observed it, that always man feels it is difficult to understand a woman and the mind of a woman? And the same is the feeling of women – they cannot understand men. A gap exists, as if they are not part of one humanity, as if they are different. [...]

Man is always trying to prove something. Watch. A woman takes it for granted that everything is proved, and man goes on trying to prove something – always defensive. Somewhere deep in their sexuality is the root cause of it. When a man and a woman make love, the woman need not prove anything. She can just be passive, but the man has to prove his manhood. From that very effort to prove his manhood, man is continuously defensive and always trying to prove something or other.

The whole of philosophy is nothing but finding proofs for God. Science is nothing but finding proofs for theories. Women have never been interested in philosophy. They take life for granted; they accept it. They are not defensive in any way, as if they have proved already. Their being seems to be more circular, the circle seems to be complete. That may be the cause of their body

being so round. It has a shape of roundness. Man has corners and [is] always ready to fight and argue. [...]

The male mind always goes on dissecting.

Jung reports in his memoirs that he was sitting with Freud, and that day he suddenly felt a great strain in his stomach, and he felt as if something was going to happen, and suddenly there was a sort of explosion in the cupboard. Both became alert. What has happened? Jung said, "It has something to do with my energy." Freud laughed and scoffed and said, "Nonsense, how can it have anything to do with your energy?" Jung said, "Wait, within a minute it will come again" – because he again felt his stomach getting strained. And within a minute – exactly within a minute – there was another explosion.

Now this is the feminine mind. And Jung writes in his memoirs, "Since that day, Freud never trusted me." This is dangerous because it is illogical. And Jung started to think about a new theory he calls "synchronicity."

The theory that is the base of all scientific effort is "causality" – everything is joined with cause and effect. Whatsoever happens has a cause, and if you can produce the cause, the effect will follow. If you heat water, it will evaporate. Heating is the cause: bring it to a hundred degrees and it will evaporate. Evaporation is an effect. This is the scientific base.

Jung says there is another principle that is "synchronicity." It is difficult to explain it because all explanations are from the scientific mind, but you can try to feel what he means. Make two clocks so similar that they are synchronized with each other: when in one clock the hand comes to twelve, the other clock chimes the twelve bells. One clock simply moves, shows the time; the other clock chimes – eleven, twelve, one, two. Anybody listening to it will be surprised because the first clock is not the cause of the second chiming. They are in no way related. It is only that the maker, the watchmaker, has synchronized them in such a way that something happens in one and simultaneously something else happens in the other. They are not connected by any cause and effect.

Jung says just by the side of causality there is another principle. The maker of the world, if there is any, he has made the world in such a way that many things happen which are not cause and effect. You see a woman and suddenly love flowers. Now is this to be explained by cause and effect or by synchronicity? Jung seems to be more accurate and closer to the truth. The woman has not caused the love in you, you have not caused the love in the woman, but man and woman, or the energy of sun and moon, has been made in such a way that when they come close love flowers. It is synchronicity.

But Freud became afraid. They were never close again. Freud had chosen Jung to be his successor, but that day he changed his will. Then they fell apart, farther and farther away.

Man cannot understand woman; woman cannot understand man. It is almost like sun and moon: when the sun is there, moon disappears. When the sun goes down, the moon appears. They never meet. They never come face to face. Your intellect, your reason, disappears when your intuition starts functioning. Women are more intuitive. They don't have a reason for something, but they can have a hunch, and their hunches are almost always true.

Many men have come to me and told me, “This is strange. If we are having some affair and we have not told the wife, somehow or other she comes to know. But we are never able to know whether the wife is having an affair or not.” [...]

It is impossible. They have another way of knowing, a separate way of knowing: the moon way of knowing.

The feminine psychology has yet to be developed, and unless the moon psychology is developed, psychology will not have the status of a science. It will remain a prejudice; it will remain male prejudice. It will not say something about human beings as such.

Freudian psychology is sun psychology; Jungian psychology is leaning a little toward the moon. And there is a man, Roberto Assagioli, his psychology is a synthesis between sun and moon, just the beginning of it. He calls his psychology “psychosynthesis.” Freud calls his psychology “psychoanalysis.” Analysis comes from the sun; synthesis comes from the moon. Observe, whenever there is light, things are separate. Then one tree is here, another tree is there, but everything is separate. And then comes the darkness of the night and everything disappears – the separation. Everything becomes one. The dark night, and all divisions disappear.

Moon psychology is going to be synthetical; sun psychology analytical, dissecting, arguing, proving. But there is a possibility of higher psychologies. I would like to give you a few hints, what I call “the psychology of the Buddhas.” Freud is sun, Jung moon, Assagioli sun plus moon. A buddha is sun plus moon plus beyond, and later on I will explain to you what I mean by “beyond.” And then that beyond can also be looked at, through many ways.

Sun plus beyond: you have Patanjali, you have Mahavir, yoga. The language is of the sun; the experience is of the beyond. Then, sun plus moon plus beyond: you have tantra, Shiva. The experience is of the beyond, but the expression is both sun plus moon. And then, you have moon plus beyond: Narad, Chaitanya, Meera, Jesus. The experience is of the beyond, but the expression is of the moon. And then there is just beyond: Bodhidharma, Lao Tzu, Chuang Tzu, Zen. They don’t believe in expression so they don’t need sun or moon expression; they say it cannot be said. Lao Tzu says, “The Tao that can be said is no longer Tao. The truth that can be uttered is already a lie; it cannot be expressed.”

These are all the possibilities, but they have not yet been actualized. Here and there a man has attained, but that attainment and realization has to be codified in such a way, classified in such a way, that it becomes a part of the collective human consciousness.

Now the sutra:

By performing samyama on the light under the crown of the head comes the ability to contact all perfected beings.

Sahasrar is just below the crown of the head. Sahasrar is a subtle opening in your head. Just as the genital organs are a subtle opening in muladhar, from that subtle opening you move downward into nature, into life, into the visible, the material, into the form; exactly like that, you have a nonfunctioning organ in the crown of the head, there is also a subtle opening. When energy rushes there, that opening bursts open, and from there you come in contact with super nature, call it God or perfected beings, siddhas – those who have already attained.

Through sex you reproduce more bodies like you. Sex is creative; it gives birth to more children just like you – you reproduce yourself. When your energy moves through sahasrar, the seventh chakra, you reproduce yourself: that is what resurrection is. That is what is meant by Jesus when he says, “Be reborn.” Then you become father and mother to yourself. Your sun center becomes your father, your moon center becomes your mother, and the meeting of your sun and moon inside releases your energy toward the head. It is an inner orgasm – the meeting of the sun and the moon, or call it the meeting of the anima and the animus, the male and the female inside you.

Your whole body is divided into male and female. This has to be understood. Do you see how much left-handed people are suppressed? If a child writes with the left hand, immediately the whole society is against him – the parents, the peers, the teachers. The whole society forces him to write with the right hand. Right is right and left is wrong. What is the matter? Why is it that right is right and left is wrong? What is wrong with left? And ten percent of the people in the world are left-handed. Ten percent is not a small minority. Out of ten there is always one person who is left-handed. He may not have conscious awareness of it, he may have forgotten about it, because from the very beginning left-handed people are being forced to become right-handed. Why?

Right hand is connected with the sun center, with the male inside you. Left hand is connected with the female inside you, with the moon center. And the whole society is male oriented.

Your left nostril is connected with the moon center; your right nostril is connected with the sun center. You can try it. Whenever you are feeling very hot, close your right nostril and breathe from the left, and within ten minutes you will feel a subtle coolness coming to you. You can experiment; it is so easy. Or, if you are shivering and feeling chilly, close your left nostril and breathe from the right; within ten minutes you will be perspiring.

Yoga has come to understand it, and yogis say – and yogis do it: in the morning they will never get up breathing from the right nostril, because if you get up breathing from the right nostril, there is more possibility that in the day you will get angry, you will fight, you will become aggressive – you will not be cool and collected. So in yoga, it is part of the discipline that everybody getting up first looks at which nostril is functioning. If the left is functioning perfectly okay, that is the right moment to get out of bed. If it is not functioning, then turn over, close your right nostril and breathe from the left. By and by the left takes over; then get up. Always get up with the left nostril functioning and you will see a total difference in your whole day's activity. You will be less angry, less irritated, more cool, more collected, calm. Your meditation will go deeper. If you want to fight, then the right nostril is very good. If you want to love, then the left nostril is very good.

And this breathing continuously changes. You may not have observed but observe it. Modern medicine has to come to understand it because it can be used in treatment very, very significantly. There are diseases which can be helped by the moon, and there are diseases which can be helped by the sun. If you know exactly, then the breathing can be used to treat a person. But modern medicine has not yet stumbled upon the fact. Continuously your breathing changes. Forty minutes one nostril functions, then forty minutes another nostril functions. Continuously within you the sun and moon change – you swing from sun to moon, from moon to sun.

That's why you change your moods so often. Sometimes you suddenly feel irritated – for no reason at all. Nothing has happened, everything is the same, you are just sitting in the same room

– nothing has happened – suddenly you feel irritated. Watch. Bring your hand close to your nose and feel: your breathing must have changed from left to right. Just a moment before you were feeling so good; just a moment after you are feeling so bad, just ready to fight or do something.

Remember, the whole body is divided. Your brain is also divided into two brains. You don't have one brain; you have two brains – two hemispheres. The left-side brain is the sun brain; the right-side brain is the moon brain. You may be puzzled, because everything left is moon, why the right-side brain is moon? The right-side brain is connected with your left side body. Your left hand is connected with the right-side brain, your right hand is connected with the left side brain, that's why. Crosswise.

The right-side brain is the seat of imagination, poetry, love, intuition. The left side brain is the seat of reason, logic, argumentation, philosophy, science.

And unless you attain to a balance between the sun and moon energy, you will not be able to transcend. Unless your left-side brain meets with the right-side brain and is bridged, you will not reach to sahasrar. You have to become one to reach sahasrar because sahasrar is the omega point in your being. You cannot reach there as man, you cannot reach there as woman. You have to reach there just as pure consciousness – one, total, whole.

Man's sexuality is sun oriented, woman's sexuality moon oriented. [...]

Man is sun oriented, light oriented. Eyes are part of the sun; that's why eyes can see. They correspond with the sun energy. So man is more eyes oriented. That's why man is a voyeur and woman is an exhibitionist. Men cannot understand why women go on decorating themselves so much. [...]

Women are exhibitionists – they would like to be seen. But that's perfectly okay because that's how men and women fit: man wants to see; woman wants to show. They fit, perfectly. It is absolutely okay. If women don't want to exhibit, then they will create trouble, and if man is not a voyeur, for whom will women prepare so much – for whom? Nobody will look at them.

Everything fits in nature in a perfect way. It synchronizes.

But to reach to sahasrar you have to drop this duality of functioning. You cannot reach God as man or woman. You have to reach God as a simple, pure being.

By performing samyama on the light under the crown of the head comes the ability to contact all perfected beings. The energy has to move upward, and samyama is the methodology to do it. First, if you are a man, you have to be fully conscious of your sun, your solar energy center, your sex center. You have to be there at the muladhar, showering your consciousness on the muladhar. When the muladhar is showered by consciousness, you will watch and you will see that an energy is arising and moving into the hara center, into the moon.

And you will feel so blissful when the energy moves in the moon center. All your sexual orgasms are nothing compared to it – absolutely nothing. There is ten-thousand-times more intensity when your sun energy moves into your own moon energy. Then the real man meets the real woman. When you meet a woman outside, howsoever close you come, you remain separate. It is a very superficial meeting – just two surfaces meet, that's all. Just two surfaces rub each

other, that's all. But when your sun energy moves into the moon energy, then two centers of energy meet. And the man whose sun and moon are meeting remains cheerful, blissful – continuously – because there is no need to lose this orgasm. This is permanent orgasm.

If you are a woman, bring your consciousness to the hara center and you will see your energy moving toward the sun center.

One center is nonfunctioning, one is functioning. The functioning has to be joined to the nonfunctioning: immediately, the nonfunctioning starts to function. And when the energy is meeting – sun and moon are becoming one – you will see that now the energy goes on rising upward. You start falling upward. [...]

This sutra says: "*Murdha jyotishi siddha darshanam.*" The moment your consciousness meets with sahasrar, you suddenly become available to the world beyond – to the world of the siddhas.

In yoga symbology the muladhar, the sex center, is thought to be like a red lotus of four petals. The four petals represent four directions; redness represents the heat because it is sun center. And sahasrar is represented as a thousand-petaled lotus of all colors. A thousand-petaled – *sahasrar padma* – a thousand-petaled lotus of all colors because it includes the whole. The sex center is only red. Sahasrar is a rainbow – all colors included; the totality included.

Ordinarily, the sahasrar, the one-thousand-petaled lotus, hangs downward in your head. Once the energy moves through it, the energy makes it upward. It is as if a lotus is hanging without energy, downward – just the very weight of it makes it hang downward – then energy rushes into it, makes it alive. It moves upward, opens to the beyond.

When this lotus moves upward and blooms, it is said in yoga scriptures, "It is as resplendent as ten million suns and ten million moons." One moon and one sun meet in your being. That becomes the possibility of the meeting of ten million suns and ten million moons. You have found the key of the ultimate orgasm, where ten million moons meet ten million suns – ten million females meet ten million males. You can think of the ecstasy.

Shiva must have been in that ecstasy when he was found making love to his consort Devi. He must have been at the sahasrar. His lovemaking cannot be sexual – it cannot be from the muladhar. It must have been from the omega point of his being. That's why he was completely oblivious of who was watching, who was standing. He was not in time; he was not in space. He was beyond time, beyond space. This is the goal of yoga, of tantra, of all spiritual effort.

Meeting of the male and female energy creates the possibility of the ultimate meeting of Shiva and Shakti, life and death. In this way Hindu gods are tremendously beautiful, and tremendously humane. Hmm? . . . think of a Christian God – with no consort, with no woman. Looks a little rigid, looks a little alone, looks a little empty, looks a little too male oriented, too sun-oriented, hard. No surprise if the Jewish and Christian concept of God is of a very terrible God.

Jews say, "Be afraid of God. Remember, he is not your uncle." But Hindus say, "Don't be worried – he is your mother." Jews have created a very ferocious God, who is always ready to throw fire and thunder and destroy and kill. And just a small sin, maybe just an innocent sin, and he becomes terribly upset. Seems to be almost neurotic.

And the whole Christian conception of the trinity – God, the Holy Ghost, and the Son – the whole trinity seems to be like a boys' club. Homosexual. No woman at all. And Christians are so afraid of the moon energy, the woman, so afraid, that they have no conception. Somehow, later on, they improved upon it a little by adding Virgin Mary. Somehow, because it is totally against their ideology. And then too they insist that she is a virgin.

The meeting of sun and moon is not allowed at all. Even if they allow Mary to be respected . . . Of course, it is a secondary status because in the original trinity there is no place for her. Somehow feeling the incompleteness of it all, they have managed to bring in Virgin Mary from the back door. But then too they insist she is virgin. Why this insistence? What is wrong in a meeting of male and female energy?

And if you are so afraid of the meeting of male and female energy in the outer world, how will you be ready for the same meeting in the inner world?

Hindu gods are more human, more humane – more down-to-earth – and of course, more compassion, more love flows through them.

Pratibhad va sarvam.

Through pratibha, intuition, knowledge of everything.

The word pratibha is a difficult word; it cannot be translated into English. “Intuition” is a very, very poor substitute for it, and I will have to explain it to you. It cannot be translated; I can only describe it. The sun is intellect; the moon is intuition. When you transcend both then comes pratibha – and there is no word for it. The sun is intellect, analysis, logic. The moon is intuition, the hunch, just a flash – suddenly you jump on the conclusion. Intellect moves through method, process, syllogism. Intuition suddenly comes to the conclusion – with no process, no methodology, no syllogism. You cannot ask intuition why. There is no “therefore” in intuition. A sudden revelation – as if lightning has happened and you have come to see something, and then the lightning disappears and you don't know how it happened and why it happened, but it has happened and you have seen something. All primitive societies are intuitive; all women are intuitive; all children are intuitive; all poets are intuitive.

Pratibha is totally different. It has been translated as “intuition” in all the English translations of Patanjali's Yoga Sutras, but I would not like to translate it that way. Pratibha means when the energy has moved beyond the duality of intellect and intuition. It is beyond both. Intuition is beyond intellect; pratibha is beyond both. Now there is no logic in it, no sudden lightning in it – everything is eternally revealed. In pratibha one becomes omniscient, omnipotent, omnipresent. Everything is revealed simultaneously – the past, the present, the future – all. That is the meaning – *Pratibhad va sarvam* – “Through pratibha, all.”

When your energy moves through sahasrar and ten million moons and ten million suns meet within you and you become an oceanic experience of orgasm – which goes on and on and on, eternally, then there is no end to it – there is pratibha. Then you see – you see all, through and through, you know all, through and through. Then space and time both disappear, with all their limitations.

So, one psychology is sun oriented, another is moon oriented, but the real psychology – the real psychology of being will be pratibha oriented. It will not be divided into man and woman. It will be the highest and the greatest synthesis, and transcendence.

Intellect is like a blind man: it gropes in the dark. That's why so much argumentation is needed. Intuition is not blind but is like a crippled man: it cannot move. Pratibha is like a healthy man, all limbs healthy.

There is an Indian story that once a forest caught fire. There was one blind man and one crippled man in the forest. The blind man could not see, he could run; but it was dangerous to run without knowing where you are running – where the fire is all over, all around. The crippled man could not walk, but he could see. They came to a tacit understanding: the blind man allowed the crippled man to ride on his back and to see for him, and the crippled man agreed to see for him if he was to run for him. In their synthesis they could get out of the forest and the fire.

Intellect is half, intuition is also half. Intuition cannot run – it is just in flashes. It cannot be a continued source of revelation. And intellect goes on groping in the dark, continuously groping in the dark.

Pratibha is a synthesis and a transcendence.

If you are too intellectual, you will miss a few things in life which are very beautiful. You will not be able to enjoy poetry, you will not be able to delight in singing, you will not be able to celebrate in dancing. They will look a little foolish, a little below you. You will be uptight, you will hold yourself back, you will remain a little repressed. Your moon will suffer.

If you are just intuitive, you may be able to enjoy much, but you will not be able to help others much because the communication will be lacking. You may be able to live a beautiful life yourself, but you will not be able to create a beautiful world around you because that is possible only through intellect.

When science and poetry meet, then a perfect world is possible. Otherwise, intellect goes on condemning intuition; intuition goes on condemning intellect. [...]

The intuition thinks the intellect is odd; the intellect thinks the intuition is odd. Separately they are odd. Together they create a great orchestra, a great harmony. [...]

The intellect always goes on thinking in its own idiom. The intuition remains incomprehensible to it. And the intuition cannot believe in intellect; it seems too superficial, with no depth.

You have to come to a synthesis within you. That's what Patanjali means when he says, "*Pratibhad va sarvam.*" You have to come to such a deep synthesis that pratibha arises in you – which is one where logic and prayer meet, where work and worship meet, where science is not antagonistic to poetry and poetry is not antagonistic to science.

That's why I say man is yet in the making, he is evolving. Man is yet a form without content. The content has to be achieved; that great alchemy has to be achieved. You have to make yourself a great experimental lab of evolution and you have to bring your energy from the muladhar, from the sex center, upward to the sahasrar.

Hridaye chitta samvit.

Performing samyama on the heart brings awareness of the nature of mind.

That too is not an adequate translation, but it is difficult. Translators are in a difficulty.

Hridaye chitta samvit.

First, when Patanjali uses the word *hridaye*, he does not mean the physical heart. In yoga terminology, just behind the physical heart is the real heart, hidden. It is not part of the physical body. The physical heart simply corresponds with the real heart, the spiritual heart. There is a synchronicity between them, but no causal relationship. And that heart can be known only when you have reached to the peak. When your energy has come to the omega point of sahasrar, only then can you realize the real heart, the very abode of God.

Hridaye chitta samvit – “Performing samyama on the heart brings awareness of the nature of mind.” That too is not true. *Chitta samvit* means the very nature of consciousness, not of mind. Mind is gone, left behind, because mind is either sun mind or moon mind. Once you have transcended sun and moon, mind is gone, left behind. In fact, *chitta samvit* is a state of no mind. If you ask Zen people, they will say no-mind. The mind is gone because it exists with the division; when the division is gone, mind is gone. They are together, two aspects of one phenomenon. The mind divides and the mind exists through division – they depend on each other, they interdepend. When division is gone, mind is gone; when mind is gone, division is gone.

There are two ways to reach this state of no-mind. One is the tantra way: you drop the mind, division disappears. The other is the yoga way: you drop the division, the mind disappears. You can do either. The ultimate result is the same – you become one, a unison arises.

Hridaye chitta samvit.

Then you come to know what is the real nature of consciousness. Again, this word “consciousness” in English denotes as if it is an antonym to “unconsciousness.” *Chitta samvit* is not an antonym to unconsciousness. Consciousness includes all: unconsciousness is also a sleeping state of consciousness, so there is no antagonism. Consciousness, unconsciousness, all – the very nature of consciousness – is revealed when one brings one’s awareness, samyama, to the heart.

In yoga, the heart center is called *anahat chakra*, anahat center. You must have heard the famous Zen koan . . . When a disciple reaches to the Master, the Master gives something absolutely absurd to meditate upon. One of the famous absurdities is, the Master says to the disciple, “Go, and listen to the sound of one hand clapping.” Now this is absurd. The one hand cannot clap, and there cannot be a sound of one hand clapping. For the sound two hands are needed to clap and create it. *Ahat* means by conflict; *anahat* means without any conflict. Anahat means: the sound of one hand clapping.

When all sounds disappear in you, you hear the sound which is constantly there, which is intrinsic to nature, which is the very nature of existence – the sound of silence, or the sound of soundlessness. The heart is called anahat chakra, the place where constantly a sound is being

created – without any conflict – an eternal sound. Hindus have called that sound aumkar – aum. It has to be heard. So people who go on repeating, “Aum, aum, aum . . .” are doing a foolish thing. By your repetition you cannot come to the real aumkar, to the real sound, because if you’re making it, you are creating it by clapping.

Become completely silent, drop all thinking, become unmoving, and suddenly it is there – it has always been there, but you were not available to listen to it. It is a very, very subtle sound. When you have dropped the whole world from your mind and you are alert only for it, then by and by, you become receptive to it – by and by, you start hearing it.

Once you can hear the sound of one hand clapping, you have heard God, you have heard all.

Patanjali is taking you step by step toward the omega point. These three sutras are very significant. Ponder over them again and again, meditate on them. And try to feel them within your being. They can become keys which can open the doors of the divine.

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16 Beyond the Error of Experiencing

Beyond the Error of Experiencing

Experience is the result of the inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence, although they are absolutely distinct.

Performing samyama on the self-interest brings knowledge of the purusha separated from the knowledge of others.

From this follow intuitional hearing, touching, seeing, tasting, and smelling.

These are powers when the mind is turned outward but obstacles in the way of samadhi.

-Patanjali's *Yoga Sutras*

One of the most important sutras of Patanjali – the very key. This last part of Patanjali's *Yoga Sutras* is called "kaivalya pada." *Kaivalya* means the *summum bonum* – the ultimate liberation, the total freedom of consciousness which knows no limitation, which knows no impurity. The word *kaivalya* is very beautiful; it means innocent aloneness; it means pure aloneness.

The word "aloneness" has to be understood. It is not loneliness. Loneliness is negative: loneliness is when you are hankering for the other. Loneliness is the feeling of the absence of the other; aloneness is the realization of oneself. Loneliness is ugly; aloneness is tremendously beautiful.

Aloneness is when you are so content that you don't need the other, that the other has completely disappeared from your consciousness – the other makes no shadow on you, the other creates no dream in you, the other does not pull you out.

The other is continuously pulling you off the center. Sartre's famous saying, Patanjali would have understood it well, is, "The other is hell." The other may not be hell, but hell is created by your desire for the other. The desire for the other is hell.

And to be desireless of the other is to attain to your pristine clarity of being. Then you are and you are the whole, and there exists nobody except you. This Patanjali calls *kaivalya*.

And the way toward *kaivalya*, the path, is first the most essential step, *viveka*, discrimination; the second important step is *vairagya*, renunciation; and the third is the realization of *kaivalya*, aloneness.

Why are you hankering so much for the other? Why this desire – this constant madness for the other? Where have you taken a wrong step? Why are you not satisfied with yourself? Why don't you feel fulfilled? Why do you think that somehow you lack something? From where arises this misconception that you are incomplete? It arises out of the identity with the body. The body is

the other. Once you have taken the first wrong step, then you will go on and on, and then there is no end to it.

By viveka Patanjali means: to discriminate yourself as separate from the body – to realize that you are in the body but you are not the body, to realize that you are in the mind but you are not the mind. To realize that you are always the pure witness – *sakshi, drashta* – the seer. You are never the seen; you are never the object. You are pure subjectivity.

Søren Kierkegaard, one of the most influential existential thinkers in the West, has said, “God is subjectivity.” He comes very close to Patanjali. What does he mean when he says God is subjectivity? When all objects are known as separate from you, they start disappearing. They exist through your cooperation. If you think you are the body, then the body continues. It needs your help, your energy. If you think you are the mind, the mind functions. It needs your help, your cooperation, your energy.

This is one of the inner mechanisms: that just by your presence nature becomes alive. Just by your presence the body functions as alive; just by your presence the mind starts functioning. In yoga they say it is as if the master had gone out, then he comes back home. The servants were chitchatting and sitting on the steps of the house and smoking, and nobody was worried about the house. The moment the master enters, their chitchat stops, they are no longer smoking, they have hidden their cigarettes and they have started working, and they are trying to show that they are so much involved in their work that you cannot even conceive that just a moment before they were gossiping, sitting on the steps idling, lazy, resting. Just the presence of the master and everything settles – as if the teacher had gone out of the class and there was much turmoil, almost a chaos, and the teacher comes back and all the children are in their seats and they have started writing, doing their work, and there is complete silence. The very presence.

Now scientists have something parallel to it. They call it the presence of the catalytic agent. There are a few scientific phenomena in which a certain substance is needed just to be present. It does not act in any way, it does not enter into any activity, but just the presence of it helps some activity to happen – if it is not present that activity will not happen. If it is present it remains in itself; it does not go out. Just the very presence is catalytic – it creates some activity in somebody else, somewhere else.

Patanjali says that your innermost being is not active; it is inactive. The innermost being is called, in yoga, the purusha. Your pure consciousness is a catalytic agent. It is just there doing nothing – seeing everything but doing nothing, watching everything but getting involved in nothing. By the sheer presence of the purusha, the *prakriti*, nature – the mind, the body, everything – starts functioning.

But we get identified with the body, we get identified with the mind: we slip out of the witnesser and become a doer. That's the whole disease of man. Viveka is the medicine – how to go back home, how to drop this false idea that you are a doer, and how to attain to the clarity of just being a witness. The methodology is called viveka.

Once you have understood that you are not the doer, and you are the watcher, the second thing happens spontaneously – renunciation, sannyas, vairagya. The second is: now, whatsoever you were doing before, you cannot do. You were getting involved too much in many things because you were thinking you are the body, because you were thinking you are the mind. Now you

know that you are neither the body nor the mind, so many activities that you were following and chasing and getting mad about simply drop. That dropping is vairagya; that is sannyas, renunciation. Your vision, your viveka, your understanding, brings a transformation: that is vairagya. And when vairagya is complete, another peak arises which is kaivalya – you for the first time know who you are. But the first step of identification leads you astray; then once you have taken the first step, once you have ignored your separation and you have got caught in the identity, then it goes on and on and on; and one step leads to another, then to another, and you are more and more in the mire and in the mess.

Let me tell you one anecdote:

Two young friends were breaking into society, and young Cohen had high hopes of marrying an heiress. To give him moral support, he took young Levy along with him to meet the girl's parents. The parents smiled at young Cohen and said, "I understand you are in the clothing business."

Cohen nodded nervously and said, "Yes, in a small way."

Levy slapped him on the back and said, "He is so modest, so modest. He has twenty-seven shops and is negotiating for more."

The parents said, "I understand you have an apartment." Cohen smiled, "Yes, a modest couple of rooms."

Young Levy started laughing, "Modesty, modesty! He has a penthouse in Park Lane."

The parents continued, "And you have a car?"

"Yes," said Cohen. "Quite a nice one."

"Quite nice nothing!" interjected Levy. "He has three Rolls-Royces, and that is only for the town use."

Cohen sneezed. "Do you have a cold?" asked the anxious parents. "Yes, just a slight one," replied Cohen.

"Slight, nothing!" yelled Levy. "Tuberculosis!"

One step leads to another, and once you have taken a wrong step, your life becomes an exaggeration of that wrong. It is mirrored and reflected in millions of ways. And if you don't correct it there – you can go on correcting all over the world – you will not be able to correct it.

Gurdjieff used to tell his disciples, "The first thing is to become nonidentified and to remember continuously that you are a witness, just a consciousness – neither an act nor a thought." If this remembrance becomes a crystallized phenomenon in you, you have attained to viveka, discrimination; then spontaneously follows vairagya. If you don't become discriminate, spontaneously follows *samsar*, the world. If you become identified with the body and the mind, you move out – you go into the world. You are expelled from the Garden of Eden. If you discriminate, and you remember that you are in the body and the body is an abode and you are

the owner and the mind is just a biocomputer, you are the master and the mind is just a slave; then – a turning in.

Then you are not moving into the world because the first step has been removed. Now you are no longer bridged with the world, suddenly you start falling in. This is what *vairagya* is, renunciation.

And when you go on falling in and in and in and there comes the last point beyond which there is no go, the *summum bonum*, it is called *kaivalya*: you have become alone. You don't need anybody. You don't need the constant effort of filling yourself with something or other. Now, you are in tune with your emptiness, and because of your tuning in with the emptiness, the very emptiness has become a fullness, an infinity, a fulfillment, a fruition of being.

This *purusha* is there in the beginning, this *purusha* is there in the end, and between the two is just a big dream.

The first sutra:

Experience is the result of the inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence, although they are absolutely distinct.

Performing samyama on the self-interest brings knowledge of the purusha separated from the knowledge of others.

Each word has to be understood because each word is tremendously significant.

“Experience is the result of the inability to differentiate . . .” All experience is just an error. You say, “I am miserable,” or you say, “I am happy,” or you say, “I am feeling hungry,” or you say, “I am feeling very good and healthy” – all experience is an error, is a misunderstanding.

When you say, “I am hungry,” what do you really mean? You should say, “I am conscious that the body is hungry.” You should not say, “I am hungry.” You are not hungry. The body is hungry; you are the knower of the fact. The experience is not yours; only the awareness. The experience is of the body; the awareness is yours. When you feel miserable, again, the experience may be of the body or of the mind – which are not two.

Body and mind are one mechanism. The body is the gross mechanism of the same entity; the mind is the subtle mechanism. But both are the same. It is not good to say “body and mind”; we should say “body-mind.” The body is nothing but mind in a gross way, and if you watch your body, you will see that the body also functions as a mind. You are fast asleep, and a fly comes and hangs around your face – you remove it with your hand without in any way getting up or waking up. The body functioned, very mindfully. Or something starts crawling on your feet – you throw it away. Fast asleep. You will not remember in the morning. The body functions as a mind – very gross, but it functions as a mind.

So body-mind has all the experience – good or bad, happy, unhappy, it makes no difference. You are never the experiencer; you are always the awareness of the experience. So Patanjali says in a very bold statement, “Experience is the result of the inability to differentiate . . .” All experience is an error. The error arises because you don't discriminate, you don't know who is who. [...]

Patanjali says all experience is an error – error in your vision. You become identified with the object, and the subject starts thinking as if it is the object. You feel hunger, but you are not hungry – the body is hungry. You feel pain, but you are not in pain – the body is in pain; you are only alert.

Next time something happens to you – and every moment something or other is happening – just watch. Just try to keep hold of this remembrance that “I am the witness,” and see how much things change. Once you can realize you are the witness, many things simply disappear, start disappearing. And one day comes which is the final day, the day of enlightenment, when all experience falls flat. Suddenly you are beyond experience: you are not in the body, you are not in the mind; you are beyond both. Suddenly you start floating like a cloud, above all, beyond all. That state of no-experience is the state of kaivalya.

Now one thing more about it. There are people who think that spirituality is also an experience. They don't know. There are people who come to me, and they say, “We would like to have some spiritual experience.” They don't know what they are saying. Experience as such is of the world. There is no spiritual experience – there cannot be. To call an experience “spiritual” is to falsify it. The spiritual is only a realization of pure awareness, purusha.

How does it happen? How do we get identified? In yoga terminology, the truth, the ultimate truth, has three attributes to it, *sat chit anand* – *satchitanand*. *Sat* means “being” – the quality of eternity, the quality of permanence, being. *Chit*: *chit* means “consciousness,” awareness – *chit* is energy, movement, process. And *anand*: *anand* is “blissfulness.” These three have been called the three attributes of the ultimate. This is the yoga trinity; of course, more scientific than the Christian trinity because it does not talk about persons – God, the Holy Ghost, the Son. It talks about realizations.

When one reaches to the ultimate peak of existence, one realizes three things: that one is and one is going to remain, that is *sat*; the second, one is and one is conscious – one is not like dead matter – one is and one knows that one is, that is *chit*; and, one knows that one is and one is tremendously blissful.

Now let me explain it to you. It is not right to call it “blissful,” because then it will become an experience. So a better way will be to say “one is bliss” – not “blissful.” One is *sat*, one is *chit*, one is *anand*; one is being, one is consciousness, one is bliss.

These are the ultimate realizations of the truth. Patanjali says these three, when they are present in the world, create three qualities in *prakriti*, in nature. They function as a catalytic agent; they don't do anything. Just their presence creates a tremendous activity in *prakriti*. That activity is corresponded by three gunas, qualities: *sattva*, *rajas*, *tamas*.

Sattva corresponds to *anand*, the quality of bliss. *Sattva* means pure intelligence. The closer you come to *sattva*, the more you feel blissful. *Sattva* is the reflection of *anand*. If you can conceive of a triangle, then the base is *anand* and the other two lines are *sat*, *chit*. It is reflected into the world of matter, *prakriti*. Of course, in the reflection it becomes upside down: *sattva*, and *rajas*, *tamas* – the same triangle.

But the ultimate truth is not doing anything – that is the emphasis of Patanjali. Because once the ultimate truth is doing something, he becomes a doer, and he has already moved into the world.

In Patanjali, God is not the creator; he is just a catalytic agent. This is tremendously scientific because if God is the creator, then you will have to find the motive, why he creates. Then you will have to find some desire in him to create. Then he will become just as ordinary as man. No, in Patanjali, God is absolute, pure presence. He does not do anything, but by his presence things happen – the prakriti, the nature, starts dancing.

There is an old story. A king had made a palace; the palace was called the Mirror Palace. The floor, the walls, the ceiling, all were covered in millions of mirrors, tiny, tiny mirrors. There was nothing else in the whole palace; it was a mirror palace. Once it happened, the king's dog, by mistake, was left inside the palace in the night and the palace was locked from the outside. The dog looked, became frightened – there were millions of dogs everywhere. He was reflected; down, up, all the directions – millions of dogs. He was not an ordinary dog; he was the king's dog – very brave – but even then, he was alone. He ran from one room to another, but there was no escape, there was no [where to] go. All over. He became more and more frightened. He tried to get out, but there was no way to get out – the door was locked.

Just to frighten the other dogs, he started barking, but the moment he barked, the other dogs also barked – because they were pure reflections. Then he became more frightened. To frighten the other dogs, he started knocking against the walls. The other dogs also jumped into him, bumped into him. In the morning the dog was found dead.

But the moment the dog died, all the dogs died. The palace was empty. There was only one dog and millions of reflections.

This is the standpoint of Patanjali: that there is only one reality, millions of reflections of it. You are separate from me as a reflection, I am separate from you as a reflection, but if we move toward the real, the separation will be gone – we will be one. One reflection is separate from another reflection; you can destroy one reflection and save another.

That's how one person dies . . . There are many argumentative people in the world who ask, "Then if there is only one Brahman, one God, one being spread all over, then when one dies, why don't others die also?" This is simple. If there are a thousand and one mirrors in the room, you can destroy one mirror: one reflection will disappear – not others. You destroy another: another reflection will disappear – not others. When one person dies, only one reflection dies. But the one who is being reflected remains undying; it is deathless. Then another child is born – that is, another mirror is born; again, another reflection.

This story goes on and on. That's why Hindus have called this world a maya: maya means a magic show. Nothing is there really; everything only appears to be there. And this whole magic world depends on one error and that error is of identity.

"Experience is the result of the inability to differentiate between purusha, (absolute) pure consciousness, and sattva, pure intelligence . . ." Purusha is reflected into prakriti as sattva. Your intelligence is just a reflection of the real intelligence; it is not the real intelligence. You are clever, argumentative, groping in the dark, thinking, contemplating, creating philosophies, systems of thought – this is just a reflection. This intelligence is not the real intelligence because the real intelligence need not discover anything: for the real intelligence everything is already discovered.

Now look at the different paths of philosophy and religion. Philosophy moves in the reflected intelligence, into sattva – it goes on thinking and thinking and thinking and goes on creating bigger palaces of thought. Religion moves into purusha – it drops this so-called intelligence; hence the insistence of meditation to drop thinking. [...]

Thinking is just dreaming logically; it is creating verbal palaces. And sometimes one can get caught so much in the verbal, then one completely forgets the real. The verbal is just a reflection.

Language is one of the reasons we got so caught up in the verbal. For example, in English, it is very difficult to drop the use of the “I.” It is very prominent in English. The “I” stands so vertical – almost a phallic symbol. It is phallic. That’s why perceptive people like E. E. Cummings started writing “I” in the lower case. And it is not only vertical, phallic, when you write. When you say, “I,” it is phallic, like an erection, egoistic. Just watch how many times “I” has to be used. And the more you use it, the more it is emphasized, the more ego becomes prominent – as if the whole English language hangs around “I.”

But in Japanese it is totally different. You can talk for hours without using “I.” It is possible to write a book without using “I”; the language has a totally different arrangement. The “I” can be dropped easily.

No wonder Japan became the most meditative country in the world and achieved to the higher peaks of Zen, satori, and samadhi. Why did it happen in Japan? Why has it happened in Burma, in Thailand, in Vietnam? All the countries which have been influenced by Buddhism, their language is different from other countries which have never been influenced by Buddhism because Buddha said there is no “I” – *anatta, anatma*, no-selfness, there is no “I.” That emphasis entered the languages.

Buddha says, “Nothing is permanent.” So when for the first time the Bible was being translated into Buddhist languages, it was very difficult to translate it. The problem was very basic – how to put “God is,” because in Buddhist countries “is” is a dirty word. Everything is becoming, nothing is. If you want to say, “The tree is,” in Burmese, it will come to mean, “The tree is becoming.” It will not mean, “The tree is.” If you want to say, “The river is,” you cannot say it in Burmese. It will come to mean, “The river is becoming.” And that’s true because the river is never is. It is always in a process – the river is “rivering.” It is not a noun; it is a verb. The river is rivering, becoming. Never in any stage can you catch it as “is.” You cannot take a snap of it; it is a movie – continuous process. You cannot have a photograph – the photograph will be false because it will be “is,” and the river never is.

Buddhist languages have a different structure to them; then, they create a different mind. The mind depends much on language; its whole game is linguistic. Beware of it. [...]

If Buddha comes to you and says, “There is no God,” you immediately get anxious, worried. What has he said? He has simply said something which goes against your linguistic pattern, that’s all. If he says, “There is no self, no ‘I,’” you become disturbed. What has he done? He has simply taken away a strategy of your ego, nothing else. He has simply shattered your linguistic pattern.

It is happening every day here. When I say something, and I destroy some linguistic pattern in you, you become annoyed, you become angry. If you are a Christian, of course, you have a

Christian house of language. If you are a Hindu, you have a Hindu house of language. I am neither, and I am here to destroy all linguistic patterns. You bet you get angry. You become annoyed. You start thinking what to do. But what am I doing? What can I take from you? Can Buddha take God from you if you have known God – can he take it from you? Then there is no question. But he can take a linguistic theory; he can take a hypothesis from you.

Experience is the result of the inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence . . .

Language belongs to sattva, theories belong to sattva, philosophies belong to sattva. Sattva means your intelligence, your mind. Mind is not you.

Christianity, Hinduism, Jainism, Buddhism, belong to the mind. That's why Buddhist monks say, "If you meet Buddha on the way, kill him immediately." Buddhist monks saying that? They say, "Kill the Buddha if you see him, immediately." They are saying, "Kill the mind, don't carry a theory about the Buddha; otherwise you will never become a Buddha. If you want to become a Buddha, drop all ideas about Buddha – all ideas. Kill Buddha immediately!" They say, "If you utter the name of Buddha, immediately wash and rinse your mouth – the word is dirty." Buddhist monks saying that? They are amazing people . . . but really wonderful. And they mean it.

If you can see their point, you will become able to see many more things. Bodhidharma says, "Burn all scriptures, all – including Buddha's." Not only the Vedas, Dhammapada included – burn all scriptures. There is a very famous painting of Bin-chi burning all the scriptures, creating a *holi*. And they were very, very deep into reality. What are they doing? They are simply taking away your mind from you. Where is your Veda? It is not in the book; it is in your mind. Where is your Koran? It is in your mind; it is not in the book. It is in your mental tape. Drop all that; get out of it.

Intelligence, the mind, is part of nature. It is just a reflection. It looks almost like the real, but remember, even "almost like the real," then too it is not real. It is as if in the full moon night, you see the moon reflected in the cool, placid lake. No ripple is arising; the reflection is perfect, but still it is a reflection. And if the reflection is so beautiful, just think about the real. Don't get caught in the reflection.

What Buddha says is a reflection, what Patanjali writes is a reflection, what I am saying is a reflection. Don't be caught in it. If the reflection is so beautiful, try reality. Move away from the reflection toward the moon.

And the path is going to be just the opposite to the reflection. If you go on looking at the reflection and you become hypnotized by the reflection, you will never be able to see the moon in the sky because it is diametrically opposite. If you want to see the real moon, you will have to move away from the reflection – you will have to burn scriptures and you will have to kill buddhas. You will have to move in the very opposite, diametrically opposite, dimension. Then your head moves toward the moon; then you cannot see the reflection. The reflection disappears.

All scriptures, at the most, can train and discipline your intelligence. No scripture can lead you toward the real, pure purusha – the witness, the awareness.

... inability to differentiate between purusha, pure consciousness, and sattva, pure intelligence .

That is the very cause of getting into ignorance, into the dark night, into the world, into matter, losing contact with your own reality and becoming a victim of your own ideas and projections.

... although they are absolutely distinct. You can see that. Even the greatest idea is different from you – you can watch it arising as an object inside you. Even the greatest idea remains a thing within you and you remain far away from it, a watcher on the hill looking down at the idea. Never get identified with any object.

Performing samyama on the self-interest brings knowledge of the purusha separated from the knowledge of others – Svartha samyamat purusha gyanam.

Patanjali is saying, “Selfishness brings the absolute knowledge” – *svartha*. Become selfish, that is the very core of religion. Try to see what your real self-interest is, where your real self is. Try to distinguish yourself from others – “*pararth*,” from the others.

And don’t think that the people who are outside you are the others. They are others, but your body is also the other. It will return to the earth one day; it is part of the earth. Your breathing is also the other; it will return to the air. It is just given to you for the time being. You have borrowed it; it will have to be returned. You will not be here, but your breath will be here in the air. You will not be here, but your body will lie down in deep sleep in the earth – dust unto dust. That which you think of as your blood will be flowing into rivers. Everything will go back.

But one thing you have not borrowed from anybody: that’s your witnessing, that’s your *sakshi bhav*, the awareness.

Intellect will disappear, reasoning will disappear. All these things are like formations of clouds in the sky: they come together, they disappear, but the sky remains. You will remain as a vast space. That vast space is purusha – the inner sky is purusha.

How to come to know it? Samyama on the self-interest. Bring your concentration, dharana; your contemplation, dhyan; your ecstasy, samadhi; bring all the three to your self-interest – turn in. In the West people are turning “on” – then you turn out. Turn in. Just bring your consciousness to a focus, to who you are. Differentiate between the objects. Hunger arises – this is an object. Then you are satisfied, you have eaten well, a certain well-being arises – that too is an object. Morning comes – that too is an object. Evening comes – that too is an object. You remain the same – hunger or no hunger. Life or death, misery or happiness, you remain the same watcher.

But even in looking at a movie you get caught. You know well there is only a white screen and nothing else and shadows are moving on it, but have you watched people sitting in a movie house? A few start crying when something tragic is happening on the screen. Their tears start coming. Just see: there is nothing real on the screen, but the tears are very real. The unreal is bringing tears? People reading a story in a book become so excited. Or seeing a picture of a nude woman become sexually aroused. Just see, there is nothing. Just a few lines – nothing else. Just a little ink spread on the paper. But their sexual arousal is very real.

This is the tendency of the mind: to get caught with the objects, become identified with them.

Catch yourself red handed as many times as you can. Again and again, catch yourself red handed and drop the object. Suddenly you will feel a coolness, all excitement gone. The moment you realize there is only the screen and nothing else, for what am I getting so much excited, for what . . . The whole world is a screen, and all that you are seeing there are your own desires projected; and whatsoever you want, you start projecting and believing. This whole world is a fantasy. And remember, you all don't live in the same world. Everybody has his own world because his fantasies are different from the others. The truth is one; fantasies are as many as there are minds. If you are in a fantasy, you cannot meet the other person, you cannot communicate with the other.

He is in his fantasy. That is what is happening: when people want to relate, they cannot relate. Somehow, they miss each other. Lovers, wives, friends, husbands, miss each other, they go on missing. And they are very much worried over why they cannot communicate. They wanted to say something, but the other understands something else. And they go on saying, "I never meant this," but the other goes on hearing something else.

What is happening? The other lives in his fantasy; you live in your own fantasy. He is projecting some other film on the same screen; you are projecting some other film on the same screen. That's why a relationship becomes such an anxiety, anguish. One feels [to be] alone is to be good and happy, and whenever you move with somebody, you start getting into a mire, into a hell. When Sartre says, he says through his experience: "The other is hell." But the other is not creating the hell; just two fantasies clashing, just two worlds of dreams clashing.

Communication is possible only when you have dropped your fantasy world and the other has dropped his fantasy world. Then two beings face each other – and they are not two because the twoness drops with the world of fantasy. Then they are one.

When a buddha faces somebody who is also a buddha, they are not two. That's why two buddhas have not been known to talk to each other – there are not two persons to talk. They remain quiet; they remain silent. There are stories that when Mahavir and Buddha were alive . . . They were contemporaries, and they moved, wandered, in the same small province of Bihar; it is called Bihar because of these two people: *bihar* means wandering. Because these two persons wandered all over the place, it became known as the province of their wandering – but they never met. Many times, they were in the same town; the place is not very big. Many times, they stayed in the same place, a small village. Once it happened that they stayed in the same serai, in the same dharmasala, but they never met.

Now a problem arises: Why? And if you ask Buddhists or Jains why they didn't meet, they feel a little embarrassed. The question seems embarrassing because that simply shows maybe they were very egoistic? Who should go to whom? Buddha to Mahavir or Mahavir to Buddha? Nobody can do that. So Jains and Buddhists avoid the question – they have never answered. But I know: the reason is there were not two persons to meet. It is not a question of egoism. Simply, there were not two persons to meet! Two emptinesses staying in the same serai, so what to do? How to bring them together? And even if you bring them together, they will not be two. There will be only one emptiness. When two zeros meet, it becomes one zero.

Performing samyama on the self interest brings knowledge of the purusha separated from the knowledge of others.

Tatah pratibha sravana vedan adarsh asvada varta jayante.

From this follow intuitional hearing, touching, seeing, tasting, and smelling.

Again the word pratibha has to be understood. One who attains to pure attention, to pure awareness, to pure inner clarity, innocence, attains to pratibha. Pratibha is not intuition. Intellect is sun-oriented; intuition is moon-oriented; pratibha is beyond both. Man remains an intellectual, woman intuitional, but the Buddha – purusha, one who has attained, is neither man nor woman. [...]

Woman has to flower in her moonhood as man has to flower in his sunhood, but pratibha is beyond both. Intellect is psychological, intuition parapsychological, pratibha para psychological.

From this follows intuitional hearing, touching, seeing, tasting, and smelling.

Remember this, that it can happen on two levels. If you are a moon person, a feminine person – maybe man or woman, that doesn't make any difference – if you function from the moon center, you will be able to hear many things which others cannot hear and you will be able to see many things which others cannot see. You will become perceptive of the hidden. The hidden dimension will be not so hidden for you; the secret will become a little open for you.

That's what is being studied by parapsychology. Now it is gaining momentum; a few universities of the world have opened parapsychological departments. Much research work is being done, even in Soviet Russia. Because man has failed in a way. The sun center has failed. We have lived through that sun center for thousands of years; it brings only violence, war, misery. Now the other center has to be tackled.

Even in Soviet Russia, which is dominated by the sun center, by the communists, who don't believe in any possibility of the beyond, even they are trying. And they have done much work, and they have discovered much. Of course, they interpret it in terms of intellect – they don't call it "extrasensory," they don't call it "parapsychological." They say, "This is also sensory, only refined." Eyes can become more refined and they can see things which ordinarily cannot be seen. For example, eyes can see your inner body just as an X-ray can see it. If the X-ray can see it, then the eye can also see it; one just needs to train the eyes.

And in a way they are right. Intuition is not beyond the senses; it is a refinement of sense. Pratibha is beyond the senses – it is non-sensory, it is immediate, the senses are dropped. This is the yoga standpoint, that within you, you are all knowing – all knowingness is your very nature. In fact, you think that you see through the eyes; yoga says you are not seeing through the eyes – you are being blinded by the eyes. Let me explain it to you.

You are standing in a room and you are looking outside from a small hole. Of course, in a room you will feel that that small hole gives at least a certain knowledge to you about the world outside. You may become focused on it. You may think without this hole it will be impossible to see. Yoga says you are getting into a very, very erroneous attitude. This hole allows you to see, but this hole is not the cause of seeing – seeing is your quality. You are seeing through the hole; the hole is not seeing.

You are the seer. You are looking through the eyes into the world; you are looking at me. Your eyes are just the holes in the body, but you are the seer inside. If you can get out of the body, the same will happen as will happen if you can open the door and can come out into the open sky. Because of the hole being lost, you will not become blind. In fact, then you will understand that the hole was blinding you. It was giving you a very limited vision. Now open, under the sky, you can see the whole in a total, instantaneous vision, altogether. Now your vision is not linear, and your vision is not limited, because there is no window to it. You have come under the sky: you can see all around.

The same is the standpoint of yoga, and [it is] true. The body is giving only small holes to you: from the ears you can hear, from the eyes you can see, from the tongue you can taste, from the nose you can smell. Small holes, and you are hiding behind. Yoga says, come out, get out, go beyond. Get out of these holes, and you will become all-knowing, omniscient, omnipotent, omnipresent. This is *pratibha*.

From this follows . . . the hearing that is of the beyond, the hearing that is not through the intellect nor through the intuition but through *pratibha*; and [so with] touching and seeing and tasting and smelling.

Remember it, that one who has achieved lives life in its totality for the first time. The Upanishads say, “*ten tyakten bhunjitha*” – “Those who have renounced, only they have indulged.” Very paradoxical. “Those who have renounced, only they have known and experienced and enjoyed, indulged.” Your limitation in the body is making you impoverished. Getting up beyond the body, you will become richer. One who has attained is not poorer – he becomes tremendously rich. He becomes a god.

So yoga is not against the world. In fact, you are against the world. And yoga is not against bliss – you are against bliss. And yoga wants you to drop the world so all limitations can be dropped and you can become unlimited in your being, in your experiencing.

These are powers when the mind is turned outward, but obstacles in the way of samadhi.

But Patanjali is always aware to tell you again and again – he goes on hammering the point to hit it home – that even these powers, of immediate hearing, listening, tasting, smelling, touching – remember, they are powers if you are going outward, but if you want to go in, they become hindrances. All powers become hindrances when one is going in.

The person who is going out is going through the moon and to the sun and to the world. And the person who is going in, his energy is moving from the sun to the moon and from the moon to the beyond. Their target and goals are totally different, diametrically opposite.

It happens then, sometimes you start feeling the first glimpse of *pratibha*, of the beyond, and you become so powerful – you are filled with power, you are power – and in that moment you can fall again. Power corrupts; you can fall. You can get into the head so much, you can get into the ego so much, that you would like to have a ride on it – the power. You would like to do miracles or other foolish things.

All miracle mongers are in a way foolish – whatsoever they say. They may say that they are doing these miracles to help people. They are not helping anybody; they are simply harming

themselves – and harming others also. Because in doing such things they are falling below the beyond. And then their whole thing becomes just a trickery. There are tricks of the parapsychic, of the intuitional, of the moon world, which once you know them, you can play around. They are tricks still, and the ego can again use those tricks. [...]

Patanjali says, “These are powers when the mind is turned outward, but obstacles in the way of *samadhi*.” If you want to attain to the ultimate, you have to lose all. You have to lose all! This is the way of the real seeker: whatsoever he gains, he goes and sacrifices it to God. He says, “You have given it to me, but what am I going to do with it? I put it again back at your feet.” He goes on sacrificing whatsoever he attains, and he remains always empty of attainment. That is spirituality: to remain always empty of attainment, and whatsoever comes by the way, one goes on sacrificing it. [...]

Whatsoever comes on your way of inner growth . . . and much comes. Every moment is a new discovery on the inner path; every moment something suddenly falls in your hands – you had not even imagined; you have never asked for it. Millions are the gifts of the path, but only the one reaches to the end who goes on offering those gifts back to God. Otherwise, if you start clinging to the gift, then and there your progress stops. Then and there your growth stops. Then and there you make an abode and start living there.

Te samadhad upasarga vyuthane siddhayah.

If you want samadhi, the ultimate peace, the ultimate silence, the ultimate truth, then never get attached to any attainment whatsoever – worldly, other worldly, psychological, parapsychological, intellectual, intuitive, whatsoever. Never get attached to any attainment. Go on offering it to God, go on offering it to God . . . and more will be coming! Go on offering it to God.

When you have offered all, God comes. When you have offered all, given it back to him, he comes as the last gift. God is the last gift.

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Instantaneous Cognition

Performing samyama on their power of cognition, real nature, egoism, all-pervasiveness, and functions brings mastery over the sense organs.

From this follows instantaneous cognition without the use of the body, and complete mastery over pradhana, the material world.

Only after the awareness of the distinction between sattva and purusha does supremacy and knowledge arise over all states of existence.

-Patanjali's *Yoga Sutras*

Patanjali's skill in expressing the inexpressible is superb. Nobody has ever been able to surpass him. He has mapped the inner world of consciousness as accurately as it is possible; he has almost done the impossible job.

I have heard one story about Ramkrishna:

One day he said to his disciples, "I will tell you everything today and will not keep anything secret." He described clearly the centers and the corresponding experiences up to the heart and throat, and then pointing to the spot between the eyebrows he said, "The supreme self is directly known and the individual experiences samadhi when the mind comes here. There remains then but a thin transparent screen separating the supreme self and the individual self. The sadhaka then experiences . . ." Saying this, the moment he started to describe in detail the realization of supreme self, he was plunged in samadhi and became unconscious. When the samadhi came to an end and he came back, he tried again to describe it and was again in samadhi; again he became unconscious. After repeated attempts Ramkrishna broke into tears, started crying, and told his disciples that it is impossible to speak about it.

But Ramkrishna has tried, has tried in many ways, from different directions, and this always happened his whole life. Whenever he will come beyond the third-eye center and will be coming nearer sahasrar, he will be caught hold of by something inner, so deeply, that the very remembrance of it, the very effort to describe it, and he is gone. For hours he will remain unconscious. It's natural because the bliss of sahasrar is such [that] one is almost overpowered by it. The bliss is so oceanic that one is possessed by it and taken over. One is no longer oneself, once you transcend the third eye.

Ramkrishna tried and failed, could not describe it. Many others have not even tried. Lao Tzu resisted, for his whole life, saying anything about the world of Tao because of this. Nothing can be said about it, and the moment you try to say it, you are plunged into an inner whirlwind, whirlpool. You are lost, drowned. You are bathed in such beauty and beatitude that you cannot utter a single word.

But Patanjali has done the impossible. He has described as exactly as possible each step, each integration, each chakra, its functioning, and how to transcend it, up to sahasrar — and he has even indicated beyond. On each chakra, on each wheel of energy, a certain integration happens. Let me tell you.

At the sex center, the first center, the most primitive but the most natural, the one that is available to all, the integration happens between the outer and the inner. Of course it is momentary. A woman meeting a man or a man meeting a woman come for a single moment, a split moment, where the outer and inner meet and mingle and merge into each other. That's the beauty of sex, the orgasm, that two energies, the complementary energies, meet and become one whole. But it is going to be momentary because the meeting is through the most gross element, the body. The body can touch the surfaces but it cannot really enter into the other. It is like ice cubes. If you put two ice cubes together, they can touch each other, but if they melt and become water, then they meet and mingle with each other. Then they go to the very center. And if the water evaporates, then the meeting becomes very, very deep. Then there is no I, no thou, no inner, no outer.

The first center, the sex center, gives you a certain integration. That's why there is so much hankering for sex. It is natural, it is in itself beneficial and good, but if you stop there, then you have stopped on the porch of a palace. The porch is good, it leads you into the palace, but it is not a place to make your abode, it is not a place to stop forever . . . and the bliss that is waiting for you on the higher integrations of other centers will be missed. And in comparison to that bliss and happiness and joy, the beauty of sex is nothing, the pleasure of sex is nothing. It simply gives you a momentary glimpse.

The second chakra is *hara*. At the *hara*, life and death meet. If you reach to the second center, you reach to a higher orgasm of integration. Life meeting death, sun meeting moon. And the meeting is inner now, so the meeting can be more permanent, more stable, because you are not dependent on anybody else. Now you are meeting your own inner woman or your own inner man.

The third center is the navel. There the positive and the negative meet — the positive electricity and the negative electricity. Their meeting is even higher than life and death because the electric energy, the prana, the bioplasma or bioenergy, is deeper than life and death. It exists before life; it exists after death. Life and death exist because of bioenergy. This meeting of bioenergy at the navel, *nabhi*, gives you even a higher experience of being one, integrated, a unity.

Then is the heart. At the heart center the lower and the higher meet. At the heart center the prakriti and *purusha*, the sexual and the spiritual, the worldly and the other-worldly — or you can call it the meeting of heaven and earth. It is still higher because for the first time something of the beyond dawns — you can see the sun rising at the horizon. You are still rooted in the earth, but your branches are spreading into the sky. You have become a meeting. That's why the heart center gives the highest and the most refined experience ordinarily available — the experience of love. The experience of love is the meeting of earth and heaven; so love is in a way earthly and in another way heavenly.

If Jesus defined God as love, this is the reason, because in human consciousness love seems to be the higher glimpse.

Ordinarily, people never go beyond the heart center. Even to reach to the heart center seems to be difficult, almost impossible. People remain at the sex center. If they are trained deeply in yoga, karate, aikido, tai chi, then they reach to the second center, the hara. If they are trained in the deep mechanism of breathing, prana, then they reach the navel center. And if they are trained how to look beyond earth and how to see beyond the body and how to look so deeply and so sensitively that you are no longer confined to the gross, and the subtle can penetrate its first rays into you, only then, the heart center.

All paths of devotion, bhakti yoga, work on the heart center. Tantra starts from the sex center. Tao starts from the hara center. Yoga starts from the navel center. Bhakti yoga, paths of devotion and love, Sufis and others, they start from the heart center.

Higher than heart is the throat center. Again there happens another integration, even more superior, more subtle. This center is the center of receiving and giving. When the child is born, he receives from the throat center. First, life enters into him from the throat center — he sucks air, breathes; and then he sucks milk from his mother. The child functions from the throat center, but it is half functioning and soon the child forgets about it. He just receives. He cannot give yet. His love is passive. And if you are asking for love, then you remain juvenile, you remain childish. Unless you mature, that you can give love, you have not become a grown-up. Everybody asks for love, demands love, and almost nobody gives. That's the misery all over the world. And everybody who demands thinks that he is giving, believes that he is giving.

I have looked into thousands of people — all hungry for love, thirsty for love, but nobody in any way trying to give. And they all believe that they are giving but they are not receiving. Once you give you receive, naturally. It has never happened otherwise. The moment you give, love rushes in you. It has nothing to do with persons and people. It has something to do with the cosmic energy of God.

The throat center is the meeting of receiving and giving. You receive from it and you give from it. That is the meaning of Christ's saying that you must become a child again. If you translate it into the yoga terminology it will mean: you must come to the throat center again. The child forgets by and by. [...]

When Jesus says you have to be a child again, he means you have to come back to the throat center, but with a new energy to give. All creative people are givers. They may sing a song for you or dance a dance or write a poem or paint a picture or tell you a story. For all these, the throat center is again used as a center to give. The meeting of receiving and giving happens at the throat. The capacity to receive and to give is one of the greatest integrations.

There are people who are only capable of receiving. They will remain miserable because you never become rich by receiving. You become rich by giving. In fact, you possess only that which you can give. If you cannot give it, you simply believe that you possess. You don't possess it; you are not a master. If you cannot give your money, then you are not the master of it. Then the money is the master. If you can give it, then certainly you are the master. This will look like a paradox but let me repeat it: you are the possessor only of that which you give. The moment you give, in that very moment, you have become a possessor, enriched. Giving enriches you.

Miserly people are the most miserable and poor people in the world — poorer than the poorest. They cannot give; they are stuck. They go on hoarding. Their hoarding becomes a burden on

their being; it does not free them. In fact, if you have something you will become freer. But look at the misers. They have much, but they are burdened; they are not free. Even beggars are more free than them. What has happened to them? They have used their throat center just to receive. [...]

These people are always constipatory; hoarders, misers always suffer from constipation. Remember, I am not saying that all people who have constipation are misers; there may be other reasons. But misers are certainly constipated. [...]

I have heard about two Buddhist bhikkhus. One of them was a miser and a hoarder and he used to collect money and keep it, and the other used to laugh at this foolish attitude. Whatsoever will come on his way, he will use it; he will never hoard it. One night they came across a river. It was evening, the sun was setting, and it was dangerous to stay there. They had to go to the other shore; there was a town. This side was simply wilderness.

The hoarder said, "Now you don't have any money, so we cannot pay the ferryman. What do you say now about it? You are against hoarding; now if I don't have any money, we both will die." You see the point? He said, "Money is needed." The man who believed in renunciation laughed, but he didn't say anything. Then the hoarder paid, and they crossed the river; they reached the other shore. The hoarder again said, "Now remember, next time don't start arguing with me. You see? Money helps. Without money we would have been dead." The whole night on the other shore, it was dangerous to survive [because of] wild animals.

The other bhikkhu laughed and he said, "But we have come across the river because you could renounce it. It is not because of hoarding that we have survived. If you had insisted on hoarding it, and you were not going to pay the ferryman, we would have died. It is because you could renounce — because you could leave it, you could give it — that's why we have survived."

The argument must be continuing still. But remember, I am not against money. I am all for it but use it. Possess it, own it; but your ownership arises only the moment you have become capable of giving it. At the throat center this new synthesis happens. You can accept and you can give.

There are people who change from one extreme to another. First, they were incapable of giving, they could only receive; then they change, they go to the other extreme — now they can give, but they cannot receive. That too is lopsidedness. A real man is capable of accepting gifts and giving them back. In India, you will find many sannyasins, many so-called mahatmas, who will not touch money. If you give them any, they will shrink back, as if you have produced a snake or something — poisonous. Their shrinking back shows that now they have moved to the other extreme: now they have become incapable of receiving. Again, their throat center is half-functioning — and a center never functions really unless it functions fully, unless the wheel moves the full way, goes on moving and creates energy fields.

Then, is the third-eye center. At the third eye center the right and left meet, *pingala* and *ida* meet and become *sushumna*. The two hemispheres of the brain meet at the third eye that is just between the two eyes. One eye represents the right, another eye represents the left, and it is just in the middle. These left and right brains meeting at the third eye, this is a very high synthesis. People have been capable of describing up to this point. That's why Ramkrishna could describe up to the third eye. And when he started to talk about the final, the ultimate synthesis that happens at *sahasrar*, he again and again fell into silence, into samadhi. He was drowned in it; it

was too much. It was flood like; he was taken over by the ocean. He could not keep himself conscious, alert.

The ultimate synthesis happens at *sahasrar*, the crown chakra. Because of this sahasrar, all over the world kings, emperors, monarchs, and queens, use the crown. It has become formal, but basically it was accepted because unless your sahasrar is functioning, how can you be a monarch, how can you be a king? How can you rule people, you have not even become a ruler of yourself? In the symbol of the crown is hidden a secret. The secret is that a person who has reached to the crown center, the ultimate synthesis of his being, only he should be the king or the queen, nobody else. Only he is capable of ruling others because he has come to rule himself. He has become a master of himself; now he can be helpful to others also.

Really, when you achieve to sahasrar, a crown flowers within you, a one-thousand-petaled lotus opens. No crown can be compared with it, but then it became just a symbol. And the symbol has existed all over the world. That simply shows that everywhere people became alert and aware in one way or other of the ultimate synthesis in the sahasrar. Jews use the skullcap; it is exactly on the sahasrar. Hindus allow a bunch of hair, they call it *choti*, the peak, to grow exactly on the spot where the sahasrar is or has to be. There are a few Christian societies which shave just that part of the head. When a Master blesses a disciple, he puts his hand on the sahasrar. And if the disciple is really receptive, surrendered, he will suddenly feel an upsurge of energy running from the sex center to the sahasrar.

Sometimes when I touch your head and you suddenly become sexual don't be afraid, don't shrink back, because that is how it should be. The energy is at the sex center. It starts uncoiling itself. You become afraid, you shrink, you repress it — What is happening? And becoming sexual at the feet of your Master seems to be a little awkward, embarrassing. It is not. Allow it, let it be, and soon you will see it has passed the first center and the second, and if you are surrendered, within a second the energy is moving at the sahasrar, and you will have a feeling of a new opening within you. That's why a disciple is supposed to bow down his head, so the Master can touch the head.

The last synthesis is of object and subject, the outer and inner, again. In a sexual orgasm outer and inner meet but momentarily. In sahasrar they meet permanently. That's why I say one has to travel from sex to samadhi. In sex ninety-nine percent is sex, one percent is sahasrar; in sahasrar ninety-nine percent is sahasrar, one percent is sex. Both are joined, they are bridged by deep currents of energy. So if you have enjoyed sex, don't make your abode there. Sex is just a glimpse of sahasrar. Sahasrar is going to deliver a thousandfold, a millionfold, a bliss to you, benediction to you.

The outer and the inner meet: I and thou meet, man and woman meet, yin and yang meet; and the meeting is absolute. Then there is no parting, then there is no divorce.

This is called yoga. Yoga means the meeting of the two into one. In Christianity, mystics have called it *unio mystica*; that is the exact translation of yoga. *Unio mystica*: the mysterious union. At the sahasrar, the alpha and the omega meet, the beginning and the end. The beginning is in the sex center, sex is your alpha; samadhi is your omega. And unless alpha and omega meet, unless you have attained to this supreme union, you will remain miserable because your destiny is that. You will remain unfulfilled. You can be fulfilled only at this highest peak of synthesis.

Now the sutras.

Performing samyama on their power of cognition, real nature, egoism, all-pervasiveness, and functions brings mastery over the sense organs.

The first thing to be understood is that you have senses but you have lost sensitivity. Your senses are almost dull, dead. They are there hanging with you, but energy is not flowing in them; they are not alive limbs of your being. Something has deadened within you, has become cold, blocked. It has happened to the whole of humanity because of thousands of years of repression. And thousands of years of conditioning and ideologies which are against the body have crippled you. You live only in name's sake.

So the first thing to be done is: your senses should become really alive and sensitive. Only then can they be mastered. You see but you don't see deeply. You see only the surface of things. You touch but your touch has no warmth; nothing flows in and out from your touch. You hear also. The birds go on singing and you hear and you can say, "Yes, I am hearing," and you are not wrong — you are hearing — but it never reaches to the very core of your being. It does not go dancing within you; it doesn't help a flowering, an unfolding within you.

These senses have to be rejuvenated. Yoga is not against the body, remember. Yoga says go beyond the body, but it is not against the body. Yoga says use the body, don't be used by it; but it is not against the body. Yoga says the body is your temple. You are in the body, and the body is so beautiful an organism, so complex and so subtle, so mysterious, and so many dimensions open through it. And those senses are the only doors and windows through which you will reach to God — so don't deaden them. Make them more alive. Let them vibrate, pulsate, and what Stanley Keleman has said, let them "stream." That is exactly the right word: let them flow like a stream, rushing. You can have the sensation. Your hand — if it is rushing like a stream of energy — you will feel a tingling sensation, you will feel something inside the hand is flowing and wants to make contact, wants to be connected.

When you love a woman or a man and you take her hand in your hand, if your hand is not streaming, this love is not going to be of any use. If your hand is not jumping and throbbing with energy and pouring energy into your woman or into your man, then this love is almost dead from the very beginning. Then this child is not born alive. Then sooner or later you will be finished — you are already finished. It will take a little time to recognize because your mind is also dull; otherwise, you would not have entered into it because it is already dead. For what are you entering? You take time to recognize things because your sensitivity, brilliance, intelligence, is so much clouded and confused.

Only a streaming love can become a source of blissfulness, of joy, of delight. But for that you will need senses streaming.

Sometimes you have that glimpse also; and everybody had it when he was a child. Watch a child running after a butterfly. He is streaming, as if any moment he can jump out of his body. Watch a child when he is looking at a rose flower. See his eyes, the brilliance, the light that comes to his eyes. He is streaming. His eyes are almost dancing on the petals of the flower.

This is the way to be: be riverlike. And only then is it possible to master these senses. In fact, people have had a very wrong attitude. They think that if you want to master your senses you

have to make them almost dead. But then what is the point of mastering? You can kill, and you are the master. You can sit on the corpse. But what is the point of being a master? But this looked easier: first to kill them, and then you can master. If the body feels too strong, fast. Make it weak, and then you start feeling that you are the master. But you have killed the body. Remember, life has to be mastered, not dead things. They will not be of any use.

But this has been found to be a shortcut, so all the religions of the world have been using it. Destroy your body by and by. Disconnect yourself from the body. Don't be in contact. Remove yourself away. Become indifferent. When your body is almost a dead tree; no longer do leaves come to it, no longer does it flower, no longer do birds come to rest. It is just a dead stump. Of course you can master it, but now what are you going to gain from this mastery?

This is the problem; that's why people don't understand what Patanjali means.

Performing samyama on their power of cognition . . . Your eyes see, your ears hear, your nose smells, your tongue tastes, your hands make contact, your feet make connectedness with the earth — that is their power of cognition.

Performing samyama on their power of cognition . . . But they have to be powerful. Otherwise you will not be able to even feel what power is. These senses have to be so full of power, so high with power, that you can perform samyama, that you can meditate upon them.

Right now, when you look at a flower, the flower is there, but have you ever felt your eyes? You see the flower, but have you felt the power of your eyes? It should be there because you are using your eyes to see the flower. And of course eyes are more beautiful than any flower because all flowers have to come through the eyes. It is through the eyes that you have become aware of the world of flowers, but have you ever felt the power of the eyes? They are almost dull, dead. They have become passive, just like windows, receptive. They don't go to their object. And power means being active. Power means your eyes going and almost touching the flowers, your ears going and almost touching the songs of the birds, your hands going with the total energy in you, focused there and touching your beloved. Or you are lying down on the grass, your whole body, full of power, meeting in contact with the grass, having a dialogue with the grass. Or you are swimming in the river and whispering with the river and listening to the whispers of the river. Connected, in communion, but power is needed.

So the first thing I would like you to do is when you see, really see, become the eyes. Forget everything. Let your whole energy flow through the eyes. And your eyes will be cleaned, bathed in an inner shower, and you will be able to see that these trees are no longer the same, the greenery is no longer the same. It has become greener, as if dust has disappeared from it. The dust was not on the trees. It was on your eyes. And you will see for the first time and you will hear for the first time.

Jesus goes on saying to his disciples, "If you have ears listen. If you have eyes see." They were not all blind, and they were not all deaf. What does he mean? He means that you have almost become deaf and almost become blind. You see and yet you don't see. You hear, yet you don't hear. It is not a power, it is not energy, it is not vital.

Performing samyana on their power of cognition, real nature . . . Then you will be able to see what is the real nature of your senses. It is divine. Your body embodies the divine. It is God who has looked through your eyes!

I remember Meister Eckhart's famous saying. The day he realized and became enlightened, his friends and disciples and brothers asked, "What have you seen?" He laughed. He is the only one in the whole of Christianity who comes very close to Zen Masters, almost a Zen Master. He laughed; he said, "I have not seen him. He has seen himself through me. God has seen himself through me. These eyes are his. And what a game, what a play. He has seen himself through me."

When you really feel the nature of your senses, you will feel it is divine. It is God who has moved through your hand. It is God's hand. All hands are his. It is God who has loved through you. All love affairs are his. And how can it be otherwise? Hindus call it *leela*, God's play. It is he who is calling you through the cuckoo, and it is he who is listening through you. It is he and he alone spread all over.

Performing samyama on their power of cognition, real nature, egoism, all-pervasiveness, and functions brings mastery over the sense organs.

This word "egoism" has to be understood because in Sanskrit we have three words for the ego, and in English there is only one word. That creates difficulty. The Sanskrit word in the sutra is *asmita*, so let me first explain it to you.

There are three words, *ahankara*, *asmita*, *atma*, all mean "I." *Ahankar* can be translated as the "ego," the very gross, too much emphasis on I. For *asmita* there is no word in English. *Asmita* means amness, I am. In ego the emphasis is on "I"; in *asmita* the emphasis is on "am." Amness, purer than ego. Still it is there, but in a very different form. Amness. And in *atma*, even amness has disappeared. In the ego "I am"; in *asmita* only "am"; in *atma* even that has disappeared. In *atma* there is pure being, neither I nor amness.

In this sutra *asmita* is used, amness. Remember, the ego is of the mind. Senses have no ego. They have a certain amness but no ego. The ego is of the mind. Your eyes don't have any ego; your hands don't have any ego. They have a certain amness. That's why if your skin has to be replaced and somebody else's skin is planted on you, your body will reject it because the body knows "it is not mine." So your own skin has to be replaced from some other part of the body, from your thighs. Your own skin has to be replaced, otherwise the body will reject. The body will not accept it, "It is not mine."

The body has no I but it has an amness. If you need blood, anybody's blood won't do. The body will not accept all sorts of blood, only a particular blood. It has its own amness. That will be accepted; some other blood will be rejected. The body has its own feel of its being, very unconscious, very subtle and pure, but it is there.

Your eyes are yours, just like your thumbprints. Everything yours is yours. Now physiologists say that everybody's heart is different, of a different shape. In the books of physiology, the picture that you will find is not a real picture. It is just average; it is just imagined. Otherwise each person's heart has a different shape. Even each person's kidney has a different shape. These parts all have their signatures; everybody is so unique. That is the amness.

You will never be here again, you have never been before, so move cautiously and alertly and happily. Just think, the glory of your being. Just think, that you are so superb and unique. God has vested much in you. Never imitate because that will be a betrayal. Be yourself. Let that be your religion. All else is politics. Don't be a Hindu, don't be a Mohammedan, don't be a Christian. Be religious, but there is only one religion, and that is just being yourself, authentically yourself.

Performing samyama on their power of cognition, real nature, asmita (the subtle amness), all-pervasiveness, and functions brings mastery over the sense organs.

And if you meditate on these things, you will become a master. Meditation brings mastery; nothing else brings mastery except meditation. If you meditate on your eye, first you will see the rose flower; by and by you will be able to see the eye that is seeing. Then you have become a master of the eye. Once you have seen the seeing eye, you have become a master. Now you can use all its energies; and they are all-pervasive. Your eyes are not as limited as you think them to be. They can see many more things which you have not seen. They can penetrate many more mysteries that you have not even dreamed about. But you are not master of your eyes, and you have used them in a very haphazard way, not knowing what you are doing.

And having been in contact with objects too much, you have forgotten the subjectivity of your eyes. It happens, if you keep company with someone, by and by you become influenced by him. You have been in contact with objects too much and you have forgotten the inner quality of your senses. You see things, but you never see your seeing. You hear the songs, but you never hear the subtle vibration that goes on within you, the sound of your being. [...]

We have kept company with objects so long that we have forgotten our subjectivity. We have remained focused outwardly so long on things that we have forgotten that we are persons. This long association with objects has completely destroyed your image of yourself. You have to come back home.

In yoga, when you start seeing your seeing eye, you come across a subtle energy. They call it *tanmatra*. When you can see your eye seeing, just hidden behind the eyes you see a tremendous energy. That is *tanmatra*, the energy of the eye. Behind the ear you see tremendous energy accumulated, *tanmatra* of the ear. Behind your genital organs you see tremendous energy accumulated, *tanmatra* of sexuality. And so on and so forth. Everywhere, behind your senses there is a pool of energy — unused. Once you know it, you can pour that energy into your eyes, and then you will see visions which only sometimes poets see, painters see. Then you will hear sounds which only sometimes musicians hear, poets hear. And then you will touch things which only sometimes, in rare moments, lovers know how to touch.

You will become alive, streaming.

Ordinarily you have been taught to repress your senses, not to know them. It is very foolish, but very convenient. [...]

That's what you have done with your senses, with your body. You have repressed it. But you were helpless. I don't say that you are responsible for repressing it. You were brought up in such a way, nobody allowed your senses freedom. In the name of love, only repression continues. The mothers, the fathers, the society, they go on repressing. By and by they teach you a trick, and the

trick is not to accept yourself — deny. Everything has to be channelized into conformity. Your wilderness has to be thrown into the dark part of your soul and a small corner has to be clean, like a drawing room, where you can see people, meet people, and live and forget all about your wilder being, your real existence. Your fathers and your mothers are not responsible either because they were brought up in the same way.

So nobody is responsible. But once you know it, and you don't do anything, then you become responsible. Being near me, I am going to make you very, very responsible because you will know it, and then if you don't do anything, then you cannot throw the responsibility on anybody else. Then you are going to be responsible.

Now you know how you have destroyed your senses and you know also how to revive them. Do something. [...] Unblock yourself. Start flowing again. Start connecting again with your being. Start connecting with your senses again. You are like a disconnected telephone line. Everything looks perfectly okay, the telephone is there, but the line is disconnected. Your eyes are there, your hands are there, your ears are there, but the line is disconnected. Reconnect it. If it can be disconnected, it can be reconnected. Others have disconnected it because they were also taught in the same way, but you can reconnect it.

All my meditations are to give you a streaming energy. That's why I call them dynamic methods. Old meditations were just to sit silently, not to do anything. I give you active methods because when you are streaming with energy you can sit silently, that will do, but right now first you have to become alive.

From this follows instantaneous cognition without the use of the body, and complete mastery over pradhana (prakriti), the material world.

If you can see *tanmatras*, the subtle energies of your senses, you will become capable of using your cognition without the grosser instruments. If you know that behind the eye there is an accumulated pool of energy, you can close your eyes and use that energy directly. Then you will be able to see without opening your eyes. That's what telepathy, clairvoyance, clairaudience is. [...]

This is what yoga calls tanmatra. [...]

Once you know the tanmatra, the subtle energy, that is being used by your eyes, eyes can be discarded. Once you know that it is not really the sense that is functioning but the energy, you are freed of the sense. [...]

I have heard a story.

So, this guy phoned Cohen & Goldberg, wholesalers.

“Put me through to Mr. Cohen, please.”

“I am afraid Mr. Cohen has gone out, sir,” said the switchboard girl.

“Then get me Mr. Goldberg.”

“I am afraid Mr. Goldberg is tied up at present, sir.”

“Okay, I will phone back later.”

Ten minutes later: “Mr. Goldberg, please.”

“I am afraid Mr. Goldberg is still tied up, sir.”

“I will phone back.”

Half an hour later: “Get me Mr. Goldberg.”

“I am terribly sorry, sir, but Mr. Goldberg is still tied”

“I will phone back.”

Another half an hour later: “Goldberg!”

“I have dreadful news for you, sir. Mr. Goldberg is still tied up.”

“But look, this is ridiculous. How can you run a business like that? The one partner is out all morning and the other is tied up for hours on end. What is going on there?”

“Well, you see, sir, whenever Mr. Cohen goes out, he ties up Mr. Goldberg.”

This is what is happening inside you also.

Whenever you go out, through the eyes, through the hands, through your genital organs, through your ears, whenever you go out, continuously a certain type of bondage and tying is created. By and by you become tight with the particular sense — eyes, ears — because that is from where you go out, again, again, again. By and by you forget the energy that is going out.

This getting in bondage to the senses is the whole world, the *samsar*. How to untie yourself from the senses? And once you are tied up with the senses, you start thinking in terms of them. You forget yourself. [...]

The whole attachment to the senses is as if you are the senses, as if you cannot live without them, as if your whole life is confined to them. But you are not confined to them. You can renounce them, and you can live still and live on a higher plane. Difficult. Just as if you want to persuade a seed that “Die, and soon a beautiful plant will be born.” How can he believe because he will be dead? And no seed has ever known that by his death a new sprout comes up, a new life arises. So how to believe it? Or if you go near an egg, and you want to persuade the bird within that “Come out,” but how is the bird to believe it, that there is any possibility of life without the egg? Or if you talk to a child inside the womb of a mother and tell him, “Come out, don’t be afraid,” but he knows nothing outside the womb. The womb has been his whole life; he knows only that much. He is afraid. The same is the situation: surrounded by the senses, we live in a sort of confinement, an imprisonment.

One has to be a little daring, courageous. Right now, wherever you are and whatsoever you are, nothing is happening to you. Then take the risk. Then move into the unknown. Then try to find out a new way of life.

“From this follows instantaneous cognition without the use of the body, and complete mastery over prakriti, the material world.” Up to now you have been possessed by the material world. Once you know that you have your own energy, totally independent from the material world, you become a master. The world possesses you no more; you possess it. Only those who renounce become the real masters.

Only after the awareness of the distinction between sattva and purusha does supremacy and knowledge arise over all states of existence.

And the subtlest discrimination has to be made between sattva and purusha — intelligence and awareness. It is very easy to separate yourself from the body. The body is so gross you can feel it; you cannot be it. You must be inside it. It is easy to see that you cannot be the eyes. You must be someone hidden behind who looks through the eyes; otherwise who will look through the eyes? Your glasses cannot look. Behind the glasses eyes are needed. Your eyes are also like glasses. They are glasses; they cannot look. You are needed somewhere behind to look.

But the subtlest identification is with intelligence. Your power to think, your power of intellect, understanding, that is the subtlest thing. It is very difficult to discriminate between awareness and intelligence. But it can be discriminated.

By and by, step by step, first know that you are not the body. Let that understanding grow deep, crystallize. Then know that you are not the senses. Let that understanding grow, crystallize. Then know that you are not the tanmatras, the energy pools behind the senses. Let that grow and crystallize. And then you will be able to see that intelligence is also a pool of energy. It is the common pool, in which eyes pour their energy, ears pour their energy, hands pour their energy. All the senses are like rivers, and intelligence is the central thing, in which they bring information and pour.

Whatsoever your mind knows is given by the senses. You have seen colors: your mind knows. If you are colorblind, if you cannot see the color green, then your mind does not know anything about green. Bernard Shaw lived his whole life unaware that he was colorblind. It is very difficult to come to know it, but one accidental incident allowed him to become aware. On one of his birthdays, somebody presented him a suit, but the tie was missing, so he went to the market to find a tie which could fit with the suit. The suit was green, and he started purchasing a yellow tie. His secretary was watching, and she said, “What are you doing? It won’t fit. The suit is green and the tie is yellow.” He said, “Is there any difference between these two?” For seventy years he had lived not knowing that he could not see yellow. He saw green. Whether it was yellow or green, both the colors looked green. Now yellow was not part of his mind; the eyes never poured that information into the mind.

The eyes are like servants, information collectors, probes, roaming all over the world, collecting things, pouring into the mind. They go on feeding the mind; mind is the central pool.

First you have to become aware that you are not the eye, not the energy that is hidden behind the eye, then you will be able to see that every sense is pouring into the mind. You are not this mind

also. You are the one who is seeing it being poured. You are just standing on the bank, all the rivers pouring into the ocean — you are the watcher, the witness.

Swami Ram has said: “Science is difficult to define, but perhaps the most essential feature of it involves the study of something which is external to the observer. The techniques of meditation offer an approach which allows one to be external to one’s own internal states.” “The techniques of meditation offer an approach which allows one *to be external to one’s own internal states*” — and the ultimate of meditation is to know that whatsoever you can know, you are not it. Whatsoever can be reduced to a known object, you are not it, because you cannot be reduced to an object. You remain eternally subject — the knower, the knower, the knower. And the knower can never be reduced to the known.

This is purusha, awareness. This is the final understanding that arises out of yoga. Meditate over it.

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18 Absolute Aloneness

Absolute Aloneness

Liberation is obtained when there is equality of purity between the purusha and sattva.

-Patanjali's *Yoga Sutras*

The *Chhandogya Upanishad* has a beautiful story.

Let us begin with it.

Satyakam asked his mother, Jabala, "Mother, I want to live the life of a student of supreme knowledge. What is my family name? Who is my father?"

"My son," replied the mother, "I don't know. In my youth, when I went about a great deal as a maidservant, I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal."

Then the boy went to Gautama, a great seer of those days, and asked to be accepted as a student. "Of what family are you, my dear?" inquired the sage.

Satyakam replied, "I asked my mother what my family name was, and she answered, 'I don't know. In my youth, when I went about a great deal as a maidservant, I conceived you. I do not know who is your father. I am Jabala and you are Satyakam, so call yourself Satyakam Jabal.' Sir, I am therefore Satyakam Jabal." The sage then said to him, "None but a true brahmin, a true seeker of truth, would have spoken thus. You have not swerved from the truth, my dear. I will teach you that supreme knowledge."

The first quality of the seeker is to be authentic, not to swerve from truth, not to deceive in any way. Because if you deceive others, eventually you are deceived by your own deceptions. If you tell a lie too many times, it almost starts looking like a truth to you. When others start believing in your lies, you also start believing in them. Belief is infectious.

That's how we have got into the mess we are in.

The first lie that we have accepted as truth is that "I am a body." Everybody believes in it. You are born in a society which believes that we are bodies. Everybody reacts as a body; nobody responds as a soul.

And remember the difference between reaction and response: reaction is mechanical; response is alert, aware, conscious. When you push a button and the fan starts moving, it is a reaction. When you push a button, the fan does not start thinking, "Am I to move or not?" When you put the light on, the electricity does not respond; it reacts. It is mechanical. There is not any gap between your pushing of the button and the electricity's functioning. There is not a little gap of thought, of awareness, of consciousness.

If you go on reacting in your life — somebody insults you and you become angry, somebody says something and you become sad, somebody says something, you become very happy — if it is a reaction, a push-button reaction, then by and by you will start believing that you are the body.

The body is a mechanism. It is not you. You live in it — it is your abode — but you are not it. You are totally different.

This is the first lie that cripples life. Then there is another lie: that I am the mind. And this is deeper than the first, obviously, because the mind is closer to you than the body. You go on thinking thoughts, dreaming dreams, and they move so close to you, almost touching your being, just surrounding you; you start believing in them also. Then you become the mind. The mind also reacts.

You become a soul the moment you start responding. Response means now you are not reacting mechanically. You contemplate, you meditate, you give a gap to your consciousness to decide. You are the deciding factor. Somebody insults you: in reaction he is the deciding factor. You simply react; he manipulates you. In response you are the deciding factor: somebody insults you — that is not primary, that is secondary. You think over it. You decide whether to do this or that. You are not overwhelmed by it. You remain untouched, you remain aloof, you remain a watcher.

These two lies have to be broken. These are fundamental lies. I am not counting the millions of lies that are not fundamental. You go on identifying yourself with a name. A name is just a label, utilitarian. You don't come with a name, and you don't go with a name. A name is just used by the society; it will be difficult to exist in a society without a name. Otherwise you are nameless. Then you think you belong to a certain religion, to a certain caste. You think that you belong to a certain man who is your father, a certain woman who is your mother. Yes, you come through them, but you don't belong to them. They have been passages, you have travelled through them, but you are different.

In Kahlil Gibran's masterpiece, *The Prophet*, a woman asks the prophet Almustafa, "Tell us something about our children," and Almustafa says, "They come through you, but they don't belong to you. Love them, but don't give your thoughts to them. Love them, because love gives freedom, but don't possess them."

Your innermost core belongs to nobody; it is not anybody's possession. It is not a thing; it cannot be possessed. Your body can be possessed, your mind can also be possessed.

When you become a Mohammedan, your mind is possessed by people who call themselves Mohammedans. When you become a Hindu, your mind is possessed by people who call themselves Hindus. When you become a communist, you are possessed by *Das Kapital*. When you become a Christian, you are possessed by the Bible. When you think of yourself as the body, you think of yourself in terms of white, of black.

Your innermost core is neither Christian nor Hindu, your innermost core is neither white nor black, your innermost core is neither communist nor anticomunist. Your innermost core remains absolutely aloof from the body and the mind. It is higher than the body and higher than the mind. The mind cannot touch it; the body cannot reach it.

Why did Gautama the great sage accept Satyakam Jabal? He was true. He could have deceived; the temptation is easy. To move in the world, saying to people, “I don’t know who is my father,” is very humiliating. And the mother was also true. It is easy to deceive the child because the child has no means to discover whether you are deceiving or not.

When a child asks his mother, “Who created the world?” there is every temptation for the mother to say, “God created the world” — not knowing at all what she is saying.

This is the basic reason why when children grow up, they become almost antagonistic toward their parents; they can never forgive them because they lie too much. They lose all respect for them. Parents go on saying, “Why? We loved you. We brought you up. The best we could do we have done. Why don’t children respect us?” You have lost the opportunity because of your lies. Once the child discovers that the mother and the father have been lying, all respect disappears. Deceiving a small helpless child? Saying things they did not know anything about?

That Jabala was a rare mother. She said, “I don’t know who is your father.” She accepted that when she was young, she was moving with many men. She loved many men and was being loved by many men, so she does not know who is the father. A true mother. And the child was also brave. He told it to the Master; he repeated exactly the words that the mother had said.

This truth appealed to Gautama, and he said, “You are a true brahmin.” This is the definition of being a brahmin; a true man is a brahmin. A brahmin has nothing to do with any caste. The very word comes from “Brahman”; it means “a seeker of God,” a true authentic seeker.

Remember, the more you get involved in lies, howsoever paying they appear in the beginning, in the end you will find that they have poisoned your whole being.

Be authentic. If you are authentic, sooner or later you will discover you are not the body. Because authenticity cannot go on believing in a lie. The clarity dawns, the eyes become more perceptive, and you can see: you are in the body, certainly, but you are not the body. When a hand is broken, you are not broken. When you have a fractured leg, you are not fractured. When there is a headache, you know the headache; you are not the headache itself. When you feel hungry, you know the hunger, but you are not hungry. By and by the basic lie is sabotaged. Then you can enter deeper and can start seeing your thoughts, dreams floating in the consciousness. Then you can distinguish, discriminate — what Patanjali calls *vivek* — then you can discriminate what is the cloud and what is the sky.

Thoughts are like clouds moving in empty space. That empty space is the real sky, not the clouds — they come and go. Not the thoughts, but the empty space in which those thoughts appear and disappear.

Now let me tell you one very basic yoga structure of your being.

Just as physicists think that the whole consists of nothing but electrons, electric energy, yoga thinks that the whole consists of nothing but sound electrons. The basic element of existence for yoga is sound because life is nothing but a vibration. Life is nothing but an expression of silence. Out of silence we come and into silence we dissolve again. Silence, space, nothingness, nonbeing, is your innermost core, the hub of the wheel. Unless you come to that silence, to that

space where nothing else remains except your pure being, liberation is not attained. This is the yoga framework.

They divide your being into four layers. I am speaking to you; this is the last layer. Yoga calls it *vaikhari*; the word means “fruition,” flowering. But before I speak to you, before I utter something, it becomes manifest to me as a feeling, as an experience; that is the third stage. Yoga calls it *madhyama*, “the middle.” But before something is experienced inside, it moves in a seed form. You cannot experience it ordinarily unless you are very meditative, unless you have become so totally calm that even a stirring in the seed which has not sprouted yet can be perceived; it is very subtle. Yoga calls that *pashyanti*; the word *pashyanti* means “looking back,” looking to the source. And beyond that is your fundamental being out of which everything arises. That is called *para*; *para* means “the transcendental.”

Now try to understand these four layers. *Para* is something beyond all manifestation. *Pashyanti* is like a seed. *Madhyama* is like a tree. *Vaikhari* is like fruition, flowering.

Let me tell you another story, again from the *Chhandogya Upanishad*.

“Fetch me from thence a fruit of the *nyagrodh* tree,” asked the father, the great sage Uddalak, to his son.

“Here is one, sir,” said Svetaketu.

“Break it.”

“It is broken, sir.”

“What do you see there?”

“These seeds, almost infinitesimal.”

“Break one of them.”

“It is broken, sir.”

“What do you see?”

“Nothing, sir. Absolutely nothing.”

The father said, “My son, that subtle essence which you do not perceive there, of that very essence this great *nyagrodh* tree exists. Believe it, my son, that there is the subtle essence in that all things have existence. That is the truth. That is the self. And that, Svetaketu, that art thou — *tatvamasi*, Svetaketu.”

The *nyagrodh* tree, a big tree. The father asks for a fruit; Svetaketu brings it. Fruit is *vaikhari* — the thing has flowered, fruition has happened. Fruit is the most peripheral thing, absolutely manifested. The father says, “Break it.” Svetaketu breaks it — millions of seeds. The father says, “Choose one seed. Break it also.” He breaks that seed also. Now there is nothing in hand. Now inside the seed there is nothing. Uddalak says, “Out of this nothingness comes the seed. Out of

the seed comes the tree. Out of the tree comes the fruit. But the basis is nothingness, the silence, the space, the formless, the unmanifest, the beyond, the transcendental.”

At the point of vaikhari, you are very much confused because you are farthest from your being. If you move deeper into your being, when you come closer to madhyama, the third point, you will be a little closer to your being. That’s why it is called the middle, the bridge. That’s how a meditator enters into his being. That’s how a mantra is used.

When you use a mantra and you repeat rhythmically “aum, aum, aum . . .” first it is to be repeated loudly: vaikhari. Then you have to close your lips and you have to repeat it inside — “aum, aum, aum . . .” — nothing comes out: madhyama. Then you have to drop even repeating inside; it repeats itself. You get in such tune with it that you drop the repeating and it goes on, on its own accord — “aum, aum, aum . . .” Now, you have become a listener rather than repeating it. You can listen and watch and see: it has become pashyanti. Pashyanti means looking back to the source; now your eyes are turned toward the source. Then by and by that aum also disappears into the formless: suddenly there is emptiness and nothing else. You don’t hear “aum, aum, aum . . .”; you don’t hear anything. Neither is there anything heard nor the hearer. Everything has disappeared.

“Tatvamasi, Svetaketu” — Uddalak said to his son, “That art thou.” That nothingness, when the chanter has disappeared and the chanting.

Now if you are attached to things too much, you will remain at the point of vaikhari. If you are attached to your body too much, you will remain at the point of madhyama. If you are attached to your mind too much, you will remain at the point of pashyanti. And if you are not attached at all, suddenly you dissolve into para, the transcendental, the beyond. That’s liberation.

Being liberated means coming back home. We have gone far away. Hmm? . . . just see. Out of nothingness comes the seed, then out of the seed the sprout, then a big tree, then fruits and flowers. How far things have gone. But the fruit falls back into the earth; the circle is complete. Silence is the beginning; silence is the end. Out of pure space we come and into pure space we go. If the circle is not complete, then you will have a being stuck at some point where you have become almost frozen and you cannot move and you have lost the dynamism, the energy, the life.

Yoga wants to make you so alive that you can complete the whole circle, the wheel of life, and you can come to the very beginning again. The end is nothing but the very beginning. The goal is nothing but the source. It is not that we are going to achieve God for the first time. We had him in the first place. We lost him. We will be regaining it, reclaiming it. God is never a discovery; it is always a rediscovery. We have been in him, in that womb of peace and silence and bliss, but we have gone farther away.

It was also part of growth to go far away because if you have never gone out of your home, you will never know what home is. If you have never gone farther away from home, you will never know the beauty, the peace, the comfort, the rest of your home. To come to one’s own home one has to knock at many doors. To come back to oneself one has to stumble upon many things. To come to the right path, one has to go astray.

This is necessary, absolutely necessary for growth, but don't get stuck somewhere. People are stuck. A few people are stuck with their bodies, with their bodily habits. A few people are stuck with their minds, ideologies, thoughts, patterns of dreams.

Says the *Katha Upanishad*, "Beyond the objects are the senses. Beyond the senses is the mind. Beyond the mind is the intelligence. Beyond the intelligence the soul. Beyond the soul the nonmanifest. Beyond the nonmanifest the Brahman. And beyond Brahman himself there is nothing." This is the end, the pure consciousness.

And this pure consciousness can be achieved through many paths. The real thing is not a path. The real thing is the authenticity of the seeker. Let me emphasize this.

You can travel on any path. If you are sincere and authentic, you will reach to the goal. Some paths may be hard, some may be easier, some may have greenery on both sides, some may be moving through deserts, some may have beautiful scenery around them, some may not have any scenery around them, that's another thing; but if you are sincere and honest and authentic and true, then each path leads to the goal. Krishna has said in *Shrimad Bhagavad Geeta*, "Whatever path men travel is my path. No matter where they walk, it leads to me."

So it simply can be reduced to one thing: that authenticity is the path. No matter what path you follow, if you are authentic, every path leads to him. And the opposite is also true: no matter what path you follow, if you are not authentic, you will not reach anywhere. Your authenticity brings you back home, nothing else. All paths are just secondary. The basic thing is to be authentic, to be true.

There is a Sufi story:

A man heard that if he went to a certain place in the desert at dawn and stood facing a distant mountain, his shadow would point to a great buried treasure. The man left his cabin before the first light of day and at dawn was standing in the designated place. His shadow shot out long and thin over the surface of the sand. "How fortunate," he thought as he envisioned himself with great wealth. He began digging for the treasure. He was so involved with his work that he did not notice the sun climbing in the sky and shortening his shadow, and then he noticed it. It was now almost half of the previous size. He became worried and started digging again in the new spot. Hours later, at noon, the man again stood in the designated spot. He cast no shadow. He became very much worried. He started crying and weeping — the whole effort lost. Now where is the place?

Then there passed a Sufi Master, who started laughing at him and said, "Now exactly the shadow is pointing to the treasure. It is within you."

All paths can lead to it because, in a way, it is already achieved. It is within you. You are not seeking something new. You are seeking something which you have forgotten. And how can you really forget it? That's why we go on searching for bliss because we cannot forget it. It goes on resounding inside us. The search for bliss, the search for joy, the search for happiness is nothing but the search for God. You may not have used the word "God," that doesn't matter, but all searching for bliss is the search for God — is the search for something that you knew, that one day was yours and you lost.

That's why all the great saints have said "remember." Buddha calls it *samyak smriti*, "right remembrance." Nanak calls it *nam smaran*, "remembering the name" — remembering the address. Have you not observed many times it happens? You know something, you say, "It is exactly on the tip of my tongue," but still it is not coming. God is at the tip of your tongue.

In a small school the chemistry teacher wrote a formula on the blackboard, and he asked a small boy to stand up and tell him what this formula represents. The boy looked, and he said, "Sir, it is just on the tip of my tongue, but I cannot remember."

The teacher said, "Spit it out! Spit it out! It is potassium cyanide!"

God is also on the tip of the tongue, and I will tell you, "Swallow it! Swallow it! Don't spit it out! It is God!" Let him circulate in your blood. Let him become part of your innermost vibrations. Let him become a song inside your being, a dance.

The identification with the body is nothing but a habit. A child is born, he does not know who he is, and the parents have to create some identity; otherwise, he will be lost in the world. They have to tell him who he is. They also don't know. They have to create a false label. They give him a name, they give him a mirror, and they tell him, "Look. This is your face. Look. This is your name. Look. This is your home. Look. This is your caste, your religion, your country." These identifications help him to feel who he is — without knowing who he is. These are habits.

Then by and by his mind starts developing. If he is born in a Hindu home, he reads the Geeta, listens to the Geeta. If in a Christian home, he is brought to the church. A new identity starts, an innermost identity — he becomes a Christian, a Hindu, a Mohammedan. He is born in India, he becomes an Indian. In China, he becomes Chinese. And he starts identifying himself with the tradition of the country. A Chinese identifies himself with Chinese tradition and history, the past of China. Then one feels at home, one has roots — the whole tradition. If one is Indian, one has roots, one is not a vagabond. One has created a certain home: in the tradition, in the country, in the history, in the heroes — Ram, Krishna — now one feels at home. One has found his place, but that is not a real place. This identity is utilitarian.

And then this habit becomes so solid that even one day you come to know what nonsense it is that you think you are Indian, Hindu, Mohammedan, Christian, Chinese — what nonsense — but then too the old habit will persist.

Bertrand Russell has written that he knows that he is no longer a Christian, but somehow, he goes on forgetting it again and again. The whole conditioning . . . You may go against the tradition, but still you will cling to it. Even people who become revolutionaries remain attached to their traditions, maybe in a negative way. If a Hindu goes against Hinduism, he will still talk about Krishna — against him; he will still talk about Rama — against him. If a Mohammedan goes against his tradition, he will still be criticizing the *Koran*; of course, criticizing now, criticizing Mohammed, but he remains attached to the tradition.

A real rebel is one who drops the tradition so deeply, so utterly, that he is not even against it. He is neither for nor against; then one is free. If you are against, you are still not free. If you are against anything, you will find you are bound with that thing; there is a tie.

And habits become unconscious. I know a very, very learned man, very scholarly, very famous, and really a great intellectual. He has been a follower of J. Krishnamurti for long, almost forty years. And whenever he will come to see me, he will again and again say, "There is no meditation. What are you teaching to people? Krishnamurti says there is no meditation; all mantras are just repetitive; and all meditations, all methods, condition the mind. And I don't meditate."

I waited for a right moment to hammer the truth home. Then he fell ill, a heart attack. I rushed to see him, and he was repeating, "Ram, Ram, Ram . . ." I could not believe it. I shook his head and I said, "What are you doing? — Ram, Ram, Ram . . . You are a follower of Krishnamurti. Have you forgotten?"

He said, "Forget all about that. I am dying. And who knows? Maybe Krishnamurti is wrong. And there is no loss in just repeating Ram, Ram, Ram; and it is very consoling."

What happened to this man? Forty years of listening to Krishnamurti, but his Hindu is there. At the last moment the mind will start reacting. No, he is not a rebel. He was thinking he is a rebel. He has been fighting everything, he has been against all that Hindus say, and in the last moment the whole edifice falls.

Life ordinarily is nothing but a habit, a mechanical habit. Unless you become aware, unless you become really aware, it will be difficult to get out of it. [...]

In a fit of habit, you are almost unconscious and helpless. That's why the insistence of yoga is to bring more awareness to your ties. Remember as much as you can that you are not the body. And remember one thing more, that it is difficult to break a habit, but not difficult if you create another to substitute it. And that's how it happens; people go on substituting habits. If you tell them, "You are not the body," they will start thinking they are the mind. Then nothing changes, just the name of the habit changes.

This I see. If I tell somebody, "Stop smoking," he starts chewing pan. If I tell him to stop chewing pan, he starts chewing gum. Or if you stop him from that too, he starts talking too much; that too is the same thing. In the beginning he was just smoking; at least he was harming only himself, nobody else. Now he cannot smoke, so he talks too much; now he is destroying others' peace and silence also. A smoker is good in a way; he remains confined to himself. Women talk too much; once they start smoking, their talking becomes less.

In fact, you must have observed: whenever you feel nervous, you start smoking. That smoking is just to escape from nervousness. And the same happens whenever you start talking. You are feeling nervous; you want to distract yourself with something. [...]

But people go on changing habits. Sometimes it happens you can change a bad habit into a good habit, and everybody will be happy and everybody will be satisfied. But yoga will not be satisfied. You can stop smoking and you can start repeating a mantra. Now, if you don't repeat your mantra one day, you feel uneasiness in the same way as you used to feel before when you were smoking and if you did not smoke for one day — the same desire to follow the routine, to do whatsoever you have been doing, mechanically. You can change a bad habit into a good habit, but the habit is still a habit. It may be good in the eyes of society, but for your inner growth it has no meaning.

All habits have to be dropped. I am not saying become a chaos. I am not saying live a life absolutely hectic and haphazard, zigzag, no. But let your life be decided by your awareness.

It is possible you can get up at five o'clock, early in the morning, as a habit; and it is also possible to get up early, five o'clock in the morning, not as a habit but as an awareness. And both are so different, their quality is absolutely different. When a person rises at five o'clock just as a habit, then he is almost as mechanical as the other person who gets up at nine o'clock as a habit. Both are in the same boat. And the person who rises at five o'clock will be as dull as the person who rises at nine o'clock because the dullness is not a question of when you get up. The dullness is a question of whether you get up through habit or awareness.

If you get up through awareness, you will be alert. It may be nine o'clock in the morning, but if you get up aware, you will be sensitive, you will see things with a clarity, and everything will be beautiful. After a long rest, after all the senses have rested, they become alive again, more alive. The dust has disappeared; everything is more clear. Rested, deep down into your para, your beyond, you had fallen in your sleep — all thoughts, body forgotten, left far away — you had moved to your home. You come back from there rejuvenated, fresh. But if it is just a habit, then it is as useless as any other habit.

Religion is not a question of habit. If you go to the church or to the temple just as a habit, a formality, a routine in which you have got into, you have been trained into, then it is useless. If you go to the temple alert, then the temple bells will have a totally different meaning for you, a different significance. Those temple bells will ring something within your heart. Then the silence of the church will surround you in a totally new way.

So remember, it is not a question of habit. Religion is not a question of practice. You have to understand, and this is how Patanjali has brought you, by and by, giving you more and more understanding, revealing to you more and more of the path.

The more you become clear, the more you can read the message written everywhere, on every leaf, on every flower. The message is God's. His signatures are everywhere. You need not go into the *Bhagavad Geeta*, you need not go into the Bible and the Koran. The Koran and the *Bhagavad Geeta* and the Bible are written all over existence. You only need penetrating eyes.

I have heard:

A young married woman in London believed she was pregnant and went to the doctor to verify it. The doctor gave her a cursory examination and assured her that her suspicions were correct. Then, to her astonishment, he simply took a rubber stamp, printed something with it on her abdomen, and said, "That's all."

The wife related this strange event to her husband, and he asked, "What does it say?"

"Well, read it," she replied.

He found that the print was too small for him to read, but a magnifying glass made everything clear. It read: "When you can read this without a magnifying glass, rush your wife to the hospital."

Right now, you need a magnifying glass — of a Buddha, of a Jesus, of a Krishna, of a Patanjali. And then too you cannot read because your eyes are almost blind. Once your eyes are clear, his message is everywhere. And so clear is the message that you will simply be surprised how you missed for so long, how you couldn't see it. It was everywhere, all around; from every direction and dimension he was knocking at your door.

But if you live in the body, you will not hear it. If you live in the mind, you will hear it a little, but you will theorize about it and you will miss. If you go deeper than the mind into pashyanti, where meditations lead you, you will be able to read the message and you will not become a victim of theorization, you will not philosophize. And once you don't philosophize about it, once you don't think about God but you see him and you don't go around and around, about and about, and you penetrate directly, you disappear from pashyanti, the seed is broken. You fall into the abyss of para, the beyond.

The circle is complete: from silence to silence, from space to space, from God to God. The beginning is God, the end is God. The alpha and omega — he is both.

Now the sutra:

Sattva-purushayoh shuddhi-samye kaivalyam.

Liberation is obtained when there is equality of purity between purusha and sattva.

Yoga divides existence in two. The unmanifest is one, but the manifest is two because in the very process of manifestation things become two. For example, you look at a rose bush, beautiful flowers. You just look, you don't say a word. You simply see the rose, not even uttering a word inside. The experience is one. Now if you want to say to somebody, "The flowers are beautiful," the moment you say, "The flowers are beautiful," you have said something about ugliness also. The flowers are "not ugly." With beauty, ugliness enters in. If somebody asks, "What is beauty?" you will have to use ugliness to explain it.

If you look at a woman and no word arises in you, then the experience is one, nondual. The moment you say, "I love you," you have brought hate in because love cannot be explained without hate. The day cannot be explained without night, and life cannot be explained without death. The opposite has to be brought in.

At the point of vaikhari, everything is clear-cut, duality; night is separate from day, death is separate from life, beauty is separate from ugliness, light is separate from darkness — everything divided in an Aristotelean way, clear-cut, no bridge. Move a little deeper. At the point of madhyama, division starts but is not so clear; night and day meet, mix, as in the evening or in the morning. Go still deeper. At the point of pashyanti, they are in the seed, the duality has not arisen yet; you cannot say what is what, everything is undifferentiated. Move still deeper. At the point of para, there is no division — visible, invisible.

At the point of expression, yoga divides reality in two: purusha and prakriti. Prakriti means "matter"; purusha means "consciousness." Now when you are identified with the body-mind, with prakriti, with nature, with matter, both are polluted. Pollution is always double.

For example, if you mix water and milk, you say, “The milk is no longer pure,” but you have not observed anything: the water is also no longer pure. Because water is free so nobody is worried, that is one thing; but when you mix water and milk, both become impure. This is something because both were pure — water was water, milk was milk — both were pure. This is a miracle. Two purities meet, and both become impure.

Impurity has nothing condemnatory in it. It simply says the foreign element has entered. It simply says something which is not of its innermost nature has entered, that’s all.

This sutra is very beautiful. *Vibhuti Pada* ends with this sutra; it is a culmination. This sutra says when you are identified with the body, you are impure, body is impure. When you are identified with the mind, you are impure, mind is impure. When you are not identified, both become pure.

Now this will look like a paradox. A siddha, or a buddha, one who has achieved, his mind functions in purity. His genius functions in purity; all his talents become pure. And his consciousness functions in purity. Both are separated — milk is milk, water is water. Both have become pure again.

The sutra says, “Liberation is obtained when there is equality of purity between the purusha and sattva.” Sattva is the highest point of prakriti, nature, matter. Sattva means the “intelligence”; and purusha means the “awareness.” That is the most subtle tie inside you because they are so similar. Intelligence and awareness are so similar that many times you may start thinking that an intelligent man is an aware man. It is not so.

Einstein is intelligent, tremendously intelligent, but he is not a buddha, he is not aware. [...] Intelligence is not necessarily awareness. Awareness is necessarily intelligence! A man who is aware is intelligent, but a man who is intelligent need not be aware, there is no necessity in it. But both are very close. Intelligence is part of body-mind, and awareness is part of purusha, the ultimate, the beyond.

The sky meets the earth. That point, that horizon where the sky meets the earth, is the point to become perfectly unidentified — there, where intelligence meets awareness. Both are very similar. Intelligence is purified matter, so pure that one can get into it and one can think, “I have become aware.” That’s how many philosophers waste their lives: they think their intelligence is their awareness. Religion is the search of awareness; philosophy the search of intelligence.

Liberation is obtained when there is equality of purity between the purusha and sattva.

But how to attain liberation? First you have to attain to the purity of sattva, intelligence. So, move deeper. *Vaikhari* is intelligence manifest; *madhyama* is intelligence manifest only to you not to the world; *pashyanti* is intelligence in seed form; and *para* is awareness. By and by detach yourself, discriminate, start looking at the body as an instrument, a medium, an abode; and remember it as much as you can. By and by, the remembrance settles. Then start working on the mind. Remember you are not the mind. This remembrance will help you to become separate.

Once you are separate from the body-mind, your sattva will be pure. And your purusha has always been pure; just the identity with matter has helped it to appear impure. Once both mirrors are pure, nothing is mirrored. Two mirrors facing each other: nothing is mirrored, they remain empty.

This point of absolute emptiness is liberation. Liberation is not from the world. Liberation is from identification. Don't be identified, never be identified with anything. Always remember you are the witness, never lose that point of witnessing; then one day the inner awareness rises like thousands of suns rising together.

This is what Patanjali calls *kaivalya*, liberation.

The word *kaivalya* has to be understood.

In India different prophets have used different words for that ultimate thing. Mahavir calls it *moksha*. *Moksha* can be rightly translated as "absolute freedom," no bondage, all imprisonment has fallen. Buddha has used the word *nirvana*; *nirvana* means "cessation of the ego." As you put a light off and the flame simply disappears, just the same way the light of the ego disappears: you are no longer an entity. The drop has dissolved into the ocean; or the ocean has dissolved into the drop. It is dissolution, annihilation.

Patanjali uses *kaivalya*; the word means "absolute aloneness." It is neither *moksha* nor *nirvana*. It means absolute aloneness: you have come to a point where nobody else exists for you. Nothing else exists; only you, only you, only you. In fact, it is not possible to call yourself "I," because "I" has reference with "thou," and "thou" has disappeared. It is no longer possible to say you are in *moksha*, freedom, because when all bondage has disappeared, what is the meaning of freedom? Freedom is possible if imprisonment is possible. You are free because the prison exists just near the neighborhood. You are not inside the prison, there are other people inside the prison, but potentially, theoretically, you can be put into the prison any day. That's why you are free. But if the prison has disappeared absolutely, utterly, then what is the point of calling oneself free?

Kaivalya, just aloneness. But remember, this aloneness has nothing to do with your loneliness. In loneliness "the other" exists, is felt, the absence of the other is felt. That's why loneliness is a sad thing. You are "lonely": that means you are feeling the need for the other. "Alone": when the need for the other has disappeared. You are enough unto yourself, absolute unto yourself, no need, no desire, nowhere to go: this is what Patanjali calls "you have come home." This is liberation in his description; this is his *nirvana* or *moksha*.

Glimpses can come to you also. If you sit silently and detach yourself . . . First detach yourself from the objects. Close your eyes, forget the world, even if it exists just take it as a dream. Then look at the ideas and remember that you are not them, they are floating clouds. Detach yourself from them; they have disappeared. Then one idea arises: that you are detached. That is *pashyanti*. Now drop that too because otherwise you will hang there. Drop that too; simply be a witness to this idea also. Suddenly you explode into nothingness. It may be only for a single split moment, but you will have the taste of *tao*, the taste of *yoga* and *tantra*; you will have the taste of truth. And once you have had it, it becomes easier and easier to approach it, allow it, become vulnerable to it, become available to it. Every day it becomes easier and easier. The more you travel the path, the more the path becomes clear.

One day you go in and never come out . . . *kaivalyam*. This is what Patanjali calls the absolute liberation. This is the goal in the East.

Eastern goals reach very much higher than Western goals. In the West heaven seems to be the last thing; not so in the East. Christians, Mohammedans, Jews, for them heaven is the last thing, nothing beyond it. But in the East, we have worked more, we have drilled into reality deeper. We have drilled to the very end, when suddenly the drill comes to face the emptiness, and nothing can be drilled anymore.

Heaven is a desire, desire of being happy; hell is a fear, fear of being unhappy. Hell is pain accumulated; heaven is pleasure accumulated. But they are not freedom. Freedom is when you are neither in pain nor in pleasure. Freedom is when the duality has been dropped. Freedom is when there is no hell and no heaven: kaivalyam. Then one attains to the uttermost purity.

This has been the goal in the East, and I think this has to be the goal of all humanity.

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19 The Witness is Self-Illuminating

The Witness is Self-Illuminating

The modifications of the mind are always known by its lord, due to the constancy of the purusa, pure consciousness.

The mind is not self-illuminating, because it is itself perceptible.

It is impossible for the mind to know itself and any other object at the same time.

If it were assumed that a second mind illuminates the first, cognition of cognition would also have to be assumed, and a confusion of memories.

Knowledge of its own nature through self-cognition is obtained when consciousness assumes that form in which it does not pass from place to place.

When the mind is colored by the knower and the known, it is all apprehending.

Though variegated by innumerable desires, the mind acts for another, for its acts in association.

-Patanjali's *Yoga Sutras*

The first sutra:

The modifications of the mind are always known by its lord, due to the constancy of the purusa, pure consciousness.

Patanjali takes the whole complexity of the human being into account that has to be understood. Never before and never after has such a comprehensive system ever been evolved. Man is not a simple being. Man is a very complex organism. A rock is simple because the rock has only one layer, the layer of the body. It is what Patanjali calls *anamayakos*: the most gross, only one layer. You go into the rock; you will find layers of rock but nothing else. Look at a tree and you will also find something else other than the body. The tree is not just the body. Something of the subtle has happened to it. It is not so dead as rock; it is more alive – a subtle body has come into existence. If you treat a tree like a rock, you mistreat it. Then you have not taken into account the subtle evolution that has happened between the rock and the tree. The tree is highly evolved. It is more complex. Then, take an animal – still more complex. Another layer of subtle body has evolved.

Man has five bodies, five seeds, so if you really want to understand man and his mind – and there is no way of going beyond if you don't understand the whole complexity – then we have to be very patient and careful. If you miss one step, you will not be able to reach to your innermost core of being. The body that you can see in the mirror is the outermost shell of your being. Many have mistaken it, as if this is all.

In psychology, there is a movement called behaviorism, which thinks that man is nothing but the body. Always beware of people who talk of “nothing buts.” Man is always more than any “nothing but” can imply. Behaviorists: Pavlov, B. F. Skinner and company, think that man is the body – not that you have a body, not that you are in the body but simply that you are the body. Then man is reduced to the lowest denominator. And of course, they can prove it. They can prove it because that is the most gross part of man and is easily available to scientific experimentation. The subtle layers of man’s being are not so easily available. Or, to say it in other words: scientific instrumentation is not yet so sophisticated. It cannot touch the subtler layers of man.

Freud, Adler, go a little deeper into man. Then man is not just the body. They touch something of the second body, what Patanjali calls *pranamayakos*: the vital body, the energy body. But only a very fragmentary part is touched by Freud and Adler; one part by Freud and another part by Adler.

Freud reduces man to just sexuality. That is also there in man, but that is not the whole story. Adler reduces man to just ambition, will to power. That too is there in man. Man is very big, very complex. Man is an orchestra; many instruments are involved in it.

But this has always happened. This is a calamity, but this has always happened: when once somebody finds something, he tries to make a total philosophy out of his finding. That’s a great temptation. Freud stumbled upon sex, and that too, not the whole of sex. He stumbled only upon the repressed sexuality. He came across repressed people. Christian repression has made many blocks in man where energy has become coiled up within itself, has become stagnant, is no longer flowing. He came against those rock-like blocks in the stream of human energy, and he thought – and the ego always thinks that way – that he had found the ultimate truth. Adler, working in a different way, stumbled upon another block of man: the will to power. And then he made a whole philosophy out of it.

Man has been taken in fragments. Yoga is the only philosophy in existence which takes the whole of man into account. Jung went still a little further, deeper. One fragment of the third body of man, *manomayakos* – he caught hold of it and he created a whole philosophy out of it. To comprehend the whole body – even that has not been possible because the body itself is very complex: millions of cells in a great harmony, functioning in a miraculous way. When you were born in your mother’s womb, you were just a small cell. Out of that one cell, another cell arises. The cell grows and divides in two, then the two cells grow and divide into four. Out of one division – and division goes on – you have millions of cells. And they all function in a deep cooperation, as if somebody is holding them. It is not a chaos; you are a cosmos.

And then, some cells become your eyes, some cells become your ears, some cells become your genital organs, some cells become your skin, some cells your bones, some cells your brain, some cells your nails and your hair; and they all are coming out of one cell. They are all alike. They have no qualitative difference, but they function so differently. The eye can see; the ear cannot see. The ear can hear but cannot smell. So those cells not only function in harmony, but they become experts. They gain to a certain specialization. A few cells turn into the eyes. What has happened? What type of training is going on? Why do certain cells become eyes, and certain other cells become ears, and still certain others become your nose, and they are all alike? There must be a great training inside – some unknown power training them for a specific purpose.

And remember, when those cells are getting ready to see, they have not yet seen anything. When the child is in the womb, he remains completely blind. He has not seen any light; the eyes are closed. A miracle: no training to see and the eyes are ready, no possibility to see and the eyes are ready. The child does not breathe with his own lungs, he has not known what breathing is, but the lungs are ready. They are ready before the child is going to enter into the world and breathe. The eyes are ready before the child is going to enter into the world and see. Everything is ready. When the child is born, he is a perfect human being of tremendous complexity, specialization, subtlety. And there has been no training, no rehearsal. The child has never taken a single breath, but immediately out of the mother's womb, he cries and takes his first breath. The mechanism is ready before any training has been given: some tremendous power, some power which comprehends all the possibilities of the future, some power which is preparing the child to be able to face all possibilities of life for the future, is working deep within.

Even the body is not completely understood, not yet. Our whole understanding is fragmentary. The science of man does not exist yet. Patanjali's yoga is the closest effort ever made. He divides the body into five layers, or into five bodies. You don't have one body, you have five bodies; and behind the five bodies, your being. The same as has happened in psychology has happened in medicine. Allopathy believes only in the physical body, the gross body. It is parallel to behaviorism. Allopathy is the grossest medicine. That's why it has become scientific because scientific instrumentation is only capable yet of very gross things. Go deeper.

Acupuncture, the Chinese medicine, enters one layer more. It works on the vital body, the pranamayakos. If something goes wrong in the physical body, acupuncture does not touch the physical body at all. It tries to work on the vital body. It tries to work on the bioenergy, the bioplasma. It settles something there, and immediately the gross body starts functioning well. If something goes wrong in the vital body, allopathy functions on the body, the gross body. Of course, for allopathy, it is an uphill task. For acupuncture, it is a downhill task. It is easier because the vital body is a little higher than the physical body. If the vital body is set right, the physical body simply follows it because the blueprint exists in the vital body. The physical body is just an implementation of the vital.

Now acupuncture is gaining respect, by and by, because a certain very sensitive photography, Kirlian photography, in Soviet Russia, has come across the seven hundred vital points in the human body as they have always been predicted by acupuncturists for at least five thousand years. They had no instruments to know where the vital points in the body were. But by and by, just through trial and error, through centuries, they discovered seven hundred points. Now Kirlian has also discovered the same seven hundred points with scientific instrumentation. And Kirlian photography has proved one thing: that to try to change the vital through the physical is absurd. It is trying to change the master by changing the servant. It is almost impossible because the master won't listen to the servant. If you want to change the servant, change the master. Immediately, the servant follows. Rather than going and changing each soldier, it is better to change the general. The body has millions of soldiers, cells, simply working under some order, under some commandment. Change the commander, and the whole body pattern changes.

Homeopathy goes still a little deeper. It works on the manomayakos, the mental body. The founder of homeopathy, Hahnemann, discovered one of the greatest things ever discovered, and that was: the smaller the quantity of the medicine, the deeper it goes. He called the method of making homeopathic medicine "potentizing." They go on reducing the quantity of the medicine. He would work in this way: he would take a certain amount of medicine and would mix it with

ten times the amount of milk sugar or with water. One quantity of medicine, nine quantities of water; he would mix them. Then he would again take one quantity of this new solution and would again mix it with nine times more water, or milk sugar. In this way he would go on: again from the new solution he would take one quantity and would mix it with nine times more water. This he would do, and the potency would increase. By and by, the medicine reaches to the atomic level. It becomes so subtle that you cannot believe that it can work; it has almost disappeared. That is what is written on homeopathic medicines, the potency: ten potency, twenty potency, one hundred potency, one thousand potency. The bigger the potency, the smaller is the amount. With ten thousand potency, a millionth of the original medicine has remained, almost none. It has almost disappeared, but then it enters the deepest deep core of manomaya. It enters into your mind body. It goes deeper than acupuncture. It is almost as if you have reached the atomic, or even the sub-atomic level. Then it does not touch your body. Then it does not touch your vital body; it simply enters. It is so subtle and so small that it comes across no barriers. It can simply slip into the manomayakos, into the mental body, and from there it starts working. You have found an even bigger authority than the pranamaya.

Ayurved, the Indian medicine, is a synthesis of all three. It is one of the most synthetic of medicines.

Hypnotherapy goes still deeper. It touches the *vigyanmayakos*: the fourth body, the body of consciousness. It does not use medicine. It does not use anything. It simply uses suggestion, that's all. It simply puts a suggestion in your mind call it animal magnetism, mesmerism, hypnosis or whatsoever you like – but it works through the power of thought, not the power of matter. Even homeopathy is still the power of matter in a very subtle quantity. Hypnotherapy gets rid of matter altogether, because however subtle, it is matter. Ten thousand potency, but still, it is a potency of matter. It simply jumps to the thought energy, *vigyanmayakos*: the consciousness body. If your consciousness just accepts a certain idea, it starts functioning.

Hypnotherapy has a great future. It is going to become the future medicine because if by just changing your thought pattern your mind can be changed, through the mind your vital body and through the vital body your gross body, then why bother with poisons, why bother with gross medicines? Why not work it through thought power? Have you watched any hypnotist working on a medium? If you have not watched, it is worth watching. It will give you a certain insight.
[...]

You may have heard, or you may have seen – in India it happens; you must have seen fire-walkers. It is nothing but hypnotherapy. The idea that they are possessed by a certain god or a goddess and no fire can burn them, just this idea is enough. This idea controls and transforms the ordinary functioning of their bodies.

They are prepared: for twenty-four hours they fast. When you are fasting and your whole body is clean, and there is no excreta in it, the bridge between you and the gross [body] drops. For twenty-four hours, they live in a temple or in a mosque, singing, dancing, getting in tune with God. Then comes the moment when they walk on the fire. They come dancing, possessed. They come with full trust that the fire is not going to burn, that's all; there is nothing else. How to create the trust is the question. Then they dance on the fire, and the fire does not burn.

It has happened many times that somebody who was just a spectator became so possessed. Twenty persons walking on fire are not burned, and somebody would immediately become so

confident: “If these people are walking, then why not I?”; and he has jumped in, and the fire has not burned. In that sudden moment, a trust arose. Sometimes it has happened that people who were prepared, were burned. Sometimes an unprepared spectator walked on fire and was not burned. What happened? – the people who were prepared must have carried a doubt. They must have been thinking whether it was going to happen or not. A subtle doubt must have remained in the *vigyanmayakos*, in their consciousness. It was not total trust. So they came but with doubt. Because of that doubt, the body could not receive the message from the higher soul. The doubt came in between, and the body continued to function in the ordinary way; it got burned. That’s why all religions insist for trust.

Trust is hypnotherapy. Without trust, you cannot enter into the subtle parts of your being, because a small doubt, and you are thrown back to the gross. Science works with doubt. Doubt is a method in science because science works with the gross. Whether you doubt or not, an allopath is not worried. He does not ask you to trust in his medicine; he simply gives you medicine.

But a homeopath will ask whether you believe because without your belief it will be more difficult for a homeopath to work upon you. And a hypnotherapist will ask for total surrender. Otherwise, nothing can be done.

Religion is surrender. Religion is a hypnotherapy. But, there is still one more body. That is the *anandmayakos*: the bliss body. Hypnotherapy goes up to the fourth. Meditation goes up to the fifth. “Meditation” – the very word is beautiful because the root is the same as “medicine.” Both come from the same root. Medicine and meditation are off-shoots of one word: that which heals, that which makes you healthy and whole is medicine; and on the deepest level, that is meditation.

Meditation does not even give you suggestions because suggestions are to be given from the outside. Somebody else has to give you suggestions. Suggestion means that you are dependent upon somebody. They cannot make you perfectly conscious because the other will be needed, and a shadow will be cast on your being. Meditation makes you perfectly conscious, without any shadow – absolute light with no darkness. Now even suggestion is thought to be a gross thing. Somebody suggests – that means something comes from the outside, and in the ultimate analysis that which comes from the outside is material. Not only matter, but that which comes from the outside is material. Even a thought is a subtle form of matter. Even hypnotherapy is materialistic.

Meditation drops all props, all supports. That’s why to understand meditation is the most difficult thing in the world because nothing is left – just a pure understanding, a witnessing. That is what this first sutra is.

The modifications of the mind are always known by its lord . . . who is the lord within you? That lord has to be found.

The modifications of the mind are always known by its lord, due to the constancy of the purusa, pure consciousness.

In you two things are happening. One is a cyclone of thoughts, emotions, desires – a great whirlwind around you, constantly changing, constantly transforming itself, constantly on the move. It is a process. Behind this process is your witnessing soul – eternal, permanent, not changing at all. It has never changed. It is like the eternal sky: clouds come and go, gather,

disperse . . . the sky remains untouched, uninfluenced, unimpressed. It remains pure and virgin. That is the lord, the eternal within you.

Mind goes on changing. Just a moment before you had one mind, a moment afterwards you have another mind. Just a few minutes before you were angry, and now you are laughing. Just a moment before you were happy, and now you are sad. Modifications, changes, continuous waves up and down; like a yo-yo you go on. But something in you is eternal: that which goes on witnessing the play, the game. The witnesser is the lord. If you start witnessing, by and by, you will come closer and closer to the lord.

Start witnessing objects. You see a tree. You see the tree, but you are not aware that you are seeing it; then you are not a witness. You see the tree, and at the same time you see that you are seeing; then you are a witness. Consciousness has to become double-arrowed: one arrow going to the tree, another arrow going to your subjectivity.

It is difficult because when you become aware of yourself you forget the tree, and when you become aware of the tree you forget yourself. But by and by, one learns to balance, just as one learns to balance on a tight-rope. Difficult in the beginning, dangerous, risky, but by and by, one learns the balance. Just go on trying. Wherever you have an opportunity to be a witness, don't miss it, because there is nothing more valuable than witnessing. Doing an act: walking or eating or taking a bath, become a witness also. Let the shower fall on you, but inside you remain alert and see what is happening – the coolness of the water, the tingling sensation all over the body, a certain silence surrounding you, a certain wellbeing arising in you – but go on becoming a witness. You are feeling happy; just feeling happy is not enough – be a witness. Just go on watching – "I'm feeling happy . . . I'm feeling sad . . . I'm feeling hungry" – go on watching. By and by, you will see that happiness is separate from you, unhappiness also. All that you can witness is separate from you. This is the method of *viveka*, discrimination. All that is separate from you can be witnessed, and all that can be witnessed is separate from you. You cannot witness the witnesser; that is the lord. You cannot go behind the lord; you are the lord. You are the ultimate core of existence.

The mind is not self-illuminating, because it is itself perceptible.

The mind itself can be seen. It can become an object. It can be perceived, so it is not the perceiver. Ordinarily, we think that it is the mind which is seeing the flower. No, you can go beyond the mind and you can see the mind, just as the mind is seeing the flower. The deeper you go, the more you will find that the observer itself becomes the observed. That's why Krishnamurti goes on saying again and again, "The observer is the observed; the perceiver is the perceived." When you go deep, first you see the trees, and the rose and the stars, and you think the mind is witnessing. Then close your eyes. Now, see the impressions in the mind: of roses, stars, trees. Now who is the perceiver? The perceiver has gone a little deeper. Mind itself has become an object.

These five koshas, these five seeds, are five stations where the perceiver again and again becomes the perceived. When you move from the gross body, the food body, the anamayakos, to the vital body, you immediately see that from the vital body the gross body can be seen as an object. It is outside the vital body. Just as the house is outside you, when you stand in the vital body, your own body is just like a wall around you. Again you move from the vital body to manomayakos, the mental body; the same happens. Now, even the vital body is outside you, like

a fence around you; and this way it goes on. It goes on to the ultimate point where only the witnesser remains. Then you don't see yourself as, "I am blissful"; you see yourself as a witness of bliss.

The last body is the bliss body. It is the most difficult to separate from because it is very close to the lord. It almost surrounds the lord like a climate. But that too has to be known. Even at that last point when you are ecstatically blissful, then too, you have to do the ultimate effort, the last effort of discrimination, and of seeing that the bliss is separate from you.

Then is liberation, kaivalya. Then you are left alone – just the witnesser – and everything has been reduced to objects: the body, the mind, the energy. Even the bliss, even the ecstasy, even meditation itself is no more there. When meditation becomes perfect, it is no more a meditation. When the meditator has really achieved the goal, he does not meditate. He cannot meditate because that too is now an activity like walking, eating. He has become separate from everything. That is the difference between dhyana and samadhi, between meditation and samadhi. Meditation is of the fifth body, the bliss body. It is still a therapy, a medicine. You are still a little ill, ill because you are identifying yourself with something which you are not. All illness is identification, and absolute health is through non-identification. Samadhi is when even meditation has been left behind. [...]

It is impossible for the mind to know itself and any other object at the same time.

These sutras are all about witnessing. Patanjali is saying, step by step, that it is impossible for the mind to do two things: to be perceived and to be the perceiver. Either it can be the perceiver or it can be the perceived. So when you can witness your mind, that proves absolutely that the mind is not the perceiver. You are the perceiver. You are not the body; you are not even the mind. The whole emphasis is: how to help you to discriminate from that which you are not.

If it were assumed that a second mind illuminates the first, cognition of cognition would have to be assumed, and a confusion of memories.

But there have been philosophers who say that there is no need to assume a witness; we can assume another mind: mind one is perceived by mind two. That's what psychologists will also agree to because why bring something absolutely unknown into account? – mind is observed by mind itself, by a subtle mind. But Patanjali gives a very logical refutation of this attitude. He says, "If you assume that mind one is perceived by mind two, then who perceives mind two? Then mind three; then who perceives mind three?" He says, "Then this will create confusion. It will be an infinite regress. Then you can go on, ad absurdum; and again, even if you say 'the mind one thousand,' the problem remains the same. Then you have to again assume a mind behind mind one thousand: one thousand and one – and this will go on and on."

No, one has to understand something absolutely inside – behind which there is nothing. Otherwise, there is a confusion of memories, otherwise, a chaos. Body, mind, and the witnesser: the witnesser is absolute. But who perceives the witnesser? Who knows the witnesser? And then we come to one of the most important hypotheses of yoga.

Knowledge of its own nature through self-cognition is obtained when consciousness assumes that form in which it does not pass from place to place.

Yoga believes that the witness is a self-illuminating phenomenon. It is just like a light. You have a small candle in your room – the candle illuminates the room, the furniture, the walls, the painting on the wall. Who illuminates the candle? You don't need another candle to find this candle; the candle is self-illuminating. It illuminates other things, and simultaneously it illuminates itself. *Svabuddhisamvedanam*: innermost consciousness is self-illuminating. It is of the nature of light. The sun illuminates everything in the solar system – at the same time it illuminates itself. The witnesser witnesses everything that goes on around in the five seeds and in the world, and at the same time it illuminates itself. This seems to be perfectly logical. Somewhere, we have to come to the rock bottom. Otherwise, we go on and on – and that will not help, and the problem remains the same.

Knowledge of its own nature through self-cognition is obtained when consciousness assumes that form in which it does not pass from place to place.

When your inner consciousness has come to a moment of no movement, when it has become deeply centered and rooted, when it is unwavering, when it has become a constant flame of awareness, then it illuminates itself.

When the mind is colored by the knower and the known, it is all apprehending.

The mind is just between you and the world. The mind is the bridge between you and the world, between the witnesser and the witnessed. The mind is a bridge, and if the mind is colored by things, and also by the witness, it becomes all-comprehending. It becomes a tremendous instrument of knowledge. But two types of coloring are needed; one: it should be colored by the things it sees, and, it should be colored by the witnesser. The witnesser should pour down its energy into the mind; then only can the mind know things.

For example: a scientist is working. He has dissected the body of a man and he is looking very minutely, as minutely as scientific instruments make available. He is searching for the soul, and he cannot find any soul, just matter, matter. At the most, he can find something belonging to the world of physics or to the world of chemistry, but nothing belonging to the world of consciousness. And he comes out of the lab, and he says, "There is no consciousness." Now, he has missed one thing. Who was looking in the dead body? He has completely forgotten himself. The scientist is watching the object but is completely oblivious of his own being. The scientist is trying to find consciousness outside but has forgotten completely that the one who is trying is consciousness. The seeker is the sought. He has become too much focused on the object, and the subject is forgotten.

Science is too focused on the object, and so-called religions are too focused on the subject. But yoga says, "There is no need to become lopsided. Remember the world is there, and also remember that you are." Let your remembrance be total and whole, of the object and the subject – both. When your mind is infused with your consciousness, and also infused with the objective world, there happens apprehension.

And Patanjali says, "*When the mind is colored by the knower and the known, it is all apprehending.*"

It can know all that can be known. It can know everything that can be known. Then nothing is hidden from that mind. A religious mind – let us call him an introvert – by and by, knows only

his subjectivity and starts saying that the world is illusion, maya, a dream, made of the same stuff as dreams are. A scientist who is too focused on objects starts believing in the objective world and says that only the material exists; consciousness is just poetry, a talk of the dreamers: good, romantic, but not real. The scientist says that consciousness is illusory. The extrovert says that consciousness is illusory; the introvert says that the world is illusory.

But yoga is the supreme science. Patanjali says, "Both are real." Reality has two sides to it: the outside and the inside. And remember, how can the inside happen, how can it exist without an outside? Can you conceive that only the inside exists and the outside is illusory? If the outside is illusory, the inside will become illusory automatically. If the inside of your house is real, and the outside of the house is unreal, where will you demarcate? Where does the reality stop and illusion start? And how can an outside which is illusory have a real inside? An unreal body will have an unreal mind; an unreal mind will have an unreal consciousness. A real consciousness needs a real mind; a real mind needs a real body; a real body needs a real world.

Yoga does not deny anything. Yoga is absolutely pragmatic, empirical. It is more scientific than science, and more religious than religions, because it makes the greater synthesis of the inner and the outer.

Though variegated by innumerable desires, the mind acts for another, for it acts in association.

The mind goes on working, but it is not working for itself. It has a managerial post; the master is hidden behind. It cooperates with the master. Now, this has to be deeply understood.

If the mind cooperates with the master, you are healthy and whole. If the mind goes astray, against the master, you are unhealthy and ill. If the servant follows the master like a shadow, everything is okay. If the master says, "Go to the left," and the servant goes to the right, then something has gone wrong. If you want your body to run and the body says, "I cannot run," then you are paralyzed. If you want to do something and the body and the mind say, "No," or, they go on doing something which you don't want to do, then you are in great confusion. This is how humanity is.

Yoga has this as the goal: that your mind should function according to your lord, the innermost soul. Your body should function according to the mind, and you should create a world around you which is in cooperation. When everything is in cooperation – the lower is always in cooperation with the higher, and the higher is in cooperation with the highest, and the highest is in cooperation with the utterly ultimate – then you have a life of harmony. Then you are a yogin. Then you become one, but not in the sense that only one exists: now you have become one in the sense of unison. You have become one in the sense of an orchestra – many instruments, but the music is one; many bodies, millions of objects, desires, ambitions, mood, ups and downs, failures and successes, a great variety, but everything in unison, in harmony. You have become an orchestra. Everything is cooperating with everything else, and everything finally is cooperating with the very center of your being.

That's why in India we have called sannyasins swamis. "Swami" means: the lord. You become a swami only when you have attained to this harmony that Patanjali is talking about. Patanjali is not against anything whatsoever. He is in favor of harmony. He's against discord. He is not against anything: he's not against the body, he's not an anti-body man; he's not against the world, he's not anti-life; he absorbs everything. And through that absorption he creates a higher

synthesis. And the ultimate synthesis is when everything is in cooperation, when there is not even a single jarring note. [...]

If you are in a harmony, you will not complain about the world. You will not complain about anything. The complaining mind is simply indicative that things are not in harmony inside. When everything is in harmony, then there is no complaint. Now, you go to your so-called saints: everybody is complaining – complaining of the world, complaining of desires, complaining of the body, complaining of this and that. Everybody lives in complaints; something is jarring. A perfect man is one who has no complaints. That man is a God-man who has accepted everything, absorbed everything and become a cosmos, is no more a chaos. [...]

Patanjali says, “Accept everything, use it, be creative about it; don’t negate.” Negation is not his way but affirmation. That’s why Patanjali has worked so much on the body, on food, on yoga asanas, on pranayam. These are all efforts to create the harmony: right food for the body, right posture for the body; rhythmic breathing for the vital body. More prana, more vitality has to be absorbed. Ways and means have to be found so that you are not always lacking in energy, but overflowing.

With mind also, pratyahar; the mind is a bridge: you can go outside on the bridge, you can move on the same bridge and go inside. When you go outside, objects, desires, predominate [over] you. When you go inside, desirelessness, awareness, witnessing, predominate over you; but the bridge is the same. It has to be used; it is not to be thrown and broken. It has not to be destroyed because it is the same bridge by which you have come into the world, and by which you have to go back again into the inner nature, and so on and so forth.

Patanjali goes on using everything. His religion is not one of fear but of understanding. His religion is not for God and against the world. His religion is for God through the world because God and the world are not two. The world is God’s creation. The world is His creativity, His expression; the world is His poetry. If you are against the poetry, how can you be in favor of the poet? In condemning the poetry, you have already condemned the poet. Of course, poetry is not the goal; you should seek the poet also. But on the way you can enjoy the poetry; nothing is wrong in it.

A methodist minister was on a flight to America when the stewardess asked if he would like a drink from the bar. “At what height are we flying?” he asked. When told that it was thirty thousand feet, he replied, “I would rather not . . . too near headquarters.”

Fear – continuously, religious people are obsessed by fear. But fear cannot give you a grace, cannot give you dignity. Fear cripples, paralyses, corrupts. Because of fear religion has become almost a disease. It makes you abnormal. It does not make you healthy, it makes you more and more afraid to live: hell is there, and whatsoever you do it seems to be that you are doing something wrong. You love and it is wrong; you enjoy and it is wrong. Happiness has become associated with guilt. Only wrong people seem to be happy. The good people are always serious and never happy. If you want to go to heaven you have to be serious and unhappy and sad and miserable. You have to be austere. If you want to go to hell, be happy and dance and enjoy. But remember, Omar Khayyam says somewhere, “I am always worried about one thing: if all these unhappy people are going to heaven, what will they do there? They cannot dance, they cannot sing, they cannot drink, they cannot enjoy, they cannot love. The whole opportunity will be wasted on these foolish people. People who could enjoy are thrown into hell. In fact, they should

be in heaven. It seems more logical.” Omar Khayyam says, “If you really want to go to heaven, live a heavenly life here, so that you are ready.”

Patanjali would like you to radiate with life, to throb with the unknown. He is not against anything. If you are in love he says, “Make your love a little more deep.” There are greater treasures waiting for you. These treasures are good; these trees, these flowers, are good. Then man, woman, they are good and beautiful, because somehow, howsoever far away, God has come to you through them. Maybe there are many screens. When you meet a man or a woman, there are many screens and sheets, but still the light is of God. It may be passing through many barriers, it may be distorted, but still, the light is of God.

Patanjali says, “Don’t be against this world. Rather, search through this world. Find a way so that you can come to the original source of light, the pure, the virgin light.”

There are people who live only for food, and there are people who go against food – both are wrong. Jesus says, “Man cannot live by bread alone” – true, perfectly true – but can man live without bread? That has to be remembered. Man cannot live by bread alone, right; but man also cannot live without bread. [...]

One has to be very, very alert, otherwise one can move to opposite polarities very easily. Mind is an extremist. This is my observation: people who have lived only for food, when they get frustrated with their life-style, start fasting. Immediately, they move to the other extreme. I have never come across a faster, a fanatic about fasting, who has not previously been a fanatic about food. They are the same people. People who are too much in sexuality start becoming celibate. People who are very miserly start renouncing everything. This is how the mind moves from one extreme to another.

Patanjali would like you to balance your life, to bring an equilibrium. Just in the middle somewhere, where you are not mad after food and you are not mad against food, where you are not mad after women or men and you are not mad against them; you are simply balanced, a tranquility.

A psychiatrist says that we are a little strange in our behavior. We all are a little strange in our behavior. Another way of saying this is: I am original, you are eccentric, he is nuts. When you do the same thing you think you are original, when your friend is doing the same thing you think he is eccentric, and when your enemy is doing the same thing you think he is nuts. Remember, this egoistic way of thinking will destroy all the opportunities for growth. Be very objective about yourself. There is a strain of insanity in everybody because humanity has been insane for millennia. There is a strain of neurosis in everybody because civilization has not yet come to a point where it can allow the full functioning of the human being. It has been repressive. So watch: if you are neurotic, you will eat too much. You can move to the other extreme – you can stop eating completely – but your neurosis remains the same. Now, the neurosis is against food. And don’t think that you are doing great spiritual work, very original work. [...]

These people are neurotic. You can find them all over India: in monasteries, in ashrams. Out of a hundred people you will find ninety-five neurotic. And you cannot call them mad because they are doing yoga asanas, fasting, prayer, this and that. But their neurosis can be seen immediately, what I call neurosis. Any extremism is neurotic. To be balanced is to be healthy; to be

unbalanced is to be neurotic. Wherever you find any unbalance within yourself or in somebody else, beware.

Otherwise, you will miss the ultimate unison. Lopsided, unbalanced, you cannot create the orchestra that Patanjali is trying to give you a glimpse of.

The modifications of the mind are always known by its lord, due to the constancy of the purusa, pure consciousness.

Sada jnatas citta-vritayas tat-prabhu purusayaparinamitvat.

Tat prabhu, the lord has to be found. He's hiding in you; you have to seek him. Whatsoever you are, he's present. Whatsoever you do, he's the doer. Whatsoever you see, he's the seer. Even whatsoever you desire, it is he who has desired it. Layer upon layer, like an onion, you have to peel yourself. But peel yourself not in a rage, but in love. Peel yourself very cautiously, carefully, because it is God you are peeling. Peel very prayerfully. Don't become a masochist. Don't start creating suffering for yourself. Don't enjoy suffering. If you start enjoying suffering and you become a masochist, you are going on a suicidal trip. You will destroy yourself. One has to be very, very cautious, careful and creative. You are moving on holy ground.

When Moses reached to the top of the mountain where he encountered God, what did he see? He saw in a bush, a flame, a fire, and he heard a voice: "Leave your shoes off because it is holy ground you are walking on." But wherever you are walking, you are walking on holy ground. When you touch your body, you are touching something holy. When you eat something, you are eating something holy; *annam brahma*: food is God. When you love somebody, you are loving the divine because it is He all around, in millions of forms. It is He who is expressing.

Keep this always in mind so that no neurosis can take possession of you. Remain balanced and tranquil, just walk the path in the middle, and you will never be lost, you will never be unbalanced, lopsided.

Yoga is balance. Yoga has to be a balance because it is going to be the path to the ultimate unity, the ultimate harmony of all that is.

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20 Kaivalya

Kaivalya

When one has seen this distinction, there is a cessation of desire for dwelling in the atma, the self.

Then the mind is inclined toward discrimination and gravitates toward liberation.

In breaks of discrimination, other pratyayas, concepts, arise through the force of previous impressions. These should be removed in the same way as other afflictions.

One who is able to maintain a constant state of desirelessness even toward the most exalted states of enlightenment and is able to exercise the highest kind of discrimination, enters the state known as “the cloud which showers virtue.”

Then follows freedom from afflictions and karmas.

That which can be known through the mind is very little compared with the infinite knowledge obtained in enlightenment, when the veils, distortions, and impurities are removed.

Having fulfilled their object, the process of change in the three gunas comes to an end.

Kramaha, the process, is the succession of changes that occur from the moment to moment which become apprehensible at the final end of the transformations of the three gunas.

Kaivalya is the state of enlightenment that follows the reemergence of the gunas, due to their becoming devoid of the object of the purusa.

In this state, the purusa is established in his real nature, which is pure consciousness.

-Patanjali's *Yoga Sutras*

The first sutra:

Visesa-darsina atma-bhava-bhavanavivrttih.

When one has seen this distinction, there is a cessation of desire for dwelling in the atma, the self.

Buddha has called the ultimate state of consciousness *anatta* – no self, non-being. It is very difficult to comprehend it. Buddha has said that the last desire to drop is the desire to be. There are millions of desires. The whole world is nothing but desire objects, but the basic desire is to be. The basic desire is to continue, to persist, to remain. Death is the greatest fear; the last desire to be dropped is the desire to be.

Patanjali in this sutra says: when your awareness has become perfect, when *viveka*, discrimination has been achieved, when you have become a witness, a pure witness of whatsoever happens, outside you, inside you . . . you are no more a doer; you are simply watching; the birds are singing outside . . . you watch; the blood is circulating inside . . . you watch; the thoughts are moving inside . . . you watch – you never get identified anywhere. You don't say, "I am the body"; you don't say, "I am the mind"; you don't say anything. You simply go on watching without being identified with any object. You remain a pure subject; you simply remember one thing: that you are the watcher, the witness – when this witnessing is established, then the desire to be disappears.

And the moment the desire to be disappears, death also disappears. Death exists because you want to persist. Death exists because you don't want to die. Death exists because you are struggling against the whole. The moment you are ready to die, death is meaningless; it cannot be possible now. When you are ready to die, how can you die? In the very readiness of dying, disappearing, all possibility of death is overcome. This is the paradox of religion.

Jesus says, "If you are going to cling to yourself, you will lose yourself. If you want to attain yourself, don't cling." Those who try to be are destroyed. Not that somebody is there destroying you; your very effort to be is destructive because the moment the idea arises: "I should persist," you are moving against the whole. It is as if a wave is trying to be against the ocean. Now the very effort is going to create worry and misery, and one moment will come when the wave will have to disappear. But now, because the wave was fighting against the ocean, the disappearance will look like death. If the wave was ready, and the wave was aware: "I'm nothing but the ocean, so what is the point in persisting? I have always been, and I will always be because the ocean has always been there and will always be there. I may not exist as a wave – wave is just the form I have taken for the moment.

"The form will disappear but not my content. I may not exist like this wave; I may exist like another wave, or I may not exist as a wave as such. I may become the very depth of the ocean where no waves arise . . ."

But the innermost reality is going to remain because the whole has penetrated you. You are nothing but the whole, an expression of the whole. Once awareness is established, Patanjali says, "When one has seen this distinction, that 'I am neither this nor that,' when one has become aware and is not identified with anything whatsoever, there is a cessation of desire for dwelling in the *atma*, in the self." Then the last desire disappears, and the last is the fundamental. Hence, Buddha says, "You can drop desiring money, wealth, power, prestige – that's nothing. You can stop desiring the world – that's nothing – because those are secondary desires. The basic desire is to be." So people who renounce the world start desiring liberation, but liberation is also their liberation. They will remain in moksha, in a liberated state. They desire that pain should not be there. They desire that misery should not be there. They will be in absolute bliss, but they will be. The insistence is that they must be there.

That's why Buddha could not get roots into this country which thinks itself very religious. The most religious man who was born on this earth could not get roots into this religious country. What happened? He said, he insisted, to drop the basic desire of being: he said, "Be a non-being." He said, "Don't be." He said, "Don't ask for liberation because the freedom is not for you. The freedom is going to be freedom from you; not for you, but from you."

Liberation is liberation from yourself. See the distinction: it is not for you; liberation is not for you. It is not that liberated you will exist. Liberated, you will disappear. [...]

In Zen, when meditators sit for many years, just sitting and doing nothing, a certain moment comes when they forget that they have bodies. That is their first satori. Not that the body is not there; body is there but there is no tension, so how to feel it? If I say something you can hear me, but if I'm silent how can you hear me? Silence is there – it has much to communicate to you – but silence cannot be heard. Sometimes when you say, "Yes, I can hear the silence," then you are hearing some noise. Maybe it is the noise of the dark night, but it is still noise. If it is absolutely silent, you will not be able to hear it. When your body is perfectly healthy, you don't feel it. If some tension arises in the body, some disease, some illness, then you start hearing. If everything is in harmony and there is no pain and no misery, suddenly you are empty. A nothingness overwhelms you.

Kaivalya is the ultimate health, wholeness, all wounds healed. When all wounds heal, how can you exist? The self is nothing but accumulated tensions. The self is nothing but all sorts of diseases, illnesses. The self is nothing but desires unfulfilled, hopes frustrated, expectations, dreams – all broken, fractured. It is nothing but accumulated disease that you call "self." Or take it from another side: in moments of harmony, you forget that you are. Later on, you may remember how beautiful it was, how fantastic it was, how far-out. But in moments of real far-outness, you are not there. Something bigger than you has overpowered you; something higher than you has possessed you; something deeper than you has bubbled up. You have disappeared. In deep moments of love, lovers disappear. In deep moments of silence, meditators disappear. In deep moments of singing, dancing, celebration, celebrators disappear. And this is going to be the last celebration, the ultimate, the highest peak – *kaivalya*.

Patanjali says, "Even the desire to be disappears. Even the desire to remain disappears." One is so fulfilled, so tremendously fulfilled that one never thinks in terms of being. For what? – you want to be there tomorrow also because today is unfulfilled. The tomorrow is needed; otherwise you will die unfulfilled. The yesterday was a deep frustration; today is again a frustration; tomorrow is needed. A frustrated mind creates future. A frustrated mind clings with the future. A frustrated mind wants to be because now, if death comes, no flower has flowered. Nothing has yet happened; there has only been a fruitless waiting: "Now, how can I die? I have not even lived yet." That unlivable life creates a desire to be.

People are so much afraid of death: these are the people who have not lived. These are the people who are, in a certain sense, already dead. A person who has lived and lived totally does not think about death. If it comes, good; he will welcome. He will live that too, he will celebrate that too. Life has been such a blessing, a benediction; one is even ready to accept death. Life has been such a tremendous experience; one is ready to experience death also. One is not afraid because the tomorrow is not needed; the today has been so fulfilling. One has come to fruition, flowered, bloomed. Now the desire for tomorrow disappears. The desire for tomorrow is always out of fear, and fear is there because love has not happened. The desire to always remain simply shows that deep down you are feeling yourself completely meaningless. You are waiting for some meaning. Once the meaning has happened, you are ready to die – silently, beautifully, gracefully.

"*Kaivalya*," Patanjali says, "happens only when the last desire to be has disappeared." The whole problem is to be or not to be. The whole life we try to be this and that, and the ultimate can happen only when you are not.

When one has seen this distinction, there is a cessation of desire for dwelling in the atma, the self.

The self is nothing but the most purified form of the ego. It is the last remnant of strain, stress, tension. You are still not perfectly open; something is still closed. When you are completely open, just a watcher on the hill, a witness, even that desire disappears. With the disappearance of that desire, something absolutely new happens in life. A new law starts functioning.

You have heard about the law of gravitation; you have not heard about the law of grace. The law of gravitation is that everything falls downward. The law of grace is that things start falling upward. And that law has to be there because in life everything is balanced by the opposite. Science has come to discover the law of gravitation: Newton sitting on a bench in a garden saw one apple falling – it happened or not; that is not the point – but seeing that the apple was falling down, a thought arose in him: “Why do things always fall downward? Why not otherwise? Why doesn’t a ripe fruit fall upward and disappear into the sky? Why not sideways? Why always downward?” He started brooding and meditating, and then he discovered a law. He came upon, stumbled upon a very fundamental law: that the earth is gravitating things toward itself. It has a gravitation field. Like a magnet, it pulls everything downward.

Patanjali, Buddha, Krishna, Christ – they also became aware of a different fundamental law, higher than gravitation. They became aware that there comes a moment in the inner life of consciousness when consciousness starts rising upward – exactly like gravitation. If the apple is hanging on the tree, it does not fall. The tree helps it not to fall downward. When the fruit leaves the tree, then it falls downward.

Exactly the same: if you are clinging to your body, you will not fall upward; if you are clinging to your mind, you will not fall upward. If you are clinging to the idea of self, you will remain under the impact of gravitation – because body is under the impact of gravitation, and mind also. Mind is subtle body; body is gross mind. They are both under the impact of gravitation. And because you are clinging to them – you are not under the impact of gravitation – but you are clinging to something which is under the impact of gravitation. It is as if you are carrying a big rock and trying to swim in a river; the rock will pull you down. It won’t allow you to swim. If you leave the rock, you will be able to swim easily.

We are clinging to something which is functioning under the law of gravitation: body, mind. “Once,” Patanjali says, “you have become aware that you are neither the body nor the mind, suddenly you start rising upward.” Some center somewhere high in the sky pulls you up. That law is called “grace.” Then God pulls you upward. And that type of law has to be there, otherwise gravitation could not exist. In nature, if positive electricity exists, then negative electricity has to exist. Man exists, then the woman has to exist. Reason exists, then intuition has to exist. Night exists, then the day has to exist. Life exists, then death has to exist. Everything needs the opposite to balance it. Now science has become aware of one law: gravitation. Science still needs a Patanjali to give it another dimension, the dimension of falling upward. Then life becomes complete.

You are a meeting place of gravitation and grace. In you, grace and gravitation are crisscrossing. You have something of the earth and something of the sky within you. You are the horizon where earth and sky are meeting. If you hold too much to the earth, then you will forget

completely that you belong to the sky, to the infinite space, the beyond. Once you are no more attached with the earth part of you, suddenly, you start rising high.

When one has seen this distinction, there is a cessation of desire for dwelling in the self.

Tadahi viveka-nimnam kaivalya-pragbharam cittam.

Then the mind is inclined toward discrimination and gravitates toward liberation.

A new gravitation starts functioning. Liberation is nothing but entering the stream of grace. You cannot liberate yourself; you can only drop the barriers; liberation happens to you. Have you seen a magnet? – small iron pieces are pulled toward it. You can see those small iron pieces rushing toward the magnet but don't be deceived by your eyes. In fact, they are not rushing, the magnet is pulling them. On the surface, it appears that those iron filings are going, moving toward the magnet. That is just on the surface. Deep down, something just opposite is happening, they are not moving toward the magnet, the magnet is pulling them toward itself. In fact, it is the magnet which has reached them. With the magnetic field, it has approached them, touched them, pulled them. If those iron filings are free, not attached to something – not attached to a rock – then the magnet can pull them. If they are attached to a rock, the magnet will go on pulling, but they will not be pulled because they are attached.

Exactly the same happens once you discriminate that you are not the body, you are no more bound to any rock, you are no more in bondage with earth, immediately, God's magnet starts functioning. It is not that you reach to God. In fact, God has already reached you. You are under His magnetic field but clinging to something. Drop that clinging and you are in the stream. Buddha used to use a word *srotaapanna*: falling into the stream. He used to say, "Once you fall into the stream, then the stream takes you to the ocean. Then you need not do anything." The only thing is to jump into the stream. You are sitting on the bank. Enter the stream and then the stream will do the remaining work. It is as if you are standing on a high building, on the roof of a high building, three hundred feet or five hundred feet above the earth. You go on standing, the gravitation has reached you, but it will not work unless you jump. Once you jump, then you need not do anything. Just a step off the roof . . . enough; your work is finished. Now the gravitation will do all the work. You need not ask, "Now what am I supposed to do?" You have taken the first step. The first [step] is the last step. Krishnamurti has written a book, *The First and Last Freedom*. The meaning is: the first step is the last step because once you are in the stream, everything else is to be done by the stream. You are not needed. Only for the first step is your courage needed.

Then the mind is inclined toward discrimination and gravitates toward liberation.

You start moving slowly upward. Your life energy starts rising high – an upsurge. And it is unbelievable when it happens because it is against all the laws that you have known up to now. It is levitation, not gravitation. Something in you simply starts moving upward, and there is no barrier to it. Nothing bars its path. Just a little relaxation, a little unclinging – the first step – and then automatically, spontaneously, your consciousness becomes more and more discriminative, more and more aware.

Let me tell you about another thing. You have heard the word, the phrase: "vicious circle." Let us make another phrase: "virtuous circle." In a vicious circle, one bad thing leads to another. For

example, if you get angry then one anger leads you to more anger, and of course, more anger will lead you to still more anger. Now you are in a vicious circle. Each anger will make the habit of anger stronger and will create more anger, and more anger will make the habit still stronger, and on and on. You move in a vicious circle which goes on becoming stronger and stronger and stronger.

Let us try a new word: virtuous circle. If you become aware, what Patanjali calls *vivek*, awareness, if you become aware, *vairagya* – discrimination creates renunciation. If you become aware, suddenly you see that you are no more the body. Not that you renounce the body; in your very awareness the body is renounced. If you become aware, you become aware that these thoughts are not you.

In that very awareness those thoughts are renounced. You have started dropping them. You don't give them any more energy; you don't cooperate with them. Your cooperation has stopped, and they cannot live without your energy. They live on your energy, they exploit you. They don't have their own energy. Each thought that enters you partakes of your energy. And because you are willing to give your energy, it lives there, it makes its abode there. Of course, then its children come, and friends, and relatives, and this goes on. Once you are a little aware, *vivek* brings *vairagya*, awareness brings renunciation. And renunciation makes you capable of becoming more aware. And of course, more awareness brings more *vairagya*, more renunciation, and so on and so forth.

This is what I am calling the virtuous circle: one virtue leads to another, and each virtue becomes again a ground for more virtue to arise.

“This goes on,” Patanjali says, “to the last moment” – what he calls, *dharma megha samadhi*. We will be coming to it later on. He calls it “the cloud of virtue showering on you.” This virtuous circle, *vivek* leading to *vairagya*, *vairagya* leading to more *vivek*, *vivek* again creating more possibilities for *vairagya*, and so on and so forth – comes to the ultimate peak when the cloud of virtue showers on you: *dharma megha samadhi*.

In breaks of discrimination, other pratyayas, concepts, arise through the force of previous impressions.

Still, though, many intervals will be there. So don't be discouraged. Even if you have become very aware and in certain moments you feel the pull, the upward pull of grace, and in certain moments you are in the stream, floating perfectly beautifully, with no effort, effortlessly, and everything is going and running smoothly, still there will be gaps. Suddenly you will find yourself standing again on the bank just because of old habits. For so many lives you have lived on the bank. Just because of the old habit, again and again the past will overpower you. Don't be discouraged by it. The moment you see that you are again on the bank, again get down into the stream. Don't be sad about it, because if you become sad, you will again be in a vicious circle. Don't be sad about it. Many times, the seeker comes at very close quarters, and many times he loses the track. No need to be worried; again, bring awareness. This is going to happen many times; it is natural. For so many millions of lives we have lived in unawareness – it is only natural that many times the old habit will start functioning. [...]

In breaks of discrimination, other concepts arise through the force of previous impressions.

Many times, you will be pulled back, again and again and again. The struggle is hard, but not impossible. It is difficult, it is very arduous but don't become sad and don't become discouraged. Whenever you remember, again don't be worried about what has happened. Let your awareness again be established, that's all. Continuously establishing your awareness again and again and again will create a new impact inside your being, a new impression of virtue. One day, it becomes as natural as other habits.

One who is able to maintain a constant state of desirelessness, even toward the most exalted states of enlightenment, and is able to exercise the highest kind of discrimination, enters the state known as “the cloud which showers virtue.”

One who is able to maintain a constant state of desirelessness even toward the most exalted states of enlightenment . . . Patanjali calls it *paravairagya*: the ultimate renunciation. You have renounced the world: you have renounced greed, you have renounced money, you have renounced power; you have renounced everything of the outside. You have even renounced your body, you have even renounced your mind, but the last renunciation is the *kaivalya* – renunciation of *kaivalya* itself, of *moksha* itself, of *nirvana* itself. Now you renounce even the idea of liberation because that too is a desire. And desire, whatsoever its object, is the same. You desire money, I desire *moksha*. Of course, my object is better than your object, but still my desire is the same as yours. Desire says, “I am not content as I am. More money is needed; then I will be contented. More liberation is needed; then I will be contented.” The quality of desire is the same; the problem of desire is the same. The problem is that the future is needed: “As I am, it is not enough; something more is needed. Whatsoever has happened to me is not enough. Something still has to happen to me; only then can I be happy.” This is the nature of desire: you need more money, somebody needs a bigger house, somebody thinks of more power, politics, somebody thinks of a better wife or a better husband, somebody thinks of more education, more knowledge, somebody thinks of more miraculous powers, but it makes no difference. Desire is desire – and desirelessness is needed.

Now the paradox: if you are absolutely desireless – and in absolute desirelessness, the desire of *moksha* is included – a moment comes when you don't desire even *moksha*, you don't desire even God. You simply don't desire; you are, and there is no desire. This is the state of desirelessness. *Moksha* happens in this state. *Moksha* cannot be desired – by its very nature – because it comes only in desirelessness. Liberation cannot be desired. It cannot become a motive because it happens only when all motives have disappeared. You cannot make God an object of your desire because the desiring mind remains ungodly. The desiring mind remains unholy; the desiring mind remains worldly. When there is no desire, not even the desire for God, suddenly He has always been there. Your eyes open and you recognize Him.

Desires function as barriers. And the last desire, the most subtle desire, is the desire to be liberated. The last, subtle desire is the desire to be desireless.

One who is able to maintain a constant state of desirelessness, even toward the most exalted states of enlightenment and is able to exercise the highest kind of discrimination . . .

Of course, the ultimate in discrimination will be needed. You will have to be aware – so much so that this very, very deep desire of becoming free of all misery, of becoming free of all bondage, even this desire does not arise. Your awareness is so perfect that not even a small corner is left dark inside your being. You are full of light, illuminated with awareness. That's why when

Buddha is asked again and again, “What happens to a man who becomes enlightened?” he remains silent. He never answers. Again and again, he is asked, “Why don’t you answer?” He says, “If I answer, you will create a desire for it, and that will become a barrier. Let me keep quiet. Let me remain silent so I don’t give you a new object for desire. If I say, ‘It is *satchitananda*: it is truth, it is consciousness, it is bliss,’ immediately a desire will arise in you. If I talk about that ecstatic state of being in God, immediately your greed takes it. Suddenly, a desire starts arising in you. Your mind starts saying, ‘Yes, you have to seek it, you have to find it. This has to be searched. Whatsoever the cost, but you have to become blissful.’” Buddha says, “I don’t say anything about it, because whatsoever I say, your mind will jump on it and make a desire out of it, and that will become the cause, and you will never be able to attain it.”

Buddha insisted that there is no moksha. He insisted that when a man becomes aware, he simply disappears. He disappears as when you blow out a lamp and the light disappears. The word “nirvana” simply means blowing a lamp out. Then you don’t ask where the flame has gone, what has happened to the flame; it simply disappears – annihilated. Buddha insisted that there is nothing left; when you have become enlightened, everything disappears, like the flame of a lamp put out. Why? – Looks very negative – but he does not want to give you an object of desire. Then people started asking, “Then why should we try for such a state? Then it is better to be in the world. At least we are; miserable – but at least we are; in anguish – but we are. And your state of nothingness has no appeal for us.”

In India, Buddhism disappeared; in China, in Burma, in Ceylon, in Japan, it reappeared, but it never appeared in its purity again because Buddhists learned a lesson: that man lives through desire. If they insist that there is nothing beyond enlightenment and everything disappears, then people are not going to follow them.

Then everything will remain as it is; only their religion will disappear. So they learned a trick, and in Japan, in China, in Ceylon, in Burma, they started talking of beautiful states after enlightenment. They betrayed Buddha. The purity was lost; then religion spread. Buddhism became one of the greatest religions of the world. They learned the politics of the human mind. They fulfilled your desire. They said, “Yes . . . lands of tremendous beauty, Buddhalands, heavenly lands where eternal bliss reigns.” They started talking in positive terms. Again, people’s greeds were inflamed, desire arose. People started following Buddhism, but Buddhism lost its beauty. Its beauty was in its insistence that it would not give you any object for desire.

Patanjali has written the best that it is possible to write about the ultimate truth, but no religion has arisen around him, no established church exists around him. Such a great teacher, such a great Master has remained really without a following. Not a single temple is devoted to him. What happened? His *Yoga Sutras* are read, commented upon, but nothing like Christianity, Buddhism, Jainism, Hinduism, Mohammedanism exists with Patanjali. Why? – because he will not give any hope to you. He will not give any help to your desire.

One who is able to maintain a constant state of desirelessness even toward the most exalted states of enlightenment and is able to exercise the highest kind of discrimination, enters the state known as “the cloud which showers virtue.”

Dharma megha samadhi: this word has to be understood. It is very complex. And so many commentaries have been written on Patanjali, but it seems they go on missing the point. *Dharma megha samadhi* means: a moment comes when every desire has disappeared. When even the self

is no more desired, when death is not feared, virtue showers on you – as if a cloud gathers around your head and a beautiful shower of virtue, a benediction, a great blessing . . . But why does Patanjali call it “cloud”? – One has to go even beyond that; it is still a cloud. Before, your eyes were full of vice, now, your eyes are full of virtue, but you are still blind. Before, nothing but misery was showering on you, just a hell was showering on you; now, you have entered heaven and everything is perfectly beautiful, there is nothing to complain about, but still, it is a cloud. Maybe it is a white cloud, not a black cloud, but still, it is a cloud – and one has to go beyond it also. That’s why he calls it “cloud.”

That is the last barrier, and of course, it is very beautiful because it is of virtue. It is like golden chains studded with diamonds. They are not like ordinary chains; they look very ornamental. They are more like ornaments than chains. One would like to cling to them. Who would not like to have a tremendous happiness showering on oneself, a non-ending happiness? Who would not like to be in this ecstasy forever and ever? But this too is a cloud – white, beautiful, but still the real sky is hidden behind it.

There is a possibility from this exalted point to still fall back. If you become too attached to dharma megha samadhi, if you become too much attached, and you start enjoying it too much and you don’t discriminate that “I am also not this,” there is a possibility that you will come back.

In Christianity, Judaism, Mohammedanism, only two states exist: hell and heaven. This is what Christians call heaven, what Patanjali calls dharma megha samadhi. In the West, no religion has risen beyond that. In India we have three terms: hell, heaven and moksha. Hell is absolute misery; heaven is absolute happiness; moksha is beyond both: neither hell nor heaven. In Western languages, there exists not a single term equivalent to moksha. Christianity stops at heaven – dharma megha samadhi. Who bothers anymore to go beyond it? It is so beautiful. And you have lived in so much misery for so long; you would like to remain there forever and ever. But Patanjali says, “If you cling to it, you slip from the last rung of the ladder. You were just close to home. One step more, and then you would have achieved the point of no return – but you slipped. You were just reaching home and you missed the path. You were just at the door – a knock and the doors would have opened – but you thought that the porch was the palace and you started living there.” Sooner or later, you will even lose the porch because the porch exists for those who are going into the palace. It cannot be made an abode. If you make an abode of it, sooner or later you will be thrown out: you are not worthy. You are like a beggar who has started to live on somebody’s porch.

You have to enter the palace; then the porch will remain available. But if you stop at the porch even the porch will be taken away. And the porch is very beautiful, and we have never known anything like that, so certainly we misunderstand – we think the palace has come. We have lived always in anxiety, misery, tension, and even the porch, even to be close to the ultimate palace, to be so close to the ultimate truth, is so silent, so peaceful, so blissful, such a great benediction, that you cannot imagine that better than this is possible. You would like to settle here.

Patanjali says, “Remain aware.” That’s why he calls it a cloud. It can blind you; you can be lost in it. If you can transcend this cloud – *Tatah klesa-karma-nivrttih – Then follows freedom from afflictions and karmas.*

If you can transcend dharma megha samadhi, if you can transcend this heavenly state, this paradise, then only . . . then follows freedom from afflictions and karmas. Otherwise, you will fall back into the world. Have you seen small children play a game called *ludo*, ladders and snakes? From the ladders they go on rising, and from the snakes they go on coming back. From point ninety-nine – if they reach the hundred [point], they have won the game, they are victorious – but from point ninety-nine there is a snake. If you reach ninety-nine, you are suddenly back, back into the world.

Dharma megha samadhi is the ninety-ninth point, but the snake is there. Before the snake takes hold of you, you have to jump to the hundredth point. Only then, there is abode. You have come back home, a full circle.

Then follows freedom from afflictions and karmas.

That which can be known through the mind is very little compared with the infinite knowledge obtained in enlightenment, when the veils, distortions, and impurities are removed.

Just a few sutras back, Patanjali said that the mind is infinitely knowledgeable, the mind can know infinitely. Now he says that which can be known through the mind is very little compared with the infinite knowledge obtained in enlightenment.

As you progress higher, each state is bigger than the first state that you have transcended. When one is lost in his senses, the mind functions in a crippled way. When one is no more lost in the senses and no more attached to the body, the mind starts functioning in a perfectly healthy way. An infinite apprehension happens to mind; it becomes capable of knowing infinities. But that too is nothing compared to when mind is completely dropped, and you start functioning without mind. No medium is now needed. All wheels disappear and you are immediate to reality. Not even mind is there as an agent, as a go-between. Nothing is in between. You and the reality are one. The knowledge that comes through mind is nothing compared to the knowledge that happens through enlightenment.

Having fulfilled their object, the process of change in the three gunas comes to an end.

The whole world stops for the enlightened person because now there is no need for the world to go on. The ultimate has been achieved. The world exists as a situation. The world exists for your growth. The school exists for learning. When you have learned the lesson, the school is no more for you; you have graduated. When somebody attains enlightenment, he has graduated from the world. Now, the school no longer has any function for him. Now, he can forget about the school, and the school can forget about him. He has gone beyond, he has grown. The situation is no longer needed.

The world is a situation: it is a situation for you to go astray and come back home. It is a situation to be lost in and then come back. It is a situation to forget God and to remember Him again.

But why this situation? – because there is a subtle law: if you cannot forget God, you cannot remember Him. If there is no possibility to forget Him, how will you remember, why will you remember? That which is always available is easily forgotten. The fish in the ocean never knows the ocean, never comes across it. Lives in it, is born in it, dies in it, but never comes to know the

ocean. There is only one situation when the fish comes to know the ocean: when it is taken out of the ocean. Then suddenly it becomes aware that this was the ocean, my life. When the fish is thrown on the bank, on the sand, then she knows what ocean is.

We needed to be thrown out of the ocean of God; there was no other way to know Him. The world is a great situation to become aware. Anguish is there, pain is there, but it is all meaningful. Nothing is meaningless in the world. Suffering is meaningful. The suffering is just like the fish suffering on the bank, in the sand, and making all efforts to go back to the ocean. Now, if the fish goes back to the ocean, she will know. Nothing has changed – the ocean is the same, the fish is the same – but their relationship has tremendously changed. Now she will know, “This is the ocean.” Now she will know how grateful she is to the ocean. The suffering has created a new understanding. Before, also she was in the same ocean, but now the same ocean is no more the same because a new understanding exists, a new awareness, a new recognition.

Man needs to be thrown out of God. To be thrown into the world is nothing but to be thrown out of God. And it is out of compassion, out of the compassion of the whole that you are thrown out, so that you try to find the way back. By effort, by arduous effort you will be able to reach, and then you will understand. You have to pay for it by your efforts, otherwise God would be too cheap. And when a thing is too cheap, you cannot enjoy it. Otherwise, God would be too obvious. When a thing is too obvious you tend to forget. Otherwise, God would be too close to you and there would be no space to know Him. That will be the real misery, not to know Him. The misery of the world is not a misery; it is a blessing in disguise because only through this misery will you come to know the tremendous blissfulness of recognizing, of seeing face to face . . . the divine truth.

Having fulfilled their object, the process of change in the three gunas comes to an end.

The whole world of the three *gunas*: *sattva*, *rajas*, *tamas*, comes to an end. Whenever somebody becomes enlightened, for him the world comes to an end. Of course, others go on dreaming. If there are too many fish suffering on the bank, in the hot sand, in the burning sun, and one fish tries and tries and jumps into the ocean, again back home, for her, or for him, the hot sun and the burning sand and all the misery have disappeared. It is already a nightmare of the past, but for others, it exists.

When a fish, like Buddha or Patanjali, jumps into the ocean, for them the world has disappeared. They are again back in the cool womb of the ocean. They are back again, joined, connected to the infinite life. They are no longer disconnected; they are no longer alienated. They have become aware. They have come back with a new understanding: alert, enlightened – but for others the world continues.

These sutras of Patanjali are nothing but messages of a fish who has reached home, trying to jump and say something to the people who are still on the bank and suffering. Maybe they are very close to the ocean, just on the border, but they don't know how to enter into it. Or are not making enough effort, or are making them in the wrong directions, or are simply lost in misery and have accepted that this is what life is, or are so frustrated, discouraged, that they are not making any effort. Yoga is the effort to reach to that reality with which we have become disconnected. To be reconnected is to be a yogi. Yoga means: re-connection, re-union, re-merging.

Kramaha, the process, is the succession of changes that occur from moment to moment, which become apprehensible at the final end of the transformations of the three gunas.

In this small sutra Patanjali has said everything that modern physics has come to discover. Just thirty or forty years ago, it would have been impossible to understand this sutra because the whole quantum physics is present, in seed form, in this small sutra. And this is good because this is just the last-but-one. So Patanjali summarizes the whole world of physics in this last-but-one sutra: then, the *metaphysics*. This is the essential physics. The greatest insight that has come to physics in this century is the theory of quantum.

Max Planck discovered a very unbelievable thing. He discovered that life is not a continuity; everything is discontinuous. One moment of time is separate from another moment of time, and between the two moments of time, there is space. They are not connected; they are disconnected. One atom is separate from another atom, and between the two atoms there is great space. They are not connected. This is what he calls “quanta”: discrete, separate atoms not bridged with each other, floating in infinite space, but separate – just as you pour peas from one carton into another and the peas all fall, separate, discrete, or, if you pour oil from one container into another, the oil falls in a continuity.

The existence is like peas, separate. Why does Patanjali mention this? – because he says, “One atom, another atom: these are two things the world consists of. Just between the two is the space. That is what the whole consists of – the God. Call it space, call it brahma, call it *purusa* or whatsoever you like; the world consists of discrete atoms, and the whole consists of the infinite space between the two.”

Now physicists say if we press the whole world and press the space out of it, all the stars and all the suns can be pressed into just a small ball. Only that much matter exists. It is really space. Matter is very rare, here and there. If we press the earth very much, we can put it into a matchbox – if all the space is thrown out, unbelievable! “And that too, if we go on pressing it still more,” Patanjali says, “then even that small quantity will disappear.” Now physicists say that when matter disappears it leaves black holes.

Everything comes out of nothingness, plays around, disappears again into nothingness. As there are material bodies – earth, sun, stars – there are, just similar to them, empty holes, black holes. Those black holes are nothingness condensed. It is not simple nothingness; it is very dynamic – whirlpools of nothingness. If a star comes by a black hole, the black hole will suck it in. So it is very dynamic, but it is nothing – no matter in it, simply absence of matter – just pure space, but tremendously powerful. It can suck any star in, and the star will disappear into nothingness; it will be reduced to nothingness. So ultimately, if we try, then all matter will disappear. It comes out of a tremendous nothingness, and it drops again into a tremendous nothingness: out of nothingness, and back into nothingness.

Kramaha, the process – the process of quantum – is the succession of changes that occur from moment to moment which becomes apprehensible at the final end of the transformations of the three gunas.

This the yogi comes to see at the final stage, when all the three gunas are disappearing into black holes, disappearing into nothingness. That’s why yogis have called the world maya, a magic show. [...] It is God’s imagination. The whole is dreaming, the whole is projecting. [...]

Patanjali says, “The world is nothing but a cinematograph, a projection.” But this understanding arises only when one achieves to the last point of understanding. When he sees all gunas stopped, nothing is moving, suddenly he becomes aware that the whole story was created by illusory movement, by fast movement. This is what is happening to modern physics.

First, they said when they had come to the atom, “Now this is the ultimate; it cannot be divided anymore.” Then they also divided the atom. Then they came to electrons: “Now it cannot be divided anymore.” Now they have divided that too. Now they have come to nothingness; now they don’t know what has come. Division, division, division, and a point has come in modern physics where matter has completely disappeared. Modern physics has reached via matter, and Patanjali and the yogis have reached to the same point via consciousness. Up to this last-but-one sutra, physics has reached. Up to this last-but-one sutra, scientists can have an approach, an understanding, a penetration. The last sutra is not possible for scientists because that last sutra can be achieved only if you move through consciousness, not through matter, not through objects but directly through subjectivity.

Purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-sakter iti.

Kaivalya is the state of enlightenment that follows the reemergence of the gunas, due to their becoming devoid of the object of the purusa. In this state, the purusa is established in his real nature which is pure consciousness. Finish.

Kaivalya is the state of enlightenment that follows the reemergence of the three gunas . . . when the world stops, when the process, the *kramaha* of the world stops, when you become able to see between two moments of time and two atoms of matter, and you can move into space, and you can see that everything has arisen out of space and is moving back into space; when you have become so aware that suddenly the illusory world disappears like a dream, then *kaivalya*. Then you are left as pure consciousness – with no identity, with no name, no form. Then you are the purest of the pure. That you are the most fundamental, the most essential, the most existential, and you are established in this purity, aloneness.

Patanjali says, “*Kaivalya* is the state of enlightenment that follows the reemergence of the *gunas*, due to their becoming devoid of the object of the *purusa*. In this state the *purusa* is established in his real nature.” You have come back home. The journey has been long, torturous, arduous, but you have come back home. The fish has jumped into the ocean which is pure consciousness.

Patanjali does not say anything more about it because more cannot be said. And when Patanjali says, “Finish; the end,” he does not only mean that the *Yoga Sutras* finish here. He says, “All possibility to express ends here. All possibility to say anything about the ultimate reality ends here. Beyond this is only experience. Expression ends here.” And nobody has been able to go beyond it – nobody. Not a single exception exists in the whole history of human consciousness. People have tried. Very few have even reached to where Patanjali has reached, but nobody has been able to go beyond Patanjali.

That’s why I say he’s the alpha and the omega. He starts from the very beginning; nobody has been able to find a better beginning than him. He begins from the very beginning, and he comes to the very end. When he says, “Finish,” he’s simply saying expression is finished, definition is finished, description is finished. If you have really come with him up to now, there is only experience beyond. Now starts the existential. One can be it, but one cannot say it. One can live

in it, but one cannot define it. Words won't help. All language is impotent beyond this point. Simply saying this much: that one achieves to one's own true nature – Patanjali stops. That's the goal: to know one's own nature and to live in it – because unless we reach to our own natures we will be in misery. All misery is indicative that we are living somehow unnaturally. All misery is simply symptomatic that somehow our nature is not being fulfilled, that somehow, we are not in tune with our reality. The misery is not your enemy; it is just a symptom. It indicates. It is like a thermometer; it simply shows that you are going wrong somewhere. Put it all right, put yourself right; bring yourself in harmony, come back, tune yourself. When every misery disappears, one is in tune with one's own nature. That nature Lao Tzu calls *tao*, Patanjali calls *kaivalya*, Mahavir calls *moksha*, Buddha calls *nirvana*. But whatsoever you want to call it – it has no name, and it has no form – but it is in you, present, right this moment. You have lost the ocean because you have come out of your Self. You have moved too much in the outer world. Move inwards. Now, let this be your pilgrimage: move inwards. [...]

You are the temple of God. You are the abode of the ultimate. So the question is not where to find truth, the question is: how have you lost it? The question is not where to go; you are already there – stop going.

Drop from all the paths. All paths are of desire, extensions of desire, projections of desire: going somewhere, going somewhere, always somewhere else, never here.

Seeker, leave all paths, because all paths lead there, and He is here.

Purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-sakter iti.

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