In Search of the Miraculous Vol 1

Talks given from 2/5/70 to 31/7/70

Original in Hindi

12 Chapters

Year published: 1984

2nd edition of "The Mystic Experience"

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Chapter #1

Chapter title: Kundalini -- The Sleeping Serpent

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I do not know why you have come here. Perhaps you too, do not know. Most of us live in such a way that we are not aware why we are living, where we are going and why. We do not ask of ourselves, "Why?" When our whole life is spent without asking these basic questions it is no wonder if you all have come without knowing the purpose of your coming. Maybe a few of you know it, but the possibility is very small.

We live and walk and see and hear in such a state of sleep, in such a state of deep unconsciousness that we fail to see that which is. We fail to hear that which is said, and we fail to come in contact with and experience that which surrounds us from all sides -- within and without. So it is no wonder if you have come here unknowingly, unaware.

We do not know why we are alive. And we are not aware of what we do -- so much so that we are not conscious even of our breathing.

But I well know why I am here. And that's what I want to share with you.

Man's quest continues through lives, and it is after the endeavor of countless lives that he gets a glimpse of what we call bliss or peace or truth or God or moksha or nirvana -- call it what you like, although there is no word that can say it. One attains to it after many many lives. And all those who seek it think that they are going to enjoy completely after they have found it; but they are very mistaken. They find after attainment that it is just the beginning of a new labor, a new undertaking, that there is no resting.

Until yesterday they strove hard to find it; now they are rushing about to share it with others. If it was not so, Buddha would not have visited our towns, Mahavira would not have knocked at our doors and Christ would not have called on us. After coming in contact with the supreme, a new kind of work begins. In fact, whatsoever is significant in life brings great joy and bliss when you find it, but it is much more joyous and blissful when you share it with others. One who is blessed with bliss or God becomes restless to share it with others. Just as a flower on blooming broadcasts its fragrance, or as a cloud rains or a wave rushes to embrace the seashore -- similarly, when somebody finds something of the beyond, his soul thirsts to reach everywhere with its fragrance and spread it.

I am aware about me, why I am here. And this meeting of ours can be meaningful if you too are here for the same reasons, and if you and I meet each other at the same plane. Otherwise, as it often happens, there can be no meeting whatsoever even though we are crossing each other's paths. If you are not

here for the same reasons as I am, there will be no meeting point between us in spite of our living in such close physical proximity.

I would like you to see that which I now see. It is so near that it is amazing how you don't see it. And many times I suspect that you have deliberately closed your eyes and ears. Otherwise how could you miss it? Jesus has said again and again that people have eyes but they don't see and they have ears but they don't hear. Not only the blind are blind and the deaf are deaf, even they are blind and deaf who have both eyes and ears That is why you don't see and hear and feel that which is so near and which surrounds you from everywhere. What is the matter?

Undoubtedly there is some small obstruction in the way of your vision. It is, however, not a big obstruction. It is like a speck of dust that gets in the eye and obstructs the view of a whole mountain. Just a tiny speck of dust can blind your eyes. Logic will say that it should be a huge thing that obstructs the view of a mountain. Arithmetic will say that the thing that prevents you from seeing a mountain must be something bigger than the mountain itself. But in reality the speck of dust is a very small thing and so are our eyes. But because the dust covers the eyes the mountain is covered and thus made invisible to the eyes.

Similarly, what obstructs our inner vision is not something as big as a mountain, it is but a little dust. And it is what has made us blind to reality. Because of a tiny obstruction all the truths of life remain hidden from us.

Certainly, I am not talking about the physical eyes with which we see things. This creates great confusion. Remember well that in existence only that truth is meaningful for us for which a sensitivity is created within us to receive it, to grasp it, to accept it and to live it. If I have no ears, I cannot hear even the roar of the sea which is so loud and powerful. Even if the ocean continues to roar for eternity I can never hear it. Just for lack of ears the roar of the ocean will be wasted on me. And even if the sun appears at my doorstep I cannot see him if I have no eyes. And similarly if I don't have hands I cannot touch anyone, howsoever I may wish to touch him.

There is so much talk about God and bliss: there are any number of scriptures in the world, millions of people are praying and singing hymns in temples and churches and mosques, but in spite of it all it does not seem that we have any contact with God or that we see him, hear him, feel his heartbeat in our being. It seems to be nothing more than empty talk. Maybe we continue to talk about God in the belief that through talking we can either find him or belie the experience of him. But nothing will happen if the deaf talk for lives about musical notes and the blind talk for eternity about light. It is possible, however, that they will fall victim to the illusion that they are not deaf and blind. Through talking about them, they can come to believe that they know what sound is and what light is.

Temples and churches and mosques that we have built all over the earth have succeeded in creating this illusion, this deception. People sitting in and around them possess nothing but illusions. At the most they can believe in God, but they cannot know him. And believing is not worth more than talking. We can believe if the talk is convincing enough. If someone argues forcefully and proves the existence of God and we fail to prove that he is not, then we feel defeated and we begin to accept God. But believing

is not knowing. Howsoever we convince the blind man about the existence of light, he cannot know light and he cannot see.

I am here with the understanding that knowing is possible.

Undoubtedly there is a center inside us which is lying dormant -- a center which once in a great while a Krishna comes to know and begins to dance in ecstasy, which a Jesus comes to know and cries from the cross, "Father, forgive them for they know not what they are doing!" Certainly a Mahavira comes to know of this center, and because of this center a Gautam Siddhartha becomes Buddha -- the awakened one. Definitely there is a center -- an eye, an ear -- which is lying asleep. And I am here especially to help you to awaken this center.

Here is an electric bulb shedding light on us all. If you cut the wire that connects it with the power house it will cease shedding light, although the bulb will remain the same. If the electric current fails to reach the bulb, there will be darkness in the place of light here. It is the same bulb turned inactive since the current is not passing through it. And what can the poor bulb do if the current does not reach it?

There is a center inside each one of us through which God is known, but because the life force does not reach that center it is lying dormant, inactive, asleep. Even if your eyes are normal and healthy, they will be useless if the life force does not reach and activate them.

A young woman was brought to me by her relatives. She had fallen in love with some young man. When her family came to know of it, they came in the way of their meeting each other and they erected a wall between them -- a real wall. We have yet to create a good world, in which no walls will be raised between a pair of lovers. The family stopped all con tacts between the girl and her boyfriend. The girl belonged to a respectable family and her lover lived next door and they usually saw each other from the rooftops of their houses. So literally a wall was erected to prevent their meeting.

And the day the wall was erected the young woman suddenly went blind.

In the beginning the parents were suspicious; they thought she was pretending blindness. They berated her and threatened to beat her. But blindness is not cured by threats. Then doctors were consulted who said that her eyes were okay, but they also said that she was not lying; she was really unable to see. They said that they could not do anything in the matter; it was a kind of psychological blindness. The life force has stopped reaching her eyes, it has been blocked. That is why she went blind, although nothing was physically wrong with her eyes.

Then she was brought to me. I tried to understand the whole thing. I asked her what had really happened, if anything had happened to her at the mind's level. Recalling her story she said, "My mind then said that there was no use for the eyes if they cannot see the one they were meant to see. It is better they ceased to see at all. A single thought haunted my mind the whole day when the wall was erected, and it was that I was going blind. Even in sleep I dreamed that I had gone blind. Because if my eyes were denied the privilege of seeing the very person who delighted them, who meant everything to them, then it was good that they lost their power of sight."

The young woman's mind had consented to her blindness, and so the life force stopped going to her eyes. The eyes are m good shape, they can see, but the energy with which they see has ceased to reach them.

There is a center of our being, hidden within us, where God is known, where we get a glimpse of truth and where we relate with the primordial energy of life. It is this center from where the celestial music is heard, a music that is created without the help of any instruments, and from where such fragrance becomes available which is not of this earth, which is ineffable. It is again this very center which knows no bondage whatsoever and which is the door to freedom, absolute freedom. And it is, this center that leads us to the beyond which has no frontiers, which is a limitless and infinite expanse, which knows no sorrow and which is nothing but bliss and more bliss and more bliss; nothing but abounding bliss.

But our life force does not reach that center, it is impeded somewhere on its way to it, somewhere quite close to it.

It is necessary to understand this thing very clearly, because what I call meditation is going to be our utmost effort for these three days -- to reach the life force to that center where the flower can bloom, the lamp can be lighted, the eye, the third eye can open and the super sense can be availed. It is this center from where a few have seen truth or God or whatsoever you call it, and from where all have a right to see it.

But it is not necessary for a seed, just because it is a seed, to become a tree. Every seed is entitled to be a tree, but they don't become. Although the seed has the potential to be a tree, it is also necessary to sow it and to fertilize it. It is necessary for the seed to break up, to disintegrate and to die as a seed so that it can become a tree. Only that seed is transformed into a tree which is ready to disintegrate and disappear into the soil. And if we look at the tree and the seed together, placed side by side, it is difficult to believe, how a tiny seed could turn into a large tree. It seems impossible.

It seems impossible, how a little seed is trans formed into a large tree. We have always had this feeling whenever we looked at men like Krishna or Buddha. Standing near Krishna we felt that it was impossible to be like him. So we said, "You are God, and we are just ordinary persons; we cannot be like you. You are an avatar, an incarnation, and we are just petty people who can only crawl anyhow. It is not in our power to be like you." Whenever a Buddha or a Mahavira has crossed our path, we touched their feet and said, "You are a teerthankara, an incarnation, a son of God, and we are very ordinary people." If a seed could speak it would say the same thing to the tree, "You are God and I am an ordinary seed; how can I be like you?" How can a seed believe that a large tree is hidden in it?

But it is a fact that what is a large tree today was once a tiny seed, and the tiny seed of today will turn into a large tree tomorrow.

Infinite possibilities lie hidden within each of us. But so long as we are not aware of them, no scriptures and no godmen, however loudly they say it, can prove their existence. And it is as it should be, because it is sheer deception to believe what we don't know. It is better for us to say that we don't know that God is.

But it is equally true that a few persons have known God. And a few others have known them, and their whole lives have been transformed through it; they have seen celestial flowers blooming all around them. But we cannot have it just by worshipping them. Unfortunately, religions have stopped with worshipping. But how can a seed become a tree by worshipping it? And a river cannot become an ocean however much it worships the ocean. And however much an egg worships the bird it cannot spread its wings in the sky. The egg will have to crack its shell; it will have to disappear as an egg first. When, for the first time, a chick comes out of its shell it cannot imagine that it can fly. Seeing birds on the wing it cannot believe that it too can fly. Even as its mother flies, even as the mother urges it on to fly, it lacks confidence, it feels shaky. It sits on the edges of the bough and gathers courage. How can one who has never known flying believe that it can fly and go on a long journey in the vast sky?

I know well that for these three days you too are going to sit on the edges of the pine trees here and wonder if a journey into the unknown is possible. Howsoever loudly I urge you to jump, to leap, to fly, you will not believe that flying is possible. How can the birds that have never been on the wing believe that flying is possible? There is no way but to take a jump. For once you will have to leap without knowing what it is. It has to be a leap in the dark, to begin with.

Somebody wants to learn swimming. He will not be wrong if he says that he will not step into the river without having learned swimming. It sounds right and logical -- how can he step into water before he knows how to swim? But the teacher will say that he cannot learn swimming without entering the river. And this discussion about swimming can go on without end. What is the solution? The trainer will insist on his entering into the water first; otherwise swimming will not be possible. And he is right. In fact, learning be gins with stepping into the river. Everybody knows swimming; they do not have to learn it. If you have learned swimming then you know that it has not to be learned. Everybody knows swimming, but he does not know how to swim methodically. You get the method, the knack of it, only after you have entered the river. In the beginning you throw up your hands and feet in a haphazard manner, and as you go on, as you persevere, you do it skillfully. Everyone knows how to throw up one's hands and feet, but when you practice for awhile it becomes methodical. So those who know will say that swimming is not a learning, it is a remembering.

So those who know say that the experience of God is a remembering. It is not something which we are going to learn today. The day we will come to know it we will exclaim, "Hey, so this is swimming! We could have done it anytime, we knew it. But we never gathered courage to take the jump, we just kept hanging on the bank of the river." Stepping into the water is very necessary, and as soon as one is inside it the work begins.

The center I am talking about is hidden in our brain. If you ask the brain specialists they will say that only a very small portion of the brain is active; a major part remains inactive, and it is difficult to say what is hidden in that major part. Even a genius uses a very small part of his brain -- the rest remains dormant and unused. The brain is the abode of what we call the supersense, or the sixth sense, or the third eye. This center is closed and dormant, and once it is opened we shall see life in many new dimensions. Matter will disappear and God will appear; form will be lost and the formless will be revealed; the figure

will vanish and the figureless will be known; death will cease to be and the door to the deathless will open. But the center from where it is seen is closed at the moment. How to activate that center?

As I said, the light bulb remains inactive so long as the electric current does not reach it. You reach the current and the bulb will be alive. The bulb is always waiting for the current to reach it. But the electric current cannot appear on its own, even if it is racing through the wire; it needs the bulb too. Both the current and the bulb are equally needed for the light to become manifest. The life-force is within us, but it cannot manifest itself unless it reaches that center which can make manifestation possible.

We are alive only in name. Do you think that just breathing is life? Do you think that digesting food is life? Does life only consist of going to bed in the night and leaving it in the morning? Is it life that a child grows into youth and old age and then dies? Does life comprise only birth and death? Or is it just leaving a few children behind oneself?

No, even machines can do it. If not today, tomorrow the machines are going to do it. Children will be born in test tubes. Childhood, youth and old age are mechanical processes. When a machine is made, it passes through its youth and old age. Every machine has its childhood, youth and old age. Even when you buy a watch it comes with a guarantee that it will run for ten years or so. The watch will be young and old and then die. Every machine is born, it lives and it dies. So what we ordinarily call life is nothing more than a machine.

Life is a very different thing.

If this dead bulb does not know of the electric current, it would think that, as it is, is life. When a gust of wind pushes it about it will say, "I am alive because I am being pushed about." The bulb will take it to be its life. But what will the bulb say, if it can speak, when the electric current reaches it for the first time? It will say, "It is just indescribable! I don't know what it is that has happened to me. Until a moment ago I was filled with darkness, and now it is all light and the rays are flowing in all directions." What would a seed say the day it grows into a tree? It would say, "I don't know what has happened to me. It cannot be said. I was a tiny seedling, and now I don't know what has happened to me. And it is equally difficult to say that it has happened through me."

Therefore, those who realize God do not say that they themselves have realized, they only say that they don't find any connection between what they had been and what they have become. They say, "Now it is all light where it was all darkness before. We were all thorns; now we are all blooming flowers. Then we were frozen with death, now we are flowing with life. No, no," they will say, "we have not realized, we have not realized." Those who know will say, "It is all his grace; it has happened to us through his grace and not through our efforts."

But it does not mean that effort has no place. It is true that when you realize God you feel that it is his grace, but to reach to that grace, a journey of great effort is needed. And what is that effort?

In one sense the effort is small, but in another sense it is very great. It is small in the sense that the center is not very far. The distance between the place where the energy is stored and the spot where

the eyes open with which you see life is not much. It is hardly a distance of two or three feet. After all, we are only five to six feet in height. So our whole life structure is limited within five to six feet; the whole set up is confined in this small area.

The space where the life force is stored is like a kunda, a pool near the sex center; that is why the energy is known as kundalini, as if it is a kunda or pool of water. Another reason it is called kundalini is that it looks like a snake coiled and sleeping. If you have seen a sleeping serpent you know how it lies in coils with its hood on top. But if you disturb the sleeping serpent it will wake up, uncoil and raise its hood up. This energy is called kundalini also because the pool of life-force, or the seed of life is precisely located near the sex center and it is from here that life expands in all directions.

It will be good to remember that the small pleasure that we derive from sex is not the pleasure of sex, it really comes from the vibrations arising in the pool of vital energy along with sex. The sleeping serpent is slightly moved by the sex act and we consider it to be the whole pleasure of life. We are not at all aware of what happens when the whole serpent is awakened and it travels across our entire being and reaches the ultimate center in the brain. We are completely unaware of it.

We live on the first step of the ladder of life. There are other steps, greater steps, that lead to God. The small distance of two to three feet that is there in our body is in another sense a very big distance; it is the distance between nature and God, between matter and soul, between sleep and wakefulness, between death and immortality. That distance is very long. But there is also a small distance inside our being which we can traverse in meditation.

If you have to awaken the energy that is lying asleep in you, you should know well that it is not less dangerous than trying to disturb and awaken a sleep ing serpent. In fact, disturbing a sleeping serpent is not that dangerous. It is not dangerous because in the first place ninety seven percent of snakes are not poisonous at all. So you can easily play with ninety seven out of a hundred snakes; they are harmless. And if ever someone dies from their bite, he dies not because of the bite really, but because of the thought of being bitten by a snake. These snakes are not poisonous, so ninety seven out of a hundred snakes do not kill anybody, although many people die of their bite. They die because of their belief that one has to die after being bitten by a snake. And when a belief grips anyone, it becomes a reality. Playing with really poisonous snakes too, is not so dangerous, because at the worst they can deprive you of your body. But playing with the kundalini power, which I am talking about, is dangerous indeed; there is nothing more dangerous than this. No danger can be greater than this. But what is the danger?

This too is a kind of death. If the energy within is awakened, you will die as you are right now and a totally new individual will be born -- an individual that you never were before awakening. And it is this fear that prevents people from becoming religious. It is the same fear which, if it grips a seed, prevents it from becoming a tree. Now the greatest danger facing a seed is that it will be buried in the soil, it will be treated with water and manure and then it will die as a seed. It is again the same danger that faces an egg when it grows and breaks its shell. Then it has to die as an egg so that it becomes a bird. In the same way we are in the preceding state of something yet to be born. We are like an egg which is going to become a bird. But we take the egg to be everything and nestle down in it.

When this energy will rise, you will be no more; there is no way for you to survive. And if you get frightened, your fate will be what Kabir describes in a beautiful couplet. Kabir has said a beautiful thing. He says, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I kept sitting on the seashore, although I had been there seeking." When someone asked Kabir why he remained sitting, he said, "He alone found it who sought it by diving deep in the sea. But I proved myself a fool as I, afraid of being drowned, kept sitting on the seashore."

Whoever has found it has done so by seeking it in the depths. What is essential is a readiness to be drowned, a readiness to disappear. If it has to be said in one word -- though it is not a happy word -- it is death, readiness for death. And he who will be afraid of being drowned will of course survive, but he will only survive as an egg; he will never become a bird on the wing. He who will fear being drowned will of course survive, but he will only survive as a seed; he will never become a tree under whose shade thou sands of travelers may relax. But is it worthwhile to survive as a seed? It would be worse than death really.

So there is great danger. The danger is that the person that I was till yesterday will not survive; when the energy will be awakened it will totally transform me. New centers will be awakened, a new individuality will emerge, new experiences will happen -- everything will be new. If you are prepared for the new then you must gather courage to part with the old.

But the old has gripped us so firmly in every way, it has fettered us so strongly, that the vital energy cannot raise its head, cannot rise upward.

The journey to God is really a journey into in security. But the flowers of life and beauty only bloom in insecurity. So I should tell you a few important things about this journey, and a few not so important.

First, I hope that when we meet here tomorrow morning and start on a journey of awakening the life force, you will stake everything and withhold nothing. This is not going to be a small gamble. He alone will win who stakes his all. If you withhold even a little you will lose it. It is not possible for a seed to save a part of itself as a seed and allow the rest to become a tree. If the seed dies, it dies totally, and if it saves itself it does so totally. There is nothing like a partial death. So if you withhold even a bit of yourself the whole labor will be wasted. Please let go of yourself completely, totally. Many times, as one holds back in the slightest, everything is lost.

I have heard that when gold mines were discovered in Colorado for the first time, the whole of America rushed there. News had spread that if you buy a piece of land you will find gold there. People started buying land in Colorado. A multi-millionaire sold out his whole property and bought an entire hill in Colorado with the money. And he installed huge machines to mine gold. While small people were busy mining gold on their tiny bits of land, this man staked large scale mining on a whole mountain with the help of high technology.

He and his men worked hard, but there was no trace of gold. And then he panicked, because he had staked his entire fortune on this adventure. He was so much scared that he told his family that they were ruined. He had squandered his entire fortune and gold was nowhere to be seen.

Then he advertised in the newspapers that he wanted to sell his hill, along with all the machines and instruments of mining. His family members said, "But who is going to buy them? Everybody has come to know that the mountain has no gold and that you have wasted millions for nothing. He will be a madman who will agree to buy it." But the man said, "Who knows? There may be another like me."

And a buyer really came forward. The multi-millionaire felt like warning the person who had offered to buy his hill that he was in for a mad adventure. But he could not gather courage, because of the thought of the consequences if the hill was not sold. So the hill was at last sold. But after the deal was completed he told the buyer, "You seem to be a real madman. Don't you see that I am selling the hill after it has ruined me?" The other man said, "You cannot say how life is going to be. Maybe there was no gold as far as you dug the hill, but how can you say that there is no gold even where you did not dig?" And the multi-millionaire nodded his head saying, "That I cannot say."

And the wonder happened, as it happens some times. The gold mine was found just one foot below the surface where the previous owner had left off digging. The previous owner was now twice as miserable when he learned that the whole hill was full of gold. He visited the new owner and congratulated him on his good luck. But the man said, "It is not a question of good luck. You did not give of yourself totally to it. You turned back before you had done enough digging. You should have gone deeper."

Things like this happen every day in life. I know any number of people who go to find God -- but they don't go the whole length or they don't give of them selves wholly to it, and face disappointment. Many times they miss the divine by just an inch; when God was only an inch away, they turned back. And at times I see clearly how a seeker turns back when he had almost made it.

So remember that you will not spare yourself even a bit and that you will stake your all. And do we have much really that we can pay for God? But we are miserly even in this. No, miserliness will not do. There is no place for the miser at the door of the di vine. There we will have to stake everything. It is not that we have much that we can give. What we have is not the question. The question is whether or not we have staked our all. Because as soon as we stake our all we touch the center where the life force resides and from where it begins to move upward. But why do I insist on a total stake?

In fact, it is only when we have pressed all our energy into meditation that there arises the need for the reserves of energy lying in the reservoir, to wake up and come to our aid. It is only then that the life force begins to rise, and not before. Until then it lies asleep in the kunda, in the pool. So long as there is even a part of our own energy left unused, we have to depend on it. The reserve forces in us come to be used only when we have no energy left. It is only then that life force is needed. The center is activated only when we have staked our all. Only then it becomes urgent to draw energy from the reservoir, from the center, not otherwise.

For example, I ask you to run and you begin to run. Then I ask you to run with all your strength and you run with added strength. In reality you have not yet put all your strength into running, although you think that you are running with all your strength. Tomorrow you have to take part in a long running competition, and then you find that you are running faster than before, that your speed has increased. It is because of the competition that you run with full energy. But even this is not total. Tomorrow

somebody pursues you with a gun in his hand, and you run with the greatest speed ever. Even you are surprised, you did not know that you could run so fast. Now you are running for your life. Where is this energy coming from? This energy too, is your own energy that was lying asleep in you.

But even this energy is not enough for meditation. Even when you run for your life, being pursued by a gunman, you are not running with your entire might. In meditation you will need to stake much more than this. You will have to stake your utmost. And the moment you touch the point where your entire energy is pressed into action, you will find that you are connected with some other energy, that some hidden energy within you has started waking up.

For sure, you will experience the awakening of this extraordinary energy. It is like you have suddenly contacted some electric current. You will feel that some energy within you, lying low at the sex center, has started rising upward. This energy is hot like a laming fire, and at the same time it is cool like the morning breeze. It is like a harsh prick of thorns and at the same time it is as soft as a flower.

And many things will happen when that energy will be rising upward. Please don't withhold yourself at any point when the energy is moving upward. Let go of yourself completely, like a man leaves himself in the hands of the river and just floats with its current. In short, "let go" is the key.

Now the second thing. First you have to stake your all; and when as a result of this total stake something happens to you, then you have to leave yourself fully in the hands of that "something". This is the second thing. Let go of yourself; just float as one floats on the surface of the water. Just floating. You should be ready to go wheresoever the current of the river takes you. It is true that to a certain extent we have to provoke it, but when the energy is awakened, we have just to leave ourselves in its hands, we have to let go of ourselves. Higher forces have taken over, we need not worry anymore. We have to just float.

And third, with the upward rise of this energy many things will happen. Please see that you don't get scared when they happen, because new experiences are frightening. When a child is born, when he comes out of his mother's cozy womb, he gets frightened. Psychologists call it a trauma, a traumatic experience, an experience which a child will never forget, which will haunt him for the whole of his life. The child's fear of the new begins with his birth; because he had lived in complete security in the mother's womb for nine months. He had no worries whatsoever; he did not have to breathe, or eat or cry or do anything for him self; the mother did everything. The child was in a state of absolute rest and comfort. Coming out of the mother's womb he encounters a new and strange world altogether. This is the first shock of life, and it is here, at the very doorstep of life that fear grips him.

That is why everybody fears the new; they cling to the old and fear the new. It is the first experience of our life that the new puts us in great trouble. Mother's womb was a much better place than this world. That is why most of our contrivances that we use in daily living are fashioned after the mother's womb. Our cushions, sofas, cars, living rooms are all modeled after the mother's womb. We try to make them as cozy and comfortable as the womb, but we do not really succeed. So the first experience after coming from mother's womb is one of fear of the new.

The experience of the awakening of the kundalini, the primordial energy, is a new experience greater than the child's, because while the childbirth happens only at the level of the body, the awakening of the kundalini happens at the level of the soul. It is therefore, a totally new birth. It is for this reason that we call him a brahmin who goes through this experience. brahmin is he who is twice born. He is also called dwij -- one who is twice born.

So when that energy awakens, a second birth happens. In this birth you are both -- you are the moth er and you are the child. You alone are both together. Therefore you will have to go through double suffering -- the pains of childbirth and the trauma of insecurity, together. For this reason it can be a frightening experience. Apart from the trauma of insecurity you will also have to go through the pains of childbirth as the mother does, because here you are the mother and the child combined in one. You are born, but there is no separate mother and there is no separate child. You are taking birth, and you are also giving birth; your birth is happening through you. So the pains can be very severe and intense.

I have received complaints that someone cries and screams and shouts during meditation and that he should be restrained from doing so. No, let him cry and scream and shout. He alone knows what is happening to him in his inside. A woman is crying while giving birth to a child and another woman, who has never known childbirth, comes along and says, "Why do you cry and scream? If the child is taking birth, let him. Why weep and groan?" Such a woman can say so, because she has never gone through the pangs of childbirth. Men will never know the pains which women have to bear during childbirth. They cannot even think of it; there is no way for them to have a feel of it.

But in meditation men and women are alike; in a sense they all are going to be mothers. They are going to give birth to the new. So pain and anguish need not be suppressed. It is not necessary to restrain someone if he falls and rolls on the ground and screams and shouts. Whatever happens should be allowed to happen freely. Let go of it; don't suppress it. Any kinds of experiences are possible. Someone may feel that he is levitating, and another may feel that he is expanding, and yet another may feel that he is shrinking. Diverse kinds of new experiences are possible; I need not enumerate them. Many things can happen; anything new can happen, and each one's experience will be different. So one need not worry and get scared.

And if anybody has something to say he should see me at noon and talk to me individually. Don't discuss it among yourselves. And there is a reason for not discussing it among yourselves. It is not necessary that what happens to one should happen to others too. And if you share your experiences with someone who did not have the same experiences he will laugh and say that you are crazy. Every man is his own measure; that is why everyone thinks that he is right and others are wrong. Even if the other person does not laugh at you, he will tell you distrustfully that he did not experience anything like it.

This experience is so personal and subjective that it is better not to discuss it with any other person. One should not confide even in one's wife or husband, because no two persons are very close and intimate in this respect. And in this respect no one can understand the other easily; understanding is so difficult in this case. Anyone can say that you are crazy. Let alone you, they will not spare a Jesus and a Mahavira.

The day Mahavira stood naked on the road, he must have been declared mad. Mahavira knew what it meant to him to be naked, but he was declared mad.

It is, therefore, necessary that you don't discuss it with others. Moreover, as soon as you speak to anyone, he is not going to have the wisdom to keep quiet; he will immediately say something. And this "something" can come in the way of your experience itself. His remarks can work as suggestions and it can be an obstacle in the way of your new experience. So what ever happens to you, you should discuss it with me directly, and not with anyone else. I am here so that you can discuss your problems with me.

Before you come here for meditation tomorrow morning, you can take some liquids like tea and milk, but no solid food. Don't eat your breakfast. Tea, milk or any liquid can do. If one can do without tea and milk also, it would be better; it will make the work on meditation easier. And you should reach here five minutes before the scheduled time, 7:30 a.m.

Between 7:30 and 8:30 we will have a discussion if necessary. I have decided on a discussion rather than a discourse, because a discourse is a very impersonal affair. In discourse you don't seem to be talking to anybody; it is like talking to the winds. So you will sit very close to me tomorrow morning, and not at a distance. Be as close to me as possible. And you can ask any questions on what I have said today and we will discuss them for an hour. And then we will sit for meditation between 8:30 and 9:30.

Remember that you come to meditation with an empty stomach -- without taking any solid food. If you can do even without liquid, it would be better. But don't force yourself to be hungry; if you cannot fast, then take something like tea or milk.

Also remember that you come in loose clothes and properly bathed. No one should come without bathing; bathing is a must. And the clothes should be as loose as possible, should not be tight at all, not even at the waistline. Along with the rest of the body, the waistline too, should have loose fittings. And while sitting for meditation keep your whole body loose and relaxed.

Even our clothes have done a lot of mischief at the level of our body mind; they have created any number of obstacles. When some energy begins to rise upward the clothes put obstacles in its way at various levels.

Another important thing to remember is that you should go into silence a half hour before meditation will begin. Some friends, who can, should observe silence for these three days that we are here. They should be in complete silence. And other friends should see to it that they are not disturbed in their silence. The greater the number of people going into silence, the better. And it would be good if one could be silent throughout the camp time. Nothing would be better.

If you cannot go completely silent, then see that you speak as little as possible. Use as few words as possible, as you do in telegraphic messages. While sending messages by telegraph you do with the mini mum number of words -- say ten or eight words -- be cause you have to pay for each word. Even in life

you have to pay for every word that you say; words are really costly. So those who cannot go into complete silence should do with the minimum number of spoken words.

In the same way, use of the sense organs should be reduced to the minimum. For example, use your eyes less and less. When using them lower the sight to the earth or raise it upward and see the sky. Watch the sea. But as far as men and women are concerned see as little of them as possible. Because most of our mental associations are formed of human faces, not of trees, clouds and seas. Look at the trees and the clouds and the seas; they don't give rise to any thoughts in you. Human faces, on the other hand, immediately stir all kinds of thoughts in your mind. While walking, lower your gaze and keep it confined to a distance of four feet from you. And keep your eyes only half open so they concentrate on the tip of your nose. That is enough. And help others that they see and hear as little as possible.

Things like radios and transistors should be shut down; they should not be used during the camp. And don't allow newspapers to enter the campus.

The more rest you let your senses have, the better. The more rest you have the more energy you conserve, which can be used in meditation; otherwise you will exhaust yourselves. Most of us are exhausted and spent, like spent cartridges. We spend ourselves completely in twenty four hours; we save nothing. What little we save during the night's sleep, we start squandering right after leaving the bed in the morning. Going through the newspapers and listening to the radio, the squandering begins. We have no idea of what conservation of energy means, how a lot of energy can be conserved.

Meditation will need much energy. So if you don't conserve it, you will soon get tired and exhausted. Some people tell me that they tire after an hour's meditation. But it is not meditation that is responsible for it. The real reason is that you have squandered all your energy and that you live on the point of exhaustion. You have no idea that you spend energy when you just focus your eyes and see a thing. When you tune your ears to hear something you again spend energy. Even when you think, energy is being spent. And energy is also spent when you speak. Whatever we do, it costs energy. In the night, how ever, we save some energy, because other activities are suspended -- although a little energy is spent even in dreaming. But this is a different thing. A little energy is saved in the night however, and that is how we feel fresh in the morning.

So for these three days you have to conserve energy so that it may be wholly used for meditation. I am giving you all these instructions so that for the coming three days I may not have to say them again.

We have on our schedule an hour of silence in the afternoon; during that hour there will be no talk. During discourse I communicate with you through words; during the hour between three and four I will communicate with you through silence. So all of you will be present here by 3 p.m.; no one will come after three. People coming late will be a kind of disturbance; they will be really harmful. I will be sitting here, but what will you do between three and four?

Two things have to be kept in mind. One: that each one of you will sit at a place from where I can be seen. Not that you have to look at me, but you must find a place for yourself from where I can be visible.

Then you will close your eyes. If any of you prefer to keep your eyes open, you can do so. But it would be good if you keep your eyes closed.

This hour of silence will be just a waiting for the unknown. You don't know who will come, and yet he will come. You don't know what you will hear, and yet you will hear. You don't know what you will see, and yet you will see. You will sit silently for an hour, just awaiting the unknown guest whom you have never seen and heard. You may sit or lie down as you would like. But be receptive, become receptivity itself, for a whole hour. Be passive, but receptive to that which is, or is going to happen. Let it just happen. Be passive but alert and awaiting, wakefully awaiting. And through silence I will try to communicate to you what I have to say. You may, perhaps, understand through silence what you don't understand through words.

Again at night I will answer any questions that you may have to ask. And then again an hour of meditation will follow.

We are, thus, going to have nine sittings in the course of three days. And right from tomorrow morn ing you should begin exerting your all so that by the ninth, the last sitting, you will have really exerted your all.

But what are you going to do in your spare hours?

You have to be silent. A lot of trouble is removed just by avoiding conversations. There is the beach, go and lie down on the beach and listen to the waves. Even at night those of you who can should go to the beach with your bedding and sleep quietly on the sands. You can sleep under the trees as well. But be alone, don't form groups of friends and families. It is just possible that a few people will form groups and fool around. Keep away from them and live alone. Know that for these three days each one of you is all alone here. Because if you are going to meet with God, you can only go alone; no one will walk with you. Each one of you should know that you are the lonely pilgrim and you have to go it alone. It is a journey of the alone to the alone. So be alone -- alone to the greatest extent.

And now remember this last instruction: don't grumble, don't complain about anything. Stop complaining for three days. Don't grumble if the food is bad. Don't grouch if mosquitoes bite you at night. For three days let there be total acceptance of all that may happen. Mosquitoes will of course gain something, but you will gain more, much more. If the food is not right it will harm your body a little, but it will harm you a lot if you grumble about it. And there are reasons for it -- a complaining mind is never at peace. Our complaints are petty, but what we lose is too much. So don't grumble; for three days know it clearly that you will not grumble at all. What is, is. Howsoever it is, is. Accept it absolutely. Then these three days will be wonderful. If for these three days you stay above petty matters, if you accept everything as it is and delight in it, then you will cease to have any com plaints for the rest of your life. Because then you will know how peaceful and joyous it is to live without grudging.

For three days give up all petty matters.

If you have any questions you can bring them tomorrow morning. And when you ask a question, remember that it is something of common interest. You can ask anything that comes from your heart and mind and that you think to be necessary.

I told you why I am here. I don't know why you are here; but I will meet you tomorrow morning in the hope that you are here for the same reasons as I am. Ordinarily our habits are very ugly. Even when a Buddha appears at our door we feel like telling him to go away, because we assume that everyone comes to ask for something. So we forget that, and when someone comes to give we tell him too to go away. Thus a grave mistake is made. A grave mistake indeed! I hope that you will not make the same mistake.

These three days you have to create a milieu here so that something real can happen. And it is possible. And it depends on each one of you to create such a milieu. In three days this entire forest of pines can be charged with mysterious energies. All the trees, each grain of sand, the ocean and the air, can be filled with a new life force. And all of us can cooperate in its creation.

And remember, nobody should put obstructions in its way. No one who is here should be just an onlooker. And drop all fear of what others will say. Then alone we can reach the supreme. And then you will not have to repeat Kabir's words, and you can say, "I did not fear and I took a jump."

I am grateful to you for having silently heard me with such love. I bow down to God dwelling in each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #2

Chapter title: Matter and God are One

3 May 1970 am in

Archive code: 7005030

ShortTitle: MIRAC102

Audio: No

Video: No

The universe is an expansion of energy, and life is the crystallization of it. What we see as matter, what we see as stone, is also energy. What is seen as life, what is experienced as thought, what is felt like

consciousness is also a trans formation of energy. The whole cosmos -- whether it is the waves of the sea or the pine trees of the forest or the grains of sand or the stars in the skies or that which is within us -- all are manifestations of the same energy in infinite forms and ways.

It is difficult to say where we begin and where we end. It is equally difficult to say where our body ends. The body which we take to be our limit is not limited in itself. If the sun, who is a hundred million miles away, cools down, we will instantly freeze to death. This means that the sun is ever present in our beings, he is a part of our bodies. As soon as he will lose his heat we will perish. The heat of the sun is the heat of our bodies.

There is an ocean of air currents all around us from which we draw our vital energy -- the life breath. If it ceases to be available to us we would die immediately. Where does the body end? If you investigate fully then the whole universe is our body. Our body is limitless and infinite. And if you search rightly, you will find that the center of life is everywhere and it is expanding everywhere.

But to know it, to experience it, it is essential that we ourselves become energy that is tremendously alive.

What I call meditation is another name for freeing in every way the flow of energy that has gotten blocked up within us. So when you enter into meditation the hidden energy may awaken with such force that it gets connected with the energy on the outside. But as soon as this connection is established we be come like tiny leaves floating in the infinite ocean of winds. Then our separate existence is lost and we become one with the immeasurable.

What is it that is known after being one with the immeasurable? Up to now man has tried in every way to say it, but it could not be said. Kabir says, "I searched for him and searched a good deal. And in the course of the search itself I lost myself. He was found for sure, but only when I was no more. Who can now say what it is that is found? And how to say it?"

What Kabir said on having this experience for the first time he subsequently changed. When for the first time he experienced God, he said: It seems that the drop has entered into the ocean. His own words are:

"Searching on and on, O my friend,

Kabir lost himself.

A drop merged in the ocean;

how can it be found again?"

Kabir lost himself in the course of the search. The drop merged into the ocean; so how can it be re covered? But he changed it later, and the change is very significant. He said later that what he had said before was wrong, he was mistaken to say so. It was not the case of the drop entering the sea, but the sea itself had entered into the drop. If the drop had merged in the ocean there was a chance of recalling it, but recovery was far more difficult when the ocean had merged into the drop. And in the case of the drop entering the ocean, the drop would have said some thing about it. But it was now so difficult to say any thing when the sea itself had merged in the drop. So he said later:

"Searching on and on, my friend,

Kabir lost himself.

The sea merged in the drop,

so how can it be found again?"

It was a mistake to say earlier that drop had merged in the sea.

It is not that when we simply remain as vibrations of energy we enter the ocean of energy; it is just the other way about. When we become just trembling vibrations, live vibrations of energy, the ocean of energy enters us. In fact it is very difficult to say what happens. But it does not mean that we are not aware of that which happens. It is good to remember that an experience and the expression of it don't always go hand in hand. What we know we cannot say. Our capacity to know is infinite, but the capacity of words is very limited.

Let alone great experiences, even small ones cannot be expressed in words. Even if I have a head ache I cannot say it. If my heart aches with love it cannot be described. These, however, are minor experiences. So when God himself descends on us it is absolutely difficult to put it into words. But we know it nonetheless, and know it for certain.

But to know it, it is essential for us to simply become, in every way, vibrations of energy and nothing more -- as if we are a tempest, a storm, a boiling fountain of energy. Let us vibrate with such intensity, let every fiber of our being, every beat of our heart and our every breath be filled with such insatiable thirst, such prayerfulness and awaiting that we become thirst itself, we become prayer and awaiting itself. Let our very being disappear. In that moment alone a meeting with the divine takes place. And this meeting does not take place outside of us, but inside, as I said yesterday.

The sleeping serpent, the sleeping center is with in us. And it is from this sleeping center that the energy rises upward and spreads all over.

A seed is lying in the soil; then a flower blossoms out. To connect the flower and the seed the tree has to build a trunk between them and send forth branches around it. The flower is hidden in the seed; it does

not come from without. But to make it manifest a connecting trunk is necessary. The trunk, however, stems from the seed itself, as does the flower. In the same way the seed force is lying within us. It needs a trunk to rise, and the trunk, too, is within us.

The route through which the seed force travels upward and reaches the flower lies very close to what we know as our spine. This flower has been called by various names. Those who have experienced it say it is like a thousand petaled lotus. Something flowers, something blossoms in our brain, as if a thousand-petaled lotus has blossomed.

But for its blossoming it is necessary that the energy rises from the base and reaches the summit, the center in the brain. And when this energy will begin to ascend, it will shake your whole being like an earth quake. This quaking has not to be stopped; rather you should cooperate with it. Ordinarily we would like to restrain it. Many people come and tell me that they are afraid of what is going to happen to them in meditation. But if you are afraid, no progress will be possible. Fear is the most irreligious state of mind. There is no greater sin than fear. It is perhaps the biggest rock around our neck to pull us down.

And our fears are strange, and very petty at that. Some people come and tell me that they are afraid of what people around us will say. Fear of people around you is such that it can prevent you from meeting God!

The civilized man has stopped laughing fully; he has also stopped crying. There is hardly any feeling or emotion which he experiences deeply. He always stands outside of every such situation; he is always in a state of limbo. He is afraid as he laughs. He is afraid as he cries. As far as men are concerned, they have completely stopped crying. They have no idea that crying is one of the dimensions of life, a significant part of life.

We have no idea that one who cannot weep and cry is missing something vital and basic in his life; a part of his life is blocked forever, and that part will hang heavy on him like a rock.

Those who want to enter the domain of energy, those who want to go on a pilgrimage to the temple of the supreme energy, they will have to shed all fear, and if the body begins to tremble and shake or begins to dance, allow it to happen with ease and spontaneity.

You will be surprised to know that all the techniques of yogic asanas -- body postures -- were discovered accidentally in meditation, in the various states of meditation. It is not that someone created them through thinking and deliberation. They were not created independently. In the state of meditation the body took different positions first, and then they were recognized as yogic postures. And gradually an association between the body and mind was revealed which said that when the mind is in a particular state, the body follows it with a particular posture of its own. And then it was formulated, that if the body is put in a particular position the mind will follow it by entering into a corresponding state of its own.

We know that when we feel like crying within, our eyes are filled with tears. It follows from it that if our eyes are filled with tears we will cry within. They are two ends of the same phenomenon. When we are angry our fists clench instinctively; when we are angry our teeth gnash and eyes redden on their own. As anger rises within us our hands on the outside rise immediately to hit someone's head. And when love visits us, then fists don't clench, teeth don't gnash and eyes do not redden -- on the other hand something else happens when we are in love. In the state of love even if the fists are clenched, they relax and open instinctively; the gnashing teeth loosen and relax, and the red eyes become normal and quiet. Love has its own ways.

In the same way the body has its own ways in different states of meditation.

Try to understand it in this way. If you disturb a particular position of the body, the corresponding state of the mind will soon be disturbed accordingly. Or if somebody asks you to be angry without the fists clenching, without the teeth gnashing and eyes red-dening, can you be angry? You simply cannot be angry. How can you express anger without the cooperation of its corresponding bodily organs? You cannot be angry if you are asked to do so without letting it affect your body in any way. Similarly, if someone asks you to love without letting your eyes be filled with love's elixir, without letting its waves pass through your hands, without your heartbeat quickening, without your breath being any different -- in short, without your body expressing your love in any manner, you will say, "Excuse me, it is very difficult; I simply can not do it."

So if during meditation your body begins to turn and twist in a particular way and if you try to prevent it, you will damage the inner state of meditation and then it cannot make any headway.

All the yogic asanas, bodily postures, have been made available to men through different states of meditation. In the same way the yogic mudras, or what we call gestures, were developed through meditation. You must have come across many kinds of Buddha statues wearing different yogic mudras. These mudras also came into being through some particular state of the mind. And subsequently a whole science of mudras was developed. Now it can be said from your exterior, from your bodily mudras -- provided you are not acting and you are allowing yourself to be taken over by meditation. It is happening to you internally.

Therefore please see that you don't come in their way or try to stop them.

My understanding is that dance, in the beginning, was born out of meditation. And I think all that is significant in life has had its origin in meditation. Meera did not have to go anywhere to learn dancing. People are mistaken if they think that Meera found God through dancing. Meera burst into dancing when she found God. The fact is otherwise: no one finds God through dancing, but one can dance if he finds God. What can a drop do but dance when a whole ocean enters into it? What can a beggar do but dance when he suddenly comes upon a treasure of infinite wealth?

But man has been so much crushed and crippled by civilization that he cannot dance. My understanding is that if we have to make the world once again religious, it would be necessary to regain the natural state of man's life -- his spontaneity, his ease.

So when meditative energy rises and your whole being begins to dance, don't obstruct your body, don't suppress your bodily movements. Otherwise all progress will be arrested, and that which was going to happen will not happen. And we are a fear stricken people. We say, "If I begin to dance what will my wife say who is here? What will my son say who is sitting next to me?" We say, "If I dance what will my husband think of me? He will say that I have gone mad." If this fear is there, no progress in the inner journey is possible.

Apart from bodily postures and gestures -- asanas and mudras -- many other things happen.

I know a person who is a thinker. He has visited any number of saints and sannyasins, monasteries and ashrams. He came to me about six months ago. He said that though he understood everything, nothing happened. I said to him that he himself did not allow things to happen. He became pensive on hearing it, and then said, "This had not occurred to me before. Perhaps you are right. But once I had taken part in a meditation led by you and I heard someone crying which made me wary. I sat uptight lest I weep too. I was afraid of what people would say."

I said to him, "What have you to do with people? Who are these people who are after everybody? They will not save you from death when you will come to death's door. And they will not share your misery when you will be in misery. And they will not light your path when you will lose it in the dark. But they rush to obstruct when your own lamp is about to be lit. Who are these people after all? Who is he really who comes to block your way? He is none other than you. You turn your own fears into 'people'. You project your own fears all around you."

He then said, "It is just possible. But I was really afraid when I saw someone crying, and I became uptight lest some such thing happened to me too." I said to him, "You go to a solitary place for a month and let go of yourself and let whatever happens happen." He said, "What do you mean to say?" And I explained, "If you feel like uttering four letter words, do it. If you feel like shouting, crying and screaming, let it happen. If you feel like dancing, dance, and if you feel like running, then run. And in case you feel like going crazy, go really crazy for a month." He interjected, "I cannot." When I asked why, he said, "If I do as you say, if I let go of myself completely, if I become natural and spontaneous, I am afraid I may really go mad."

I said to him, "It will make no difference what soever if you keep your madness suppressed; it is there. It will go if you allow it to express itself, and it will remain with you forever if you suppress it."

All of us have suppressed much. We have not allowed ourselves to cry and laugh; we have not al lowed ourselves to run and play and dance either. We have suppressed everything. We have closed all our doors from inside, and we have become our own prisoners and guards. We will have to open all our doors and windows if we want to go out and meet God. But then fear will assail us, because all that we have suppressed will surface. If you have suppressed tears they will surface, and if you have suppressed laughter, it will come up. Let them come out, and let them be washed away.

We are here, in this solitary place, so that fear of people will not affect us. And these pine trees will not be offended, they will not say a thing. Rather they will be pleased with you. And the waves of the ocean

too will not take any offense. They are not afraid of anything. They roar when they feel like roaring and they go to sleep when they want to sleep. And so also these sands here will have no objection whatsoever.

Let go of yourselves completely and let whatsoever happens inside you happen. Don't resist. Dance if you feel like dancing, and shout if you feel like shouting. If you feel like running, then run. And even fall down if you feel like falling. Let go of yourself in every way. And if you do so you will suddenly find that some energy inside you has begun ascending in a spiral form, some force has begun to wake up. And you will also find that all the closed doors have begun to give way. Do not let any fears assail you in that moment. Be totally one with that inner movement, with the dance of that circular energy; lose yourself into them completely. Then the thing may happen.

It happens easily. But you are not ready to let go. And it is strange that very small things impede you, withhold you. The day you will reach and look back you will just laugh at the petty things that you allowed to come in your way. It would have been okay if they were something big, but they were really petty things.

If any of you have to ask any questions, ask and we will discuss them for a while. Then we will sit for meditation. You can put any questions that you have.

Question 1

A FRIEND ASKS: IF EVERYTHING IN NATURE IS PURPOSELESS, WHY MAN ALONE SHOULD LIVE WITH A PURPOSE?

Undoubtedly, if you can give up all purposes, there can be no greater purpose than this. If you can be natural, it is of the highest.

But man has become so unnatural that just to return to nature he will need to have a purpose -- purpose to be natural. This is unfortunate. And what I am saying is just this: give up everything, let go. But, at the moment, purposes have gripped us so powerfully that even giving them up will have to be turned into a purpose. We will have to give them up, and to give them up we will have to make efforts, although giving up needs no efforts. What efforts are involved if you have to give up something?

It is true that there is no purpose anywhere. But why? The reason is not that nature is purposeless; the reason is that what is, is, and there is no purpose be side it, outside of it.

A flower has bloomed. It has not bloomed for anyone, nor has it bloomed for being sold in the market. It has not bloomed so that a passer by may stop and enjoy its fragrance. Neither has it bloomed to win a gold medal or a decoration like padmashree. The flower has just bloomed, because blooming is its own joy. Blooming is the purpose of blooming; it is its own significance. So you can say that it has bloomed

with out any purpose. And a thing can only bloom fully if it blooms without any purpose, because where there is a purpose there is necessarily some impediment.

If a flower has bloomed for some passer by to see it, then what will happen if there is no passer by to see? In that case the flower will not bloom; it will wait for the passer by to come. But if a flower refuses for a long time to bloom, it is just possible it may not bloom even when the passer-by comes. Because by then the habit of not blooming, the habit of remaining enclosed will have become too strong.

A flower blooms fully because it has no purpose whatsoever.

Man should be like this. But the difficulty with man is that he has ceased to be natural, he has become utterly unnatural. And if he has to go back to his naturalness, his spontaneity, this going back will again be a purpose.

When I talk about purpose it is like this- If you have a thorn in your foot, it has to be taken out with the help of another thorn. Now someone comes to me and says, "There is no thorn in my foot, so why should I take it out?" I would tell him, "Since the question does not arise why should you put the question at all?" The question simply does not arise, as there is no thorn in the foot. But in case it is there, another thorn will be necessary to take it out."

The friend may also say that since one thorn was such pain why should I ask him to push another into his foot? It is true that the first thorn is causing pain, but it cannot be taken out without the other. Of course, you have to see that you don't lodge the second thorn in your flesh out of a sense of gratitude to it, that it was good enough to help you get rid of the first one. That would be harmful. Once the thorn is out, both the thorns have to be thrown away together.

Once our unnatural life becomes natural again, it is necessary to put aside the natural with the unnatural, because to be completely natural even the thought of the natural will come in the way. Then whatsoever will be, will be.

No, I do not say that a purpose is necessary. But I talk of purpose because you have already collected any number of purposes in your life. You have any number of thorns in your flesh, and these thorns can be removed only with the help of other thorns.

The same friend asks if mind (MANA), intellect (BUDDHI) mind stuff (CHITTA) and ego (ahankara) are separate entities or they are different names for the same thing. He also wants to know if they are different from the atman or the soul, or they are one with it, and whether they are conscious or unconscious. He also wants to know what is conscious and what is unconscious, and their specific places in life.

The first thing is that in this world matter and consciousness are not two separate things. What we call matter is consciousness asleep and what we know as consciousness is matter awakened. In reality matter and mind are not different; they are different manifestations of the same thing. Existence is one, and that one is God or brahman or whatsoever you want to call it. When that one is asleep it appears as matter, and when awake it is mind, or consciousness. So don't treat matter and mind as separate entities; they are only utilitarian terms. They are not really different.

Even science has come to the conclusion that there is no such thing as matter. How amusing it is that fifty years ago Nietzsche declared that God is dead, and fifty years from now science will have to declare that God may or may not be dead but matter is certainly dead. As science goes deeper and deeper into matter it finds that matter is no more and only energy remains, only energy is.

What remains after the explosion or splitting of the atom is only particles of energy. And what we know as electrons, protons and neutrons are particles of electricity. In fact, it is not correct to call them particles, because particles connote matter. The scientists had to find a new word, which is quanta, which has a different connotation altogether. Quanta is both a particle and a wave. It is difficult to comprehend how a thing could be both a particle and a wave simultaneously, but quanta is both. Sometimes it behaves as a particle -- which is matter; and sometimes it behaves as a wave -- which is energy. Wave and energy are behaviors of the same quanta.

When science dug deep it found that only energy is, and when spirituality delved deep it found that only spirit or atman or soul is. And soul is energy. The time is just around the corner when a synthesis of science and religion will be achieved, and the distance that separates them will simply disappear. When the gap between matter and God has proved to be false, the gap between science and religion cannot exist for long. If matter and mind are not two, how can religion and science be two? The separation of science and religion was dependent on the separation of matter and mind.

To me, only one is; two simply don't exist. There is no place for duality; so the question of matter and mind does not arise. If you like the language of matter, you can say that everything is matter. And if you like the language of mind or consciousness, you can say that everything is consciousness. I for one prefer the language of consciousness. But why do I prefer it? Because, in my view, one should always prefer the language of the higher, which has greater possibility; one should not prefer the language of the lower, where possibility is less and less.

We can, for instance, say that only the seed is, and not the tree. And it is not wrong to say so, be cause the tree is only a transformation of the seed. But there is a danger involved in this statement. The danger is that some seeds may say, "If we are seeds all the way up, then why seek to become trees? We will remain as we are; we will remain seeds. " So it is better if we say that only trees are, and not seeds. Then the possibility for the seed to become a tree remains.

I prefer the language of consciousness, so that what is asleep can awaken, this possibility should be available.

There is a similarity between the materialist and the spiritualist; both of them accept only one -- either matter or mind. But there is a difference too. While the materialist accepts the primary thing and is thus deprived of the ultimate, the spiritualist accepts the ultimate which includes the primary in it. It is all inclusive; it does not exclude. I love the language of spirituality; and therefore I say that everything is consciousness. Consciousness asleep is matter, and consciousness awakened is consciousness. All is consciousness.

The second thing the friend wants to know is whether mind, intellect, mind stuff, and ego -- mana, buddhi, chitta and ahankara -- are separate entities or they are one. They are not separate entities, they are many faces of the same mind. It is like you ask whether the father, the son and the husband are separate individuals -- and I say no, he is one and the same man. We know that the same person is a father in relation to his son, a son in relation to his father, and a husband in relation to his wife. The same man can be a friend to one and an enemy to another. He may be beautiful to one and ugly to another. And the same man may be a master to one and servant to another. But he is one and the same man. In case you don't know his house and some person tells you that he saw his master there, and another day another person tells you that his servant lives in that house, and yet another day a young man says that his father lives there, and again a woman informs you that her husband is the owner of that house, then you will conclude that many people -- a master, a servant, a father and a husband -- live in that particular house. But the fact is that the same person is playing different roles in relation to different persons.

Our mind behaves in many ways. When it feels arrogant and says, "I am everything and others are nothing before me," then mind appears as ego. That is one way of mind's behavior. It is ego when it says, "I am everything." When it declares, "Everyone is just zero before me," then mind is ego.

And when the mind thinks, cogitates, it is intellect. But when it does not think or cogitate, when it simply moves about, rambles without any sense of direction, when it is unfocused, it is called mind stuff, or chitta. Intellect is mind with a direction, as is the mind of a scientist sitting in his lab and thinking how to split the atom. When the mind moves about with out any purpose and aim, when it kind of dreams and daydreams, when it thinks of becoming a billionaire or the president of a country, when it is unfocused, then it is chitta or mind stuff. Then it is just waving and wavering, it is incoherent and unorganized. And when it follows a well laid system of thought it is intellect.

These are the many ways of the mind. But it is all mind.

And the friend also wants to know if mind, intellect, mind stuff and ego are separate from the soul or the atman.

Do you think that when there is a storm in an ocean the ocean and the storm are separate? When the ocean is agitated and disturbed, we call it a storm. Similarly when the soul is agitated and disturbed,

when it is restless, it is called mind. And when the mind is quiet it is again soul. Mind is the restless state of the soul, and soul is the quiet and tranquil state of the mind.

In other words, when consciousness is disturbed and agitated, when it is stirred and tempestuous, it is mind. That is why so long as you are in mind you can not be aware of the atman, or the soul. And for the same reason the mind ceases to be when it is in meditation. But what does it mean to cease? It means that the waves raging in the sea of the soul have quieted down. It is only then that you know you are a soul. So long as you are disturbed and restless, you know your self only as a mind.

The restless mind appears in many forms -- some times as ego, sometimes as intellect and sometimes as mind stuff. These are the different faces of the same restless mind.

The atman and mind are not separate. The atman and the body too are not separate; because the substance, the essence, the reality is one, and all these are transformations of the same. And if you know the one, all conflicts with the body or the mind, all strife comes to an end. Once you recognize the one, then it alone remains. Then the one abides in Rama as well as in Ravana. Then you will not worship Rama and kill Ravana. Then you will either worship both or kill both; because the same dwells in both -- Rama and Ravana.

Essence is one, its expressions are infinite. Truth is one, its forms are many. Existence is one; its faces and gestures are myriad.

But you cannot understand it if you approach it as a philosophy. You can understand it only if you approach it experientially, if you know it as an experience. All this I say just to explain it to you; this explanation cannot become your knowing, your experience. You will have to know it for yourself. And when you will enter into one and know it you will exclaim, "My God, what I had known as body is you; what I had known as mind is you, and what I had known as atman is also you!"

On knowing, only one remains. And this one is so vast, so immense that all gaps between the knower and the known and knowledge disappear. There the knower and the known become one. One of the rishis, the seers of the Upanishad asks, "Who is there who knows? Who is he who is known? Who is he who saw? Who is he who was seen? Who is he who experienced? And who is he who was experienced?" No, not even this much separation remains that you can distinguish the knower from the known, that you can say there are two. Even the experiencer ceases to be. All distances, all gaps, all separations simply vanish.

But thought cannot live without creating gaps and distances. Thought is bound to create distances. It will say this is the body, this is mind, this is soul and this is God. It will differentiate between the body and mind, between soul and God. Thought will bring in gaps and divisions which are not.

Why? Because thought cannot encompass and contain the total, the whole, in one piece. It is a very small opening through which things can only be seen piecemeal. If there is a big building with only a small opening in its wall and I try to look through it, will I be able to see the whole house? No, at first a chair will be seen, then a desk, and then the master of the house, and so on and so forth. Through a

small opening the house can be seen only in fragments, never the whole of it altogether, because the opening is very small. But then I break open the wall and enter the house, and now the whole house is seen together.

Thought is a very small aperture in the mind through which we try to find truth. Through thought, truth is seen in fragments; truth is fragmented. But when you drop thoughts and enter a thought free space, which is meditation, then the total is observed. And the day the whole, the total is seen, we exclaim, "Jesus, it was all one seen in infinite forms!"

But this is possible only through experience.

Another friend wants to know how many years I took to enter meditation.

Entry into meditation happens in only a moment, though one may have to wait at its door for lives. Entry is a matter of a moment. Even "moment" is not the right word, because a moment is too long. If I say that it happens in a thousandth part of a moment, that too will be wrong, because even the thousandth part is time. In fact, meditation is entry into timelessness, into the timeless. When time ceases, entry into meditation happens, meditation happens.

So if someone says that it took him an hour or a year to get into meditation, he is wrong -- because when one really enters meditation, time ceases to be, time is no more there. Meditation transcends time, it is beyond time. Of course you can spend any number of lives outside the temple of meditation, making a round of the temple for umpteen times; but that is not entry into its inner sanctuary.

I too, spent many lives going round the temple of meditation, but it was not entry. When I entered, it happened in no time, it happened without time, it happened timelessly, it happened in timelessness.

The question that you have raised is rather difficult. If one were to keep an account of the time spent on the outskirts of the temple, it will come to countless lives. Even calculation is difficult, because it is an enormously long time; it is incalculable. But if you take just the event of entry into consideration, then it can not be said in terms of time, because it happens in between two moments. It happens when a moment has passed and the next moment has yet to arrive; it happens in the gap between two moments. It always happens in the gap between two moments.

That is why it cannot be said how much time it took me to enter meditation. It takes no time at all. It cannot take time, because you cannot enter the eternal through time. What is beyond time cannot be known through time.

I understand what you say. You can loiter around the temple as much as you like. That is a kind of going in circles; one can do so. For instance, I draw a circle with a center, and ask someone to reach the center. But even if he keeps moving on the circumference for lives and lives, he will never reach the

center; howsoever fast he may run, he cannot make it. Even an airplane will be of no avail. Whatever he may do -- he may spend any amount of energy he has, but if he keeps to the circumference, he will never, never reach the center. And wherever he is at the circumference, he will always be distant, equidistant from the center. So it is meaningless to know how much one ran. He is still at the circumference where his distance from the center is always the same. And strangely enough it is the same distance from him as it was when he had not even begun the race.

If one is to reach the center he can do so only by quitting the circumference. He will have to stop running and take a jump. And when he will have reached the center and you will ask him how long it took him to run in circles to reach the center, what will he say? He will say that he did lots of traveling, lots of journeying on the circumference, but he could not reach. If you ask him about the length of his journey before he made it, he will again say that any length of journeying was useless, he could not reach through journeying. He will say that he reached only when he abandoned all journeying and took a quantum leap.

So it is not at all a question of length of time and space in meditation. Meditation does not happen in time. We all have spent lots and lots of time. And we all have wasted any amount of time. And the day meditation will happen to you, you too will not be able to say how much time it took. No, it is not at all a question of time.

Someone asked Jesus, "How long can one stay in that heaven of yours?" Jesus said that it was a difficult question, and then he said, "There shall be time no longer." Jesus said to him again, "If you want to know how long you can stay in the kingdom of God you are really putting a difficult question, because there shall be time no longer. So how can time be calculated?"

It is good to understand that what we know as time is inalienably connected with our sorrow, with our unhappiness, with our misery. And there is no time in bliss; bliss is timeless. The measure of time is the measure of your misery. The more unhappy you are the longer the time is. If someone in your family is on the deathbed, awaiting his end, and it is night, that night will become much too long. Although the night will make no difference for the wall clock or the calendar on the desk, but for the man sitting at the bedside of his dying beloved, it will become so long that it will seem endless. The man wonders if the night is going to end at all, if the sun will rise and another day begin. And it seems to him that though the night is long the clock shows the same hour, and he wonders if the clock has stopped or its hands are going slow. Even if it is about time, close to morning for the date leaf of the calendar to drop, the man feels that the night is getting longer and longer; it is endless.

Bertrand Russell has said somewhere that if he was presented in a court of law for all the sins he had committed and also for the sins that he had intended to commit, but could not, even the strictest of magistrates would not convict him for more than four to five years' imprisonment; but Jesus says that sinners will suffer in hell for eternity. This is very very unjust. He says that even if the sins he had only intended to commit -- he had only thought of them -- were added to the list of sins he had actually committed, the most punishing court would not punish him for more than four to five years in prison. "But the court of Jesus would have me suffer in hell for eternity, which is too much."

Russell is dead, otherwise I would like to tell him that he failed to understand what Jesus meant to say. What Jesus is saying is this: that if one was to live in hell for a moment, the moment would seem to be eternity itself. Misery is by nature such that it seems endless, it seems it will never come to an end.

Misery lengthens time, while happiness shortens it. That is why we say that happiness is transient, momentary. It is not necessary that happiness should last only a moment, but it feels momentary because in happiness time is short; it shortens. It is not that happiness is always fleeting. It may have a longer span in time, but it always feels fleeting because in happiness, time shrinks. Even as you meet your beloved, the time for separation arrives; he seems to be leaving you the moment he arrives. No sooner the flower blooms than it begins to wither away. So the experience of happiness is always brief, because the nature of time in happiness is such. The clock remains the same and so does the calendar; they are not affected by your happiness; but for you happiness shortens time psychologically.

And time in bliss disappears altogether; it is neither shortened nor lengthened. In bliss time simply does not exist. When you will be in bliss, time will cease to be for you. In fact, time and misery are two names for the same thing. Time is another name for misery. Time and misery are synonymous. Psychologically time means misery; and that is the reason why we say that bliss is beyond time. What is beyond time cannot be found through time.

I have wandered enough, as much as any of you have done; and the interesting part of it is that this wandering is so long that it is difficult to say who has wandered less and who more. Mahavira and Buddha attained enlightenment twenty-five hundred years ago; Jesus had it twenty hundred years ago, and Shankar only ten hundred years ago. But if someone says that Shankar had to wander less by ten hundred years, he is saying it wrong, because wandering is in finite.

For example, you were in Bombay and you came here to Nargol by traveling a distance of a hundred miles. But for the star that is at an infinite distance from us, you did not travel at all. In relation to that star you are where you are. It makes no difference for that star if you have moved a hundred miles from Bombay. If you take that star into consideration you have not moved at all. Your distance from that star remains the same at Nargol as it was in Bombay. That star is so far away that these petty distances don't make a difference.

The journey of our lives, of our births and deaths is so long, so infinitely long, that it makes no difference whatsoever if one attained enlightenment twenty-five hundred years ago, another five hundred years ago, and still another only five days or five hours ago. The day we reach that center we exclaim, "Aha, Buddha is just now arriving and Mahavira also is only entering, and so also Jesus, and us too!"

But this is rather difficult to understand, because in the world we live in, time is very important to us. Time has great importance in our world. That is why the question arises how long it takes one to enter meditation. But don't raise this question. Don't talk about time. And stop wandering. Wandering will take time. Don't loiter around the temple; enter it.

But we are afraid of going inside the temple; we are afraid of what may happen there. Out here every thing is known and familiar. Our friends, relatives, wives, husbands and kids, houses and workshops are

all here -- outside of the temple. Whatsoever we think to be our own is outside of the temple. And the temple has a condition that one can enter it all alone; no two persons can pass through its door together. So the question of taking with you your homes and houses, your wives and children, your property and wealth, your position and prestige, simply does not arise. Everything has to be left behind.

That is why we say that it is better we wander around awhile more. And so we wander and wander. We are waiting for the moment when the doors of the temple will open up a little wider and we will enter it with everything we have. But the doors of the temple never open up for more than one person at a time. Only one person can pass through it. And you cannot take even your position or prestige with you, because then you will be two -- you and your prestige. You cannot carry even your name with you, because then it will be two -- you and your name. You cannot carry any baggage with you; you can carry absolutely nothing. You have to go there totally naked and alone; then only you can enter.

For this reason we keep sauntering outside the temple, we pitch our camps on the outside, and we console ourselves saying that we are close to God, we are not away from him. But whether you are at a distance of a yard or a mile or a thousand miles from the temple, it makes no difference. If you are outside of it, you are outside. And if you want to go in, it can hap pen in a thousandth part of a second. It is wrong to say a thousandth part of a moment, really you can enter even without the moment.

Let this question be the last one for the moment. If you have any more questions, we will take them up in the evening. You ask whether what is known as knowledge or knowing abides only in a thought free state and it disappears in a state of thought.

Knowledge or knowing happens when thought is not. When you are free of thought you know. But having known it once, it abides in every state. It abides even in a state of thinking. Then there is no way to lose it. But its attainment is possible only in a thought free state. To attain it you have to be free of thought. Why?

The reason is that the waves of thought do not allow the mind to become a mirror. For instance, if you have to take a picture with your camera, you will have to be careful that the camera does not shake and that light does not enter it. But once the picture is taken, you can very well shake the camera and allow any amount of light to enter it. Then it does not matter. If the camera is shaken at the moment of taking the picture, everything will be ruined. Once the picture is taken, however, the matter ends. Then you can do whatever you like with the camera, you can shake and dance with it, it will make no difference to the picture.

Attainment of knowledge happens in a state of mind when nothing moves, when everything is quiet and still. Then only the picture of knowing is obtained. But after it is obtained you can do anything, you can shake and dance; it makes no difference. Knowledge is certainly attained in a thought free state; but after it is attained, thought creates no difficulty. If you think that you will achieve it through thought, then it will never happen. Thought will impede it, impede its realization. But it becomes impotent after you have realized knowledge. Then it is powerless and ineffective; it cannot do anything.

It is interesting to know that stillness of mind is primarily needed for the realization of knowledge, but once it is realized nothing is needed after it. But that is what comes later. And what comes later should not be brought in first, otherwise it will harm you. It will harm you in the sense that you may think that if thought is not going to be a problem later why should it be a problem right now? And that will really be harmful. Then we will shake the camera and everything will be in a mess. Even a shaking camera can take a picture, but it would not be a true picture, an authentic picture. Even through thought what we come across is knowledge, but it is never true knowledge, authentic knowledge, because the mind is all the time unsteady, shaking and trembling. So it distorts everything.

For instance, the moon is up in the sky and the sea below is in waves. Even the waving sea will reflect the moon but it will reflect it in fragments; instead of one moon there will be a thousand and one pieces of it scattered all over the sea. And if one has not seen the real moon in the sky he cannot have a correct picture of it from its reflections on the sea. He will see a thousand and one fragments of the moon instead. He will come across myriad silvery strands of the moon suffusing the sea, but from them he cannot have an idea of the real moon. A restless sea, a sea in turmoil cannot reflect the moon correctly. But once we get a correct image of the moon, we will see and recognize it even in the scattered waves of the ocean. We will say, "It is you."

So it is essential that for once we have a correct image of truth or God. Once we know him authentically, we can see him in every image. But without this, we cannot see him anywhere. In fact we meet God everywhere, but we cannot recognize him, we cannot say that this is he.

I would like to explain it with an anecdote, and then we will sit for meditation.

A Hindu sannyasin lived near Sai Baba for long. A Hindu sannyasin... and Sai lived in a mosque. No one knew for sure whether he was a Hindu or a Mohammedan. Nothing is certain about such people. When someone made inquiries about him, he just laughed, but laughing does not say anything except that the inquirer is stupid.

Being a Hindu sannyasin he could not live in the mosque, so he chose to live in a temple outside the village. And he loved and adored Sai Baba, he was intimate with him. So every day he cooked food for Sai Baba, took it to the mosque, fed him and then returned to his temple and ate his own meal.

One day Sai Baba said to him, "Why do you come such a long way every day? You can feed me at your own place, because I happen to pass your place several times." The sannyasin said with surprise, "Do you really pass by my place? I never saw you passing." Sai Baba then said, "You should watch carefully. I pass your temple several times every day. Tomorrow I will go there, so you feed me there. You need not come here."

The next day the Hindu monk cooked food and waited for Sai Baba to come. He waited long enough, but he did not turn up. Then he was worried because it was already 2 p.m. He thought that Sai Baba must be hungry like himself, and so he took the dishes with food and ran to the mosque. He said to Sai Baba, "I

waited and waited for you, but you did not turn up." Sai Baba said, "I had been to your place today, but you snubbed me and turned me away." The sannyasin said, "What do you say, that I turned you away? Only a dog had appeared." Sai Baba said, "That dog was me." This made the Hindu sannyasin very miser able and he wept a lot. He then said, "How stupid of me that you went to my place and I could not recognize you. I will not miss recognizing you tomorrow."

But the sannyasin did not recognize him again, though Sai Baba visited his place. Had he come in the form of a dog, he would not have failed to know him. But this time he was a leper who met the monk in the street. The monk told the leper, "Keep off my way. I am carrying food for Sai Baba, so keep off!" The leper grinned and moved away.

This day too the monk had waited for Sai Baba till 2 p.m. And then he had rushed to the mosque as before and said to Sai Baba, "You did not turn up again; I waited for you like anything." Sai Baba said, "I had been to your place today also, but the sea of your mind is so restless, it is full of so many ripples, that you cannot know me as the same everyday. You get shaken. Today a leper turned up and you told him to move away. Isn't it very strange that when I go to you you turn me away and then you come here and complain that I did not turn up?"

The sannyasin began to cry, and he said, "How unfortunate that I could not recognize you!" Then Sai Baba said, "How can you know me in other forms when you have not known me really?"

Once a glimpse of reality becomes available, the false just ceases to be. Once we have a glimpse of God, then God alone is, and nothing else. But that glimpse will be possible only when everything within us is still and quiet. And then there is no question. Then everything is his. Then thoughts, feelings and desires, all are his. Then anything and everything is his.

But to have this glimpse, this recognition, it is essential in the primary stage, in the first place, that thoughts, feelings and desires, all should come to a standstill.

Now we will sit for meditation.

In Search of the Miraculous Vol 1

Chapter #3

Chapter title: Osho Leads Dynamic

3 May 1970 om in

Archive code: 7005033

ShortTitle: MIRAC103

Audio: No

Video: No

Please sit or stand apart. Keep a little distance from one an other so that those of you who want to lie down may do so comfortably. No one will talk, there will be no chit chatting at all.

You will sit quietly and no one will sit close to another. There is plenty of space here, so don't be miserly. It would unnecessarily spoil everything if someone falls on you in the midst of meditation. Keep apart. Sit or lie down... Take your position as is convenient for you... Close your eyes... And do as I ask you to do.

FIRST STAGE: TEN MINUTES DEEP BREATHING

Close your eyes and begin breathing deeply. Inhale as much as you can, and exhale as much as you can. Put all your energy into inhaling and exhaling deeply, breathing in and breathing out. Breathe in deeply and breathe out deeply. Become breathing itself. And exert yourself fully. The deeper the breathing in and out, the greater the possibility for the latent energy to awaken. Breathe in a deep breath and breathe out a deep breath. Breathe in and breathe out... Take a deep breath in and take a deep breath out and continue the process for a full ten minutes. You become a breathing machine, and nothing more. You are only breathing in and breathing out for ten minutes. Then I will give you the second sutra, the second stage. It will form the second stage of today's meditation. So for the first ten minutes work hard with deep breathing...

Take a deep breath in and throw it out deeply... Exert yourselves fully. Just become a breathing machine, a bellows that pulls the air in and throws it out vigorously and continuously... Let every fiber of your body vibrate with breathing. Breathe in deeply and breathe out deeply. Deeply and very deeply. Be come a breathing instrument. Concentrate all of your attention and all of your energy on breathing and on breathing alone. Take deep breath in and take deep breath out. And watch that now a deep breath is coming in and now a deep breath is going out. Breathe and also observe that you are breathing and breathing deeply. Remain a witness. Keep witnessing that breath is going in and going out. Bring all your attention to deep breathing; bring all your energy to deep breathing. Now I am going to be silent for ten minutes. In the meantime you continue taking deep breaths in and throwing deep breaths out. And watch from in-side that breaths are going in and going out regularly and constantly and vigorously.

Don't think even a bit about others, just take care of yourselves... And bring your whole energy to breathing. You have nothing to do with others. Draw in a deep breath and expel it vigorously. And at the

same time observe from inside the incoming breaths and the outgoing breaths... It will be clearly seen how a breath goes in and goes out. Do it with all your strength so it starts rising from the very depth, the very bottom of what I call the kunda, the pool, the reservoir of energy... Let the whole atmosphere be suffused and charged with breathing, as if the whole environment is breathing in union with you. Inhale a deep breath; exhale a deep breath. Let it be deeper and deeper and still deeper. Let your whole being shake like a cyclone, a storm... Breathe in deeply and breathe out deeply... Deep breath, deeper breath, still deeper breath... Deep, deep, deep... And watch within, observe inside. See that a breath is incoming and another breath goes out. Don't spare yourselves; bring your entire energy into it.

Deep vibrations of breathing will begin to awaken some energy within you. Breathe in a deep breath and expel it fully... With your vigorous breathing a sleeping light inside you will flare up. So take a deep breath in and take a deep breath out. Become a vehicle of breathing and nothing else... A breath is going in, another is going out... Do it with all your energy; do it with all your strength. Put all your energy into deep, very deep breathing... Before you enter into the second stage do it with all of your might... Breathe in deeply, breathe out deeply... Do it to the maximum... Let your whole body shake... Let all your roots shake... Let your entire being shake... Let a state of storm be created... Let only breathing remain... Do it with full vigor... Before going over to the second stage bring your whole energy to deep breathing... Passage and progress into the second stage will happen only when you have reached the crescendo at this stage...

Make deep efforts... Deep breathing, deep breathing, deep breathing... Do not withhold yourselves -- do not withhold even a bit... The energy that is sleeping within you has to be awakened. So exert yourselves completely, absolutely... Deep breathing, deep breathing... Let go of yourselves... To awaken the latent electricity within you it is essential that you breathe in deeply and breathe out deeply... Let every fiber of your body come alive... Let every fiber of your body shake and tremble... Do it with all your strength... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

For two more minutes do it with total strength, and then we enter the second stage... Let the entire environment be filled with electrical waves... Inhale deeply and exhale deeply... deep inhalation, deep exhalation... And bring all your strength to deep breathing... Deep breathing, deep breathing, still deeper breathing... Now we will go into the second stage. Breathe in and breathe out deeply for one more minute. Take a deep breath in and take a deep breath out... Let breathing be deeper and still deeper... Deep breathing... deep breathing, deep breathing. Don't look at others, concentrate on yourselves... Deep breathing, deeper breathing, still deeper breathing.

SECOND STAGE: TEN MINUTES' CATHARSIS

In this stage you have to let go of your body completely. Breathe in and breathe out deeply and leave the body free. Let it cry if it feels like crying. If tears well up let them well up. Let your eyes shed tears... If your hands and feet tremble, let them do so. If the body shakes and moves and whirls, let it do so freely. If it stands up and begins to dance, leave it free to stand up and dance. Take deep breaths and let go of your body. Whatever happens to the body let it hap pen; don't come in its way... Deep breathing,

deep breathing, deep breathing. For ten minutes continue deep breathing and relax the body. If the body takes certain postures and gestures -- asanas and mudras -- allow it to take them. If it rolls on the ground, allow it to do so. Leave the body free and just remain a witness, a watcher. Don't hinder the body in any way... Deep breathing... deep breathing... Let go of the body completely. Whatsoever happens to your body, allow it; don't come in its way, don't hinder it. Now for ten minutes continue deep breathing and relax the body and leave it free. Let go of the body. Let what ever happens to it happen. Let it express itself the way it likes. And don't hesitate at all. Breathe deeply. Breathe deeply. Breathe deeply... If tears come, allow them. Let whatever happens...

Let go of the body absolutely. The body will shake by itself; it will whirl by itself. When the energy inside you will rise, the body will shake and move. When the energy within you will rise the body will be stirred and aroused. Leave it free completely... Continue deep breathing and let go of the body. Whatever happens to it allow it to happen. Don't restrain it at all. Don't resist it even slightly... Deep breathing, deeper breathing, still deeper breathing... breathe deeply... breathe deeply... Remember, the body has not to be restrained in any manner. Let what happens to it happen. Letting it go will help the energy to find its way to reach the top. Let the body relax fully and continue deep breathing. Don't slow down your breathing. Breathe deeply and let the body relax. Whatsoever happens to It should be allowed to happen... If it sits down, let it do so. If it falls down, let it fall down. If it stands up allow it to do so. Whatsoever happens to it, allow it fully; don't come in its way at all. And continue deep breathing... Deep breathing, deeper breathing, still deeper breathing.

Don't withhold anything. Stake everything. Stake all your might. I see that you are withholding. You are withholding much. Stake yourselves wholly. Deep breathing, deeper breathing, still deeper breathing... Let go of the body. Let whatever happens to it happen... Leave it free... If it laughs, allow it. If it cries, allow it too. And if it shrieks allow that too. Don't worry about it in the least. Don't resist it. Just breathe deeply and let go of the body... Let go... The energy is ascending, so breathe deeply and leave the body uninhibited and free. Take a deep breath, take a deep breath, take a deep breath. When the energy will awaken many things will happen to the body; it will cry, it will shake, it will whirl, it will dance, it will scream and shout; allow it to express itself fully. Let go of the body. And don't hesitate at all.

Continue deep breathing; bring your full energy to breathing, and leave the body to itself. Whatsoever happens to the body, let it. Don't hesitate; don't shirk, and don't shrink at all. Don't resist the body in any way. And don't think of others. And let go of the body. Many things will happen when the energy will awaken and ascend. Tears will well up and fill your eyes, the body will shake, the limbs will move and mudras will be formed. The body may even rise up. Let everything happen. You are alone here; there is nobody but you. Let go. Breathe deeply, breathe deeply, breathe deeply. Work hard for one to two minutes, before we enter the third stage. Bring it to its climax before we enter the third stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And let go of the body. Don't hinder it in any way.

I see a few friends are withholding themselves. Don't withhold. Let go. Exert your utmost and let go. If you cry, then cry with all your mind heart; don't withhold. If you feel like shouting, then shout full throatedly; don't suppress it. If the body stands up, let it stand; don't try to manage the body in any way.

If it spins let it spin. Let go of the body completely. Then alone the latent energy can create its pathway. Let go and breathe deeply. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

Gather all your energy into it. Bring all your might to it... breathe deeply, more deeply and still more deeply. Let your entire being be shaken and stirred. Whatever happens to the body, allow it. Let go. Exert yourselves deeply. Involve yourselves very deeply. And breathe more deeply, breathe still more deeply. Your whole body will be electrified... Let go... Now the last minute remains. So bring all your energy to it so we enter the third stage. Deep breathing, deep breathing, deeper and still deeper breathing. Exert yourselves maximally so you get into the third stage... Breathe deeply, more deeply, breathe deeply and still more deeply.

And now add the third sutra, the third stage.

THIRD STAGE: ASK: "WHO AM I?"

Deep breathing will continue. Bodily movement will continue, and to them add the third sutra. Ask within yourselves: "Who am I? Who am I? Who am I?" Ask inside you, "Who am I?" Let your every breath be filled with this one question, "Who am I? Who am I?" Let breathing, deep and fast breathing continue, and ask inside you, "Who am I?" Let the body continue to move and sway and ask from within "Who am I?"

Keep asking this question without any interruption, let no gaps occur in between. And pour all your energy into asking: "Who am I?" For ten minutes squeeze all your strength into asking it: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Madly ask the question, "Who am I? Who am I? Who am I? Who am I? Who am I?" Ask it with all your being, let the question reverberate through your whole being, "Who am I?" Continue deep breathing, and let go of the body. Whatever happens to it, allow it. And ask, "Who am I? Who am I?" Exert your utmost for ten minutes; and then we will rest. So apply your full strength..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Invest all your energy into it. Don't withhold yourselves at all. And ask vigorously inside you, "Who am I? Who am I? Who am I? Who am I? Who am I?"... Raise a storm inside you..."Who am I? Who am I?" Let breathing deepen and so also let ask ing deepen. "Who am I?" And whatsoever happens to the body, allow it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Let the whole environment ask, let every grain of sand ask, let the skies and the trees ask, let everything ask, "Who am I? Who am I?" Let the whole environment be filled with the question, "Who am I? Who am I? Who am I?"

Bend all your energy into it, and then we will relax and rest. The more you exert the more rest will be available. The higher the storm you raise, the deeper the meditation will sink in you. The fourth sutra is the stage of meditation. So bring your entire energy to it. You have to reach the climax, the crescendo.

Do all that you can so you don't say later that you withheld something... "Who am I? Who am I? Who am I? Who am I?" Breathe deeply, breathe deeply, and ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with full force, and don't worry if the question is said aloud. But ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Apply your whole energy to it, pour your entire power into it. Let whatsoever happens to the body happen. If the body falls down, let it. If it screams, allow it. Exert your utmost. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Put your entire energy into the question, "Who am I? Who am I?" Work very hard and don't withhold yourselves. Don't withhold, don't withhold, don't withhold..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Only five minutes are left, so bring your whole energy to it..."Who am I? Who am I? Who am I? Who am I? Who am I?" Let every fiber of your body ask it. Let every beat of your heart ask it. "Who am I?" Go to the peak; become absolutely mad and ask with maximum power. Bring your maximum energy to it. Then we enter the stage of relaxation and rest -- but before we go to rest, please work the hard est. ''Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Tire yourselves out..."Who am I? Who am I? Who am I? Who am I? Who am I?" Raise a storm of questions. Only two minutes are left, so ask with all your might, "Who am I? Who am I?" Let whatever happens to the body hap pen. Say it with all the power at your command, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now only a minute remains with us. So let your whole strength enter the question. And then rest will follow... "Who am I? Who am I?" Let it happen, whatsoever may happen to the body... Breathe deeply, breathe deeply. "Who am I? Who am I?" If the body shakes, if the body dances, allow it without hindrance. Leave it free. "Who am I? Who am I?" To go to the fourth stage of meditation, you have to apply your entire energy, you have to do your maximum. Don't spare anything, bring your full strength to it. Unless you do so you cannot enter the fourth, the final stage... "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Drown yourselves completely into it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Use your total energy, don't spare yourselves, don't withhold yourselves in the least. Exert yourselves totally. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply.

And now drop all efforts and enter the fourth stage, the stage of relaxation and rest.

FOURTH STAGE: 10 MINUTES' TOTAL REST

Now no questions and no deep breathing. Drop everything, abandon every effort. For these ten minutes keep lying as if you are dead, as if you are not. Give up everything. For these ten minutes drop all efforts and lie in waiting for him. Cease to do anything; neither ask "Who am I?" nor breathe deeply. Just keep lying -- relaxed, restful. Listen to the roar of the sea. Listen to the wind passing through the pines. If a bird calls, listen to its sound. For ten minutes feel as if you are dead, as if you don't exist.

And now open your eyes slowly, slowly. If your eyes don't open, then cover them with your palms. Those who have fallen down and who find it difficult to get up should first take deep but slow breaths and then rise up. Don't be in a hurry, don't rise abruptly. Get up slowly, very slowly. And if someone cannot rise even after breathing, then he should stay lying a little longer and breathe deeply but slowly. Then he should first sit up and then rise very slowly. Open your eyes... One who cannot get up should further breathe deeply but slowly, and then rise very gently.

A few small informations... In the afternoon between three and four we will sit here in silence. I will be sitting here at the same place. You all should arrive here five minutes before three. And I will be here exactly at three. There will be no conversations, no chit chats whatsoever. Not even a word will be uttered. Everybody will sit here in complete silence. I will be sitting here silently for an hour. In the meantime if somebody feels like it he will come and sit silently near me for two minutes and then retire to his place. He will not stay here longer than two minutes so other friends may have their turn. For a whole hour just sit in waiting.

Try to spend these three days constantly in meditation. Even when you go out for a walk by the seashore or anywhere, go alone and sit there in meditation.

Our morning session is over.

In Search of the Miraculous Vol 1

Chapter #4

Chapter title: Meditation is Death and Resurrection

3 May 1970 pm in

Archive code: 7005035

ShortTitle: MIRAC104

Audio: No

Video: No

Question 1

A FRIEND HAS ASKED IF THERE IS A DANGER IN AWAKENING THE KUNDALINI. IF SO, WHAT IS THE DANGER? AND WHY SHOULD THE KUNDALINI BE AWAKENED IF IT IS DANGEROUS TO DO SO?

There is a good deal of danger involved. Really, there is a danger of losing all that we take to be our life. As we are, we will not remain the same after the kundalini is awakened. Everything will change. Every thing. Our relationships, our emotions, our world and all that we knew till yesterday will change. All that will change is the danger.

If coal is to turn into diamond, it must die as coal. So the danger is great enough. But it is a danger for the coal as such. If it is to become a diamond, it can do so only if it disappears as coal. Perhaps you don't know that there is no generic difference between diamond and coal. Essentially they are of the same element. Coal turns into diamond in the course of a very long period of time. Chemically there is no basic difference between diamond and coal. But the coal cannot re main coal if it wants to become diamond. So the coal faces a great danger.

The same way a man faces a danger if he is on his way to find God. He will die as man. If a river is running to meet the sea, it is facing a great danger. It will disappear, it cannot escape it. But what do we mean by danger? It means to disappear. They alone can go on a journey to God who are prepared to disappear, to die.

Death does not erase us as completely as does meditation, because death only severs us from one body and joins us with another. You don't change in death; only your clothes change. You remain as you are. So death is not so great a danger as we all take it to be. Meditation is a greater danger than death, be cause while death only snatches your clothes away from you, meditation snatches you away from you.

Meditation is absolute death.

In the past, those who knew said that meditation is death, total death. In meditation not only clothes, but everything changes. But if a river wants to become the sea, it has to risk its life. In fact the river does not lose anything when it falls into the sea; it loses nothing at all, it grows to become the sea itself. And when coal turns into diamond, it loses nothing; it grows to become diamond. But so long as coal is coal it is afraid of losing itself. And so long as a river is a river it is afraid of getting lost. How does it know that on meet-ing the sea, it will not lose anything, it will turn into sea itself7

Man faces the same danger in relation to meditation. The same friend also asks why one should take the risk if the danger is so obvious. It is necessary to understand it in some depth.

The truth is that the more we risk, the more we live dangerously, the more we are alive. And the more we are afraid, the more we are dead. In fact the dead have absolutely no dangers to face. The one big danger that the dead don't have to face is that they cannot die again. He alone can die who is alive. And the more alive he is, the more intensely he can meet death.

There is a rock somewhere, and very close to it a flower has bloomed. The rock can say to the flower, "How stupid you are. Why do you take the risk of becoming a flower? Don't you know you will wither away before sundown?" There is a great danger in being a flower really. But there is no danger in being a rock. When the flower will have withered away in the evening, the rock will be lying intact in its place.

The rock does not have to face much danger, because it is not that alive. The more alive one is, the greater the danger.

A person is in danger only to the extent he is alive. The more alive he is, the more the danger. Meditation is the greatest danger there is, because meditation is the door which leads to the attainment of the most profound in life -- the supreme.

But the friend wants to know why one should go for it at all if there is danger. I say, one should go precisely because there is danger. And I say, don't go where there is no danger. Never go if there is no danger, because there is nothing but death. And go you must if there is danger, because the possibility of life abundant exists there.

But we are all fond of security. We are afraid of the dangers of insecurity, we run away from it, we hide ourselves from it. And thus we lose life itself in the bargain. Many people lose life in trying to save it. They alone live life who don't save it, who live with abandon, who live dangerously. There is danger in deed, and that is why you should go for it. And it is the greatest possible danger. Climbing Everest is not that dangerous. To reach the moon too, is not so dangerous, although only recently a few astronauts lost their way to it. The danger is great, but this danger is confined to the body; only the body is changed through death. But the danger in meditation is greater than in going to the moon.

But why are we so afraid of danger? Have you ever thought why we fear danger so much? It is ignorance that is behind all such fear. We fear that we may come to an end; we fear we may disappear; we fear we may die. So we do everything to protect, to secure, to fortify, to enclose and to hide ourselves from dangers. We do everything to run away from them; we plunge down every avenue of escape we know.

I have heard an anecdote. I have heard that a king had built a large palace, but it had only one door, a single entrance, so the king may be secure from dangers. The palace did not have any other doors or windows, lest an enemy enter in through them. So it was more a grave than a house. But even a single door posed a danger, since a killer could enter the palace and go out of it through this door. So the king had placed a thousand armed guards at this single door.

A neighboring king came to visit when he learned that his friend had built a palace with such security devices as no other king ever had. And he was pleased to see it -- he said that the palace was so secure, it had absolutely no danger from enemies. And he also said that he would have a similar palace built for himself.

When the two kings came out of the new palace, the visiting king complimented his friend once again for building such a beautiful and secure palace and said that he would have the like of it built for himself. But as he said goodbye to his friend and mounted his chariot, a beggar sitting by the side gave a ringing laugh. The master of the palace asked him why he laughed. The beggar said, "As I see it, there has been a mistake in the construction of this house. I have been sitting here since the time the house was being built. And ever since, I have been waiting for this opportunity to speak to you about it. There is a mis take -- and only one mistake."

The king wanted to know about it, and the beggar said, "The one door that you have allowed to be made is itself a danger, it is dangerous. Maybe no one will be able to enter the house, but death will certainly enter through this door. So I suggest that you get inside the house and get this door sealed with bricks from inside. Then you will be absolutely protected, since death cannot enter."

The king then said, "You are mad. In that case death will not need to enter the palace, because I will be dead as soon as this door is sealed. The house will become a grave." Now the beggar said, "It is already a grave, except for this door. And you too admit that it will become a grave if this door is removed" When the king nodded his head the beggar added, "The more doors were removed the more like a grave it became. Now only one door remains."

The beggar added, "A time was when I, too, lived enclosed in a house. But then I discovered that an enclosed life was as good as dead. You, too, can see that if the only door that remains in your house is sealed, it will turn into a grave. I pulled down all the walls of the house I lived in, and now I am under the open sky. And as you say, if the house is completely closed it will be all death, so I say that it will be all life if it is open and unprotected on all sides. I repeat that when it is all open and unprotected it has become life -- life abundant. There is danger enough, but it is life abundant."

There is danger, and that is why it is inviting. And it is for this reason that you should go for it. And it is the coal, and not the diamond that faces danger. And it is the river, and not the ocean that is in danger. And it is you, and not God in you, who meets with danger. So now you think it out for yourselves. If you want to save yourselves, you will have to lose God. And if you want to find God, you will have to lose yourselves.

One night someone asked Jesus, "What should I do so that I find this God you always talk about?" Jesus said, "You don't have to do a thing except that you lose yourself. Don't save yourself." The man said, "What are you talking about? What will I gain if I lose myself?" And Jesus answered, "He who loses finds himself, and he who saves, loses himself forever."

You can ask if you have any more to ask.

It is being asked: How is it that when the kundalini begins to awaken there appear impediments in its way and that its flow is blocked? What is the reason for it? And what can we do to make it move again?

There are not many reasons but one. It is that we do not invoke it, provoke it with all our will and might, and that we do not bring in all our energy into awakening it. Our efforts are always fragmentary and incomplete; they are never total. Whatsoever we do, we do it half-heartedly. Nothing we do totally. And this is the obstruction; there is no other obstruction than this. And there will be no obstructions whatsoever, if we do things totally. But all through our lives we have gotten into the habit of going only half the way through, we never go the whole way. Even if we love, we do it halfheartedly; we love a person and we also hate him. It sounds strange that we hate the very person we love. We love a person,

we want to live for his sake, and at times we also think of murdering him. It is difficult to find a lover who has not thought of his beloved being dead.

Our life is such that it is always divided, always half-and-half. And the two halves are always pulling in opposite directions. Unlike our two legs, the right and left, which move forward in the same direction, the two halves of our divided mind move in opposite directions. And that is what causes us tension and conflict. What is this restlessness of our lives, but that we are always half and half -- split, fragmentary and lukewarm?

A young man came to me and said that for twenty years he had been thinking of committing suicide. I told him, "Madman, why don't you do it then? Twenty years is a long time. When are you going to commit suicide if you have been thinking of it for twenty long years? You are going to die anyway. Will you commit suicide after you are dead?" The young man was startled and he said, "What are you saying? I came to you with the hope that you will persuade me not to do it." I then said, "Need I persuade you, when you did not do it for twenty years?" His answer was, "Whosoever I met persuaded me not to commit suicide."

"It is because of these persuaders," I told him, "that you are neither living nor dead. You are just half and half. You should either live or die; don't do both things together. If you want to live then give up the thought of suicide and begin to live fully. And if you want to die then give up the thought of living and die wholly."

The young man stayed with me for two or three days. And every day I told him this; "Now don't think of living. If you have thought of dying for twenty years, it is better you now die." The third day he told me, "Why do you say it? Please don't. I want to live." So I said, "It is not I who ask you to die. It is you who said that you have wanted for twenty years to end your life."

Now it is a matter worth considering. If a person thinks of suicide for twenty years and yet does not die then obviously he is not living either. How can he live who constantly thinks of dying? We are half and half. And this habit of being half and half permeates our entire life. We are neither able to become a full friend to someone nor a whole enemy to another. We are not able to be anything totally. But the wonder is that it is much more joyful to be a full foe than to be a half friend.

In reality, it is blissful to be anything totally, because whenever your total being is involved, all the latent energies of your body gather together and co operate with you. And whenever you are divided and split, you are in conflict and you fight within yourself.

Now if the awakening of kundalini is impeded in its way, it only means that on the one hand you want to awaken it and on the other you are afraid of its awakening. You are going to the temple and at the same time you don't have the courage to enter it. You are doing both together. You are preparing for meditation and at the same time you don't gather courage to jump into it. You want to swim in the river, you have reached the river bank, and yet you are standing on the edge of the bank thinking what to do. You want to swim and yet you don't want to enter the water. It is as if you want to swim inside your living room, as if you want to work your hands and feet lying on a cushioned sofa and have the joy of

swimming. No, you cannot enjoy swimming lying on a comfortable sofa in your living room. This is just stupid. The real joy of swimming is inseparably linked with danger.

If there is half-heartedness, it will obstruct the kundalini in many ways. That is why many friends will feel that things have come to a standstill.

If the kundalini comes to a standstill then remember only one thing... and don't find excuses to justify it. We find all kinds of excuses: that karmas of past lives are coming in the way, that the stars are not favorable, that its time has not come. None of these things that we are wont to think are correct. Only one thing is correct: that you are not doing your best to awaken it. If there is any obstruction anywhere then think that you are not taking a full jump, and then jump with full force. Bring all your energy to it and let go of yourself totally. Then the kundalini will not be blocked at any of the centers.

The truth is that kundalini can complete its whole journey in a moment; and it can take even years. It is all a matter of commitment -- whether it is total or fragmentary. If our will, our mind is total, the whole thing can happen right now, this very moment.

If the kundalini is impeded anywhere it only means that you have not invested your whole energy into your efforts. So cooperate with it fully, and bring all your energy to it. There is infinite energy stored within each one of us, but we have never exerted ourselves in anything in a big way. We always live on the periphery of life, we never dig deep into it. Never have we invoked and called our roots, the roots of our being; we have never provoked them, and that is why there are obstructions. And remember, there is no other reason than this.

Question 2

A FRIEND ASKS: WE ARE BORN WITH HUNGER, SLEEP AND THIRST, BUT NOT WITH THE THIRST FOR GOD. WHY?

It will be useful to understand this thing. The thirst for God, too, comes with our birth, but it takes long to know it. Children, for example, are born with sex, but it takes them fourteen years to know it. Desire for sex comes with their birth, but it takes them fourteen to fifteen years to recognize it. And why does it take so much time? The desire, the thirst is there within you, but the body is not prepared for it. The body takes fourteen years to grow and mature for sex, and then the desire is awakened. Until then it is in a latent state.

The thirst for God, too, comes with birth, but the body is not ripe and ready. And as soon as the body is prepared the thirst is aroused. The kundalini provides that growth, that maturity. But you can ask why it does not happen by itself. It does happen sometimes on its own, but this thing needs to be under stood carefully.

In the evolution of mankind certain things happen first to individuals and then to groups. For instance, if you go through the whole of the Vedas then it does not seem that there was any awareness of fragrance or smell during the times of the Vedas. In all the scriptures of the world that are contemporary with the Rigveda, there is no mention of the sense of smell anywhere. Flowers are of course mentioned, but not fragrance. Those who know say that until the times of the Rigveda man's sense of smell had not awakened. Subsequently it awoke in the case of a few individuals. Even today, smell does not have any meaning for many people; only for a few persons it has meaning. In fact the sense of smell has yet to awaken fully in all people. The more developed communities have more of it, and the less developed ones have much less of it. There still exist a few tribes on this earth who have no word for fragrance in their languages. So the sense of smell first came to a few individuals and gradually grew and became part of the collective mind.

Like the sense of smell, many other things came into man's awareness only gradually. They did not exist in the past. Man's awareness of color makes an astonishing story. Aristotle in his books has talked of only three colors. Until the time of Aristotle, people in Greece had been aware of only three colors; they did not know of any other colors. It was over a long period of time and very gradually that some other colors became visible to them. And don't think that even today there are only as many colors as are seen by our eyes. There are many more than these, but we have yet to be aware of them. Our sensitivity is not that developed yet. That is why sometimes under the influence of LSD or mescaline or hashish or marijuana, some new colors become visible to our eyes, which we had never seen before. And colors are legion. But it is only gradually and over a long span of time that we become sensitive to them.

Even today, there are any number of people in the world who are colorblind, who have no sense of color. If there are a thousand persons sitting here, at least fifty of them should be blind to one color or another, although they themselves may not be aware of it. And a few persons may be such as cannot distinguish between the green and the yellow. Leave aside ordinary people, even some great and distinguished persons have been found to be colorblind.

A man like Bernard Shaw could not tell the green color from the yellow. And until the age of sixty he did not know that he could not distinguish between green and yellow colors. He came to know of it on his sixtieth birth anniversary when someone presented him a suit of clothes as a birthday gift. It was green in color, but the suit lacked one thing -- a tie. The friend had forgotten to buy a tie along with the suit. So Shaw went to the market to buy a tie matching the suit, and he asked for a tie with yellow color. The shopkeeper politely said that a yellow tie will not match with a green suit. Shaw was surprised to hear it and insisted that the color of the tie and the suit was the same. It was now the turn of the shopkeeper to be amused, and he asked, "How are they the same color, sir? Are you kidding?" for he knew that Shaw was very good at jokes. He said, "It is just a joke perhaps that you say that the suit and the tie have the same color. They don't; the tie is yellow while the suit is green." But still Shaw insisted and inquired curiously what the yellow color was.

It was then that Bernard Shaw had his eyes examined and the doctor confirmed that he was blind to the color yellow.

There was a time when yellow was not visible to human eyes. This is the latest addition to the list of colors known to man. Some other colors are new, too.

Music does not have meaning for everybody. It has meaning for only a few persons. And only a few persons appreciate its nuances very deeply. For the rest it is nothing more than sound and noise -- signify ing nothing. Their awareness and appreciation of musical notes has yet to develop and deepen. In fact, up to now music has not been the collective experience of mankind.

So far as God is concerned, he is a very very distant experience who transcends all senses, who is beyond all senses. He is the ultimate experience; there is nothing beyond him. That is why very few become awakened, though the potentiality to be awakened lies within everybody and it comes to him with birth.

But whenever a person in our midst is awakened, his awakening, too, becomes a factor for stirring the latent thirst for God in many people. Whenever a man like Krishna rises in our midst, his very sight, his very presence begins to awaken in us what has been asleep so long.

The thirst, the hunger for God is with each one of us, and it comes with our birth. But it is not allowed to awaken, it is suppressed. And there are many reasons for it. The most important among them is that the huge crowds that surround us, the vast masses of people among whom we live are completely devoid of that thirst. That is why when this thirst begins to rise in someone, he immediately suppresses it, because it seems to be a kind of madness to him. In a world where people all around you are filled with the hunger for money and the hunger for fame, the hunger for religion looks like madness. And it makes people all around suspicious about the man hungering for religion, they think he is going out of his mind. So man suppresses himself. This hunger is not allowed to rise, it is suppressed from all sides.

The world we have created has no place for God, and we are responsible for it. Because, as I said, it is dangerous to allow God to have a place, so we don't give him any quarter. The wife is afraid lest God should enter her husband's life, because with his coming the wife may disappear, she may become meaningless for him. The husband is afraid in the same way that if God came into the life of his wife, his own place as her veritable God -- the substitute God -- would be in jeopardy. The substitute God would be nowhere. That is why we have allowed no room for God in the world we have made, because God would be a disturbing factor here. If he comes, he will disturb, he is bound to disturb something or the other; he will upset many things. Here sleep will be gone; there something else will happen, and elsewhere certain things will have to be changed. We will cease to be what we are. That is why we have kept God out of our world.

But just in case the thirst for God arises by chance -- to ward off that danger -- we have created false gods, stone idols, in our houses, and we worship them, so that the thirst is not directed toward the real God. We have substitute gods all over. This represents man's worst cunning and his greatest conspiracy against God ever. These man-made gods symbolize the most formidable conspiracy against religion and God that was ever hatched. And it is on account of this that man's thirst for God is not allowed to be turned into a quest for God -- instead it gets lost around temples and mosques which have nothing worthwhile. And when man finds nothing in temples and mosques, he is disappointed and it seems to

him that his own home is better than them. He then says, "What is there in temples and mosques?" So he returns home after visiting them. He does not know that temples and mosques are inventions of great cunning and deception.

I have heard that of an evening the devil returned home dejected and depressed and said to his wife, "I have been rendered absolutely jobless; I have now nothing in hand to do." His wife was taken aback, as all wives are when their husbands go out of jobs, and she asked, "You are jobless? How could it be? How could you, of all people, lose your job? It is just impossible, because your job is eternal. The work of corrupting people will go on forever. It is such that it can never come to an end. How come you lost it? What is it that made you jobless?" The devil said, "I have been rendered jobless in a very weird way. My job has been taken over by the temples and mosques, by the priests and pundits. I am not needed at all. What else did I do except to deflect people from the path that goes to God? Now no one walks on that path; temples and mosques are there to deflect them from it. So I don't get the opportunity to lead them astray as I used to do for so long."

The thirst for God is there as ever. But we begin to educate people about God from their early childhood and that is what harms. Before actually knowing God, an illusion is created that we know him. So everyone thinks he knows God. Before the thirst is awakened we are made to drink water, and this creates boredom and fear. It is because of our wrong teachings that we develop a distaste for God; we lose all interest in him. We stuff our heads so badly with the Gita, the Koran and the Bible, we cram our minds so heavily with the sayings of the saints and mahatmas, that it becomes nauseating and we want to get rid of it sooner than later. So the question of reaching to God does not arise.

Our whole social set up, our entire system is anti God. And that is why the thirst for God is so difficult to arise. And even when it arises, the person concerned appears to us to be crazy; he is immediately thought to be a mental case. It is so because he is now so different from the rest of us. He begins to live in a different way; even his way of breathing changes, his whole lifestyle changes. It is a sea change. He ceases to be one of us; he becomes a stranger to us.

The world we have built is anti God. And it is a solid conspiracy against God. And we have succeeded so far, and continue to succeed to this day. We have thrown out God, we have ousted him completely. And the irony is that we have ousted him from his own world. And we have raised a barricade which has no opening from which God can re-enter our world. So how can the thirst arise?

Though the thirst does not arise, though it is not even known, yet a kind of inner restlessness, an undercurrent of agony pursues us throughout our lives. One achieves fame, and yet he feels an emptiness inside. One amasses wealth, and yet he is missing something, something still remains unattained. One finds love, and yet it seems that something remains to be found, he remains unfulfilled. What is that something which seems to be missing every time one attains success in life?

That is an inner thirst which we have sup pressed, which we have not allowed to rise, to grow and to be sated. That thirst raises its head every now and then; it turns into a question mark on every path we tread. And it says to us, "You achieved so much fame, and yet you achieved nothing; you achieved everything and yet you are empty." That thirst aches and hurts us, that thirst disturbs and torments us

from every vantage point in our lives. But we deny it and busy ourselves in our work with greater vigor so that its still small voice is not heard.

That is why one who is engaged in making money goes headlong into it, and one running after fame begins to run at a gallop. They plug their ears so that they don't have to hear that they have found nothing in the pursuit of their ambitions. We do everything in our power to prevent the thirst from arising. Otherwise a day will come when children in this world will be born with the thirst for God as they are born with Hunger, thirst and sex. Such a world can be created, and it is worth creating. But who is going to do it?

It is only a number of people seeking God who can create such a world. But to do so it is necessary that all the conspiracy against God, as is evident up to now, is foiled and defeated.

There is thirst indeed, but man can devise artificial means to suppress it. For thousands of years in China, women were made to wear shoes of steel so that their feet could be as small as possible. Small feet were considered to be a symbol of beauty. The smaller the feet, the higher the rating of the girl's family's status. So their feet remained so small that women could hardly walk. While their bodies grew their feet remained stunted and small. They could not walk. And the women who could not walk were called ladies belonging to royal families. The poor man's wife could not afford it, because she needed to have large feet so that she could walk and work. Only aristocratic women could do without walking; they walked with the help of others. Although they were cripples -- it was nothing short of the state of a cripple -- they were thought to be smart and beautiful. In today's China no woman will accept it. She will say they were an insane people who accepted it. But the custom lasted for thousands of years.

When a thing becomes fashionable and popular, it is difficult to see through its stupidity. When thousands of people follow it, when a whole crowd is behind it, you don't judge it, evaluate it. When a whole society was making its women wear steel shoes, all the women took to it. And if someone did not conform to the practice she was condemned as a mad woman, she was looked down upon as a poor and degraded woman. She would not get a good and handsome husband; she would not be married into a well-to-do family. A woman with large feet was considered vulgar, uneducated and uncultured. It was thought that only peasant women had large feet; the feet of the elite had to be small. This concept had crippled the women of China for thousands of years, and they had no idea that it was sheer madness to wear steel shoes; but the practice endured long. And only when it was abolished could they see through its madness.

In the same way, so far as God is concerned, the mind of the whole of humanity has been perverted, crippled. Man's thirst for God, his thirst to reach him has been destroyed in every way; it is not allowed to arise at all. And even if it arises, substitute gods are invented and we are told that if we want God we should go to the temple, we should read the Gita, the Koran and the Bible, and we will find him. In reality, nothing is found in scriptures except words, and nothing is found in temples except icons of rock. And then man thinks that perhaps his thirst itself was false.

And then this thirst is such that it comes and goes. By the time you reach the temple it is gone. By the time you read the Gita, it has disappeared. Slowly slowly it is inhibited and enervated. And ultimately it

dies when it is not allowed to be satisfied and sated. Eventually it withers away. It is like physical hunger. If you go on a fast for three days you will experience acute hunger on the first day of the fast. The hunger will be more acute on the second day, and the most acute on the third. But on the fourth day, if you continue to fast, the hunger will begin to decline and it will be less acute on the fifth day. On the sixth it will be much less. And after fifteen days the hunger will cease to be. And if you fast for a whole month, you will no more know what hunger is. You will grow weaker and weaker, you will be increasingly emaciated, and day by day you will lose weight as you will consume your own flesh to survive, but hunger will disappear completely. Because if hunger is not allowed , to be satiated for a whole month, it will be dead for sure.

I have heard... There is a short story by Kafka. He writes that there is a circus with different types of performers and any variety of games and acrobatics and entertainments. The owner of the circus has engaged among the troupe of performers a person who is adept in fasting. This man presents his shows on fasting, and he has a hut to himself. People visit the circus to watch many things -- like feats of trained animals, strange and wild animals -- and they also come to watch this fasting man, who is an object of great attraction. He can live without food for months. Once he went without food for a full three months at a stretch. So people come to watch him too. But there is a limit to it.

It happens that in a certain town the circus tarries on for six or seven months. Spectators come to watch the man on his fast for a fortnight or a month, but then their interest wears away. That is why it is said that showmen and saints should regularly change their places. If they stay in one place for long, they will be in difficulty. How long will people stand them? So it is fitting that they go from one town to another after every two or three days. When they visit a new town, people flock to them again. In another town they are again very entertaining.

The circus of Kafka's story stays too long in that town, and as a result visitors stop coming to the fasting performer. They forget his hut completely. And the man is so emaciated through long fasting that he cannot go to the manager and inform him about his situation. He is so weak that he cannot even rise from his bed, so he keeps on lying and lying there. And as the circus is very big, he is actually forgotten.

After a lapse of four or five months someone suddenly remembers him one fine morning and makes inquiries about him. Now the manager becomes anxious, lest the fasting man might be dead. He rushes to his hut, but is pained to find no one there except the bundle of hay on which he lay. There is no trace of the man himself. When the manager calls out his name, there is no answer from him. He is so worn out that he cannot speak. Then the manager removes the grass bed and he is aghast to see the fasting man reduced to a bare skeleton. But his eyes are safe and alive.

The manager says to him, "My friend, I sincerely apologize for forgetting you, but are not you equally crazy? If people had ceased to visit you, you should have resumed eating." The man replies, "But now my habit of eating is dead; it is finished. I don't feel hungry at all. And I am no longer a performer; I am trapped in the performance itself; I am a helpless prisoner in its hands. I am no longer play-acting, but really don't have any hunger. In fact, now I don't know what hunger is, because what they call hunger no longer happens to me."

What has happened to this man? If you go on a long and protracted fast methodically, hunger will surely die and disappear. So we don't allow our hunger for God to awaken, because God is the most disturbing factor in our life. Nothing in the world can be more disturbing than him. That is why we have taken all precautions against him, and made all arrangements to keep him away. We have blocked his way from all sides and in a very planned manner, so that he does not enter our world even surreptitiously.

Nevertheless, every person is born with thirst for God. And if it is given opportunity and facilities to awaken, all other thirsts -- like the thirst for riches and the thirst for fame -- will just disappear. Then no thirst other than the one for God will exist. All of them cannot go hand-in-hand. So in order to save these other thirsts -- thirst for riches, thirst for power and prestige, thirst for sex -- we have to withhold and suppress our thirst for God. Because if the divine thirst arises and holds the stage, it will first eliminate and then assimilate in itself all other thirsts, and will singly hold the stage. God is very jealous. When he appears, he holds the stage alone, all by himself. Then he will not allow others to fool around him. When he chooses to make you his abode, his temple, all petty gods and goddesses will have to leave; they cannot live there any longer. As you see any number of them enthroned in the temples -- monkey god Hanuman is there and so are many other gods and goddesses; all of them will vanish. God will not allow them to live there any more. When God will come, he will turn out one and all. He alone will sit on the throne. He is very, very jealous.

Question 3

A FRIEND HAS ASKED: IS NOT WHAT AN INDIVIDUAL DOES REALLY DONE BY GOD HIMSELF?

This is a right question. So long as an individual does a thing it is not done by God. So long as an individual feels that he is doing, it is not God's doing. The day the individual knows that he is no more, he is not the doer, it is just happening, his action becomes God's action; it belongs to God. But it does not become God's action as long as an individual thinks that it is he who is doing. The day doing turns into a happening, the day the individual really experiences it as a happening, God takes over; then he does everything through the individual. If you ask the winds, "Are you blowing?" they will say, "No, we are being blown." If you ask the trees, "Are you growing?" they will say, "No, we are being grown." If you ask the waves of a sea, "Are you rushing to the shore?" they will answer, "No, we are being rushed to the shore." These are acts of God.

But man says, "I am doing." It is here that he departs from God. It is here that his ego takes over and he is enclosed in his ego. And it is here that man stands apart from God as a separate entity. God takes over the very day man comes to realize that the way the winds blow, the sea waves rush, the trees grow, the flowers bloom, the stars move, he too is being moved; there is someone within him who moves and speaks, he is not separate. That day, and only that day, God is the doer.

It is an illusion that we are doers. And it is this illusion that makes us unhappy and miserable. It is this illusion that works as a wall between us and God. And the day we cease to be doers, ali illusions cease. Then God alone remains.

In fact, even now God alone is. It is not that because you are a doer you become it. I don't say this; I don't mean to say so. When you think that you are a doer you are in illusion. Even now God alone is the doer, but you are not aware of it. It is like this: tonight you go to bed in Nargol and you dream in sleep that you have reached Calcutta. You have not reached Calcutta; howsoever you dream about Calcutta you are still in Nargol. But in dream you have arrived in Calcutta, and you are making inquiries about how to return to Nargol, whether by railway train, or by air ways or by walking. You are inquiring about the route through which you would return and about the guide you will take with you. And you are looking into the travel map. And suddenly your sleep is disturbed and you wake up to find to your surprise that you have not gone anywhere, that you are still in Nargol. And then you don't ask about the routes and you don't look into the travel maps. Then you don't ask for the guide. And if someone were to ask you about your intention to leave Calcutta you will just laugh and say that you had not gone to Calcutta, you had only thought of it.

When a man thinks that he is a doer, he is not a doer in reality; it is only a thought, an idea, a dream. He is just dreaming that he is a doer. In fact everything is happening. And if this dream disappears, then what you call knowledge or enlightenment happens.

Even when you say that God is making you do a thing then also you are in illusion, the old illusion continues. Because then, too, you remain an entity, a separate entity, and there is a distance between God and you. Now you believe that there is God, but besides him you are also there. Now you believe that God is the director and you are the doer.

No, when you will really wake up from your sleep in Nargol you will not say that you have now returned from Calcutta; you will simply say you had not been there at all. The day you will wake up from the slumber of the ego, in which you dream that you are a doer, you will not say that you do as God directs you to do. That day you will simply say, "God alone is, I am not." You will say, "In fact I never existed; it was a dream that has come to an end."

And we can go on dreaming for countless numbers of lives, infinite numbers of lives. There is no end to dreaming. And the most amusing thing about dreaming is that when you dream it seems to be absolutely true. You have dreamed any number of times. You dream every night, and the next morning you come to realize that it was a dream and that it was false. But when you dream again tonight you will not know that it is a dream, and that it is untrue. You will again know that it is wholly true. And tomorrow morning you will again say on waking that it was not true at all. How poor is our memory! What you see as false in the morning becomes true once again in the night when you resume dreaming. And the awareness you have in the morning is lost again and again.

Undoubtedly it is not a deep awareness, it is all superficial. It is not even skin deep. Deep down the old illusion continues to recur. We know and understand things only superficially. Someone reads a book which says that whatever we do is all God's doing, and for a moment he superficially understands that

he is not the doer, it is all God's doing. But the old "I" continues, who now says, "I am not the doer." This understanding will vanish in a moment. Give him a hard knock and he will be wild with rage shouting, "Don't you know who I am?" He will forget that only a little while ago he had said, "I am not the doer, I am not; God alone is." A hard knock and he will forget everything. All his understanding will disappear in a split second, and more than once he will yell at you, "How dare you hit me? Don't you know who I am?" God and his talk of God will take leave of him, and his "I" will be back in its seat.

I have heard that a monk spent thirty long years in the Himalayas. He spent his time in great peace and solitude, and he forgot all about his ego. For the ego to exist the other is necessary. How can the ego live if the other is not there? The other is a must for the ego; it cannot live all by itself. When you look in the eyes of the other with arrogance, your ego comes alive. If the other is not there, what will you do with your sense of self importance, with your arrogance? How will you make it felt? To whom will you say, "I am." To say it, a "you" is needed -- the other. To prop up an "I", which is false, another false entity is needed; it is the "you". Without the other the ego cannot exist. A network of lies is needed for a single lie to live and thrive. But truth stands alone; it needs no props what soever. A lie cannot stand alone, it needs many props, all made of lies and lies alone. To prop up the lie of "I" you need so many other lies like "you", "he" and "they". It is only then that a lie can be sustained.

The monk was alone in the mountains without any other. There was no "you", no "he", no "they" and no "we". There was none to be called as such. And so he forgot his "I". Thirty years is a long time. He became very still and quiet. So now people from the plains began to visit him. And then they made a request to him, "We are organizing a fair in the valley down there and we request you to grace it with your presence. It will give the people of the plains an opportunity to see your holiness, to have your darshan. They cannot afford to come up to these distant mountains. We will be so grateful." The monk thought that since his ego had disappeared, there was no harm in going to the people. So he came down to the valley.

This way the mind cheats us any number of times; it says now the ego is gone so there is no harm in going back to the people.

The monk came down to the valley. The fair was very large and crowded. Hundreds of thousands of people, all unknown to the monk, had thronged to the fair. They did not know of the monk, who had gone away from them a long time ago. He was forgotten altogether. So when he walked through the crowd, someone stepped on his toes with his shoes. No sooner the shoes trod on his toes than he grabbed the man by his neck and said, "Don't you know who I am?" The thirty years he had spent in the mountains were lost within a second, as if it was a dream that disappeared. In a split second the mountains, the peace, the emptiness, the cessation of ego and appearance of God who does everything, all was lost in smoke. In a moment the whole thing was wiped out as if it did not ever exist. Now he was clutching at the man's neck and shouting, "Don't you know who I am?"

Then all of a sudden he woke up to the reality of the situation and was appalled to see what he was doing. He said to himself, "I had all but forgotten that I existed, I had lost my ego. How come it is back in its place?" And he apologized to the people and said, "Now let me go." When the people inquired where

he was going and why, the monk said, "I am not going back to the mountains, instead I am going to the plains where I will live among people." And he added, "What I had failed to know living in the solitude of the mountains for thirty long years, I knew here in a moment coming in contact with one person. Now I am going to live among the people and try to find out whether I am or I am not. Thirty years have been wasted, they now look like a dream, because I had thought that my I, my ego had ceased; but nothing had ceased really, everything was intact in its place."

This is how illusions are created, but illusions won't do.

Now we will prepare for meditation.

In Search of the Miraculous Vol 1

Chapter #5

Chapter title: Osho Leads Dynamic

3 May 1970 xm in

Archive code: 7005037

ShortTitle: MIRAC105

Audio: No

Video: No

Let us now sit for meditation. There is going to be some change in the schedule for meditation from tomorrow.

From tomorrow, mornings will be devoted to meditation alone and evenings to discourses exclusively. But this day we will follow the day's schedule.

Take your seats apart, keeping a distance from one another. But do not go far, because this morning I noticed that friends who had moved far were deprived of the benefits of the psychic atmosphere that is being created here. So don't go far, and yet keep some distance from one another without leaving lots

of empty space unused. Don't go out of the energy field that is being built here, otherwise you will not be able to benefit from it. So those who have moved far away should come closer, but not too close. Friends who want to lie down should find their places and lie down. And those who want to meditate sitting can do so, but don't leave big gaps amongst you. And don't talk, let there be no chit chatting at all. What can be done without talking should be done without it.

(A few pieces of rock from an unknown quarter fall on the meeting ground, but Osho continues to speak in his calm and serene voice.)... What is the matter? Is it rocks coming? It does not matter. Keep the rocks with you with care. Someone must have pelted them out of love... Those who are talking in the rear should stop at once. If they wish to stay here they should quietly sit down or else they may leave the place. No one should be here as a spectator, and even if one wants to remain here as a spectator he should observe complete silence. No one will disturb another in any way.

It seems someone has pelted rocks and he has done it more than a couple of times. If he thinks it is necessary for him to do so, he should direct them to me and to no one else.

FIRST STAGE

It is okay. Please sit down. And sit down wherever you are. And now close your eyes. For one full hour you have to bring your total energy to work. Close your eyes and begin breathing deeply. See how powerfully the ocean is breathing -- and how vigorously the pine trees are breathing. Breathe with abandon. Invest your whole energy into it. Draw a deep breath in and then expel it as vigorously and fully. Do only one thing for these ten minutes and that is breathing and breathing deeply and vigorously. Inhale and exhale deeply, rapidly and vigorously. And remain mindful within, be a witness inside yourselves. Go on breathing and at the same time continue watch ing it. Watch how a breath comes in and another goes out. For ten minutes enter deep into the process of your breathing operation. Be one with it... Begin.

Take deep breaths in and then throw them out vigorously and fully. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. Be thankful that this evening is available to you, that this opportunity is available to you. It may or may not be available again... Exert yourselves totally. Nothing short of total exertion will do. If the great thing has to happen, it can only happen through the application of total energy. So don't withhold yourselves. Don't spare yourselves. If you withhold even by an inch the thing will not happen... Breathe deeply. Become like a breathing machine. The body is breathing like a machine. Now you are like a breathing machine... And don't hesitate. Don't waver. And don't think of others. Take care of yourselves. Each one will take care of himself.

For these ten minutes breathe in and breathe out as deeply as possible. For these ten minutes do nothing but breathe. Become a ceaseless process of inhalation and exhalation and nothing more. Draw a breath in and then expel it. And keep watching from inside, just witnessing. Be a witness to the incoming breath and the outgoing breath. A breath is in and another is out. One breath comes in and another goes out. Exert, exert yourselves totally.

I will be silent for ten minutes soon. But you continue to exert yourselves totally. Not that you take a few deep breaths when I tell you to do so and then slacken your efforts. Continuously for these ten minutes you have to bring your entire energy to it, to deep breathing. Inhale deeply and exhale deeply -- so deeply and vigorously that your whole body shakes, every fiber of it shakes. Your body will be charged with electricity. Some energy within you will begin to rise and penetrate and permeate every fiber, every pore of your body... Use your full strength.

Take a deep breath in and expel it vigorously and fully. Breathe deeply, very deeply. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply. Draw a deep breath in and drive a deep breath out fully and vigorously. For these ten minutes let your body function as a breathing instrument and nothing else. Be one with the roar of the ocean. Be one with the waves of wind. They are all breathing... You have to breathe with them and do nothing else. Only breathe and breathe deeply and vigorously. Breathe in and breathe out, and remain a witness inside. Give your entire energy to breathing. And breathe mind fully, watch within how a deep breath comes in and another breath goes out. A deep breath is in and another is out. Don't withhold yourself even a little bit; don't spare any effort. Exert yourself to the fullest. Deep breathing, deeper breathing, still deeper breath ing. Nothing but deep breathing should exist at the moment. Deep breathing, deeper breathing, still deeper breathing. Breathe deeply. Breathe deeply. Breathe deeply. Breathe deeply.

See that you don't have to regret that you did not do your very best, that you did less than was needed for the great happening. See that you don't miss it. So bring all your energy to breathing, deep and vigorous breathing.

Before going over to the second stage you have to tire yourself out completely... so exert yourself totally. Deep breathing, deep breathing, deep breath ing, deep breathing, deep breathing, deep breathing. Only breathing remains; you have become breathing itself. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. And watch inside how you breathe in and breathe out... See that you are a witness -- only witnessing. You will see your breath really coming in and going out. Watch within, watch and watch. And intensify breathing; intensify it more and still more.

In order to go over to the second stage, intensify breathing. Breathe vigorously. When you will be at the full height of intensity then alone I will take you to the second stage. Exert yourself fully. Exert yourself fully. Exert yourself totally and in every possible way. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Only breathing remains and nothing else. Bring all your might to breathing. Deeper and still deeper breathing. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe still more deeply. Don't withhold yourself. Deep breathing, deeper breathing, still deeper breathing.

Let the body shake if it wants to shake. Let the body tremble if it likes to tremble. Let the body whirl if it wants to whirl. And keep breathing deeply and more deeply and still more deeply. Breathe as deeply as possible... don't shirk... Don't waver. Breathe deeply, breathe deeply... deep breathing, deep breathing. We will soon go over to the second stage. In the last one minute breathe deeply, more deeply and still more deeply. Breathe deeply, breathe deeply... It is now the last minute, so exert yourself totally.

Breathe deeply, breathe deeply... Take breathing to its climax. Right change from one stage to another happens only at the climax... Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Put all your energy into breathing... Only breathing remains, only breathing remains.

SECOND STAGE

Now we have to enter the second stage. Continue deep breathing, and let go of the body. Leave the body to do what it wishes to do. Let go of it. Let it take whatever asanas or postures it wants to take; let it form whatever mudras or gestures it likes. Leave it free to move and shake and whirl as it likes. If it wants to weep let it. Let go of the body completely. Continue deep breathing and let go of the body. Let the body fall down if it wants to fall down. And let it rise again if it wants to rise. And if it wants to dance allow it wholly. Let go of the body absolutely. Let it do whatever it wants to do. Leave it free. Don't impede it even in the least. Cooperate with the body. If it spins, let it. If it whirls, let it. If it falls down, let it. If it weeps, let it. And if it laughs, let it. Let go. Whatever happens to it, allow it to happen. Continue to breathe deeply and let go of the body.

For these ten minutes let go of the body totally. Breathe deeply, and let go of the body. Let it cry if it wants to cry. Let it scream if it wants to scream. And let it yell if it wants to yell. Allow it in every way. Don't curb it, don't restrain it, don't resist it. Cooperate with whatever the body does. Whatever happens to it allow it to happen fully. Let it happen, what happens to the body. It will turn into different mudras, gestures. It will whirl and whirl. Many things will happen, when the energy within will awaken. It may burst into loud shouts, screams and crying. Don't worry at all. Let go... Let go of the body. You have to tire out the body completely. Before it goes to relax, strain and exert it totally. Let go of the body... Cooperate with the body. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply and breathe deeply.

(At this stage the tape recorder receives a knock and goes out of order, but Osho continues to lead the meditation as usual, and it goes on and on. Meditators continue to breathe deeply and wholly let go of their bodies. As it reaches a crescendo Osho asks them to enter into the third stage.)

THIRD STAGE

(Osho asks the meditators to continue to breathe deeply, and let go of their bodies as in the second stage and add to it the question: "Who am I?" For these ten minutes he goes on asking them to bring all their energy into the question: "Who am I? Who am I? Who am I? Who am I?"

And when it reaches its climax, Osho asks them to stop everything, stop breathing and body movements and to go into total relaxation.)

FOURTH STAGE

(Osho, in this last ten minute stage, asks the meditators to give up everything including deep breathing, body catharsis and asking the question, "Who am I?" and lie down and relax and only relax. He tells them to relax in a way as if they are dead, as if they are no more. He tells them to listen to the roar of the ocean, murmur of the winds passing through the pines and the chirping of the birds. Osho also asks them to be in a state of waiting -- waiting for the un known.

For these ten minutes the whole meditation area becomes so quiet and silent that nothing is heard except the lapping of the sea waves, the murmur of the winds through the pine trees and the song of the birds.

During this last stage hundreds of meditators enter into deep meditation and they become one with nature all around them.

At the end of the meditation Osho asks them to slowly open their eyes and rise from their seats. He asks those whose eyes don't open easily, to take a few deep breaths and cover their eyes with their palms very gently.)

In Search of the Miraculous Vol 1

Chapter #6

Chapter title: God's Grace and Our Efforts

4 May 1970 pm in

Archive code: 7005045

ShortTitle: MIRAC106

Audio: No

Video: No

Question 1

FRIEND ASKS: DOES ONE ATTAIN TO MEDITATION THROUGH GOD'S GRACE?

It will be useful to understand this thing, because it has led to lots of misunderstandings and mistakes. A good number of people have thought that if meditation is attained through God's grace then there is no need to do anything, and they did not do a thing. You are grievously mistaken if you mean by God's grace that you don't have to do anything.

Another misunderstanding that flows from it is that God's grace is not equally available to everybody, that some persons receive more of it and others less. But in fact, no one is God's chosen one; no one is his favorite. And if even God has his favorites then there is no hope for justice in the world. If you mean by God's grace that God is kind to some and unkind to others then you are wholly mistaken.

But the statement that one attains to meditation through God's grace is quite correct in another sense. Really it is not the statement of those who have yet to attain to meditation. It is the statement of the enlightened ones -- those who have attained to it. It is so because when it happens, when one comes to it, the efforts he had made seem to be utterly irrelevant. In the context of the attainment, which is so immense, the efforts look so petty that one simply can't say that he came to it through them. When one comes to it he feels so overwhelmed with its immensity that he says, "How could it have happened through my efforts? What had I done to find it? What price had I paid? What had I staked on it? Did I have a thing that I could have offered? Nothing." When God's infinitely infinite bliss showers on anyone he just exclaims, "It is through thy compassion, O Lord, it is through thy grace, that I come to thee! Otherwise it was beyond me, impossibly beyond me."

But remember that this is the statement of the blessed ones, the enlightened ones. If the unenlightened, the initiates cling to it they will be misled for ever. Efforts are essential; one must make efforts.

The happening of meditation or enlightenment or whatsoever you call it is like opening the doors of a house in darkness to let in the sun. Although the sun has risen in the east, if we keep the doors of our house shut we will be always in the dark. And if we open the doors and wait, the sun will come in on his own. No other effort is needed to bring the sun in; we can not put him or his light in a container and take it to our house. He comes on his own accord. The irony is that while our efforts cannot bring him, they can certainly keep him out, prevent him from coming. If we shut the doors or close our eyes, even the sun will be powerless to do anything. We can keep the sun out of our houses, we are capable of stopping the sun; but we are not capable of ushering him in. Only let the door open, and he will come in. And when the sun is in, we can not say that we brought him in, we cannot take that credit. We can only say that it was his kindness that he came into our house. And we can only say that we were merciful to ourselves that we did not shut our doors.

Man can only be an opening, a door for God to come in. Our efforts only open the door; his coming depends on him, on his compassion. And his compassion is infinite, it is forever present at every doorstep. But what can he do if he finds many doors closed to him? God knocks at every door and goes back when he finds the doors shut. And we have closed our doors so firmly. So whenever he comes and knocks, we rationalize it, we explain it away in so many ways, and we remain content with it.

I would like to tell you a story that I love to tell. There is a great temple with a hundred priests to look after it. One night the chief priest went to bed and dreamed that God has sent word that he will visit their temple the next day. He did not believe it, because it is difficult to come across people who are more disbelieving than the priests. He did not believe his dream for another reason, too. People who trade in religion never come to believe in religion. They only exploit religion, which never becomes their faith, their truth. No one in the world is more faithless than one who turns faith into a means of exploitation. So the chief priest could not believe that God would really this temple.

The priest had never believed in such things, although he had been a priest for long years. He had worshipped God for long and he knew that God had never visited his temple even once. Each day he had offered food to God, and he knew that he had in reality offered it to himself. He had also prayed to God every day, but he knew well that his prayers were lost in the empty sky, because there was no one to hear them. So he thought that the message was not true, it was just a dream, and a dream rarely turns into a reality.

But then he was afraid, too, lest the dream should come true. At times what we call a dream turns into a reality and a reality as we know it proves to be a dream. Sometimes what we think to be a dream really becomes a reality. So the chief priest ultimately decided to inform his close colleagues about his last night's dream. He said to the other priests, "Although it seems to be a joke, yet I should tell you about it. Last night I dreamed that God said that he would visit us today." The other priests laughed and they said, "Are you mad that you believe in dreams? However, don't tell others about it; otherwise they will take you to be crazy." But the head priest said, "In case he should come, we should be prepared for it. There is no harm if he does not turn up, but if at all he comes, we will not be found wanting."

So the whole temple and its premises were scrubbed, washed and cleaned thoroughly. It was decorated with flowers and flags and festoons. Lamps were lit and incense burned. Perfumes were sprayed and every kind of preparation made. The priests tired themselves out in the course of the day, but God did not turn up. Every now and then they looked up the road, they were disappointed, and they said, "Dream is a dream after all; God is not going to come. We were fools to believe so. It was good that we did not inform the people of the town; otherwise they would have simply laughed at us."

By evening the priests gave up all hope, and they said, "Let us now eat the sumptuous food cooked for God. It has ever been so: what we offer to God is consumed by us in the end. No one is going to turn up. We were crazy enough to believe in a dream. The irony is that we knowingly made fools of ourselves. If others go mad, they can be excused, because they don't know. But we know God never comes. Where is God? There is this idol in the temple; it is all there is to it. And it is our business, our profession to worship him." And then they ate well and went to bed early as they were tired.

When it was midnight a chariot pulled up at the gate of the temple, and its sound was heard. One of the sleeping priests heard it and thought that it was God's chariot. He shouted to others, "Listen friends and wake up. It seems he, whom we expected all day, has arrived at long last. The noise of the chariot is heard." The other priests snubbed him saying, "Shut up, you crazy one. We have had enough of madness

all through the day, now that it is night let us sleep well. It is not the sound of a chariot, but the rumblings of the clouds in the skies." So they explained the thing away and returned to their beds.

Then the chariot halted at the gate, and someone climbed the steps of the temple and knocked at its door. And again one of the priests woke up from sleep and shouted to his associates, "It seems the guest has arrived whom we awaited the whole day long. He is knocking at the door." The other priests berated him as they had done with the first. They said, "Are you not crazy? Won't you allow us to sleep? It is just the dash of winds against the door and not a knock of a caller." So they again rationalized and went back to their beds.

The next morning they woke up and walked to the gates of the temple. And they were astounded to see a few footprints on the steps of the temple. Surely enough someone had climbed them during the night. And then they noticed some marks of a chariot's wheels on the road, and there was now no doubt at all that a chariot had arrived at the gate in the night. And strangely enough the footprints on the steps were absolutely uncommon and unknown. Now the priests burst into tears and fell down and began to roll on the ground where the chariot had halted. And soon the whole village was at the temple's gates. Everybody in the crowd asked with bewilderment, "What is the matter?" The priests said, "Don't ask what the matter is. God knocked at the door of our temple last night, but we rationalized everything. We are now damned. He knocked at the door and we thought that it was the flapping sound of the winds. His chariot came, and we thought that it was the rumble of thunder in the sky. The truth is that we did not understand anything. We only explained them away, because we wanted to enjoy our sleep."

God knocks at every door. His grace visits every home. But our doors are shut. And even when we hear a knock we immediately rationalize it and explain it away.

In the old days they said that "A guest is God". There is a slight mistake in this maxim. The truth is that God is the guest. God is waiting as a guest at our doorsteps, but the door is closed. His grace is equally available to all. Therefore don't ask whether one attains through his grace; one attains through his grace alone. And as far as our efforts are concerned, they are a help in opening the door, in removing the hurdles from the way.

When he comes, he comes on his own accord.

Another friend has asked:

Question 2

YOU HAVE TALKED OF FOUR STAGES OF MEDITATION. WOULD YOU PLEASE EXPLAIN THEM FULLY?

Firstly, you should know that the first three of them are merely steps to meditation, not meditation itself. The fourth one is meditation. The fourth is the door, while the other three are doorsteps. Steps

don't make for the door, they only lead to the door. The fourth stage is the door to meditation which is relaxation and rest, emptiness and void, surrender and cessation, dissolution and death, or whatsoever you call it. That is the door, and the first three steps take us to it.

And the fundamental principle behind the first three stages is one. If one is to relax, he will have to pass through a state of absolute tension; it is then that passage to relaxation becomes easy enough. If a man works throughout the daytime, he can sleep well in the night. The harder one works the deeper he sleeps. One can argue that since sleep is the opposite of work, how can he sleep who works hard? He should not be able to sleep, because labor and rest are so opposed to each other. Logically sleep should be available to one who rests the whole day in bed. But the truth is that he will not be able to sleep at night if he rests in the daytime.

That is why, as man's life is becoming increasingly comfortable, his sleep has been disappearing from the world in the same measure. The more comforts and leisure we have, the less sleep we will have. And the irony is that we go on adding to our comforts in the hope that they will help us sleep undisturbed. But the contrary is the case. With the growth of civilization and leisure sleep will disappear, because hard work is a prerequisite of sleep. As one works so he sleeps. Similarly as one's tension mounts and reaches its climax he easily slips into deep relaxation.

The first three steps seem to be completely contradictory to the fourth, which is meditation. One may ask, how can anyone relax after exerting so hard, after passing through peaks of tension and turmoil touching on madness? I say, only then he can relax. The truth is that relaxation follows tension as night follows day, as the valley follows the peak. The higher the peak the deeper the valley. The higher the hill you fall from, the deeper the canyon you enter. Don't forget that every mountain has its valley. In fact there cannot be a mountain without a valley. As the mountain grows up it creates deep valleys all around it. That is how when your tension grows, side by side you are gathering energy to relax and rest. The higher the summit of tension the deeper the valley of rest. That is the reason I ask you to bring all your energy into it, to exert your best, to stake your all and not to withhold yourself even a little bit. That is how you will reach the height of tension and then descend into the bottomless pit of relaxation and rest. And it is in that moment of absolute rest that meditation happens.

The basic thing is that you should reach the peak of tension and then drop tension altogether. Many people come to me to ask if it is not possible to relax without going into tension. No, it is simply not possible. And even if it were possible it would be relaxation only in name. If you want to dive deep into the water it will be necessary to jump from a high jumping board. The higher the jumping board the deeper the dive. Look at these pine trees, they are about forty feet tall. To attain that height their roots had to sink forty feet deep inside the earth. The higher the trees rise, the deeper the roots go. The deeper the roots go, the higher the trees rise. Now this pine tree can ask, "What harm will it do if the roots are only six inches deep?" It will do no harm except that the tree itself will be only six inches tall. And if the roots don't grow at all there is no chance for the tree to be.

Nietzsche wrote a maxim of great insight. He said that if one wants to reach the heights of heaven he will have to touch the very depths of hell. It is really a statement of great insight. If a man wants to reach

the heights of heaven he will have to go to the depths of hell. That is why mediocre people are never able to reach the height of religion, while sinners often do. Because one who goes deep into sin can rise to the height of righteousness.

The technique of meditation is one of transformation through extremes. Every transformation takes place when the extreme point is reached. If a phenomenon reaches its extreme point the change happens. Have you watched the pendulum of a wall clock moving? If it moves to the left, it goes on moving to the left till it reaches the extremity of the left and then it swings back to the right. You may not have noticed that when the pendulum of the clock is moving to the left it is at the same time gathering momentum to move to the right. And it will move to the right to the same extent as it moves to the left. So is the case with the pendulum of your mind. If it is led to the extreme point of tension it will swing back from there and enter into the deepest core of relaxation. You cannot relax if you are not led into the maximum of tension.

Some people come to me with very strange questions. It seems that they are out to gather flowers without going into the trouble of planting a tree. It seems they want the harvest without sowing the seeds and caring for the crop.

One friend wants to know whether there would be any difficulty if he did not shake his body and allow it to tremble. There will be no difficulty. What difficulty is there if you don't do anything at all? If he is so afraid of moving the body, what will he do when the inner energy begins to move? If he wants to restrain the body from shaking, what will he do when the kundalini begins to rise? No, he wants the inner to happen and yet he should look from the outside to be the civilized and cultured person that he thinks himself to be. He wants that he will stand like a statue of wax, and yet something should happen within him. He does not know that his statue of wax will melt and disappear into thin air once the inner energy rises. It will vanish, making room for something unknown.

Work hard so your tension reaches its peak and then only you can achieve peak relaxation. Then the rest will happen on its own. You have only to create tension; peace will come through God's grace. You can only raise the storm of tension to its climax; then the storm will quieten down on its own and peace will prevail. There is no peace like the one that comes after a storm. The peace that follows a storm is a live peace, because it is born out of storm. And to come to this live peace it is essential, as I insist, that all the stages of meditation should be gone through, not one of them can be bypassed. So no one will come to me and ask if this or that stage can be dropped or if one can do with out deep breathing, shaking or asking "Who am I?" No, the first three stages are meant to lead you from one extreme to the other in a very systematic and scientific manner.

It is for this reason that I insist that only when one stage reaches its climax can we change over to the next one. It is like changing gears while driving a car. If you are driving in the first gear, at first you bring it to full speed and then change over to the second gear. And as long as the speed in the second gear is low, you don't put the car in the third gear. All changes take place at the climactic point. So is the case with the transformation of the mind; it happens at the climactic point, too.

You should understand fully the meaning of these three stages. The first stage comprises breathing, deep and fast breathing. Breathing will continue through the whole length of the three stages; it is carried over to the second and third as well. And breathing has to be both deep and fast. You have to breathe as deeply as you can, and you have to breathe also as fast as possible. And this rule of deep and fast breathing should govern both inhalation and exhalation. But why? What will breathing do?

Breathing is the most mysterious element in man's life. It is through the medium of breath that the body is united with the soul. That is why we say that a man is alive as long as he breathes. With breath gone, life comes to an end.

Recently I happened to visit a home where a woman has been lying in a state of coma for nine months. And the physicians say that she will now never regain her consciousness, although she can live for another three years. The woman is being kept alive with the help of drugs and food which are just injected into her body in its state of coma. She is completely unconscious; for nine months she has not regained consciousness even once. I visited her family and told her mother that she was as good as dead. The old woman said, "No, as long as breathing lasts there is always hope. The doctors say there is no hope, but who knows? The doctors are not always correct. Who knows? She may regain consciousness, because she continues to breathe. There is breath; the bridge has not fallen yet. She can yet return to consciousness."

Breath is the bridge that connects the soul with the body. When you breathe deep and fast, not only the body is shaken, even the fibers of the soul within are shaken. For instance, there is a bottle lying on your shelf for long. It is filled with some liquid and it has not been shaken for a long time. So it does not seem that the bottle and its contents are two separate things. Having been undisturbed for long the bottle and its contents seem to be one piece. Now you shake the bottle with force. Along with the bottle, its con tents too will be shaken. It is only then that separation between them becomes clear. Similarly when you breathe at its highest pitch you create a storm which not only shakes the body but also every fiber of the soul within. And it is in the moment of that trembling that you clearly feel that the body and soul are separate.

Now you come and ask, "What if I don't breathe deeply? Will it harm?" It will do only this much harm -- that you will never know that you are separate from your body. That is why a basic condition has been attached to the breathing, that you have to be a wit ness to it. You breathe deeply and you watch at the same time that a breath comes in and another goes out. When you observe the movements of incoming and outgoing breaths then you know that not only the body is separate, even the breath is separate from you. Then you know that you are only an observer separate from both body and breath. One's separation from the body can be known through breathing alone, but separation from breath can be realized through witnessing breathing.

So two things, deep breathing and witnessing, make for the first stage, and they run through the second to the end -- that is, the third stage.

I ask you to let go of the body in the second stage. Deep breathing will continue, and in addition to it you have to let go of the body. It has many implications, and I am going to go into a few of them here.

Firstly, there are thousands of tensions stored in your body and you are not aware of them, although these are your collections. Civilization has made our lives so unnatural that even when you are angry with someone you keep smiling before him. Your body is not aware of your manners; it feels like strangling the person concerned. Your fists clench by themselves, but you wear a false smile and you don't allow the fists to clench, you suppress them. Then the bodily nerves which had readied themselves for the clenched fists find themselves in a great difficulty. They simply fail to understand what it is all about. And a state of restlessness is created in the body. The fists should have clenched.

People who study and understand anger in depth say -- and I say the same -- that whenever you are so angry you do just one thing. Don't wear a false smile, instead take your fists under the desk, if you have one before you, and clench and unclench them energetically for five minutes. And then you will laugh, and it will be a different laugh altogether.

The body does not know at all that man has become civilized. The body functions absolutely like a machine. But man has put great constraints on its workings; the body has been inhibited in every way. And it is because of these inhibitions that your body has become a storehouse of tensions; thousands of tensions are collected inside your body.

And too many tensions form complexes -- knots of tensions.

So when I ask you to let go of the body and you do so, then these complexes that have been there since your childhood, begin to loosen up and dissolve. Their loosening up and dissolution is very necessary; otherwise you will never attain to bodilessness, you will never transcend the body and go beyond it. With the dissolution of the complexes your body will be come as light as a flower.

Perhaps you have heard of a name given to Mahavira, the Jain teerthankara. One of his names is Nirgrantha, which is unique. It literally means complexless -- one without complexes. Nirgrantha is one whose all complexes have dissolved and disappeared, who is free from all inner knots, who is without any complexes, who has become absolutely simple and innocent.

When this web of complexes wants to be loose, to be free, you don't allow it, you resist. Your civilization, your culture, your conditionings, your inhibitions, your being a woman or a man of position, your being this and that -- all these things have such a strong hold on you that you don't let go of your body.

Only this morning a woman came to me and said that she was afraid while meditating that someone's hands might touch her body. Right now this poor woman must be sitting at a great distance from you all. But in spite of it if someone's body rolls by and reaches her, she will be in a mess again. She wanted to know if she could sit apart. I told her, "Who knows, the gods in the heavens may send one to wherever you will go. It is good that someone comes to you. He will come to you wherever you will go. So don't change your place. And what harm is there if someone touches your body?"

The way of women is such that even if God crosses their path they will shrink away from him lest he should touch their body. Their entire body is rid den with complexes. From childhood they are trained

and conditioned in a way that they look upon their body as if it is a disease which they have to bear. They don't live in the body; it is just a load they reluctantly carry with them. The body is like a cloak they carry, worrying all the time how to protect it, although there is nothing about it worth protecting. But such petty predilections inhibit us in a big way.

If a person is well educated, he may think... Only today, a gentleman told me that only emotional people, and not the intellectuals, go through such experiences. It is amazing that if a person passes a few grades he becomes an intellectual. If his mother dies, will he or will he not cry for her? Will he or will he not fall in love with someone, because he is an intellectual person? Now that he has done a few grades and secured a certificate from some university, he will think twice before kissing his beloved, because a few germs may be transferred from one to another. He will consult books and deliberate on the problem before he will decide whether or not he should allow his emotion to affect him. Our intellect has become a kind of disease; it does not have the fragrance that it should have. It could have been our glory, but it has turned out to be a disease.

So one thinks that because he is an intellectual person, such things cannot happen to him; they only happen to those who are emotionally inclined. Why? Is it wrong to be emotional? Whatsoever is significant in life comes through emotion, and not through intellect. Of course, problems of mathematics and ac count keeping and things like this are tackled by the intellect; but nothing of significance.

What is amazing is that even the discoveries of science, which is the greatest intellectual discipline, come through emotion and not through intellect. If someone asked Einstein how he discovered the theory of relativity he would say, "I don't know, it just happened." This is a very religious statement. If Mad am Curie was asked how she discovered radium she would say, "I cannot say how; it just came. It was beyond my power." Any great scientist will say the same thing. He will say, "It hasn't come through my search; it is something beyond me. It comes from the beyond. I am only an instrument, a medium." This is precisely the language of religion.

Emotion has great depths, while intellect is shallow, superficial. Intellect is nothing more than utilitarian. It is like a pilot who goes ahead of the car of the governor when he is going places. Don't take the pilot for the governor. Intellect is nothing more than the pilot who clears the road and controls traffic so the governor's car can pass undisturbed. So the master comes behind the servant. Emotion is the master and intellect the servant. All that is significant and beautiful in life flows from emotion, from feeling. But there are people who take the pilot for the governor and bow down to him. They say, "We are intellectuals, we take the pilot to be the governor." Let them say what they like; even the pilot is laughing up his sleeve.

Some people think it is the weaklings who shake and scream; the strong ones are those who find it difficult to go into it. They don't know, they don't know at all. It is otherwise; it only happens to the strong, while the weaklings stand aside. Because to be in a particular posture for one full hour is possible only for the very strong willed persons, not the weak ones. The weaklings breathe deeply for a minute or two, and then they give up. And it is they who say that it is for the weak, that it is a weakness. They

cannot even breathe deeply for an hour; they cannot ask "Who am I?" for ten minutes. Please don't harbor such illusions.

These are just rationalizations, intellectual ways of escaping from meditation. This is how we protect our ego and run away. So we say it only happens to the weak, while we are very strong people. This is an amazing statement. The truth is that everything that is great and significant in this world is achieved by the strong; the weaklings are good for nothing. And meditation? Meditation calls for the ultimate strength. The so called intellectual will say that only the weak people go through these experiences. And he himself could not do it because the person sitting next to him was crying; because of him he failed. But the man who was crying was not even conscious of it, he was not even aware if someone was watching him and thinking of him. He was completely involved in his own efforts. And involvement with perseverance is a thing of great strength; the weaklings cannot have it.

Therefore don't try to protect your ego for nothing. And don't say you are strong and strong willed and that you are intellectuals and the rest of it. Know this much -- that you cannot do it -- and don't find excuses for not doing, and don't embellish your weakness with good words. If you glorify your weakness, it will become a thing of endearment to you, and then you will miss meditation forever. Simply know that this does not happen to you. If it does not happen, it simply means that you are weak and you lack something. Try to find out and understand your weakness and remedy it. Don't mistake your weakness for strength; don't give it a good name.

A friend came and said that it all seemed hysterical, as if a few persons had attacks of hysteria. He does not know at all what is hidden in the Pacific of life. By calling it hysteria he is only guarding his ego. So he has come to a conclusion that those who shake and shriek are insane people. And he thinks he himself cannot go through such experiences because he is sane. But if he is right then Buddha was insane and so were Mahavira and Jesus and Socrates and Rumi and Mansoor. But it is far better to join the tribe of these blessed madmen than to remain with the so called sane people. And we are going to join them, because what these madmen have had, the sane ones can never have.

When energy rises with great intensity, it raises a veritable storm within you. It is not insanity. If it is so, we cannot be still and quiet again. And we do become still and quiet after completing these three stages, which means there is nothing hysterical about it. Ask a person in hysteria to relax, to be quiet; he cannot do so; it is simply not in his hands. But whatsoever is happening here is within our control; it happens because we help it to happen, because we cooperate with it. That is why the moment we with draw our cooperation it immediately comes to an end.

There is only one criterion to know sanity from insanity. He who is his own master is sane and he who is not his master is insane. Now this is a very interesting criterion. When I ask those here who are going through such experiences to relax and to be quiet, they immediately do so. But if I ask the so called sane people who are also here, to still and quieten their thoughts, they will say it is not possible to do so -- howsoever they try, they cannot quieten their thoughts. So it is they who are insane, who are mad. What you cannot manage is insanity and what you can manage is sanity, is health.

When you will be able to turn your mind on and off at will, when you will say "No more", and the mind will stop then and there, only then can you think that you are sane, that you are healthy. But the reality is just the contrary. You say "No more" and your mind says, "Say what you may, but I will do what I want to do, I will go where I want to go." You are moving heaven and earth to quieten your thoughts, but they simply don't listen, they go their own way. You are sitting in a temple singing hymns of praise to God and your mind is watching a movie in a cinema house at the same time. No, any amount of your bhajans and prayers cannot stop the mind from watching the movie. It does not give a dime for all your pleadings.

But man is very cunning. He hides his weaknesses behind beautiful words, and feels at ease by denigrating the goodness of others, by calling names. Beware of this. The best thing is not to think of that at all. Who is going through what is very difficult to know. Life is so mysterious that it is better not to think about others. It is enough if you can think and take care of yourself. Think out this much -- whether you are insane, weak or strong -- and only think about yourself. But we always do the contrary, we think about others. This is very wrong.

As I said, letting go of the body leads firstly to a catharsis of the repressed tensions and dissolution of the body blocks and complexes. And secondly, when the body moves by itself -- you don't operate it, rather it operates on its own momentum -- then its separation from you, from the soul becomes clear. Because when you see that the body is now whirling, that it is now at a standstill, that the hands are shaking -- not that you shake them, rather they shake on their own -- then you know for the first time that your being and your body are different and separate. Then you will also know that it was not you, but your body that became youthful; and again it is not you, but the body that is going to grow old. And if this awareness deepens you will also know that you are not going to die; only the body will die.

When the body spins like a machine, you will know in depth, that the body is really separate from you. This you will know only when you absolutely let go of the body.

And in the third stage we ask: "Who am I?" Even as one knows that he is not the body, even as one knows that he is not the breath, one still does not know who he is. It is a negative knowing that one is not the body, that one is not the breath; it is not positive. What is positive knowing? It is to know who he is, which he has not known yet. So in the third stage we ask: "Who am I?" But who do we ask? We direct this question to ourselves, and to no one else. We are going to fully flood ourselves with this question "Who am I?" The day you will be absolutely filled with this question the answer will come, and it will come from within you. Because it can't be that at your innermost level you don't know who you are. If you are, you also know who you are.

But it is necessary to take the question to that inmost depth. For example, there is water within the earth, and we are thirsty here sitting on the surface of the earth. If we want to quench our thirst it will be necessary to dig a well thirty feet deep where water is available. If we have a question "Who am I?", its answer is lying somewhere thirty feet deep in us. But there are many layers between us and that answer, and these layers have to be removed to reach the answer. So the question "Who am I?" works

like a spade. The greater the speed and force with which we ask the question, the deeper we dig the well. But we fail to ask with that speed and force.

Many a time very strange things happen. A friend has been going through an extraordinary experience during the morning meditation for the last two days. And it is worth understanding. He asks the question with all his might, and he works hard. There is nothing lacking in his efforts. And he is also not wanting in his will. But, as I said, the mind has layers upon layers. He asks from the upper layer "Who am I?", and he asks it with such force that he blurts out the question "Who am I?" several times. But in be tween the repetition of this question, another ques tion pops up: "What will it do? What will it do?" suggesting that this asking would not do a thing. Who is asking this second question? You ask "Who am I?" but then who is he who asks "What will it do?" It is another layer of your own mind which says, "This questioning is not going to work, you are uselessly asking it again and again; better keep quiet."

So while one layer of our mind asks "Who am I?" another layer comes out with a retort, "This won't work, better keep quiet."

If your mind remains fragmented, you will not be able to go very deep. That is why I ask you to bring all your energy to asking "Who am I?" so that slowly slowly your entire mind gets involved in it and you ask with total mind "Who am I?" And when only the question will remain, nothing else but the question, it will sink in you like an arrow and the answer will come forth. Then the answer will not be late in coming even by a second.

The answer is within us.

Knowledge is within, but we have never invoked it, we have never provoked it, awakened it. It is ever prepared to wake up. These three stages are meant for this purpose. But these stages are like steps to the temple of meditation; they are on the outside of it. They take you up to the gate and leave you there. Entry through the gate happens in the fourth stage. But one who does not climb these three steps cannot hope to enter the fourth -- the gate. So remember, it is essential that you invest all your energy in tomorrow's meditation, since it will be the last day of the camp. Bring all your energy into these three stages. If you do so, the fourth stage will happen on its own. You will not have to do the fourth, it will happen.

Three you will do, the fourth will happen.

Question 3

A WOMAN ASKS: WITH THE ATTAINMENT OF THE FOURTH WILL THE FIRST THREE STAGES DROP OFF?

Then there is no question. If the fourth stage is attained, then there is no question. Then one will see for himself if anything need be done. If the need is felt he will continue doing it; otherwise it will drop. But

even this thing cannot be said beforehand. It cannot be said beforehand, because if we raise this question before the fourth has actually been attained it means that we don't want to do these three stages and so we are trying to escape them. You seem to be rather anxious to get rid of these, and that is why I am not going to say that they will drop. Because if I say it you will not go for them at all, you will drop them right now. They will drop, but it is a matter that should come after the fourth stage has been attained. It should not be raised before.

Our mind deceives us in many ways. When you ask this question you are not aware why you ask it. You ask it with a motive to get rid of these three stages. But if you get rid of these, know well that the fourth stage will never happen. But why this fear of these three stages?

The fear is there. And these stages are meant to wipe out this fear.

The fear is that the body can do anything, and there are things you don't want it to do. But what can it do? You can dance, you can cry, you can shout, you can fall down. But what is the difficulty about it all? You breathe deeply in the first stage, and in the second you continue breathing and let go of the body. There should be no difficulty whatsoever in breathing deep and fast and letting go of the body. You don't have to make any effort to dance; if you dance, it will impede deep breathing. But if dancing happens on its own, it is okay. Whatsoever happens, just let it.

Our difficulty is that either we do a thing or we resist it; we don't allow anything to happen on its own. We are ready to do anything; we will either dance or prevent it. But we will not let go of anything, we will not allow it to happen spontaneously. Man's whole civilization is suppressive. We have suppressed many things within us, and we are afraid of opening the pandora's box. We are really frightened; we seem to be sitting on a volcano. We are ridden with many many fears; it is not just a question of dancing. The fears are deep rooted.

We have repressed ourselves tremendously, and we also know what is likely to come out of the basements of our minds. The son had wanted to kill his father, and he is afraid that this thought might surface. The husband had thought of strangling his wife, although at the same moment he had said to her that he could not live without her even for a moment. This desire to kill his wife is repressed in his mind, and he fears it can erupt anytime.

Gurdjieff was a mystic and he was one of the most remarkable men of our times. Whenever a person went to him for spiritual guidance, the first thing that he would do was to make him drunk daily for fifteen days and study him in his drunken state. And unless he studied him in a state of drunkenness he would not initiate him into sadhana or spiritual discipline. He would make him drunk every day so that all his repressed neuroses were uncovered before him and he knew what type of a person he was and what he had repressed in his unconscious. Then only he would suggest the necessary sadhana -- what he called Work -- for him. If the person refused to drink with him for fifteen days, Gurdjieff would immediately ask him to go home. Perhaps no other Master in the world has used drink in this manner. But he was very intelligent and wise, and his understanding of men was very deep and valuable. Because we have repressed too much, there is no end to our repressions. And they are in calculable.

It is because of these repressions that we are afraid; we are afraid of their being exposed. We are afraid lest we should speak out something that we don't want to say, that we don't want others to know. Now if someone has committed theft, it is just possible that when he asks "Who am I?" he might blurt out that he is a thief, a crook, a black-marketeer. So he is afraid of asking the question "Who am I?" And even if he asks it he does it in a faint voice, be cause he knows that he is a thief. He is afraid and so he suppresses the question. He does not want persons sitting by his side to hear it if he blurts out that he is a thief. And he can blurt it out, there is not much difficulty about it. So there are good reasons for us to ask if these three stages can be dropped and if we can do without them.

But no, you will have to go through these stages. They may drop, but only after you have done them thoroughly. And whatsoever comes out from your inside should be allowed free passage; don't impede it. Any amount of filth is hidden there; it will surface and cathart.

The masks that we wear are not our real faces; that is why we are so fear stricken. Now a person has heavily made up his face with cream, greasepaint and powder; he will be very afraid to drop his makeup. If he does so his real face, which is ugly and hideous, will show itself. And he is afraid that others will see his real face. He has taken great pains, standing before a big mirror, to give himself a face-lift. So he is frightened that if he gives it up his face may become so horrible that no further makeup will help him. He will say he can give up anything but not his facade, his makeup. He will try to save it at any cost. All our faces are made up and false; they are not real. And don't think that people who don't use cosmetics don't make up their faces. There are all kinds of makeup, and some makeup is so subtle that it does not need cosmetics.

It is for this reason that you fear, that if you let go of yourself during meditation your mask may fall down exposing your real face, and that someone might see it.

But these fears are dangerous, and they will not allow you to go within. So they have to be dropped.

One last question. A friend asks:

Question 4

WHAT IS SHAKTIPAT OR ENERGY TRANSMISSION? AND IS IT POSSIBLE THAT SOMEONE CAN TRANSMIT DIVINE ENERGY?

No one can do shaktipat, no one can transmit energy; but someone can be a vehicle for such transmission. It is true that no one can do it. And if some body claims that he can do it, he is indulging in sheer deception. No one can do it, and yet in some moment transmission of energy can happen through someone. If that someone is totally empty and surrendered, shaktipat can happen in his presence. He

can work as a conductor, as a catalytic agent, but not knowingly. Through him God's infinite energy can enter into another person.

No one can be a catalytic agent knowingly, be cause the first condition to act as conductor is that you should not know it, that you have no ego. Ego disqualifies a person for being a medium for shaktipat. With ego one becomes a non conductor of energy; divine energy cannot flow through him. So if there is a person whose ego is completely wiped out, who is absolutely empty inside and is a total void, who is doing nothing for you, really who does not do a thing -- then through his emptiness, through his void, which acts as a passage, God's energy can certainly reach you. And its speed can be very fast. Remember this when you come here for tomorrow's meditation.

With this I should also give you a couple of in formations for tomorrow.

Shaktipat means that God's energy has descended on you. It: can be possible in two ways. Either it arises from you and joins God's energy or it flows from God and joins you. It is the same thing viewed from two sides; or these are two ways of seeing the same thing. For example, there is a tumbler half filled with water. Someone can say that it is half filled and another can say that it is half empty. And if they are philosophers they can argue it endlessly and come to no conclusion, because both statements are correct. Energy descends from above and it can ascend from below, too. And when the two energies meet, when your latent energy meets with the energy of infinity -- the explosion happens.

This explosion is unpredictable; nor can it be said what this explosion does. And what happens after this explosion, this too cannot be said. Through out history, those who have been blessed with this explosion of energy have been shouting from rooftops: "Come one, come all, and pass through this explosion and see for yourself what it is. Something has happened here which is simply inexpressible, utterly in describable."

Shaktipat means the descent of energy from beyond. It can descend. In fact it descends every day. And this energy chooses for its vehicle a person who is empty in every way, who is utterly egoless. He alone turns into its catalytic agent, just a vehicle and nothing else. But even if a little trace of ego is there, even if he thinks that he can do it, he ceases to be the conduit. Then energy cannot flow from him.

Now bear in mind two informations for to morrow's meditation, both the morning and midday meditation. Tomorrow is the last day of the camp, and it is going to be full with possibilities. So you have to be filled with tremendous hope and trust when you do tomorrow's meditation.

Firstly, all those who are having some kind of experiences here will do meditation standing. If any thing has been happening to you, even if a little bit has been happening to your body, you will do well to stand up tomorrow and meditate. Because movements in a standing position can be the fastest and the most intense, too. In a standing position the flow of energy is at its highest.

Up to now I did not ask you to stand up because you were lacking in courage even for doing it sitting. Now if you do it standing, the impact of energy on you will be tremendous. As I said that you can burst

into a dance, a mad dance, it can really happen when you do it while standing. Since tomorrow will be the last day, and some ten to twenty friends have achieved good depth in meditation, so they in particular will for sure stand up. I am not going to name them; they should do it on their own. And it has to be so right from the beginning of meditation. Of course, one can stand up anytime if he feels like doing so. And remember that you have to allow everything to happen unimpeded.

And a few words for the midday sessions of silent meditation.

When we sit here for silent meditation in the midday tomorrow there should be enough empty space near me. And when you will come to me one by one and sit by me, and when I place my hand on your head, then allow everything that happens to you at that moment. If you scream and your hands and feet tremble or you fall down or rise up, whatever it is, just leave it free, don't resist at all. It will be like what we do in the morning meditation: Let go. So leave enough space near me.

And those who can muster courage will do the morning meditation all standing. Before I will arrive, you should take your positions and stand quietly. And stand erect without taking any support of, say, the tree near you. No support, whatsoever; stand on your own.

You wanted to know about shaktipat. This standing posture will make for a good situation for transmission of energy. A very conducive atmosphere has already come into being here and it can be fully utilized. And since it is going to be the last day of the camp, you should bring your whole will and energy into play tomorrow.

Another friend asks:

Question 5

JUST NOW YOU TALKED ABOUT THE THREE STAGES. CAN YOU EXPLAIN WHAT EFFECTS THEY HAVE ON THE STATES OF ONE'S BODY, HEART, BRAIN AND MIND?

Effects will be many.

(A VOICE) WILL THEY CAUSE HEART-FAILURE?

It would be fine if the heart fails. Nothing like it. That is what is wanting. Let the heart fail. Howsoever you try to save it, it is going to fail some day. So why save it? Let it go. At least you will have the satisfaction that it failed while it was on its way to God. That is enough.

The friend wants to know what effects the three stages will have on us. They will have many effects. The practice of meditation, the meditation that I teach, will have any number of physiological results. Many physical diseases can disappear, longevity can increase and many chemical changes can take place in the body. Numerous glands of the body that are at the moment as good as dead, can be activated.

We have no idea what the psychologists now say, even the physiologists say, about anger. When one is angry, they say, a particular kind of poison is released in the body. But up to now they have not been able to know what it is that happens in the case of love. As in anger, a special kind of poison is released, so in love a special kind of nectar is released in the body. But because love is a rare phenomenon in our world, a loving man has yet to visit a scientist's lab. That is why he has not been able to detect it. If meditation has its full impact, the body begins to secrete nectar or ambrosia which symbolizes immortality.

Meditation has really deep chemical effects on the body. Those who go deep into meditation begin to see extraordinary colors, smell uncommon perfumes and hear unheard of sounds. Extraordinary waves of light and sound begin to flow through them. These are all chemical effects of meditation. You will see such fantastic colors as you have never seen. In fact, the whole chemistry of the body undergoes a sea-change. The body begins to perceive, think and understand things in a different way altogether. All the electric circuits of the body change.

Just as a good deal happens at the level of the body, so also a great deal happens at the level of the mind, too. But these are matters of detail, and I will talk to the questioner about it separately.

The possibilities are really great.

Question 6

ANOTHER QUESTION: WHAT IS THE EFFECT OF DEEP BREATHING ON THE BRAIN, THE HEART, ETC?

As soon as you begin deep breathing, the proportion of oxygen and carbon dioxide in the body will change. There is a particular amount of carbon and oxygen in our body; deep breathing will change its ratio. And as soon as this ratio changes, consequent changes take place in the whole body including the brain, the blood and the nervous system. Oxygen and carbon dioxide in particular proportions form the whole basis of our existence. And a change in their proportions changes everything. But that is a technical thing and the questioner can see me separately later on to discuss it, because everyone may not be interested in it.

Question 7

ANOTHER FRIEND ASKS: IS THIS MATTER OF MEDITATION THE SAME AS AUTOHYPNOSIS?

This meditation agrees with autohypnosis to a large extent, but at the last point it parts company. It is largely linked with hypnosis; its first three stages, except the witnessing part of it, belong to hypnosis as such. The witnessing, which is needed throughout its practice, the awareness on the part of the meditator that breath is in and out, that the body is shaking and spinning, that he is a watcher on the hill -- this witnessing has nothing to do with hypnosis. This is the difference. And the difference is fundamental, basic. But the rest of it is a process of hypnosis.

The process of hypnosis is very significant; linked with witnessing, it becomes meditation. But hypnosis separated from witnessing becomes unconsciousness. You will become unconscious, if you use hypnosis alone. And you will be awakened if you use witnessing with hypnosis. So the difference between the two is vast. But their ways are similar to a great extent; it is only at the end that they part with each other.

Some questions remain to be answered. I will take them up tomorrow evening.

In Search of the Miraculous Vol 1

Chapter #7

Chapter title: Osho Leads Dynamic

5 May 1970 am in

Archive code: 7005050

ShortTitle: MIRAC107

Audio: No

Video: No

Please go for today's meditation filled with a tremendous amount of hope and will, and know that you are going to make it. Know that as the sun has risen and flooded the earth with light, so your own light will flood you inside. As flowers have bloomed this morning, so will the flowers of bliss bloom within

you. One who begins his pilgrimage with full hope reaches his goal, and one who calls with all his thirst attains to God.

Those who can should meditate in a standing position. Friends sitting near those who stand up will do well to move away from them so they are not hurt by someone falling on them. The momentum of action is great when it is done standing; the whole body will begin to dance in ecstasy. Therefore friends sitting close to them should move away, leaving them enough space.

And gather your courage and bring all your energy into today's meditation. Spare nothing.

THE FIRST STAGE

Close your eyes and begin deep breathing. Inhale deeply and exhale deeply, and watch within that a breath came in and another breath went out. Draw a deep breath in and expel a deep breath out... Take a deep breath in and take a deep breath out. Breathe deeply, breathe deeply, breathe deeply. Bring all your energy into it. For ten minutes breathe hard -- in and out. Breathe deeply -- in and out. Breathe deeply, breathe deeply. And exert yourself absolutely.

Breathe deeply, breathe more deeply, breathe still more deeply. And keep watching within; remain a witness to each breath coming in and going out. Breathe deeply, breathe deeply, breathe deeply, and keep observing, keep witnessing. See a breath is com ing in and another going out. And invest all your strength in deep breathing. Breathe deeply, breathe more deeply and breathe still more deeply.

For ten minutes bring all your might into play. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. And keep watching within that a deep breath comes in and another deep breath goes out. And expend all your strength in breathing. Don't save even an iota of it. Exert yourself to the maximum. Deep breathing, deep breathing, deep breathing. Let the body turn into a mass of energy. Let there be nothing but breathing. Let the body turn into electricity. Breathe deeply, more deeply, still more deeply... Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing. No one should lag behind; so use up all your energy in breath ing. Breathe deeply, breathe deeply...

Now only five minutes are left, so exert your maximum. We shall then enter the second stage. Breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply, breathe deeply. Let the body become a machine, a breathing machine. Let there be nothing but breathing. So breathe deeply, breathe more deeply, breathe still more deeply. Bring into play your entire strength, spare nothing... only breathing remains, only breathing. Don't shirk, don't withhold, don't slacken efforts; spare nothing, set in motion your entire power. Bring all your energy into play. Put all your strength into breathing. Bring all your might to deep breathing.

Don't shirk, don't slacken efforts, don't lag behind. Let the whole atmosphere be charged. Do your very best and it will happen. Invest all your energy and you will make it... Breathe deeply, breathe deeply,

breathe deeply, breathe deeply, breathe deeply. And exert your maximum.. . See that you don't slacken the momentum. I am now very close to you and asking you to do your very best so that you don't have to say later that you could not make it. So bring all your energy into breathing fast and deep. Bring all your energy. Bring all your energy. And breathe deeply, breathe more deeply, breathe still more deeply, breathe fast and deep. The deeper you breathe the easier it will be to awaken the energy. Then the kundalini begins to rise up. Breathe deeply, breathe deeply, breathe deeply, breathe deeply. Kundalini will rise up, only you breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply, breathe deeply... Energy will ascend, you just breathe fast and deep. Breathe deeply, breathe deeply, breathe deeply.

Now only two minutes are to go, so go at it with your total strength. Deep breathing, deep breathing, deep breathing, deep breathing. Breathe as deeply as you can. Only two minutes are left, so exert your maximum. Then we will go over to the second stage. Deep breathing, deep breathing... deep breathing... If something is rising within, let it rise... Now the last minute, bring your entire might into it. We then pass to the second stage... Breathe fast and deep... and do it with all your vigor. Breathe with all your strength. Energy is rising within, so don't spare your self. Bring all your energy into play. Breathe deeply, more deeply, still more deeply. Put all your energy into breathing. Hammer your inside with fast and deep breathing, and energy will begin to wake up. Deep breath, deep breath, deep breath, deep breath and deep breath. Now we are going to enter the second stage. So breathe deeply, breathe more deeply and breathe still more deeply. I am telling each one of you directly to invest your total energy into breathing. Deep breathing, deep breathing, deep breathing, deep breathing, deep breathing.

Now on to the second stage.

THE SECOND STAGE

Continue to breathe deeply, and let go of the body. Whatever happens to the body, let it happen. If it cries, let it cry. If it laughs, allow it. If it dances, leave it free to dance. Allow everything that happens to the body. Let go of it. Don't resist. Don't interfere. Leave the body alone... Leave the body alone. Allow everything that happens to the body. Let go of it completely. Allow whatever happens to the bodily limbs; let go of them. Let go of the body. Whatever happens to the body for these ten minutes, let it hap pen unimpeded..aet go of the body. Let go of the body utterly. It will dance. It will jump. Allow every thing that happens to it on its own. If the energy within will rise, the body will express it through dancing, jumping... allow it to do so. Let go of the body absolutely. Let go is the key word.

Let go of the body, and continue to breathe deeply. When inner energy will rise, the body will dance, jump and tremble; allow everything that hap-pens to it. The body will roll on the ground, it will yell and scream; don't resist. Let go. Let go of the body completely so that you see it separate from you. Let go of the body; let go of the body absolutely. Leave the body to itself. Let go of it utterly. Let it be just an instrument of electricity. It is dancing. It is jumping. It is trembling... Let go of it. The body is crying. The body is laughing. Leave it alone to do what it likes. You are separate from the body; let go of the body. Let what happens to it; don't resist. Some friends are resisting, don't do so. Let go. Don't resist in the

least. Let it happen what happens to it... The body has to be wholly tired out. Cooperate with the body. Allow everything that happens to it... The body has to tire itself completely..aet go. Let go totally. Let what happens..aet go. Let go. Don't resist. See that you don't resist. Don't resist at all. Let go. Let go utterly.

Now five minutes remain, so let go of the body wholly. Cooperate with it in whatever happens to it. Whatever the body does, you cooperate with it. Let it laugh if it chooses to. Let it cry if it wants to. Let it dance if it begins to dance. Don't obstruct, don't resist. If it hops let it. Let go. Let go entirely.

(Microphone stops working for a while as the operator left his job and joined the meditation, and Osho had to lead meditation without the help of mike.)

Let go of the body utterly. And allow fully whatever happens to it. Let go with y our whole might. Let go. Now only two minutes are left to go. So let go of the body absolutely... The body is separate from you and you are separate from the body. Allow everything that happens to the body... you are separate from the body. For two minutes leave the body to itself absolutely. Then we go over to the third stage. Let go, let go, let go of the body in every way... Breathe deeply and let go of the body. Let the body be tired out..aet go. Let go. Let go. Breathe deeply and let go of the body... If the body dances let it. Let go of it completely... Bring your entire might to it before we enter the third stage. Let go of the body; let go. Now only a minute remains, so let go of the body utterly. And allow everything that happens to it. For one minute let go absolutely. Let go. Let go. Let the body shout, cry and laugh. Let go completely..aet the body do what it wants to do... You will see clearly that you are separate and the body is separate. Let go of the body absolutely, and then we go over to the third stage..aet go. Let go... Cooperate with it. Let go of the body and enter the third stage.

THE THIRD STAGE

Ask from within: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" For full ten minutes let the body dance and whirl, let deep breath ing continue and continue asking inside, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Exert yourself fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Ask: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with your entire might, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Bring your entire energy to it and ask, "Who am I? Who am I? Who am I? Who am I?" Put into action your whole energy and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now five minutes are in hand, so give of yourself wholly to the question, and then we will relax and rest..aet go of the body and continue asking from within, "Who am I? Who am I?" Exercise your entire

might, use your complete strength and ask, "Who am I? Who am I?" Bring your whole energy to it and ask, "Who am I? Who am I?" Exert yourself absolutely and ask, "Who am I? Who am I?" Apply yourself to the maximum and ask, "Who am I? Who am I?"

Now only three minutes remain and then we will rest, so ask with all your vigor, "Who am I? Who am I?" Tire yourself out. Energy is rising within... "Who am I? Who am I? Who am I? Who am I?" Now only two minutes, so ask, "Who am I? Who am I? Who am I?" Go on asking, "Who am I? Who am I? Who am I? Who am I?" Last two minutes, and then we will rest, so put into action your whole strength and ask, "Who am I? Who am I?" Energy is awakening inside, so let the body dance with abandon. Let go and ask, ''Who am I? Who am I? Who am I? Who am I? Who am I?" Let the energy within awaken fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Go utterly mad, and ask, "Who am I? Who am I? Who am I? Who am I?"... Tire yourself out, after which you will relax and rest..."Who am I? Who am I? Who am I?"

Now the last minute, "Who am I?" Let the body dance with abandon, if it wants to..."Who am I? Who am I? Who am I? Who am I?" Before we enter into relaxation, bring your maximum energy into it. Exert yourself to the maximum in this last minute, and ask, "Who am I? Who am I? Who am I? Who am I?" Don't miss the opportunity; exert yourself to the very maximum..."Who am l? Who am I? Who am I? Who am I? Who am I?" Put in your last drop of energy, and then we enter relaxation, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

THE FOURTH STAGE

That's all, no more. Drop everything. Drop asking, drop deep breathing, stop all activity and keep lying wherever you are. Those who are standing should keep standing. But if someone wants to sit or lie down, he can... Let everything be still and quiet, quiet and empty... Neither ask nor do anything. Just keep lying as if you are dead, as if you are not... The storm has passed, leaving behind inner peace... Everything has been erased... Everything is silent. The storm is gone... so lie and relax, relax for these ten minutes. It is in this silence, in this emptiness that he comes whom we have been seeking... Just keep lying relaxed and quiet... No more deep breathing, no more asking "Who am I?" Doing nothing. Give up everything. If you are standing keep standing. If you have fallen on the ground, remain so. Keep lying if you are already in that position. Be dead for these ten minutes, as if you are no more... The storm is over and there is peace all around. There is silence all over...

It is in this emptiness, in this void that something will happen, some flower will bloom, some stream of peace will sprout forth, music of bliss will be heard. It is in this very void that God comes. Await him, await, await him... Keep lying, keep lying. Await, await, just await. Everything is exhausted. Everything is empty... Await, await. I am now going to be silent for ten minutes. And for these ten minutes you lie quiet.

As if you are dead, as if you have disappeared. Only emptiness remains. Everything is quiet. Every thing is peaceful. Everything is silent. It is in this silence that God comes... This emptiness is the gate through

which he enters us. Await, just await... As if you are dead. As if you have disappeared. The storm is gone leaving behind only peace and tranquility. Await, await, just awaiting...

It is in this very moment that something hap pens. Await silently. Await silently. Everything is empty, void. Await. Await. Await... As if you are no more; but someone within is awake. Everything is empty, void; but inside a light is shining that sees, knows and understands. You are effaced, but some entity within is awake... It is all light inside. Streams of bliss flow within. God is very near. Await. Await... As if you are dead. As if you are no more. As if you have disappeared. As if you are wiped out. Lose yourself the way a drop loses itself in the ocean... Await quietly...

It is in this losing that one wins, one attains. Just await. A quiet and silent light shines within. Inside you a deep bliss shines forth. Within you a river of bliss is going to flow. Just await. Await... Bliss will flow within. Light will descend within. Awaiting, awaiting and awaiting. As if you are no more. As if you are dead. As if you have disappeared. Everything has turned void.

And it is in this void that you have God's darshan, his vision. It is in this void that you get his glimpse. And it is in this void that you attain to him. Await. Await. Await... See within, someone is arriving. See within, someone is awakened. See with in, some bliss has become manifest -- a bliss that you have never known, that is utterly unfamiliar and un known. See, every fiber of your being is filled with something unearthly. Await. Await...

Now bliss and bliss alone remains. Now light and light alone remains. Peace and peace alone re mains. Await. Just await. In such silent moments he comes. In such silent moments you meet him. Await. Await. Await... He whom you are seeking is very close by. He whom you are searching for is near at hand. Await. Just await. Await silently.

Now slowly come back from the world of bliss. Now slowly, slowly come back from the world of light. Very gently leave the inner world. And open your eyes very slowly and gently. If your eyes don't open then cover them with your palms and then open them gently. No one should hurry though. Those who have fallen down and find it difficult to rise should first breathe deeply and then rise very slowly. Rise up very silently. Without speaking, without any noise. And those standing should sit down very silently, and open their eyes gently. Come back from the world of meditation.

The morning session is over.

In Search of the Miraculous Vol 1

Chapter #8

Chapter title: The Decisive Moment is at Hand

5 May 1970 pm in

Archive code: 7005055

ShortTitle: MIRAC108

Audio: No

Video: No

As a large number of questions have been received in the last three days I would like today to answer briefly as many of them as possible.

A friend has said that when Vivekananda asked Ramakrishna, "Have you seen God?" Ramakrishna said in answer, "Yes, I have seen God as I see you right now." And the friend wants to know if he can put the same question to me.

Firstly, Vivekananda, while putting the question, did not ask Ramakrishna's permission, he put the question straight. And you are not doing so, you are only wanting to know if you can do so. A Vivekananda is needed to put this question. And remember, Ramakrishna's answer was especially meant for Vivekananda, he would not have given the same answer to anyone else.

In the world of spiritualism all answers are eminently personal, they are meant for the individuals concerned. There the person who answers is, of course, important, but the person who is answered is no less important. The giver is significant, but the re ceiver, who has to understand it, is no less significant.

Any number of people ask me to touch them so they have the same experience of trance as Vivekananda had on being touched by Ramakrishna. But they don't know why thousands of other people, whom Ramakrishna had touched, did not go through the same experience. For this experience which Vivekananda had, Ramakrishna should have only fifty percent credit, the other fifty percent belongs to Vivekananda. It is a fifty fifty business.

And it is not necessary that this experience would have happened if Ramakrishna had touched Vivekananda on any other day. It happened in a particular moment, so the moment is as important. You are not the same person twenty four hours of the day. In the course of twenty four hours you turn into any number of persons, as such. In a special moment... Vivekananda asks, "Have you seen God?" These words are so simple. It seems to us that we under stand what Vivekananda is asking. But no, we don't really understand.

The question "Have you seen God?" is not that simple, though on the face of it it seems that even a grade one student can understand it. "Have you seen God?" is a difficult question indeed. And Ramakrishna is not merely answering Vivekananda's question, he is really responding to Vivekananda's thirst, his passion. The awakened ones don't answer your questions, they respond to your thirst, your passion. Vivekananda with his entire thirst, his whole longing for God had entered the question, and Ramakrishna is simply responding to the person behind the question.

Of a fine morning, Buddha visited a village and someone asked, "Is there God?" And Buddha said, "No, there is no God." By midday another person came to him and said, "I think there is no God. What have you to say to it?" And Buddha answered, "God is." In the evening a third person said to him, "I don't know if God is or is not. What do you say?" To him Buddha said, "Better keep quiet; say neither yes nor no."

Buddha's disciple, who accompanied him on his tour, was flabbergasted when he heard his master's three different answers to a simple question. So before going to bed in the night he told Buddha, "I was so astounded by your answers that it seems I will go mad. In answer to the same question whether God is or is not you said 'no' in the morning, 'yes' in the noon, and 'neither yes nor no' in the evening."

Buddha said to him, "None of the answers were given to you; they were addressed to the persons concerned, those who had put their questions. They had nothing to do with you. Why did you hear them? How could I have answered you when you had not asked the questions? The day you will bring your question you will have the answer, too." The disciple said, "But nonetheless I have heard the answer."

Buddha then said, "Those answers were meant for others, and they were according to their different needs. The one who saw me in the morning was a believer, a theist, and he wanted that I should confirm his belief. He does not know whether or not there is God. He just wanted to satisfy his ego that I should also support his belief. He came to have my support, my confirmation. Therefore I said, 'No, there is no God.' Thus I shook him to his roots. He did not know God; if he really knew he would not have come to me. He who knows does not seek confirmation of his knowledge. Even if the whole world denies God, he will say, 'God is; the question of denial simply does not arise.' But this person is still inquiring, searching; he does not know on his own. That is why I had to say no to him. Actually he had stopped searching, and I had to give him a jolt so that he begins searching again. The man who came to me in the noon was a non believer, an atheist; he believed that there is no God. To him I said, 'God is.' He, too, had stopped searching; he also wanted that I should confirm his atheistic belief. But the one who came in the evening was neither a theist nor an atheist. So it was not proper to bind him with any belief, because both yes and no bind. So I told him that if he wanted the true answer, he would better keep quiet and say neither yes nor no. And as far as you are concerned, the question does not arise, because you have yet to ask your question."

Religion is a highly personal matter. It is like love. If, out of love, someone tells something to his beloved, it need not be broadcast in the marketplace. It is an utterly intimate and personal matter. And it loses all

its meaning once you carry it to the public. The same way religious truths are highly personal, they are transmitted to one individual by another; they are not something cast to the winds.

So ask the question, and ask you must, but only when you become a Vivekananda, when you have the same passion and intensity as he had.

But a Vivekananda does not ask for permission, he asks his question straight.

A short while ago I had been to a town where a young man came to me and asked if he should become a sannyasin. I told him, "So long as you feel like consulting others, don't take sannyas; otherwise you will only repent. And why do you drag me into this trouble? It is for you to decide. The day you feel that you cannot postpone it even if the whole world came in your way, should be the day of your initiation into sannyas. Then only sannyas can be fruitful and joyous, not before." He then asked, "And what about you?" I said, "I never consulted anybody. At least in this life I did not have to consult anybody. And if I have to consult at all, I will consult my own inner being. Why consult others? And how can you trust what others say? You cannot rely on others' advice.

Whatsoever you do, you cannot depend on what others advise you to do."

And will it make any difference if I say that God is? Did it make any difference for you when you read it in a book that Ramakrishna told Vivekananda, "I see God more vividly than I see you"? You can write another book saying that you asked me and I said, "Yes, God is. And I see God more clearly than I see you." Will it make a difference? Even if a thousand books say that God is, it is all useless. Unless the answer that God is comes from your inner being, all answers coming from others will be of no avail. Bor rowed answers won't do. Borrowing can be useful in every other walk of life, but it does not work in the context of God. So why do you ask me? And how will my yes or no help you? If you have to ask at all, ask yourself. And if no answer comes from you, then take it that fate had willed it so. Then wait for it silently; and live without answer, live with non knowing. If you can live with non knowing, then some day the answer will come your way.

And all answers lie within us, if only we know how to ask rightly, if only we know the art of right questioning. And if we don't know the right way of questioning and go about asking the whole world, it will be utterly useless. When a man like Vivekananda asks a question and Ramakrishna answers it, it is not the latter's answer that helps Vivekananda. Vivekananda asks with such intense thirst that Rama krishna's answer does not seem to be Ramakrishna's, but his own, coming from his innermost being. That is why it helps, otherwise it won't. When one asks somebody a question that springs from the very depths of his being, and its urgency is such that one can stake his whole life on it, then the answer received becomes one's own, it ceases to be another's. Then the other is only a mirror for him, reflecting his own answer. If Ramakrishna said, "Yes, God is," it was not really Ramakrishna's answer; he only reflected Vivekananda's inner being. And for this reason it became an authentic answer, as if he had heard his own echo, the voice of his own innermost being echoed through Ramakrishna. For Vivekananda, Ramakrishna seemed to be nothing more than a mirror.

Vivekananda had put the same question to another person before he went to Ramakrishna. He was Maharshi Devendranath, grandfather of the great poet Rabindranath Tagore. He was called Maharshi Devendranath -- a great seer -- and he used to spend his nights in a boat on the river Ganges and do his sadhana -- spiritual practice -- in seclusion. In the middle of the night, the dark night of the new moon, Vivekananda swam across the river and climbed into his barge, which shook from end to end. Vivekananda pushed open the door which was loosely closed and entered his cabin. It was dark and Devendranath was sitting with his eyes closed in contemplation. Vivekananda caught him by the collar of his coat and shook him. Devandranath was frightened to find a young man, soaking wet, had suddenly entered his cabin in the dead of night. The whole boat was shaking. No sooner had he opened his eyes, Vivekananda shot his question at him, "I am here to ask if there is God." Devendranath first asked him to relax and then he felt hesitant about the young man's question. You can imagine the plight of a man who in the dead of night suddenly encounters an unknown young man coming to his solitary retreat by crossing the river and shooting a question at him, "Is there God?" in a way as if he is pointing a gun at him. So he said, "Just wait a little and relax. And first let me know who you are and what brings you here. What is the matter?" And immediately Vivekananda loosened his grip on his collar, left the cabin and plunged into the river again. When the maharshi shouted at him, "Listen, young man," Vivekananda shouted back, "Your hesitation has said everything, and now I go."

The hesitation had really said everything. Devendranath hesitated so much that he side tracked the real question "whether God is or is not". Later on he admitted that he was really nonplussed because never before had he been confronted with this question in such an outlandish manner. In public meetings and in temples and mosques people had asked him questions about God and religion and he had explained to them what the Vedas, the Upanishads and the Gita had said about it. So it was natural that he was taken aback by Vivekananda's manner of asking. He confessed subsequently that he was really in a quandary, he could not think out anything when the young man had shot the question at him. And he also said that, "When the young man had gone I knew for the first time through my hesitation that I had no answer."

So ask you must, but only when you are pre pared for it. Come to me when you are ready to ask the question and take the answer. Because the matter will not rest with question answer alone. After Rama krishna had answered him, Vivekananda ceased to be what he was before he had put the question. He had gone to him as Narendranath and after Ramakrishna's answer he turned into Vivekananda. Ask you must, but then you will have to be prepared for such a radical change, a transformation of your whole life. And you can have the answer. But remember, Narendranath did not return home as Narendranath, because when Ramakrishna said, "God is, and I see him more clearly than I see you; for once I can say that you are not real, but I cannot say so in regard to God," Vivekananda did not say, "Yes sir, your answer is fine, and I am going to quote you in my answer paper." He simply could not go back home as he was; that answer finished him as he was; Narendranath was finished.

You can have the answer; I will have no difficulty whatsoever in giving you the answer. But it is you who will be in difficulty indeed. So come when you feel so passionately about it. And it would be beautiful if you come in an outlandish manner, in the dead of night and grab me by my collar. But remember, by the time you will grab me by my collar, you will already be in my net, and then you cannot run away. It is not

a scholarly discussion where the matter ends up with questions and answers. That is nothing. It is a matter of life and death; you will have to stake your life itself.

Question 1

ANOTHER FRIEND ASKS: WHEN WE SOW A SEED, IT TAKES TIME TO SPROUT. AND YOU SAY THAT MAN IS A SEED, SEED OF GODHOOD, AND THAT HE CAN SPROUT INTO GODHOOD THIS VERY MOMENT, INSTANTLY. WILL YOU PLEASE EXPLAIN THIS SEEMING CONTRADICTION?

Certainly I say it. When we sow a seed, it takes time to turn into a sprout. But really it does not take time to sprout, it takes time only to disintegrate and dissolve as a seed. Sprouting happens in a moment; the seed explodes into a sprout. But it takes time, of course, for the seed to disintegrate and dissolve as seed. So I don't say that you cannot take time to disintegrate as an ego, but I do say that God never takes time, he comes in in a moment. For instance, if we boil water, it takes time to reach the boiling point, to get boiled to the extent of hundred degrees. But once water touches the boiling point, it turns into steam in no time. It is a leap; as soon as water reaches the boil ing point, it takes a leap; it disappears as water and becomes steam. It is not that water will turn into vapor gradually, piece by piece; no, it turns into vapor in a sweep, in a jump. Of course, water takes time in reaching the boiling point. It is still water until it touches the point of no return -- the hundredth degree. Even at ninety nine degrees it remains in the form of water.

God is an explosion -- a leap. He is the exploding point. Until you reach that point, you remain a man, even if your efforts, like water, have reached ninety nine degrees. When you reach the boiling point, you will turn into God. Where you end, God begins.

So I say, it can happen this very moment. What do I mean by this moment? It means that if we are prepared to go to the boiling point, it can happen in a moment. Is it not already a long time since we have been in the cauldron? For lives and lives we have been trying to get heated in the divine way, and we have failed to reach the hundredth degree. What more time do you need? Have you not taken enough time? No, we have already spent enough time; but we don't know the art of heating and reaching the boiling point. Even when we reach the ninety ninth degree, we immediately turn back and begin to cool down, because we are afraid of the hundredth degree. I noticed it during meditation how many of you turned back after reaching the ninety ninth degree.

It is amazing how trifling things make you turn back. It seems you were intent on turning back. It is like a man boards a railway train for going to Bombay, and finds two persons talking with each other in a loud voice and he gives up his journey and returns home on the plea that two people's loud talk disturbed him and he failed to get to Bombay. It is obvious that this man did not want to get to Bombay, since such disturbances are unavoidable in a journey like this. If one has to get to Bombay he goes in spite of

such petty disturbances; he never gives up his journey. Rather the disturbances on the way spur him to move quickly so he does not have to listen to useless chatterings.

But one gives up meditation for very trivial reasons. He gives up because someone pushed him a little, or touched his body or someone fell on the ground and started crying. It seems as if he was want ing to give up and so was waiting for any excuse to depress his enthusiasm. Even a small shout becomes a big excuse for him to stop further meditation. What has a shout to do with you? And he does not know what he is losing, what he is paying for those trifling excuses. And he also does not know what he is saying.

A little while ago a friend met me on the road and said, "Please ask these people here not to get so much excited, ask them to play it on a lower key, otherwise an explosive situation may be created. Two persons while meditating, went all naked." He said it rather lovingly: that some people were upset because two persons had shed their clothes, and so I should restrain them.

Every one is naked behind his clothes and no one gets upset about it. Inside our clothes all of us are naked and no one is disturbed. But everyone is disturbed because two persons shed their clothes during meditation. It is a great irony. It would be understandable if someone had disrobed you and you got upset. But why are you upset about someone shedding his own clothes? It was okay to be upset if someone had robbed you of your clothes, although that too would be meaningless. Jesus has said, "If someone deprives you of your coat, give him your shirt too. Maybe, he could not take more because of his shyness." His protest was justified if someone had removed his coat. But why should he lose his head if someone takes off his own coat? It seems that he was just waiting for an opportunity when someone took off his coat and he slackened his efforts and put all the blame on him.

It is amazing how somebody going naked should disturb your meditation, unless you are closely watching him doing so. Were you meditating or what? In fact, you should not know who sheds his clothes and what is happening around you. You have to do your meditation and remain confined to yourself. Or should you be interested in what others do? Are you a washerman or a tailor that you take so much interest in others' clothes? Your worries are baseless and meaningless.

And one who sheds his clothes... just think of it. You will know it if you are asked to strip yourself of your clothes. Then you will know that one had some great reasons for shedding his clothes; something must have happened to him to do so. Perhaps you will not do it even if one offers you a hundred thousand rupees in reward. And this person has shed his clothes without any such offer, and you are unnecessarily upset. Some strong reason must have arisen which prompted him to do so. We have not yet learned to see and understand life with sympathy and care.

When Mahavira shed his clothes for the first time, he was received with bricks and rocks. And now he is worshipped. And those who worship him are selling clothes all over. The followers of Mahavira are all cloth merchants. This is so strange. And it must have been these very people who had hurled rocks on him. And to atone for it they are now selling clothes so that no one is driven to be naked. Cloth merchants are followers of Mahavira who himself lived naked. When he shed his clothes, he was driven out of village after village. Not one village gave him shelter. Wherever he went, he was chased away

because he was naked. And now he is adorned and worshipped -- he who was refused shelter -- not only in a village or an inn, he was not allowed to take shelter even in a cremation ground which lay outside the village and where dead bodies were burned. Wild dogs were let loose on him so that he did not come near a village. What was it that troubled the people? Nothing except that Mahavira had discarded his clothes.

It is amazing that merely discarding of clothes on the part of one should... What can be the reason? What is the fear behind it? The fear is really terrible. We are so naked inside, we are so utterly degraded and poor in our beings, that the sight of a naked mall -- nakedness is closely associated with poverty and squalor -- reminds us of our own inner degradation and poverty. There is no other reason than this.

And remember, nudity is one thing and naked ness quite another. Looking at Mahavira no one can say that he is naked, he looks so beautiful. And so far as we are concerned we look naked and ugly even in the best of our garments.

Did you watch carefully those persons who shed their clothes during meditation? You dared not, al though you must have stolen a glance at them now and then, otherwise you would not have been upset about it and thought of an explosive situation arising out of it. The same friend wrote to me that women are especially disturbed about this matter. What does it mean? Are they here just to watch if someone sheds his clothes? They were here to meditate; instead they were stealthily observing others. They gave up self remembering, they ceased to observe themselves and instead they busied themselves with prying and snooping on the naked persons. Then the situation is bound to be explosive. Who asked you to keep an eye on them? You had your eyes closed. How did it matter if someone was naked? So far as the naked person was concerned, he did not watch you at all. If a naked on had come to me and complained that the presence of women was very embarrassing to him, it could be understandable. It is strange that women found themselves in an explosive state because of him. Your mind would have been gladdened if only you had seen him carefully. Then you would have known how simple and innocent it was. There was so much to gain; your mind would have felt light and unburdened. It would have made a great difference for you. But it seems we are determined to shun all that is really gainful. And perhaps we long to court a disaster. And there is no end to our mad beliefs and concepts.

A time comes in the course of meditation, and it comes irresistibly to some, when they must shed their clothes. And they shed their clothes with my permission. So if you want to explode, you had better explode on me. Everyone who bared their bodies here had obtained my permission. I had okayed their action. They came to me and said that in the course of meditation they felt that if they did not shed their clothes something within them would be blocked. And I asked them to go ahead without clothes. And it is a thing that should concern them, not you. So why are you worried about it? And if anyone has berated them for this, he has done a very wrong thing. You have no right to do so.

You should understand that there comes a moment of innocence when many things become hindrances for the innocent mind. Clothes comprise one of the strongest inhibitions of man; they make for the deepest of taboos. They represent one of man's oldest and deeply ingrained customs. And a moment

comes in our social life when our garments become the sym bol of our whole civilization. But it is equally true that a moment comes for some, not for all, when they feel like unnecessary weight on the mind.

Buddha wore clothes all his life, and so did Jesus. But Mahavira discarded them. And there happened a woman who dared, like Mahavira, although women in the times of Mahavira could not dare. Mahavira had a very large number of female disciples, they were more numerous than his male disciples. Among his disciples were only ten thousand men and as many as forty thousand women. But not one of his female disciples could gather courage to shed clothes. That is why Mahavira had to say that these women would have to be born again, because unless they take a male in carnation they would not attain to moksha or liberation. Because one who is afraid of shedding clothes will be much too afraid of shedding the body. Therefore Mahavira had to lay down a law that freedom is not possible through female incarnation; a woman has to take a male incarnation for this purpose. There was no other reason for this law.

But there have been brave women too: one such was Lalla of Kashmir. If Mahavira had met Lalla he would not have laid down such a principle. Lalla of Kashmir was exactly like Mahavira; if you ask a Kashmiri about her he will say, "We of Kashmir know only two names: Allah and Lalla; only two names." Lalla lived naked, and the whole of Kashmir adored and loved her. In her nudity people saw for the first time a beauty and innocence that were simply extraordinary. She radiated the innocence and joy of a child. If Mahavira had seen her, he would have been saved of a blemish that sticks to him. There is a blemish on Mahavira, and it is that he said freedom is not possible through female incarnation. But Mahavira is not responsible for it, it is really those women around him who should take the blame. Having seen them he said, "How can women drop their attachment to body if their attachment to clothes is so strong? Their clinging to their outer garment is so strong that they could not be expected to get rid of their clinging to the inner garment which is the body."

I don't ask you to shed your clothes, but if some one does it there is no reason whatsoever to prohibit him. If even in a meditation camp we cannot allow this much freedom -- that one can be free to this extent, if he wills so, then it will be impossible to find this free dom anywhere else in the world. And a meditation camp is meant for seekers, not for spectators. Here as long as one does not come in the way of another, he is entitled to his absolute freedom. If someone trespasses on your freedom, trouble begins, and you have a cause for complaint. If someone becomes naked and knocks you, if he hurts you, there is every reason to restrain him. But so long as he is doing something with himself, doing his own thing, you are nobody to meddle in his affairs and you have no right to raise any objections.

What we treat as disturbances for meditation is very amusing. If someone is naked, meditation of many others is spoiled. It is no good trying to save a lame meditation, a weak and feeble meditation like this. What is its worth? This much, that if one had not shed his clothes you would have done it. But it is not possible. No, you have to get rid of such petty matters, exceedingly petty matters. Sadhana or spiritual pursuits is a matter of greatest courage. Here we have to uncover ourselves layer by layer, as we peel an onion. In its deepest sense sadhana is encountering one's innermost nudity. It is not necessary to shed clothes, but for some, a situation can arise sometimes when it will be necessary to do so. And remember that you cannot think of this situation from outside; neither you have a right to judge if it is right or not

right, nor to speculate about it. Who are you to do so? How do you come into this matter? And how can you know it? Do you think people who drove Mahavira out of their villages were wicked people? No, they were as civilized and cultured as you are and, like you, they thought that since he was naked he had no place amongst them.

But it is unfortunate that every time we repeat the same mistakes. The friend who met me in the street said with love and sympathy that I should restrain these people from going naked, otherwise attendance at our meditation in Bombay will sharply fall. Let it fall; let not a single person come! There is no need at all for wrong people to come to meditation. For me it will not make a difference if only one person turns up. The same friend also said that women would wholly keep away; not one of them will attend the camp. Let them keep away. Who tells them to attend the camp? It is for them to decide, and decide for themselves. And if they choose to attend, they can do so on my conditions. The camp cannot be held on their conditions. And the day I will hold the camp on your terms, it would be well if you don't attend it at all. Then I will have no use whatsoever for you.

The meditation camp will be run on my terms. I do not come for you, nor can I conduct myself according to your wishes. You cannot dictate and direct me. Gurus, Masters who are no more, become popular after they are dead and gone for the very reason that you can manage and manipulate them as you like, they cannot do a thing. But if the Master is alive, he is bound to be difficult for you. That is why an alive Mahavira is beaten and a dead Mahavira is worshipped all the world over. The living Master is troublesome, because you cannot shackle him, you cannot control him.

In my eyes no other reasons for your coming have any validity except one. And who comes and who does not come is of no consequence to me. i want that whosoever comes should come with full understanding as to why he comes and for what.

Question 2

A FRIEND HAS ASKED: WOULD YOU PLEASE EXPLAIN FULLY WHAT IS SAHAJA YOGA -- EFFORTLESS, NATURAL AND SPONTANEOUS YOGA?

Sahaja yoga is the most difficult of the yogas, because there is nothing more difficult than to be sahaja -- effortless, natural and spontaneous. What is the meaning of sahaja? Sahaja means: let whatever happens happen, don't resist it. Now a person has become naked; this can be natural and easy for him to be so. But in reality it has become so difficult. To be sahaja means to flow like air and water, and not to allow the intellect to come in the way of whatever is happening.

As soon as the intellect comes in the way, as soon as it interferes, we cease to be sahaja, natural, and begin to be asahaja, unnatural. As soon as we decide what should be and what should not be, we immediately begin to be unnatural. And we become natural when we accept that which happens, that which is.

So the first thing to understand is that sahaja yoga is the most difficult yoga. Don't think that it is very easy as the term suggests. There is a misconception that sahaja yoga is an easy way of sadhana or spiritual discipline. People quote Kabir: "Sadho, sahaj samadhi bhali; O seeker, natural ecstasy is the best." Of course, it is the best, but it is also very difficult. Because nothing is more difficult for man than to be natural. Man has become so unnatural, he has traveled such a long way from being natural that now it is so easy for him to be unnatural and very difficult to be natural.

But then we have to understand a few things in this context, because what I am teaching is sahaja yoga itself.

To impose doctrines and dogmas on life is to pervert life. But we all do it; we all impose doctrines and ideals on ourselves. Someone is violent and he is trying to be non violent. Someone is angry and he is trying to be peaceful. Someone is cruel and he is trying to be kind. The thief is trying to be generous, and the wicked to be saintly. This is the way we all are; we are always trying to impose something on what we are. But what is the result?

We not only fail when we fail in this endeavor, we fail even when we succeed as such. Because how soever he may try, a thief cannot be generous; he can of course give to charity and he can have the illusion of being generous; but a thiefs mind will find ways to thieve through charity.

I have heard that sage Eknath once went on a pilgrimage. When he was about to leave his village a thief of his place expressed his desire to accompany him on his pilgrimage. He said since he had sinned a lot he would like to wash his sins off by taking a dip in the sacred river Ganges. Eknath said, "I have no objection to your accompanying me, because all those who are going with me are thieves of various kinds, but there is a difficulty. These other thieves say that I should not take you along because they are afraid you will steal their things and put them into troubles. So you can come along on the firm condition that you will not indulge in stealing while on pilgrimage." He said, "I swear, I will not steal during the pilgrimage -- from start to end."

When the journey began the thief joined Eknath's party of pilgrims, who were all thieves. They were thieves of various kinds. All thieves are not of the same kind. One kind of thief functions as a magistrate and another kind of thief functions in another way. All kinds of thieves, including this thief, had gone on pilgrimage.

When the journey began, the poor thief felt very uncomfortable. His old habit of being a thief and his promise to Eknath put him into trouble. He passed the daytime, but his nights were difficult. When other pilgrims were asleep he felt restless, because this was his business time. Somehow he passed a day or two, but on the third he said to himself, "I am afraid this pilgrimage will finish me, since it is a matter of months. How can I endure this long? And the biggest danger is that I might forget my craft if I abstain from stealing these long months. If so, what will I do when I return home? The pilgrimage is going to end; it cannot be lifelong."

So the trouble started with the third night. It was a kind of orderly and religious trouble. He stole, but in a style that was altogether new and different. He took out things from one pilgrim's bag and put them in another's; he did not take anything for himself.

The following morning the rest of the pilgrims were upset. Each one of them had lost something which was subsequently found in somebody else's bag. There were fifty to a hundred pilgrims -- quite a large number -- and it was difficult to locate things. Everyone was puzzled, they could not know what it was all about. Things did not disappear; but they had all changed places. Then it occurred to Eknath that it may be the doing of the same thief who had turned pilgrim. So he kept vigil one night. After midnight he saw the same thief leave his bed and remove things from one bag to another. Eknath got hold of him and asked, "Hey, what are you doing?" The man said, "I know I am under oath that I shall not steal, and I stand by my oath. I do not steal things, I only change their places. I don't take a thing for myself; I just re move it from one bag and put it into another. And this certainly did not form part of my pledge to you."

Eknath used to say later on that howsoever a thief may try to change, it makes no difference.

All the unnaturalness of our life is this -- that we are always trying to be different from what we actually are. No, sahaja yoga will say, do not try to be other than what you are; know what you are and live it. If you are a thief know that you are a thief and live the life of a thief fully. This is very arduous, because even a thief feels gratified to think that he is trying to get rid of thieving. He does not rid himself of it really, but he feels relieved to think that although he is a thief today he will cease to be a thief tomorrow. Even the ego of a thief derives gratification from the thought that although he is compelled by circumstances to steal, a day will soon arrive when he will be a philanthropist, and not a thief. So in the hope of tomorrow he conveniently steals today.

Sahaja yoga says that if you are a thief then know that you are a thief and steal knowing it, but not with the hope that tomorrow you will cease to be a thief. And if we know rightly what we actually are, if we accept ourselves as we are and actually live with it, then a revolution can happen right today. If a thief is fully aware that he is a thief he cannot remain a thief for long. In fact, it is his device to continue to be a thief that he says that he is not really a thief, circumstances have compelled him to be a thief, and in better conditions in the future he will not be a thief again. This idea or ideal makes it convenient for him to be a thief; he steals and yet remains a non thief. Another person says that he is not violent, it is circumstances that have forced him to be violent. Someone else says that he lost his temper because the other person insulted him, otherwise he is not an angry man; he was forced to be angry. He even asks for forgiveness; he says, "Forgive me, my brother, I wonder how I used those four letter words against you. I am not really a haughty person." Thus his pride, his ego is restored. In fact, all repentances are ways to restore the ego. The angry person saves his ego by asking for forgiveness.

Sahaja yoga says: Know that you are what you are, and don't try to move away from it even by an inch; don't try to be different from it in the slightest way. And the moment you become fully aware of its sin, its pain, its misery, its agony, its hellfire, you will immediately jump out of it and you will be free of it in no time; you will have to be out of it totally. If a thief fully knows himself to be a thief and does not entertain in his mind even the slightest thought that he will ever cease to be a thief; if he knows that he

is a thief today and he will be a greater thief tomorrow, because in twenty-four hours his habit will be further strengthened; if he accepts his destiny as a thief fully and with full understanding, do you think he can remain a thief even for a moment? This awareness that he is a thief will sink into his heart like a bullet and it will be simply impossible for him to live with this condition even for a moment. In that very moment a revolution will happen, a mutation will take place.

But we are very clever, and we have our own clever devices. We are thieves and we dream of be coming philanthropists, and this is how these dreams help us to remain thieves everlastingly. Actually our dreams work like buffers that are there between two bogies of a railcar to absorb the shocks of movement. The buffers absorb the shocks and the passengers are protected from their hurts. Or dreams are like a shock absorber in a motorcar. As the car runs along a bumpy road, it absorbs the shocks and the gentleman in the car is saved from their hurt and discomfort. Similarly doctrines and principles work as buffers and shock absorbers in our life. I am a thief and I hold to the ideal of non-stealing. I am violent and I have non violence as my motto; I say non-violence is the highest of religion. This ideal is my buffer, it helps me to remain violent. Because whenever I will be confronted with the fact of my violence, I will say to myself, "What violence? I am a believer in nonviolence; non violence is the highest religion for me. If I deviate from it sometimes, it is because I am weak; but I am going to attain to my ideal tomorrow or the day after. And even if I fail in this life, I am going to make it in the next. But non violence remains my guiding star."

Maybe, I carry the flag of non violence all over the world, and continue to be violent within. The flag is an aid to my violence.

Wherever you come across a sticker saying non violence is of the highest, know it for sure that a violent person is around. There can be no other reason for a sign or a flag of non violence; it always comes with violent people. Non violence is a shield to hide violence and perpetuate it. Man has all sorts of devices, and only devices, so much so that he has lost himself in their crowd.

To be sahaja, to be natural means: that which is, is: now there is no way to walk out of it; I have to live it; and I am going to live it, to be it.

But this being and living with what is, is so painful that it is nearly impossible. Do you know what you will do if you are hurled in hell? You will find to your surprise that only with the help of your dreams can you live in hell. You will close your eyes and bury yourself with dreaming and dreaming. Have you fasted on a day? Then you know how you had to pass your day dreaming about food and food alone. Dreams about food help you to get through your fasting. If you stop dreaming you will have to terminate your fast immediately. But the dream that you are going to eat well the next morning sustains you through the fast.

I remember a professor who was my colleague in the university. We were together for a long time. Having been with him for some length of time I noticed that once in a while he would suddenly start talking about sweets. I was puzzled to see that he talked about sweets only occasionally, and then I observed him carefully and found out that it was Saturdays when he indulged in his talk about sweets.

One Saturday, when he came to the university, I told him that I was certain that he would talk of sweets that day. He was startled and said, "Why do you say so?" Then I told him, "For the past two months I have kept a record about you which says that every Saturday you invariably bring sweets into our conversations. Is it that you fast on Saturdays?" The professor was again startled and he blurted out, "But who told you about it?"

I then told him, "There was no need for anyone to tell me about it; it is my own finding."

He said, "It is true that I fast on Saturdays, but how could you know it?" Explaining it I said, "I think that a normally healthy person who eats and drinks well should not talk about food the way you do on Saturdays. And I know that you eat well, and yet on Saturdays you unfailingly talk about delicacies under one pretext or another." "You have got it right," he admitted. "On Saturdays I think mostly about food; really I keep planning the whole day what I am going to eat the next day. This is how I pass my day of fasting. On Saturdays I fast."

I then suggested that he should some day fast without thinking of food, he should only fast. And he said, "This is not possible; then the fast will have to be given up. It is with the help of these thoughts of food that I am able to pass my time of fasting. Hope of tomorrow makes me go through today's fasting; otherwise it would be impossible."

A violent person continues to be violent in the hope that he will be non violent someday. An angry person continues to be angry in the hope that he will be kindly and compassionate in the future. A thief continues to be a thief hoping that he will be generous later on. A sinner remains a sinner hoping that he will be virtuous the next day. These hopes are very irreligious. Be finished with them. What is, is. Know this what is and live with it. That which is, is a fact; live with that fact. Live with the facticity of your life.

But to live with the fact is very arduous, hard and painful. It hurts the mind very much to think that I am not a good man. So a sexual person reads books on brahmacharya, celibacy; that is how he puts up with his sexuality. He is burning with sexual desires, and he reads books about celibacy and believes that he is a seeker of celibacy. This book on brahmacharya helps him to continue to be sexual. He says that only this day he is indulging in sex, from the next day he will be firm in his vow of celibacy. So it is not that bad, he rationalizes.

Once I happened to be a guest in a family. The old man of the family told me that he had been thrice initiated into brahmacharya by a certain monk. I was surprised to hear it, and I said to him, "It is enough that one takes the vow of celibacy once. How come you had to take it thrice?" He asked me with a sense of uneasiness, "What do you mean to say? I have spoken to several friends about it and they all complimented me for doing it thrice. No one questioned my action except you." I again said, "The vow of celibacy can be taken only once. How is it that you had to take it thrice?" He said that because he failed to keep his vow, he had to take it twice and again a third time. And when I asked, "What about the fourth time?" he said, "By that time I had no courage left; I had lost self confidence."

By the time the old man was finished with his vows he had reached the age of sixty. He carried on his sexuality with the help of his vows of brahmacharya.

We are a very strange people. This is the asahaja yoga, unnatural yoga, that we practice. We are sexual and we read books on brahmacharya. The book of brahmacharya works as a buffer in relation to our sexuality. Reading it, we say to ourselves privately, "Who says I am sexual? Since I read books on celibacy, which is my ideal, I am really a celibate. If I indulge a little bit in sex at present, it is because of my weakness, be cause of my past karmas or maybe because the right time has not arrived. But it will soon pass away." This is how sex and celibacy go together; celibacy serves as a shock absorber and the drive of sex goes comfortably on and on.

This is a very unnatural state of things. To return to the natural state you will have to remove the buffer and the shock absorber altogether. If there are potholes on the road, you have to know them. Drive your car without the buffer or the shock absorber. Then the very first pothole will kill you, will smash your bones, and you will come out of the car and tell it goodbye. Then you will not drive that car again. Re move the spring from the car and then drive it. The very first encounter with a boulder will knock you out and you will bid goodbye to the car. And you will not use that car a second time. But the shock-absorber fitted at the bottom of the car does not allow you to go through that suffering.

Sahaja yoga means: what is, is; be it. Don't try to be unnatural. Know that which is, accept it and live with it. Then a revolution is certain. He who accepts what is and lives it is bound to change. Then there is no way to pass sixty years in sex and sexuality in spite of vows of celibacy. Vows are the ways of sexuality. If I have insulted you in my anger and I don't apologize for it, on the contrary I go to you and say that it is the way I am, I am a wrong kind of man who is easily given to anger..."I may do it again, so why should I apologize? And you should know it well if you want to continue to be my friend"... Do you think my friendship will live? All my friends will fall away, all my relationships will be on the rocks and I will be left to live with my anger alone. Then anger will be my only friend; no one will be around me to bear with my anger. Then I will have to live with my anger alone and totally. Will I be able to live it? No, I will jump out of it, saying "What madness it is!"

But we have our own devices. A husband quarrels with his wife in the morning and calls her a bitch and dashes to his office. He returns in the afternoon with ice creams and a silk sari to cajole her. And the wife thinks that he is again the same old loving husband. The husband, through repentance, restores his relationship with his wife, he returns to where the tie had given way. And with ice cream and the silk sari in her hand the woman will become the good old wife once more. But the story will repeat itself in the evening the way it had happened in the morning. And in the night the husband will again go on his knees and ask for the wife's forgiveness. And the next morning is not going to be different. The same story repeats day in and day out, month in and month out, year in and year out. Thus it runs through the whole life.

Neither the husband nor the wife is prepared to know their fact, their truth. They are not prepared to face the reality, the dishonesty and deceit involved in their day to day life. Without ever examining it for a moment they continue to deceive each other. And like this couple, we all continue to deceive one another all our lives. And what is worse, we not only deceive others we also deceive ourselves.

Sahaja yoga means: don't deceive yourself. Know and accept yourself exactly as you are and how you are without any reservations. If you do so, mutation will happen instantly. Mutation happens simultaneously with understanding and acceptance. Then you will not have to wait for it. Will one wait till tomorrow if his house is on fire and he knows it? He will get out of his house in a split second. The day we fully see our life as it is -- and it is a house on fire -- the moment of mutation arrives. But we have our own deceptive ways. The house is on fire and we have decorated its interior with flowers. Our hands are in chains and we have coated the chains with gold, and so while we see the glitter of gold we fail to see the chains. We are full of illnesses and wounds, but we have covered our wounds with colorful bandages, and we see the colors and not the wounds behind them.

This deception is so deep and vast that we spend our lifetime in it and the moment of mutation does not come. We go on postponing that moment. Death comes, but not the moment that had been postponed. We die, but we do not change; we are simply incapable of changing.

The change, the mutation can happen any moment really. Sahaja yoga says: live with what is, and you will be transformed. You don't have to make efforts to change; truth changes. Jesus says, "Truth liberates." But we don't know the truth. We live in lies, we live in untruths; but we decorate our untruths before we live with them. And untruth binds, while truth liberates. Even the most painful truth is better than the most pleasant lie. The pleasant untruth is really dangerous. It will bind you; it will be your bond age. And even the painful truth is liberating, even its pain is liberating. So live with the painful truth, and don't harbor lies however pleasant they may be. This is the whole of sahaja yoga.

This is the whole of sahaja yoga. And then comes samadhi, ecstasy or awakening, or whatsoever you call it. You will not have to seek samadhi; it will come on its own.

Cry when you want to cry, and laugh when you want to laugh, and know that it is happening.

I have heard that in Japan a Master died and thousands of people gathered to attend his funeral; he was so much famous. But he had a disciple who was more famous than he. And when the people came they saw that this famous disciple of his was sitting in the open and crying bitterly. They said to him, We are astounded to see you crying, because we thought that you are one of the enlightened ones. Why should you weep?" The disciple said, "You fools, I am not going to stop crying because you say I am enlightened. Crying is a different thing altogether. Keep your enlightenment to yourself; I don't want it." Then the visitors said, "But what will people say? If you can't stop crying then go inside; don't cry in public. Otherwise it will give rise to a scandal. We believe that you have attained to a state of perfect equilibrium, a state of ultimate knowledge. We believed that you are one of the wisest ones, and that nothing can affect you -- neither happiness nor sorrow."

Then the disciple said, "You got it all wrong. It was before enlightenment that very few things affected me, because my sensitivity was dull and I was invulnerable and hard headed. Now everything affects me from end to end, so I will cry to my heart's content. I don't care for what you say, for your enlightenment. Throw it out the window."

But as the devotees do, they continued to persuade him and said, "Think of the disgrace that it will cause. So even if you have to weep, do it privately, secretly; otherwise malicious gossips will go round the country." One of the devotees challenged, "You always said that the soul is immortal, then why do you bewail?"

Then the sage said, "Who cries for the soul? I am crying for the body of my Master; I am not crying for the soul which is everlasting and eternal. The body, too, that has broken away from my Master was lovely and lovable, and it is now not going to return to this earth again. The temple in which the soul of the Master resided was not less adorable, and it will not happen a second time. I am crying for that body." And when the devotee again challenged, "So you cry for the body!" the chief disciple said, "Are you going to impose conditions on crying? Will you not allow me to cry?"

Only a true mind, a mind that is authentic, a mind that lives in truth, can be a free mind. A true mind is an authentic mind which means cry when you want to cry and laugh when you want to laugh. If you have to be angry be totally authentic in your anger. If you are angry then become anger itself so that you and all around you know what anger is. That anger will be liberating; it will free you all at once. Instead of being angry for a lifetime, bit by bit in a lukewarm way, be angry once for all, so that it burns you and burns others around you and you know what it is all about. Ordinarily our anger is so lukewarm, so tepid, so inauthentic that we don't know what real and authentic anger is. We are partly angry and partly not angry; we are angry in fragments; and that is what makes it in authentic. Our life's journey is such that we take a step forward and another step back; so we go nowhere, we remain stationary and stagnant. There is really no journey; we only stagnate and vegetate.

Sahaja yoga says: whatever there is in life, accept it, know it and live it. From this acceptance, from this knowing and living will come what we call mutation or transformation. And this mutation will reach you to God.

What I call meditation, and what we have here, is a process of sahaja yoga. Here you accept all that happens to you, you let go of yourself completely and accept all that happens on its own. Otherwise it would be unthinkable that educated and cultured people, people who are affluent and sophisticated go crying and yelling, hopping and jumping and wildly dancing like crazy people. This is not an ordinary thing. This is something extraordinary and invaluable too. That is why the spectator is bewildered and he fails to understand what it is all about. He feels be mused and then he laughs at the whole thing. But he is not aware that if he were to join you, he would go through the same bizarre experiences. Or maybe his laughter is just a defense measure, he laughs only to protect himself, he means to say through his laughter that he won't do what you are doing; it is not for him. That is what he thinks, but his laughter on its part says something else. It says that he too has some thing to do with it. His laughter says that in a way he is really concerned with it. His ridicule indicates that if he were to participate in what is happening here he would do the same. He too has withheld and repressed himself; he too has suppressed his tears and laughters, his dances and his ecstasy.

Bertrand Russell said in his later days that civilization has robbed man of a few precious things and dance is one of them. He said that he could not think of standing in the middle of Trafalgar Square and

dancing, although we claim that we are a free people and that we have more freedom than our ancestors ever had. He also observed that on the one hand it is trumpeted that the world has entered its era of liberty and freedom and on the other he was not free to dance in the marketplace, and if he did so the traffic police would immediately arrest him on the charge of obstructing the traffic. And moreover he would be thought to be a mental case. Bertrand Russell also recalled that whenever he visited some primitive tribes dancing with abandon under the starry sky he painfully realized that the civilized man has really lost much that is valuable.

Civilization's gains are small and its losses are enormous. The civilized man has lost his naturalness and simplicity, he has lost nature itself. And, more over, he is a victim of all kinds of perversions.

Meditation is a way of making you natural and simple, restoring you to your nature once again.

The last thing I want to say is that what has happened here these three days has great significance. Some friends have had unique experiences and some others had glimpses of them, while a few others made efforts, but could not make it, although they did make some progress no doubt. But everybody did his good bit except a few who have the illusion that they are intellectuals and who in reality have less of intelligence and more of book knowledge. Except these few, everybody participated in meditation, and in spite of many difficulties a special kind of energy was created here and quite a lot has happened that is significant.

But this only the beginning.

If you devote one out of your twenty four hours every day to this meditation, a door can open onto your life. Shut yourself in a room for one full hour and tell your family not to worry about what may happen inside for that hour. Then shed your clothes and be completely naked and do the meditation in a standing position. Spread a mattress on the floor of the room so that you are not hurt in case you ever fall down. Stand up and meditate, but before it inform your family members that many things can happen inside the room -- you may shout and scream, anything can happen -- but they should not disturb you. And carry the experiment daily for one full hour till we meet together again at the next camp. If the friends who have taken part in the camp here continue with this practice in their places then I will take up a separate camp for them where great progress will be possible.

There is great possibility; the possibility is really infinite. But you will have to make some efforts... If you take one step forward, God will take a hundred steps towards you. He is always ready to come to you. But if you don't take a single step, then there is no way to help you. So take this meditation home and continue to do it regularly and enthusiastically.

I know many things will inhibit you. Your children will say, "What has happened to father? He was never like this; he was always grave and serious. And now he is dancing and jumping and shouting. Whenever we made a racket in the house, invariably he took us to task. What is it all about?" Children will certainly laugh at you. You should ask their forgiveness for trying to control them in the past, acknowledge your mistakes openly and tell them to play and dance freely to keep alive their natural propensities for dance and play. It will be of great benefit to them in the future. We force old age on our children much too

prematurely. So tell your family not to be curious and inquisitive about what you do inside the room for an hour, and not to argue with you on this score. If you once make it clear, there will be no trouble in the future. In a few days they will get used to your affairs, they will leave you to yourself.

And then you will see that meditation has its effects not only on you but on the whole family.

If possible, have a separate room for meditation, and use it exclusively for meditation. Don t use that room for any other purpose. It may be a small room, but keep it under lock and key. If any members of your family want to join you, allow them on the condition that they meditate with you and not do anything else. It is different if a separate room is not available, but a separate room for meditation will have many advantages. If it is used exclusively for meditation, it will be charged with meditative energy. And when you will enter it you will find that it is not an ordinary space.

We radiate our energy all the time all around us; we send out rays of our mental energy all around us. And the space around us, even inside a room, absorbs this energy. That is the reason why a few places re main holy for thousands of years. If a man like Mahavira, Buddha or Krishna sits in a particular place, it takes on his extraordinary vibe, his unearthly impact, which can last for thousands of years. From such a place one's entry into the other world, the spiritual world, becomes much easier.

Every well to do person -- and I have a single criterion to judge a well to do person and it is that he has a temple in his house, otherwise he is a pauper -- should have a temple in a part of his house. At least one room in every house should be reserved and used as a temple, as a door to the other world. Don't use that room for anything else. Enter it in silence and use it only for meditation. The other members of the family will by and by begin to be interested in meditation, because then changes that it will make for you will begin to show.

Now people have started going to those few people here who have experienced changes in them selves, changes that are very significant, and they ask them, "What is it that has happened to you?" These few people in their turn come to me to ask how they should answer the inquisitive people. The same way your children, your parents and others will ask you; they will get so interested in meditation. And if you persevere long enough with your sadhana, then the day will not be far away when the greatest of events will happen in your life -- for which we have to pass through infinite numbers of lives and which we can miss for infinite numbers of lives.

The coming few years are going to be very significant years in man's history. Now a handful of people will be of no help in matters spiritual. Unless a mighty spirituality is born, unless a mighty and massive spiritual movement sweeps the earth, making its impact on millions of people, it will be impossible to save the world from the mire of materialism. It will be a very, very momentous moment in man's life; the coming fifty years are going to be fateful and decisive. Either religion will live, or stark irreligion, all that is against religion, will live. These fifty years will also decide about Buddha, Mahavira, Krishna, Jesus, Mo hammed, Rama and the rest of them. All these luminaries will be on one side of the scales while on the other side will be the large crowd of insane politicians, materialists and other ignorant people bent on deluding themselves and others too. They are in huge numbers, while only a handful of people will be on one side of the arraignment. And in fifty years' time the decision will be made.

The struggle that has been going on from time immemorial has reached its moment of decision. And looking at the situation as it obtains at present, there is not much hope. But I am not disappointed because it seems to me that very soon a simple and natural and easy way can be found which will revolutionize the lives of millions of people spiritually.

A few individuals can be of no help in the present times. In olden times it was enough if only one person became enlightened. Now this won't do. In view of the tremendous explosion of population taking place in the world, a few individuals cannot do a thing. Now something tangible can be possible only if, commensurate with the huge population, hundreds of thousands of people are influenced and involved in spiritualism. And it is possible as I see it. If a few people form a nucleus and begin the work, then India can play a significant role in that momentous fight. No matter how poor and miserable, how degraded and slavish, how misled and misguided this country has been, yet this land has some well preserved treasures with it. Down the centuries such people have walked this land that their light, their fragrance, their longings have left their vibes in the air, have left their imprint on every blade of grass here. Man has of course gone wrong, but the dust of this land still remembers Buddha's feet walking it. Man of this country has gone wrong, but the trees still cherish the memory that Mahavira had once stood in their shade. Man has really gone wrong, but the seas surrounding this country still know a different voice they had heard in the past. Man has no doubt gone astray, but the skies of this country are still full of hopes. Everything is there, only man has to come back home.

Of late, I have been constantly praying with the hope that collective explosion in the lives of millions of people may be possible. And you can be of great help in this endeavor. Such explosion in your own life will have immense value not only for you, but for all mankind. With this hope and prayer that you will not only light your own lamps, but that your light will help other extinguished lamps to be lighted, I bid you farewell.

I am grateful to you for having listened to me in peace and with such love, and I bow down to God sitting within each one of you. Please accept my salutation.

In Search of the Miraculous Vol 1

Chapter #9

Chapter title: Kundalini, Shaktipat and Grace

15 June 1970 am in

Archive code: 7006150

ShortTitle: MIRAC109

Audio: No

Video: No

Question 1

QUESTIONER: HOW IS INTENSE BREATHING AND THE ASKING OF THE QUESTION "WHO AM I?" RELATED WITH THE PROCESS OF THE AWAKENING OF THE KUNDALINI AND ITS PENETRATION INTO THE VARIOUS CENTERS OR CHAKRAS OF THE BODY?

There is a relationship, and a deep relationship at that, between the two processes. In fact, it is the breath that connects the soul with the body; breath forms the bridge between the two. That is why with the cessation of the breath life ceases to be. Life goes on even if the brain is damaged. One can survive even if one's eyes or other bodily limbs are amputated. But if the breath stops, life will come to an end immediately. Breathing really joins the body to the soul.

And it is at the junction of the soul and the body, at their meeting point, where the energy known as kundalini resides. Kundalini, or whatever name you give it, is the same energy, and it resides at the junction of the body and soul.

Therefore this energy has two forms. When this energy flows towards the body, it becomes sex; and when it flows towards the soul, it becomes kundalini or whatsoever you call it. And this energy is descendent while moving to the body and it is ascendent while moving to the soul. So while kundalini is an ascending energy, sex is a descending one. But the seat of kundalini, the place of its location, is hammered and moved by breathing, deep and fast breathing.

You will be surprised to know that you cannot keep your breath tranquil while making love. Love-making brings about an immediate change in the movement of the breath. No sooner is one excited sexually, than breathing is stepped up. Because unless breathing hits this center, sex energy cannot get moving without being hit and stimulated by breathing, sexual intercourse is impossible. The same way, samadhi or ecstasy is impossible unless this kundalini is hit and stimulated by breathing.

Samadhi is the apex, the highest point of the ascending energy, and the sex act is the nadlr, the lowest point of the descending energy. But the breath ing works equally in both directions.

Try it. If your mind is full of sex, relax your breathing, slow down its pace. Or if the mind is in the grip of anger or any lustful desire, slow down the pace of breathing, relax it, and you will find sex, anger, or whatsoever it is, has left you. They simply cannot last, because the energy that sustains them comes through breathing. Without being stimulated by breathing this energy cannot work. Therefore no one can be angry if he keeps his breathing slow, steady and relaxed. And it would be a miracle, nothing short of an absolute miracle, if one can be angry while breathing in a very slow and relaxed manner. It is

impossible. Anger disappears as soon as breathing is slowed down and relaxed. Nor can one be sexually excited in a state of slow and relaxed breathing. Desire for sex disappears with the slowing of the breath. So slow down and relax your breathing when the mind is full of sex or anger or any other desire.

And when your mind is seized with the thirst, the longing for meditation, then accelerate the pace of your breathing and hammer the kundalini with deep breathing. Because with this longing within and the hammering of breathing, the energy is firmly set on its journey of meditation.

Deep breathing has a profound effect on the kundalini. Pranayama, the science of yogic breathing, was not discovered unnecessarily. Through long experiments and investigations and through enduring experiences it was known that a great deal can be accomplished with the help of breathing and its hammering on the kundalini. Really a lot can be done through deep and fast breathing. And the more intense and strong the hammering, the swifter the movement of energy. And so far as we ordinary people are concerned, whose kundalini has been asleep for countless lives, the need for intense and hard hammering, hammering with all our strength is much greater.

Breathing hits the kundalini, the basic center of energy. And as your experience will deepen you will clearly see even with closed eyes the exact spot where it is hit by breathing. So it often happens that with the hammering through deep breathing one gets aroused sexually. It so happens because your body is acquainted only with this experience, the experience of sex being aroused through deep breathing. So as a mat ter of habit the body begins to move in the familiar direction of sex whenever you breathe deep and fast. And that is the reason why many seekers -- both men and women -- have the feeling that deep breathing stimulates their sex center immediately.

Quite a number of people had similar experiences in the presence of Gurdjieff, and it was just natural. Many women thought that as soon as they went up to him, their sex centers were hit and stimulated. This was only natural. But because of it Gurdjieff was much misunderstood and maligned; although he was not at all at fault. The blame should not lie at his door. The fact is that the vibes around a person whose kundalini is awakened, are such that they begin to affect your kundalini as soon as you go near him. And since your own kundalini is asleep near your sex center, the vibes of the awakened one hit you at your sex center. That is how it happens at the first contact.

Deep and fast breathing is bound to have a profound effect on the kundalini. And all the centers, which you call chakras, are nothing but halting places for the kundalini on its journey's way. These are the centers through which the kundalini passes. Ordinarily there are any number of such centers, and there are different estimates of them. But broadly speaking there are seven important centers where the kundalini, while moving up and down, is likely to halt and rest for awhile. And it will have its effect when it comes in contact with them. And its first effects will be felt on the center which is your most active center as such. For instance, if a person constantly works with his brain, then with deep breathing his head will become very heavy. It will be so because his brain center happens to be his most active center. The first impact of breathing will be felt on his head, his active center, and it will become heavy. And if a person is sexual, his sex center will be stimulated in the first instant. Similarly a loving man will find his love stimulated, enhanced and flowing. And if one is emotional, his emotions will be heightened.

So the most active center will be hit and stimulated first by deep and fast breathing. But very soon it will begin to affect other centers too. And accordingly a change, a transformation of the personality begins simultaneously. You will begin to know that you are changing; you are not the same person that you were up to now.

We don't know that there are very many possibilities within each one of us. We are familiar with only that center of ours which is active and dominant and where we exist. So when another center opens up it seems that our old personality is gone and a new man has appeared in its place. Or it seems we are now not the same as we were before. It is like this: I am aware of only one room in a house where I live, and I carry the imprint of this room in my mind. And suddenly one day a door opens and another room appears before me. Then my whole mental map of the house will undergo a change. Now the house that I had thought to be mine will be a very different house, and I will need to arrange it anew.

So as the various centers will be hit and activated, new dimensions of your life will begin to unfold and manifest themselves. And when all the centers will be active together -- that is, when energy will flow through them all uniformly -- then for the first time we will live a whole life; we will live totally.

Ordinarily no one lives wholly, totally; we all live fragmentary lives. All our upper centers remain untouched. So deep breathing is going to hammer and activate them all.

And the question "Who am I?" does the same thing; but it hammers the centers from another direction. So try to understand it, as you now understand the functions of deep and fast breathing. How does the chant of "Who am I?" work on the kundalini?

You don't know why when you close your eyes and make a mental picture of a woman in the nude, your sex center is immediately stimulated. You are just imagining and yet your sex center has been aroused. Why?

In fact, every center has its own imagination, and if you imagine something approximating it, the center concerned will be stimulated instantly. So no sooner you think of and imagine sex, your sex center starts working; you are sexually aroused.

And you will be surprised to know that in this matter a real woman in the nude may not be as exciting and effective as the thought of her. The reason is that the thought of the naked woman will take you into your imagination which will start hitting the sex center immediately and powerfully. But a real woman in the nude cannot take you into imagination, because she is directly before you, she is so immediate. So she will affect you only to the extent an immediate object can. While the real woman hits you frontally, the imaginary woman will hit you from within. And a frontal attack cannot be as powerful and deep as an attack from within. Therefore, there are many men who prove impotent before real women but who are very potent in imagination; there is no end to their imaginary potency. Because the assault of imagination touches your center from within, while the frontal attack of a real woman cannot touch you from within; it touches you directly from without. And because man lives in the mind, so he can work on these centers more effectively through the mind.

So when you ask, "Who am I?" you are just making an inquiry, you are mentally raising a question. Which center is this question going to touch? It is bound to touch some center. When you ask this question, when you inquire who you are, when you are full with this thirst to know, when your every fiber asks, "Who am I?" then you are going within; and surely some center within you is going to be hit and activated by it.

But because "Who am I?" is a question you have never asked, it is not going to strike any of your known and active centers. This is a question you have never asked of yourself, this is an inquiry you have never made. You have never been filled with the thirst to know who you are. You have often asked, "Who is he? Who is she?" and questions like these; but you have never asked "Who am I?" "Who am I?" has been an unasked question so long. and therefore it is going to strike an entirely unknown center which you have never touched. And that unknown center, which this question "Who am I?" is going to hit, is very basic -- because this question itself is very basic.

"Who am I?" is a very fundamental question and a very existential question at that. "Who am I?" is a question which involves the totality of our existence in all its depth and heights. This question will take me where I was before I was ever born, behind all my past lives. This question can take me where I was in the primeval beginning. The profoundness of this question is infinite. And so is its journey equally profound. Therefore, this question will immediately strike the basic center, the deepest one -- the kundalini.

Deep breathing strikes the center physiologically, and the question "Who am I?" does the same job mentally, psychologically. This question hammers the kundalini with mind energy and deep breathing hammers it with body energy. And if both the hammer strokes are strong enough... Ordinarily there are only two ways of hammering the center -- one through breathing and the other through asking "Who am I?" There are other ways as well, but they are a little complicated.

Another person can also be helpful in this mat ter. If you do it in my presence the effect will be quicker and greater, because then there will be hammering from a third direction of which you have no idea. That is the astral direction whose hammering is subtler than the physical and mental ones. When you breathe intensely it hammers the center physically. When you ask "Who am I?" it does the same thing mentally. And when you do it in the presence of an other through whom your astral body is hammered, then a third journey begins. So if fifty people meditate here together, it will be much more intensive than if only one person meditated. Because of the longings of fifty persons combined with the vibrations of their intense breathing, an astral atmosphere will pervade this room, and a new kind of electrical light waves will begin to circulate all around, which will hit you from another direction.

But normally you have only two direct ways -- one is physical and the other mental. So "Who am I?" is going to hit harder; it will hit harder than deep breathing. But we start with breathing, because it is of the body and is easy to do. Asking "Who am I?" is a little difficult, as it is of the mind. We begin with the body and when the body begins to vibrate fully, it prepares the mind to ask the question "Who am I?" A right situation is needed for this asking. It won't do any good to ask offhand, "Who am I?" any time and every time.

In fact, every question needs a right situation when it can be asked. For example, when your whole body begins to shake and tremble, a question arises automatically and you ask of yourself, "What is it all about? How am I doing all this?" And then you know that you are not doing anything, you are neither raising your feet nor turning your head and dancing; and yet dance is happening. And if all this happens without your efforts, your identity with your body begins to loosen. Then a new question arises before you, you want to know who you are. The new question is that if what the body does is not your doing, then who else does it, and who you are. Now a schism, a gap is created between you and your body.

This is the right situation, when through this gap the question "Who am I?" can sink deep in you. It is precisely this opportunity when it becomes necessary to ask the question. Really every question has its own right time, right season. And it is very important to find out the right season for this question "Who am I?" It is not a question to be asked in an offhanded manner; it cannot be asked anytime without due preparation. If, sitting here, you ask casually "Who am I?" it will be lost in the air; it will not reach anywhere. A gap, an opening in you is necessary from where the question can penetrate you. An opening is a must.

With the hammer-strokes of these two things -- deep breathing and "Who am I?" -- the kundalini will awaken. And with its awakening extraordinary experiences will begin to happen; because all the experiences of all your past lives are associated with the kundalini -- in a way they are deposited there. Your experiences of infinite lives, including your lives as a tree, as a fish, as a bird, the experiences that you went through in the entire course of your evolution are lying strewn on your journey's path. And this serpentine power known as kundalini has absorbed them all. Therefore many kinds of things can happen and you can identify yourself with these experiences. Any kinds of things, unthinkable things, can happen. You have no idea of the many subtle experiences with which the kundalini is associated.

For instance, there is a tree standing in the garden, and a strong wind and heavy rains have just swept across the garden. The way this tree has experienced and known the wind and the rains is exclusively its own; neither we nor anyone else can know it. The way the tree has known the rains, we can never know it. How can we know it? It is impossible. Even if we were standing near that tree, we could not have experienced it the way the tree experienced it. We can know it only the way we are capable of knowing it.

But at some stage in the course of your life's journey you must have been a tree as well. Now if the kundalini, as you are breathing and asking "Who am I?" reaches the spot where your experiences as a tree are deposited, you will suddenly come to know what exactly this tree had known when it was raining. You will really know that it is raining. And then you w ill be frightened, very much frightened, and you will wonder what it is all about. And only then you will understand why sometimes you feel like an ocean and sometimes like the winds, and you will go through the same experiences as the ocean and the winds do. And as a result of it your aesthetic capacity and many other capacities, of which you have no idea whatsoever, will begin to unfold themselves.

There is a painting of Van Gogh in which a tree, an immensely tall tree, is reaching for the skies. The tree is growing so high that it has left the stars, including the sun and the moon, far behind it, much below it.

The stars, the sun and the moon, all of them look like tiny objects lurking at the foot of the tree, near the earth, while the solitary tree is rising higher and higher into infinity. Someone said to Van Gogh, "You are crazy to paint a tree like it. Can a tree ever grow so high that the stars lie way below it?" Van Gogh said, "Perhaps you have never known a tree; you have not seen the inside of a tree. But I know the tree from its inside; I know it in depth. It is immaterial if it cannot go beyond the moon and the sun and the stars of heavens, but all the same, there is no doubt whatsoever that every tree longs to do so. It is irrelevant that the tree cannot surpass them; all the same it is its thirst, its longing for the immense. It is true, I cannot even think of it. It is its limitation that the tree cannot grow that high, but I know how its spirit, its being, is always soaring higher and higher and reach ing for the highest heavens."

Van Gogh often said, "The tree is earth's longing to reach for the heavens. The tree is really earth's desire; through it the earth is stretching its hands to touch the heavens."

Through the kundalini we will know the rain the way the tree knows it, even though we will not know it so clearly as the tree does. But, of course, we have been trees and many other things too. And so any thing can happen in meditation. Apart from this, we will begin to have glimpses of our future possibilities. We will not only know that we have been in the past, we will also come to know what we can be in the future.

And after we have entered the path of the kundalini, after we have joined its pilgrimage, our story as the story of an individual comes to an end, and the story of consciousness, the whole consciousness begins. Aurobindo used to speak in these terms, and it is difficult, the thing could not be very clear. Then it is not the story of an individual, it is the story of consciousness itself. Then you are not alone, you are joined with all the infinity that ever happened in the past and also with all the infinity that will ever happen in the future. Then the entire infinity will be within you. It is like a primeval seed that ever goes on unfolding itself, that ceaselessly continues to manifest itself, and there seems to be no end to it. And when you will so see your limitless expanse, an expanse that is without a beginning and without an end, an expanse with an infinity behind it and an infinity in front of it, then your state will be different altogether, then everything about you will undergo a sea change.

And the whole gamut lies hidden in the kundalini.

Then many new colors will appear before you that you had never seen before. In fact, you will find there are not as many colors on the outside as there are within you, when you come to this experiencing. Because in the course of life's infinite journey you have known these inner colors from time to time and in quite different ways. A kite wandering high up in the sky sees the colors in one way, and we here on the ground see the same colors in quite a different way. If you go to a cluster of trees you will see only one color, the green one. But if a painter goes to the same cluster of trees, he will see a thousand and one kinds of colors. Green is not one single color; there are a thousand shades to it. And not even two shades are the same; each shade is unique; it has its own individuality. To us green is simply green; there the matter ends. We have a broad and gross and generalized concept of the color green; there is nothing more to it. But its reality is quite different from what we know. Green is not one color; it is really

a thousand colors. And as such every color has a thousand colors within it. So when you will go within yourself, you will go through thou sands of very fine, subtle and rare experiences.

In the matter of sensory perceptions man is a weak and poor creature; animals and birds are far superior to him. Sense organs of animals and birds are very powerful; their sensitivity is simply profound -- both in its height and depth. What they lack is that they cannot get to know consciously and think about it. But their sensitivity, their alertness, their experiencing is nonetheless very deep and profound.

There is a bird, a very common kind of bird in Japan. This bird leaves its villages a full twenty four hours before an earthquake rocks the village. When that bird is not seen anywhere in the village, its inhabitants immediately know that an earthquake is bound to occur within twenty four hours. Even with modern scientific instruments that we have, we cannot forecast an impending earthquake more than six hours in advance, and even then it is not that reliable. But the forecast made by these birds is hundred per cent correct; their sensitivity is so high and acute and infallible. And these birds are so common and numerous that when they disappear, the whole village comes to know that an earthquake is on its way. It means that even the extremely subtle vibrations of an impending earthquake are felt by these ordinary birds, and they leave the village.

If ever in your long past you have been this bird, you will feel such vibrations in the course of your kundalini's practice that you had never felt. But in reality you did experience them before, but you don't remember them. Nothing happens in the course of kundalini's awakening which has not happened before in your past lives. So you will see colors that you have never seen. You will hear a sound that you have never heard. Kabir calls it naad, or subtle sound.

Kabir says, "Dance, O monks, nectar is raining." And the monks ask, "Where is it raining?" Now this Kabir's rain of nectar is not happening on the outside; it is an inner experience. Kabir also says, "Listen, O monks, to the naad of great drums." And the monks again want to know what it is. They don't hear any sound, in spite of Kabir's repeated calls to them to listen to it. You, too, can hear those sounds that Kabir hears. You can also experience such tastes of the palate that you never experienced before.

So a vast world of subtle feelings and experiences is linked with the kundalini. All of it will become alive and awake and confront you from every direction. That is why, in such a situation, one often looks like a madman. Because when we are quietly sitting, he suddenly breaks into laughter for he comes to see something that we don't see. And he might suddenly begin to scream at a time when we are all laughing, because something may have happened to him which will not happen to the rest of us.

So ordinarily there are only two ways of hammering the kundalini. And the third way is an extraordinary way -- the way of shaktipat, or transmission of energy. This is an astral way, and it needs a medium, a vehicle. You can achieve intensity in meditation only if another person helps you. The other person does not have to do anything; just his presence is enough. He becomes a vehicle, a catalytic agent.

Infinite energy permeates the world all over. It is just a question of tapping it. Now we fix an iron rod on our rooftops so that when lightning strikes the house it passes through the rod and sinks into the earth, and the house remains unharmed. Lightning can strike the house even in the absence of the iron rod,

but then it will destroy the whole house. But the iron rod is a recent discovery, and lightning has been there from time immemorial. The shaktipat of lightning has been there for long, but we thought of the rod only recently.

Man is surrounded all over by infinite energy which can be used for his spiritual growth. Infinite energy is there and all of it can be utilized for man's spiritual upliftment. To do it, however, a medium, a vehicle is needed. You can be your own medium, but initially it can be dangerous. The shaktipat, the fallout of energy, can be so powerful that you may not with stand it. It is just possible that some delicate senses of your body are jammed or they break down. Every energy has a measure, a voltage which has to be in the right proportion to your capacity to withstand it. The medium of another person serves as an instrument regulating the energy in its relation with your capacity to withstand it.

To act as a vehicle for shaktipat it is essential that divine energy has already descended on the other person. Then only can he plan and manage the shaktipat according to your capacity. And he is not required to do anything in this regard; his mere presence does everything that is needed. Presence is all that is needed. His presence acts as a catalytic agent; the medium himself does nothing. So if someone claims that he can do anything, he is utterly wrong. No one can do shaktipat, but someone's presence can catalyze it, cause it to happen.

Now I think that when seekers attain some depth in meditation, shaktipat will begin to happen here with full force. There is no difficulty about it; there is no difficulty at all. Nobody need do anything; it will happen on its own. You will suddenly find that quite a different kind of energy has entered you from without; it does not come from within you. Whenever you will experience the rise of kundalini, it will seem to be rising from within you; and whenever you will experience shaktipat, it will appear to be coming from the outside, from above. It will be so. It will be felt as clearly as one feels water falling on him from above and water rising about him from below.

The experience of kundalini is like drowning, as if you are standing in the bed of a river and the level of the water is rising from below and you are being drowned in it. The experience of kundalini is always like this -- one of getting drowned in a river. You will feel that something from some depth is rising up and you are being engulfed in it, drowned in it. But the experience of shaktipat is quite different; it is like rains falling from the skies, falling from above. That is what Kabir speaks about when he says, ''O monks, nectar is raining,'' and his monks ask where. It falls from above and makes you soaking wet.

Now if both these processes take place together, it will at once step up your progress. Then, simultaneously the rains will be falling from above and the water of the river rising from below. Then the events of rainfall and the river being in flood are taking place simultaneously, and you are being drowned, you are being destroyed from both ends. Both processes can happen together; there is no difficulty involved in it.

Question 2

QUESTIONER: IS THE EFFECT OF SHAKTIPAT SHORT-LIVED OR DOES IT LAST LONG? AND IS A SINGLE EVENT OF SHAKTIPAT ENOUGH TO TAKE US TO OUR JOURNEY'S GOAL OR IS MORE THAN ONE NEEDED?

The fact is that a lasting effect stems from your own kundalini; shaktipat is only an aid. Shaktipat can never form your base; it can never become your basic structure. What happens within you is more important; it is basic, fundamental. That is your real wealth. That alone is your basic wealth. Shaktipat will not add to your wealth, but it will certainly step up its capacity to grow. This difference should be properly understood. With shaktipat your wealth will not multiply, but what is called its growth rate, its rate of expansion undoubtedly will be intensified with shaktipat.

So shaktipat is not your own riches. It is like this: you are running and I am after you with a gun in my hands. Now my gun is not going to add to your power of running, but it will surely make you run faster. It is you who will run in any event; it is your energy that is going to be spent in running. But because of the gun you will bring into use even the energy that was lying unused in you. The gun does not provide you with any extra energy; nor does it lose even an iota of its own energy in the game. If you examine the gun later on, you will find it is the same as before; it has lost nothing. But the impact of the gun will quicken your running, the intensity and the speed of your running. Where you were walking leisurely before, you will now run and run fast.

So shaktipat does not add to your wealth of energy, but it undoubtedly steps up its capacity to grow and expand.

Shaktipat works like a flash of lightning. A flash of lightning does not light your path, it does not serve you as a lamp in your hand; it only gives you a flash, a glimpse of the road ahead and its surroundings. But this single glimpse is very precious; now your feet are firm, now your will is strong, now your resolve to reach your destination is hardened. You have seen the road and you know it is there and that you are not wandering aimlessly. One flash of lightning and you get a glimpse of the road you have to pass, and of the temple which is your journey's destination. And soon the light is lost and you are again engulfed in jet black darkness; but now you are a different person, although you are standing on the same spot you were before the lightning happened. Now you are confident, and you know you are going to go ahead. Now you know the road is there and the temple, although invisible, is at hand. Now you feel assured. Now you have confidence and trust, which fortifies your will and resolve.

So the effect of shaktipat is indirect, and therefore you need it time and again. Once is not enough; a second flash of lightning will benefit you the more, and a third still more. What you may have missed the first time will be seen with the second and the third flashes. They will, at the least, strengthen your confidence; they will reinforce your will.

So you cannot achieve your ultimate goal through shaktipat; it is you who will have to walk your way to destiny.

You can reach even without shaktipat, but then it will take more time; you will reach late. For lack of the flash of shaktipat you will be less confident and you will need more courage and strength. Doubt and fear will grip you now and then; you will not be so sure of your path and its destiny. All this will happen; nonetheless you will reach your goal.

But shaktipat is a help indeed. I would like, if you make some progress, that shaktipat happens to a large group of persons, instead of one or two individuals at a time. Why confine it to one or two individuals? It can happen collectively to ten thousand people standing together; there is no difficulty in the matter. Because it takes the same time whether it is done with a single person or ten thou sand persons. It makes no difference whatsoever.

Question 3

QUESTIONER: IN CASE A CONTACT WITH THE MEDIUM IS NOT MAINTAINED, DOES THE EFFECT OF SHAKTIPAT WEAR OFF?

The effect is bound to decline. In fact, every effect wears off gradually. Effect itself means that it has been caused by an outside agency, and so it will decline. But the energy rising from within you is going to stay, because it is your own. Energy coming from without is bound to diminish and disappear. But what comes from your inside is not going to diminish; it will stay. Also that energy will stay which rises under the impact of shaktipat. Your basic capital does not wear off, but the effect does.

Question 4

QUESTIONER: IS THERE NO DANGER THAT OUR BASIC CAPITAL OF ENERGY WILL WEAR OFF EVEN IF WE KEEP BAD COMPANY? SHALL WE NOT THEN FALL DOWN FROM OUR HIGH PLACE?

There is no way to fall down or go downward. This thing really needs to be understood clearly. It is very interesting to know that there is no way to go downward or backward. You can be helped to go higher up from the place you have reached, even your rise from there can be obstructed; but there is no way to pull you down from that place. There is a reason to it. In the course of your ascent, your upward rise, you have changed, and you have grown, and even an inch of growth cannot he canceled or reversed. Retreat or regression is not possible in life.

It is like this: We can help a child in being promoted from grade one to grade two; a tutor can be engaged to help him in the matter. But you cannot find a tutor who can make the child forget what he has already learned in grade one. It is, however, possible that after going to grade two he falls into the company of some foolish friends and in that event he is detained in his grade over and over again. But it

is never possible that foolish friends will make him go back to grade one. Is not it so? It is also possible that he is kept in grade two for all his life, that he is never allowed to move to grade three, but it is impossible to bring him down to grade one. He will get stuck; that is all.

In spiritual life there is no going back; it is always a matter of going forward or getting stuck. And this getting stuck is what you call downfall or regression. But really regression does not happen; the worst that happens in spirituality is stagnation.

Question 5

QUESTIONER: IS THERE A DIFFERENCE BETWEEN SHAKTIPAT AND GRACE?

The difference is great, really great. In fact, there is a great difference between shaktipat and grace.

Shaktipat is a kind of technique which can be planned and managed. Shaktipat has to be planned and manipulated. It cannot be brought about anytime and anywhere. Do you understand what I mean? For shaktipat to happen, it is very necessary that the seeker is in a right state to receive it and that the medium is a right medium. And when both these conditions are fulfilled and they synchronize, shaktipat happens. This is a matter of technique.

Grace comes uninvited, it comes in the dark. You cannot call for it, you cannot have it on order. Neither can it be planned, manipulated and managed. It is an event that happens once in a great while, and happens on its own.

The difference between shaktipat and grace is the game as it is between the electricity in your home and the lightning in the skies. You push a button here and there is instant light; but the lightning of the skies is quite different. Lightning happens on its own, you cannot have it on order, although elementally it is the same energy that works in both electricity and lightning. While your home electrically is technologically managed -- it is controlled by an instrument and a technique -- we have no control over lightning. Grace is like lightning of heavens. It happens at some unexpected and rare moment. And if the seeker is in a right state of receptivity at that moment, grace can happen to him. And then it is certainly not shaktipat. Although it is elementally the same as shaktipat, yet it is grace -- very different from shaktipat.

There is another difference -- that no medium is needed to receive grace; grace will dawn on you direct. It does not need a mediator to reach you; it will come straight to you. And grace is always a sudden happening. And it is rare, it does not happen often. And it cannot be planned and manipulated like shaktipat. I can say that if you come the next day at a fixed time after making certain preparations, shaktipat will happen. But all this is irrelevant in the case of grace. It may happen, it may not happen. It is not in our hands; it just cannot be managed, manipulated.

With this difference, grace is the same as shaktipat.

Question 6

QUESTIONER: HOW CAN SHAKTIPAT BE PLANNED IF IT HAPPENS ONLY IN AN EGOLESS STATE?

Planning can be done in an egoless state; ego has nothing to do with planning. Egoless planning is absolutely possible. Ego is a different thing; it is a different thing altogether. For instance, we plan that with certain necessary preparations we will sit for shaktipat tomorrow at five in the morning. In this planning the seeker is not required to be egoless, but the medium must be so.

Egolessness is not a transient state that now you are egoless and now you are not. If you are egoless, you are; if you are not egoless, you are not. If I am egoless, I am; if I am not egoless I am not. It is not that tomorrow at five I will be in an egoless state. It is ridiculous. How can it be? There is no way to be so. If I am egoless right now, then only I will be egoless tomorrow at five. And I will be so, irrespective of whether I plan or do not plan, whether you turn up or do not turn up, whether I am awake or asleep at that moment. If I am egoless, I am it. If I am not egoless I am not it.

Egolessness is not a matter of degrees like body temperature, although we are used to thinking about everything in terms of degrees. All our thinking is like this. If somebody's body temperature is ninety eight degrees fahrenheit, we say that he is okay. But if his temperature rises to ninety nine degrees we say that he has a fever, he is running a temperature. Ninety eight degrees is also fever, but we call it normal fever. At ninety-nine degrees it becomes abnormal; back again at ninety eight it is normal. Ninety eight degrees is also fever but because everybody has it, so it is called normal. A slight deviation from the normal causes trouble.

Ordinarily it is the same with our ego; it is our fever. If somebody has ego in the same measure as all others have it, we say that he is a modest person, a good man. A slight deviation from the normal ninety eight degrees -- if he touches the ninety-ninth degree of ego, we say at once he is an egoist, he is arrogant. And in case somebody comes down to ninety seven degrees, we call him an absolutely humble man, a full mahatma, a very great soul.

Ego and no ego are different things altogether; they are different states as such. They are not concerned with degrees, with quantities. They are not like states of fever and non-fever; they are not to be measured as ninety-eight and ninety-nine degrees. In fact, only in regard to a dead man can we say that he has no fever. As long as there is body heat, whether normal or abnormal, it is fever. It is fever with the difference that ninety eight degrees is normal and ninety-nine is abnormal. And the abnormal heat causes us physical trouble; we experience disease because of it.

Then there is another angle to the ego. If some one's ego hurts our ego, we think him to be an egoist. And if somebody else's ego comforts our ego, flatters and placates our ego, we say the man is egoless. But what is the measure, the criterion to know it? If a per son comes to me in an arrogant manner wanting to make his importance felt on me, we will call him an egoist. But if the same person comes and

touches my feet, we will say he is so humble, so good. What criterion is there to test it? We have only one test for ego: to us ego is that which disturbs our own ego. If somebody hurts our ego, he is an egoist, and if he placates our ego, he is a saint, a humble man. But it is always our ego which serves as the measure. It is our own ego with which we judge if the other is an egoist or otherwise.

That is why we fail to know the real state of non ego. How can we know it? We know how to measure ego in degrees, whether it is more or less. But where the degrees are absent altogether, we find ourselves in great difficulty to know it, to know the no ego.

But in the matter of shaktipat the medium must be egoless. Egoless is not the right word, so I will say that only a no ego should be the medium. And bear it in mind that such a person is a recipient of grace, that grace is showering on him all the twenty-four hours of the day. He will manage it that you too have a taste of it, but so far as he is concerned, the nectar of grace rains on him day in and day out. That is how he can see to it that when you are open for a moment or two, a few drops of that nectar enter you through that opening.

Question 7

QUESTIONER: IS THE EFFECT OF DIRECT GRACE ON ONE WHO RECEIVES IT EVERLASTING? AND CAN IT LEAD ONE TO THE ULTIMATE ATTAINMENT?

Direct grace is only received on ultimate attain ment and not before. It is only when your ego disappears that grace descends on you. Ego is the only hurdle in the way of attainment. And attainment is the ultimate state after which nothing more remains to be attained.

Question 8

QUESTIONER: IS THE SADHANA OR DISCIPLINE OF KUNDALINI PSYCHIC OR IS IT SPIRITUAL?

It is just spiritual... You know that eating is physical, but if you don't eat, the soul will soon leave your body. So although food goes into the body, yet it is necessary that the body be in a particular state so the soul stays in it. The same way although the kundalini is psychic it is necessary that the kundalini be in a particular state so that you can reach the soul. If the kundalini is not in a particular state, if it is different from what it should be for you, then it is not possible to reach the soul. So although kundalini is psychic, it serves as a stepping stone to the spiritual. It is not spiritual in itself, and if somebody says so he is wrong. If somebody says that eating is spiritual, he is wrong. Eating is physical, but it serves as a base for the spiritual.

Breath is material, and thought too is material; everything is material. Breath and thought are matter really. But their subtlest form is called the psychic. Psyche is the subtlest form of matter. But all of them -- breath and mind and psyche -- serve as a base for the seeker to take a jump into the spiritual. They serve as jumping boards for a leap into the divine. It is like a man wants to dive into a river, and to do so he first stands on a diving board erected on the bank of the river. The diving board is not the river. Now someone can argue that since the board is not the river why should he, who wants to dive into the river, stand on it? Why can't he stand in the river itself? But no one can stand in the river with a view to dive into it. One has to take his stand on the board first, and then he can jump into the river. And the board is absolutely different from the river into which one dives. The board is not the river.

So it is through the body, through the mind that you can take a jump into the spirit, the soul. And the spiritual is attained only when the jump has been made. For the present you have to prepare for it from where you are at the moment. So the body and mind are your jumping boards. However, when the jump is made you will have reached the spiritual.

Question 9

QUESTIONER: IN YOUR EARLIER TEACHING OF MEDITATION YOU ALWAYS ASKED US TO BE RELAXED, STILL, SILENT AND AWARE. AND NOW IN THE COURSE OF INTENSE BREATHING AND ASKING 'WHO AM I?" YOU EXHORT US TO BRING ALL OUR EFFORTS INTO IT. BUT A SEEKER WHO PRACTICED THE EARLIER TECHNIQUE OF MEDITATION FINDS IT DIFFICULT TO PUT IN SUSTAINED EFFORTS. SO WHICH OF THE TWO TECHNIQUES WOULD BE GOOD FOR HIM?

There is no question of good and bad here. I understand your point; it is not a question of good and bad. You have only to find out which of the techniques gives you more peace and adds to the momentum of your meditation. It cannot be the same for everybody; they will experience it differently. There are people who attain to relaxation only after they have run themselves into the ground. And there are others who can go into relaxation instantly; but they are few and far between. It is rather difficult to move straight into silence; only a handful of people can do so. For the majority of people it is necessary to go through a lot of exertion and tension before they can relax. But the purpose in both cases is the same -- the final objective is the same. It is relaxation.

Question 10

QUESTIONER: EXPLAINING DEEP AND FAST BREATHING YOU SAID THAT IT IS A TECHNIQUE OF TRANSFORMATION THROUGH THE EXTREMES -- THAT WE HAVE TO GO TO THE EXTREME POINT OF TENSION SO AN ABSOLUTE STATE OF RE LAXATION IS ACHIEVED IN THE END. IF IT IS SO, SHOULD WE TAKE IT TO BE A SADHANA OR DISCIPLINE OF TENSION?

It is a sadhana of tensions. It is absolutely a discipline of tensions. In fact, every discipline of energy is a discipline of tension. Energy itself means tension. It is through tension that energy comes into being. We succeeded in creating a tremendous amount of energy from the atom, because we split it into two and put its most subtle components in a state of tension. So the whole discipline of power or energy is a discipline of tensions. If we understand it rightly, tension itself is energy.

Question 11

QUESTIONER: YOU TALK OF TWO SYSTEMS OF SADHANA -- POSITIVE AND NEGATIVE. WHAT IS KUNDALINI SADHANA -- POSITIVE OR NEGATIVE?

It is positive, absolutely positive.

Question 12

QUESTIONER: WHY DID NOT BUDDHA TALK ABOUT THE KUNDALINI AND THE CENTERS OR CHAKRAS IT PASSES THROUGH?

This should be the last part of our discussion for this evening.

In fact, all of what Buddha had said was not recorded, that is the biggest difficulty in the matter. Many things from the teachings of Buddha were not recorded deliberately. And then his teachings were recorded a full five hundred years after Buddha's death. They were not recorded in his life-time. For five hundred years, the bhikkhus, the disciples of Buddha, who were in possession of his teachings, refused to reduce them into writing.

Then a time came when these custodians of Buddhist knowledge themselves began to disappear from the earth. And so a large sangha, a congress of Buddhists, was convened which decided to record Buddha's teachings for the first time, because there was a danger of their being lost completely after the last of the bhikkhus who were in possession of them were no more.

As long as Buddha's teachings could be preserved orally through memory, his disciples stubbornly refused to reduce them into writing. The same thing happened with the teachings of Jesus and Mahavira. And it was necessary to do so.

There were good reasons why the teachings of Buddha and men like him were not recorded. Firstly, these people had been teaching through word of mouth, so it is their spoken words that comprise their

teachings. Among them many different things were said for different kinds of seekers. And all of them were not necessarily useful for the beginners of spiritual discipline. They could have been harmful for them.

It happens often enough that when teachings meant for advanced seekers are passed on to those behind them they only make their position unsteady as learners, because then they are seized with the idea of getting to the advanced stage which in turn makes them ignore their own homework. There is yet an other difficulty in this respect. Many things taught to the beginners become not only redundant but even false for the advanced seekers. So if the beginners come to know things taught to the advanced learners too soon, they will not take their own lessons seriously and trustfully. And in that event they will get stuck; they cannot advance further. It is therefore very necessary for the teachings to be true for them at their own stage. Then only can they rightly learn and make progress in spiritual discipline.

When a child is learning his alphabet, he is taught to say "G belongs to God." Now it has really no meaning to say so; "G" can belong to goblin as well. And there is no relationship between God and goblin; they don't belong to the same fraternity. In fact, "G" has no connection whatsoever with either God or goblin. But it would be dangerous to say it to the child learning his alphabet. If his father tells him, "You fool, "G" has nothing to do with God; "G" can belong to a thousand and one things as well; it does not belong to God exclusively", then this child will never get the alphabet "G". It is therefore necessary that for the present he should only be told that "G" belongs to God". Leave aside thousand other things associated with it. It would be enough if he learns "G" in association with God. Later on he will also learn the other thousand things; and then he will know for himself that "G" is not exclusively connected with God. As with God, it is connected with many other words. And then God will drop and he will know "G" independently.

So in spiritual discipline there are a thousand things belonging to a thousand levels. And then there are a few things that are very personal and secret and esoteric. The meditation that I am teaching you now is such that it can be talked about publicly; but there are things that I cannot discuss in large groups; I will not. I will talk about them with only a few chosen individuals who are deserving.

So although Buddha had said a lot, all of it was not recorded. The same way, not everything that I will say will be recorded. All of it cannot be reduced to writing. Firstly I will say only that much publicly which can be recorded without any risk. Publicly I will say only that much. And that which needs to be treated and preserved as secret teachings will never be disclosed to the public. I will transmit them to deserving individuals who will save them in their memory.

Question 13

QUESTIONER: DOES IT MEAN THAT THE MATTER OF THE KUNDALINI AND THE DIFFERENT CHAKRAS SHOULD BE TREATED AS SECRET AND NOT RECORDED AT ALL?

No, there are many other things involved in it. There should be no difficulty in recording what I have said here these few days on the question of the kundalini and the chakras. There is no difficulty whatsoever. My difficulty is that there is a gap of twenty five hundred years between Buddha and our times, and it has made a great difference; over this period man's consciousness has grown. I now think there are many things that Buddha thought should remain hidden that can now very well be made public. Twenty five centuries have made a basic difference. So I say that a great many of the things that Buddha thought to be secrets can now be taught openly. Similarly a great many of the things that I consider to be secret can be revealed twenty-five hundred years after me, provided man's consciousness continues to evolve the way it should.

Do you follow what I am saying? Even if Buddha were to come back, he would like to reveal many things he had held back from his own times.

Buddha did one thing of great understanding and import. He had decided on eleven questions that no one was allowed to put to him. Because if any of them were put to him, he would have to answer them in some way or another. And while it was not proper to give a wrong answer to them, it would have been really wrong to give the right ones. So he had decided on eleven questions that were prohibited, because they were unexplainable. Before Buddha entered a town it was publicly announced that no one should put any of these eleven questions to Buddha, for he would not answer them. So the announcement said no one should embarrass Buddha.

And there was a good reason for Buddha to have refused to answer them. It would have been harmful if he had answered them, and if he refused to answer them, he would have felt guilty that he was sup pressing the truth. So the best way was that they should not be raised at all.

So every village was informed by beat of drum that as Buddha was visiting them they must not put one of these eleven questions to him, because it would amount to embarrassing him. These questions were treated as avyakhya, as unexplainable questions. And they were not raised really; one never put them to Buddha.

And whenever an opponent of his insisted on putting it, Buddha would say to him, "Wait for some time, and do some sadhana in the meantime. And when you will be deserving of it, I will answer your question." But he never answered really. And this is what his critics and opponents used against him. The Jains and the Hindus alleged that Buddha did not answer these questions just because he did not know the answers. They also said that since their own scriptures had answered each one of them, it seemed that Buddha was lacking in knowledge. But his critics forgot that it was so easy for Buddha to have repeated the scriptural answers if he wanted to answer them.

The truth is that right answers are not written even in the scriptures; they are not possible really.

So the question should not arise why Buddha did not speak about the kundalini and the chakras.

In Search of the Miraculous Vol 1

Chapter #10

Chapter title: Meditation not Prayer has Great Future

1 July 1970 am in

Archive code: 7007010

ShortTitle: MIRAC110

Audio: No

Video: No

Question 1

QUESTIONER: YOU SAID AT THE NARGOL MEDITATION CAMP HELD RECENTLY, THAT THE SADHANA OR DISCIPLINE OF KUNDALINI IS A WAY OF PREPARING THE BODY. WILL YOU PLEASE EXPLAIN IT?

Firstly, the body and the soul in their very depth are not separate; the difference between them is very superficial. When the whole truth of it is known, we no longer see the body and the soul as two separate entities; we really see them as one and the same. In fact, the body is that part of the soul which can be grasped by the senses, and the soul is that part of the body which is beyond the grasp of the senses. So the soul is the invisible end of the body, and the body is the visible end of the soul.

But this is known only when one comes to the ultimate experiencing of truth.

It is ironical that in general we all believe that the body and soul are one and the same thing. But this general belief is illusory, because we really don't know what the soul is. Rather we take the body for the soul. But even this illusory and popular belief stems from the same basic truth -- behind it lies the same knowledge of this unity; in some invisible recess of our being we do know that the body and soul are one.

This knowledge of oneness has, however, given rise to two kinds of errors. On the one hand there are the spiritualists, who say that there is only the soul and no body; and on the other, there are the materialists like Charvak and Epicurus, who declare that there is only the body and that there is no soul. These two mistaken concepts, contradicting each other, arise from the same profound realization that the body and soul are not separate.

And like the materialists, every common person -- who we say is ignorant -- thinks that he is only a body.

But as the inward journey will begin, the belief that the body and soul are the same will be shattered, and one will come to know that they are separate. Because as soon as one knows that there is a soul, he also knows that the body is separate and the soul is also separate.

But this happens in the intermediate stage of the journey. When you will go deeper and still deeper, when you will attain to the ultimate experiencing, you will know that they are not separate. They are really one and the same; they are the different forms of the same reality.

It is like I am one person with two hands -- a right hand and a left hand. If somebody observes my two hands from without and says that they are one and the same, he is wrong, because they are two hands clearly separate from each other. Coming closer to me he will know that my left hand is quite separate from the right one. Maybe, my left hand is in pain and the right one is not in pain. Maybe the right hand is cut down and the left one is okay. So the two are obviously not one and the same. But if someone will enter into my interiority he will find that I am one person and both hands are mine. When the left hand is broken it is I who am hurt; and when the right one is broken, it is again I who suffer. And in the same way when the left hand is raised up, it is I who am raising it up, and when the right one is raised up, it is again I who am raising it.

So in the ultimate experience the body and soul are not separate; they are two sides, like my two hands, of the same truth. I bring this simile so that you understand the thing well.

Then the journey can begin from any of the two points -- either from the body or from the soul. If some one begins it with the body and goes deeper and deeper into it, he will ultimately reach to the soul. It is like someone holds my right hand and moves up; he will reach to my left hand sooner or later. Similarly someone can directly begin with the soul and reach to the body in the end.

It is, however, very difficult to begin with the soul. It is difficult because the soul is altogether unknown to us. Since we mostly exist at the physical plane, our journey can only begin with the body. There are, however, techniques which start directly with the soul; but generally they are useful for only a very few persons. One in a million can use the techniques that begin with the soul. The vast majority will have to start with the body. One's journey can begin only where one is.

And for the journey beginning with the body the kundalini comprises the preparatory work. Kundalini is the basic seat of the deepest experiences of the body.

In fact, the body is not only what we know it to be, or the physiologists know; it is much more. For instance, a fan is on. If we take the fan down and dismantle it part by part to investigate it, we will not come across electricity anywhere. And maybe, on the basis of this investigation a very intelligent person says that there is no such thing as electricity in the mechanism of a fan. He will never find it in any part of the fan itself. Yet the fact is that when it was moving, it was being moved by electricity. And the fan will stop moving the moment the electric current stops reaching it. The physiologists study the body by dissecting it and they don't find the kundalini anywhere. They will never find it. Yet the whole body is

run with the electrical energy that is kundalini, like a fan is run with electricity. This electrical energy of the kundalini cannot be known through analysis done from without, because in the process of analysis the energy disintegrates and disappears. It can be known only through inner experiencing of it.

There are two ways to know the body. You can know it from without as the physiologist does by dissecting it -- this is one way; and the other way is to know it from within it. One who goes deep inside it and lives there knows it from within.

One who begins to know his body from within... And remember, we know our bodies only from without. Even our own bodies are known to us only from the outside. If I know my left hand, I know it through my eyes which have actually seen them. So my knowledge about my left hand is really the physiologist's knowledge. But if I close my eyes and feel my left hand, this inner feeling of it will be my own. So if someone goes to know his body from within, he will soon reach the kunda, the reservoir, which is the source of all our bodily energy. The energy that lies asleep at this kunda, this pool, is called the kundalini. And then he will know for himself that everything emanates from there and pervades the whole body. It is like a single lamp burns and lights a whole room. If you will explore the source of the light pervading the entire room, you will come to the lamp and find that all light rays are emanating from this one flame. Then you will know that although the rays have reached distant corners of the room, yet the lamp remains their source.

Here we are concerned with searching that particular point from where life energy emanates and pervades our whole body. Life energy has to have a center; no energy can be without a source. Though the sun is a hundred million miles away from us, yet we have its rays with us; we can say that there must be a center, a source from where they emanate and pervade the earth. In fact, no energy can ever be without a center; if there is energy it has to have a center. How can there be a circle, a circumference, without a center? Where there is a circumference there is certainly a center too.

That your body is a bundle of energy is self-evident; it needs no proof. It is a pile of energy that rises up and sits down, moves and halts and goes into sleep. And it is not that its energy always functions uniformly; sometimes it is active and vigorous and at other times it is in a lethargic, low and dull state. When you are angry you hurl a big rock at someone which you can hardly move in your normal state. When you are in great fear you run at a speed which would be envied by a runner in an Olympic race. So your energy is not always in the same state; it fluctuates according to conditions in and around you.

It is therefore evident that you have a kind of reservoir, a fountain, from which energy goes into action or does not go. It goes into action whenever necessary; otherwise it lies dormant at the source. From this source you draw energy in both your normal and abnormal conditions -- in your day to day needs and also in your emergencies. Yet this reservoir is never empty, it is always full; you cannot exhaust it. It is inexhaustible.

It is interesting to know that we never make full use of this great store of our energy. Those who have explored this field say that even the most extraordinary people, who are known as geniuses, do not use more than fifteen percent of their energy. Even great men of history -- who made history -- don't cross

this limit of fifteen percent. And so far as the ordinary man is concerned, he goes through his life just with two to two and a half percent of it; ninety-eight percent of his energy remains unused.

So potentially, from the point of the seed energy, there is no difference between an extraordinary per son and an ordinary one. The difference is one of energy's use and disuse. The energy that a person of genius has put into use is the same as a very ordinary person possesses without using it. The ordinary man is one who never summoned his energy into action; he never provoked it, confronted it with a challenge. He is satisfied with what little he has on the surface, which he thinks to be his maximum. He makes do with his minimum and leaves the vast potential untapped. And that is why in moments of crisis even the most ordinary person displays extraordinary strength and ability. So only in moments of crisis do we come to know what our inner potentiality is.

There is a center in each one of us where this whole energy dwells -- hidden and asleep. One should say that it lies there in seed form -- enclosed and latent; but it can become manifest. And it is called kunda, the pool, or the reservoir.

The word "KUNDA" is very significant; it has many meanings. One meaning is that it is a still and tranquil pool without a single ripple. If even a single ripple is there it will mean that the energy has become active. kunda means that its content, its energy, is without any movement; it is perfectly passive, calm and resting. And another meaning is that though it is passive and asleep, it can any moment become alert, active, and moving. It is not a dry and dead pool; it is full to the brim. And any moment it can become active, dynamic; although right now it is in a passive, sleeping state.

That may be why we don't know what it is that lies asleep inside us. We can know only that much as becomes awake and active, only the active part of the energy will enter your consciousness, and its passive part will lie asleep in your unconscious. That is why even the greatest of men, unless they attain to greatness, remain unaware of this energy. Mahavira, Buddha, Krishna and Jesus, none of them were aware of their potential until they had actualized it, until they had attained to the height of their greatness.

That is why when the event of awakening takes place effortlessly, the awakened ones come to believe that it is a gift of grace from the unknown. They wonder how and whence this gift came to them. And so they feel that it comes from whosoever is nearest to them. If the Master is the nearest person, they will say it is a gift from the Master. And if the nearest object is an idol of God, and not the Master, then they will give all credit to the idol itself. Whatsoever will precede the event -- a Buddha, or God in heaven -- will be taken for the source. But the fact is that it always comes from their own inner source. But because of their past unawareness they ascribe it to some outside agency like the Master or God, that happens to be nearest to the event.

I happened to read a story only the other day. Two farmers boarded a railway train for the first time. They were residents of a mountainous village and they were born on the same day. So when their birth day arrived, the people of their village thought of giving them some birthday gift. And as the railway train had been newly introduced in their part of the country, there could not be a better gift than a train

trip for them. So the farmers received two train tickets from their village, and started on their first travel by railway.

Since it was an altogether new experience for them, they were excited and curious about everything that came their way. A vendor of soft drinks happened to pass by and they decided to buy a bottle of soft drink and have a taste of it. They decided to share the soft drink between them and if they found it to be delicious, they would buy themselves another one.

Having bought the drink, one of them started first to drink his share. As he was half way through the drink the train entered a tunnel. About this time his friend became anxious for his share of the drink and he asked the other not to grab the whole thing. His friend said, "For God's sake, don't touch it; it is poisonous! I have been struck blind by it!"

As the train entered the tunnel, it suddenly became dark all around and the farmer thought that the drink had turned him blind. So the nearest event -- the drink -- was taken for the cause of the blindness. It is just natural. What precedes an event is taken to be its causal factor.

Similarly, we don't know the real source of our energy. And unless it is awakened, there is no way to know it. And we are not aware if it can be available to us, and in what measure it can be available.

The awakened part of this sleeping energy, the kunda, is called the kundalini. The kunda itself is un conscious, it is asleep; but the kundalini is conscious and awake. Only that part of the energy which wakes up and comes out of the kunda is known as kundalini. Kundalini is not the whole of it; it is only a wave arising out of the pool.

So this journey is a two-fold exploration. The kundalini, the awakened energy, brings you the news that there is a very great source hidden within you which has immense possibilities. A single ray of light from the sun opens the possibility of an infinite number of rays coming in its wake. So one way lies through awakening the kundalini which will make you fully aware of the power of your body. And through the awakening of this energy you will arrive at those centers, those doors of your body, from where passage to the invisible end of the body, which we call the soul, becomes easy.

It is necessary to understand this thing clearly and fully, because whatsoever we do, it is really our energy that does it through some opening or center. For instance, our ears are such an opening, through which we hear. If your ears get diseased, you will not be able to hear anything, because the energy will be blocked on reaching the ears, and it will turn back to its source. And by and by the energy will cease moving to the ears, because it only moves where it has a chance of being active. So the energy will no longer move to the ears.

The contrary can happen, too. If a person goes deaf and he wills strongly to hear from his fingers, it is possible that his fingers will begin to hear. There are people present on this earth who hear through bodily organs other than their ears. And there are people who see through organs other than their eyes. What is it really that you call your eyes?

It is nothing but a part of your skin, with this difference -- that since time immemorial man has been using this particular part of his skin for the purpose of seeing. It must have been only accidental that the first man had used that part of his body for this purpose; he could as well have used any other part for that matter. Other creatures really used other parts and consequently their eyes appeared in different parts of their bodies. There are animals and birds and insects who have grown double sets of eyes -- one set of real eyes and the other of false ones. While they see with their real eyes, they use the false ones to deceive their enemy. In case an enemy injures their eyes, their real eyes are saved. A very ordinary fly in your house has ,a thousand eyes; its one eye is really a collection of a thousand eyes. That is why the fly's capacity to see is enormous and amazing. Some fishes see with their tails, because they are afraid of their enemies hitting them from behind.

If we make a study of the eyes of all the living beings of the world, we will learn that it is not necessary that they should only be where they are. Similarly, there is no particular meaning in having our ears the way they are. They can be really anywhere. The location of man's eyes and ears is the result of his repeating for infinite number of times the acts of seeing and hearing from the same spots. And consequently their memories have been most deeply engraved and fixated in our consciousness. So they get repeated mechanically and easily.

Even if one of the many sense organs that we have is lost, we will miss that part of the world which i8 made available to us through it. If we lose our eyes, the world of light will be lost to us; we will cease to experience light as such. Then we will not know light even if we have the best of ears and hands and other sense organs with us.

So when the kundalini begins to wake up and rise, it knocks at such new doors of your body that are not at all ordinary. Through these extraordinary senses -- after they are stimulated by the energy of the kundalini -- you begin to know things which you cannot know through your ordinary senses. Correctly speaking, the kundalini begins to hit and awaken your internal sense organs. Even now it is through the energy of the kundalini that your ordinary eyes and ears and other sense organs function. But these are external organs which need a very small amount of kundalini energy to get going. A small increase in this amount, and you will have extra energy at your disposal to activate other centers as well.

For instance, if we pour some water on the floor here, it will form a tiny channel, leaving a single track behind it for more water to follow and flow. But if the amount of water poured is increased in a big way, it will break into many new channels, because the old channel cannot take all of it alone.

In a deeper physical sense, the awakening of the kundalini means that you have so much energy with you that your old channels are not able to contain it, and so it irresistibly seeks new avenues and new doors. As a result, many new and subtle senses within you will become awake and active. These extrasensory centers will make you telepathic and clairvoyant; you will begin to see and hear things which are beyond the reach of your ordinary eyes and ears. You will experience certain things your normal senses have nothing to do with. Altogether new sense organs will become active within you. And the most profound result of the intensification of the new senses will be that you will begin to know the invisible world which lies hidden in your body, which is the most subtle and imperceptible part of your

body, and which we call the atman or the soul. So with the awakening of the kundalini the possibilities of your growth will be much enhanced.

But the work has to begin with the body.

There is another way which I have left out so far. I have so far explained to you what has been done generally to awaken the kundalini; but the kundalini is not the whole of the kunda or the pool. There is an other way which I may have to talk to you about separately. Very few persons in the world have taken 'this way. It is not one of awakening the kundalini, with which we are familiar, but of getting immersed in the kunda itself. It is not like awakening a small part of the energy and using it for growth; it is a matter of merging our entire consciousness in the kunda or the pool of primeval energy. In that event no new senses will be awakened; in that case no extrasensory experiences will be availed, and even the experience of the soul will be missed completely. In that event, one will directly encounter and experience God, the supreme.

Through awakening the kundalini, the first experience that comes your way is of the soul. With it, you realize that your soul is separate from those of other people. People who have attained by awakening the kundalini usually believe in the existence of multiple souls. They say that there are as many souls as there are living beings on the earth, that every person has separate souls. But people who have immersed themselves directly in the kunda say that there is no soul, only God is; there is nothing but God. They say there is only one, not many. Because by drowning yourself in the kunda, you not only merge with your individual kunda, but also with the kunda of all, of the collective, the universal kunda. kunda is one. It is not my kunda and your kunda and his kunda as separate entities; it is one and the same.

That is why the energy of the kunda is immense and infinite. No matter how much energy you draw from it, you cannot reduce its content even by an iota; it ever remains full and whole. You may draw any amount of energy for your use, it makes no difference in its content; it is always full and inexhaustible. But what we draw from it we tend to call our own. It is like drawing water from the ocean and storing it in our separate small vessels. And we think that the contents of our vessels are different from one another. But if someone merges himself with the whole sea, he will say that the sea is one, that the water in the different vessels is part of the same sea, and it is going to return to its source again. You cannot keep it separate from the sea for long. Soon the water of the vessel will evaporate in the heat of the sun, then turn into clouds, and return to the sea in the form of rains. Really it has not been separated from its source; it cannot be.

Seekers who work through awakening the kundalini have extrasensory experiences, which are really extraordinary and unique psychic experiences. They are really psychedelic. And these people come to realize the soul which is only a part of God, or the supreme. Thus they are trying to realize the whole through its part. It is like different people are touching a vast and immense ocean from its different and distant shores. I may be touching the same ocean from one shore; you, too, may be touching from a different shore millions of miles away from my shore. But how can I believe that you have reached the same sea as I have? I am touching its one shore which I think to be mine -- a separate ocean -- and you

are touching another shore which you think to be yours -- a separate ocean. It is like I treat the Indian Ocean as mine, you treat the Atlantic as yours, and a third person treats the Pacific as his.

But in fact all the oceans are united and one. It is really a vast global ocean. But it is difficult to know it as such if we approach it fragmentarily; then we will not know the one vast ocean. Rather, we will divide and demarcate it according to our limited visions of it. Not only the ocean, we will divide the shores, too.

So the experience of the soul is like touching the ocean from a particular corner of it. And this can come about by awakening only a little bit of the vast energy. Therefore it becomes necessary for a seeker who has attained on this path to be prepared to lose the soul, too, to transcend it and go beyond. Otherwise the journey will be impeded, because it is yet incomplete. Realization of the soul is not the whole of it; he will have to lose the soul as well, and take a plunge into the kunda. But then it becomes easy; it is easier.

Many times a long route proves to be the easier one, and a shortcut turns out to be the most difficult. And there are reasons for it, and good reasons at that. A long route is always the easier one. Now, if I have to come close to myself I will have to do so through the medium of another person. If I want to see my own image it will be necessary to take the help of a mirror. It seems to be an unnecessarily long and tortuous way, for my image to enter a mirror first and then return to me in the form of its reflection, so I can see my own face. "Why make such a long detour?" one may ask. But there is no way other than this.

Although my face is the nearest to me, yet for the same reason it is most difficult to see it directly.

So while the way of awakening a part of the kundalini energy certainly makes for a long route, it is almost inevitable. It is how the whole world of inner senses opens up and we attain to the self, or the soul. And from there a quantum leap becomes a must. It is really the long detour that makes the quantum leap smooth and easy. Because it is after that the bliss of selfrealization -- which comes through knowing one self -- begins to invite and provoke one to strive for the highest of bliss.

Certainly there is bliss in knowing and realizing oneself, but the bliss of losing oneself is of the highest. It is the supreme bliss. After you have known yourself, only one kind of hurt remains: it is the hurt of the self, the hurt of knowing that you are. With the attainment of self knowledge all pains will disappear, but one pain will still pursue you; and it is the pain of being. Now you will ask of yourself: "Why this, my being?" You now know that being also is unnecessary and painful. And then you will take a jump from being to non being. One day you will say: "Now that I have known the being I would like to know the non being too. Now that I have known the light, I would love to know darkness too."

However vast the light, it has its limits; but darkness is limitless. Being is no doubt greatly significant, yet it is limited; non being is infinitely infinite.

People failed to understand Buddha for this very reason. When someone asked him, "Shall I survive there in moksha or freedom?" he said, "No, you will not survive; it is you who have really to be freed from yourself." Then he further queried, "Granted that in moksha everything else will go -- desires, sufferings and sins will go; but what about my being? Will I not live in my pristine form?" To this Buddha

said, "How can you live? After desires, pains and sins will have disappeared, one pain will still remain -- the pain of being. Then your very being will begin to hurt you."

It is interesting to know that after the cessation of desires, your very being begins to irk you, hurt you. So long as you have desires, being does not seem to be at all irksome, because you keep your being occupied with something or the other. If you are after money, your being is occupied with making money. And if you want prestige and fame, your being is occupied with earning name and fame for you. But what will you do with your being when your desire for money will have left you, when you will cease to hanker after position and prestige, when even the desire for sex will be gone, and you will be left with nothing to do, when doing itself will cease? It is then that your being will begin to pinch you directly. Then being will disturb you and you will come to feel that you don't need it. It is for this situation that Buddha says, "No, there will be nothing left. After the extinction of the lamp, where does the flame go?"

Till the time of his death people continued to ask Buddha, "What happens to a tathagata after his death? What will happen after you will be dead?" And Buddha always said, "What is there to happen after I am no more? Nothing will be left over; like the lamp is extinguished, everything will be extinguished. You never ask what happens to the flame after the lamp is extinguished. When the flame is gone, it is gone."

So the attainment of the soul is just a stage in the preparation for losing the soul. We gain it only to lose it ultimately. But it is easier, too. Because if you directly ask a person whose desires are still alive to sink himself in the kunda, to lose himself completely, he cannot do so; he will say it is just impossible. He will say that since he has many important things to do, he cannot afford to lose himself.

Why are we so afraid of losing ourselves? We are afraid because there is always so much to be done that if we lose ourselves, everything will remain undone, incomplete. For instance, I have built myself a house which is incomplete, and I think I will be ready to lose myself after completing this house. And by the time this house will be completed, some other incomplete projects and works will show themselves. Desire to do is really the desire to complete something, and that is what goads us on. Therefore as long as one's desires are there, it is not possible to lose one's soul, although losing one's soul straight away makes for the shortest of paths. How can he, whose desires are intact lose his soul? Of course, if his desires disappear, he can be ready to lose the soul, too; because now he will have no use for the soul.

For instance, if you ask someone whose miseries are still alive to part with his bliss, he will say you are simply crazy. But if his miseries leave him and he is left with bliss alone, then he can prepare himself to part with bliss as well. With desires gone, what will he do with bliss? And the great event happens only when one is ready to give up bliss, too. Anybody can be ready to give up sorrow; but a time does come in our lives when we get prepared to part willingly with bliss itself. And that is what leads to one's dissolution in and unity with the supreme being.

This can happen directly too; one can enter the kunda in one sweep. It is, however, very difficult to prepare oneself for it all at once; gradual preparation is therefore the easier way.

When desiring disappears, when mind ceases, when doing comes to an end, when all your props with which you live fall away, then in the end only you remain without any basis, without any support. It is then that you say to yourself, "It is now no use salvaging this self; now I can let go of it too." Then you drown yourself in the kunda and merge with it. This merger with the kunda is called nirvana, or freedom.

If someone wants the plunge directly into the kunda, the kundalini does not come in his way. That is why some of the spiritual paths did not talk about the kundalini; because it was not necessary. Those who taught direct merger with the kunda did not think it necessary to talk about the technique of kundalini awakening. But my own experience says that the direct paths could not work. They may have worked with one or two rare individuals, but that does not matter much. One flower does not make a spring. Therefore, one has to go through the longer route.

Many a time one has to knock at the doors of many other houses in order to reach one's own house. Just to arrive at your own house, you may have to pass through many other people's first. In order to know your own face you may have to know many other faces first. And before you come to love yourself you have to love any number of other persons. It seems so simple to love oneself. What difficulty is there in loving yourself? Who obstructs you in loving yourself? It is only right that you should come straight home. But it does not actually happen that way. In fact, it is very difficult to find one's own house before one has visited any number of houses belonging to others. And until one has begged for others' love and given his own to them, one does not come to know that the real question is of loving oneself.

About kundalini I said that it is a preparation of the body; it is really a preparation to enter the bodiless, to enter the spirit, the soul. And you cannot enter the soul with the amount of energy that is currently available to you, because it is just enough to take you through the day to day chores of life. In fact it is not sufficient for this either; it is so meager that at the end of every day you feel nearly exhausted. The available energy is not sufficient even for our day to day needs; its supply is so poor. So with this meager energy you cannot reach the soul; the question simply does not arise.

It was for this reason that the concept of sannyas came into being. It came into being with a view to conserving our energy by freeing ourselves from householders' activities, because we had very limited amount of energy in our hands. This energy had to be channelized in some other direction; it had to be used for some higher purpose. So the seekers were exhorted to close their shops and escape from the marketplace, from the world.

To me, this attitude is mistaken. The little energy that we spend in our day to day life is not worth saving, because we will have to spend as much energy in saving it. Even to save energy, one is required to spend energy. Many a time, you don't spend as much energy in expressing anger as you do in suppressing it. Sometimes you have to spend more energy in avoiding a fight than you would have spent in fighting itself. So I don't consider it a right way; it is the way of the miser.

Is this sannyas? It is the way of the miserly people -- to save a little from what we have, which is itself too meager. This miserly approach is of no use. Instead of saving a little energy from here and a little from there, we should awaken more of the sleeping energy -- which is plenty, which is infinite.

Why save energy? Just awaken it more and more. If you have to spend more energy, draw it from the reservoir itself, which is limitless. You have so much that you cannot spend it all even if you wish to; so why bother about saving it?

Now a person is afraid that if he loves his wife he cannot love God; because he thinks that the little energy that he has will all be spent in loving his wife. So he decides to save it by running away from his wife. But in order to save energy he will have to fight with himself, which will again cost him energy. Besides, can you reach to God with the little energy with which you love your wife? It is so scant that it cannot really take you even to your wife, let alone God. It can never take you to God.

I mean to say that it is sheer madness on your part -- to think of building a bridge between you and the infinity with this paltry amount of energy which fails to bridge you even with your lover. You are aware of its utter inadequacy even in your petty relationships. Time and again it fails you, even in your effort to reach the hearts of your lovers.

So it is not a question of saving energy; it is a question of awakening the great energy that is lying asleep within you. And this energy is incalculably infinite, it is simply inexhaustible. And once it begins to awaken, the more it awakens the more is the possibility of its further awakening; it goes on opening. Once started, this stream of energy is so vast and endless that you can never exhaust it. In other words, there is never a moment in your life when you can say that now there is nothing more to be awakened.

The possibility of awakening is infinite; you can draw any amount of energy from this limitless reservoir. And the more you draw from it the stronger you become to awaken more and more of this great energy. And when you have abundance of this inner energy at your disposal, only then can you use it in the quest of the unknown. And then only can you venture to tread on the paths that are unknown and uncharted. Do you understand what I am saying?

There is a kind of affluence in the outside world, too. A person has amassed abundant wealth and now he thinks of making a trip to the moon. Going to the moon is meaningless; there is nothing to be gained. But there is nothing wrong about it; because there is nothing to lose as well. He has so much that he can easily afford it.

As long as you don't have wealth in abundance -- you have only enough for your day to day use or even less -- you will keep a strict eye on your expenses; you will think twice before spending even a penny. And therefore you will never step out of the known world. To go into the unknown you need abundant energy, a plethora of energy. And the kundalini will fill you with that abundance. Then you have so much that a question arises as to how to spend it and where.

And remember, when you have abundant energy, you suddenly find that all the old channels of energy are completely choked up; for they are now incapable of taking so much, they are not meant for it. It is

like an ocean has fallen into a small river, wiping the river out of existence all at once. The river will never know where it has disappeared and how. The old channels of your anger, your sex and the rest of it will suddenly choke and disappear. The day the flood of energy will rise, it will crush and destroy all its old wharves and banks. You will suddenly find that something altogether new and different has come into being. And you will wonder what happened to all your petty savings and your miserly and stingy living. Your puny efforts -- like practicing celibacy and suppressing anger and doing this and that -- will disappear into thin air, because the old canals and rivers have disappeared and a whole ocean has appeared on the scene from nowhere.

And when you have no other way to spend this immense energy, you suddenly find that this energy has set out on an altogether different journey. Because the journey has ceaselessly to go on and on; it can never come to a stop. The energy will keep moving; it cannot stop. This pilgrimage is everlasting.

It is just a matter of awakening the energy for once. Then your old ways of life become meaningless, and many unknown and unfamiliar doors, lying closed for ages, begin to give way to this onrushing energy. And it is there that you begin to have extrasensory experiences. And as soon as the extrasensory doors open you begin to be aware of the bodiless part of the body, which may be called the soul or the spirit.

So kundalini is body's preparation to enter the bodiless, the soul. It was in this sense that I had said so at Nargol.

Question 2

QUESTIONER: TALKING ABOUT ASCENT AND DESCENT OF THE KUNDALINI ENERGY, YOU SAID THAT ITS ASCENT PRECEDES DESCENT. IS ITS DESCENT THE SAME AS DESCENDING OR MERGING IN THE KUNDA OR IS IT SOMETHING DIFFERENT? PLEASE EXPLAIN THE PHENOMENON OF ASCENT AND DESCENT.

Actually, the merging in the KUNDA is neither descent nor ascent; it is nothing of the kind. It is not a matter of rise and fall; it is just a matter of disappear ing, of ceasing to be. When a drop of water falls into the ocean, it does not ascend or descend, it just disappears into the ocean. Of course, when a drop dries up in the heat of the sun, it certainly ascends to the heavens in the form of vapors. And when in contact with the cool air, the vapor turns into a cloud; it descends to the earth in the form of rains. But its journey to the sea is neither ascent nor descent; it is simply merging, disappearing, dying in the ocean.

So the question of ascent and descent arises in a very different sense. It is in the sense that many times the energy that we raise has to be returned to the kunda, the pool. We raise the energy and at the same time we return it to the source, again and again. And it is necessary to do so for many reasons. One big reason is that often enough the amount of energy awakened is much more than what we can stand, and so it has to be sent back to its source; otherwise it may prove to be dangerous.

Some energy, if it is more than what we can take... Our capacities to bear a thing are limited; even our capacity to bear happiness is limited. So also our capacities to bear pain and power are limited. And if the shock of onrushing happiness or pain or power is more than we can take, then our psychosomatic organism can suffer a breakdown. And this will be quite harmful. That is why many a time energies that are too much have to be returned to their source. But it depends on techniques. It is not necessary in the case of the technique that I am talking about. There are techniques which awaken the energy instantly and suddenly; they are called the techniques of sudden enlightenment. And there is always some danger inherent in the practice of such techniques, because the onrush of energy may be too much for you to bear; you may not be prepared for it. Its voltage may be so high that your light can be turned off, or your fuse can be blown, or your fan can be burned, or your car can be set on fire. But the technique that I give you here is free from this danger; it first creates potential in you and then awakens your energy.

Try to understand it in this way. If a big dam bursts, it will cause a good deal of damage. But the waters of the same dam can be channeled in a regulated manner and according to the needs of the users.

A unique event took place in the life of Krishna murti. In his adolescence he was made to go through the entire discipline of the kundalini by some special people belonging to theosophy. A number of experiments were made on him, but he has now no clear memory of them. He is not aware of what he had to go through. He became aware only when the ocean of enlightenment had already entered the canal that he was. That is why he has no knowledge of the preparatory phase of his spiritual life.

And so he does not accept that any preparation is needed for enlightenment. But the fact is that he was prepared for this in a big way, which had never happened on this earth before him. Actually any number of people have done preparatory work, but they did it with themselves. Here for the first time other people did this job for Krishnamurti. They really worked on him.

Question 3

QUESTIONER: CAN OTHERS DO IT REALLY?

Absolutely, others can do it, because in the deepest sense others are not others. Those who appear to us to be others are not that. So others made these preparations, and they did so for a great cause, for actualizing a great event. But the event could not be actualized; the experiment just misfired.

The event the theosophists were preparing for was to be the advent, the entry of a great soul, for which Krishnamurti was chosen as the vehicle. Krishnamurti was to be just utilized as a vehicle, and he was prepared for this purpose. For this purpose spiritual channels were dug and energy was awakened through the medium of Krishnamurti. But this was only the preliminary part of the work. So far as Krishnamurti was concerned, he was not the goal of the project, he was only used as a means. It was a

question of making a space in him for some other soul to come and reside. But it could not succeed; it failed.

The project failed because when the waters arrived, Krishnamurti declined to be the means; he refused to play the medium for somebody else. It was feared that he would do so. Such a fear has always been there, and that is why such experiments were never made in the past. This fear is real; because when a person comes to a state when he can be an end unto himself, why should he agree to be a means for somebody else? Krishnamurti declined in the last hour.

It is like this: I give you the key to my house so that you can prepare it for a guest who is expected here tomorrow. But after I hand you the key and leave the house, you become the master. You can very well refuse to take the guest in the house on the plea that you are its master, the key is with you. This key was made by someone else, and someone else had constructed this house too. And although you have the key you have no knowledge how the key was made or how the house was constructed. But since you own the key and you know how to open the house, the matter ends up there.

Such a thing has happened. Some people can be prepared, and some others come prepared from their previous lives. But this is not an ordinary matter. Ordinarily, everybody has to prepare himself for himself. And it is only proper that preparations should come first and the happening of enlightenment after ward. More water should flow into the canal only as its capacity to take it grows.

Care should be taken that the energy is awakened only in proportion to your capacity to take it, never more than that. There were techniques which led to the release of excessive energy. That is how many people went mad and insane. And it is because of such practices that people became very much afraid of religion.

So we can have two ways of awakening the energy and there is not much difficulty about it.

I am going to tell you from a recent experience of America -- from their management of electric supply -- how at times our plans go awry. Such a situation can arise even in the internal sphere of our life. They have in America 80 organized the distribution of their electricity that if there is surplus electricity in a particular town -- if on a particular night the town uses less than its allotted quota -- the surplus electricity is automatically transmitted to another town where it is needed. It means that even a small amount of electric energy is not allowed to remain unused in any place; it is immediately transferred to another place which uses it.

For instance, a factory that was working till last evening has closed down today on account of labor trouble, and it is not going to utilize the energy al lotted to it. And there is another town where a factory may be lying idle for lack of energy. So they have organized it in a manner that electricity within a zone is constantly relayed from one place to another, so there is no surplus in one place and scarcity in another.

But it so happened a few years ago -- and it happened on account of this system of automatic transmission of energy -- that for ten to twelve hours America was plunged in darkness, and a kind of chaos prevailed all over. As it happened, there was a power failure in a certain town and as a result a

vacuum was created there. Now the entire excess energy in the network of that zone automatically rushed back to that area -- with such force that all the fuses in that town were blown and consequently the whole interconnected system of that zone was disrupted and disorganized. The whole organization of electric supply collapsed, and suddenly for twelve hours America returned to a state where it existed some two thousand years ago. There was total blackout all over, and all social life came to a standstill.

It was then that they realized for the first time that all their attempts at efficiency and streamlining can boomerang on them and prove to be a disaster. This thing would never have happened if each town had its own separate system of electric supply. This thing can never happen in India, that the electricity of the whole country goes off all at once. It can only happen in the USA, where even electric supply is wholly organized and centralized and where the circuit is fully flowing all the time. So there is always a danger.

There is a system like the electric circuit within man as well. And if the electric current that is inside you flows toward you in greater quantity than you can take, it can be dangerous. And there are techniques with which you can increase the flow of your inner electricity. For instance, you are sitting with fifty other people in this hall. With the help of some techniques you can, if you like, cause the energy of all the fifty people to flow toward you -- one person. In that event all the fifty persons, being drained of their energy, will become unconscious, whereas you will become a pillar of energy, you will be bursting with energy. But this may prove to be dangerous for you too. It is possible that the energy thus released may be too much for you to bear. And the contrary can also happen. Through the same route, your current of energy can be directed to flow to others, draining you of your whole energy. All such experiments have been carried out in the past.

So there are methods with which one can return the surplus energy to the source in case too much of it flows to higher centers at a time, in case there is a surfeit of energy. But this is not necessary in the case of the techniques that I am giving you here. This is wholly unnecessary, because energy will be released in this case only in proportion to your capacity to take it. We will create the space first and then release energy to fill the space. So you will never be in need of returning any surplus energy. Such a situation is not going to arise. Of course, some day you yourself will return to the source; but it is a different matter. Having known everything you will take a jump and merge with the kunda. But that is quite a different thing.

These terms, ascent and descent, have been used with other meanings as well. The meaning in which Shree Aurobindo uses them is very different.

We can think of the divine energy in two ways: either we think of it as something residing above us, at the top, in the heavens, or as something down below, at the bottom, in the abysmal depths. We think in terms of the zenith or the nadir. But so far as the cosmic order is concerned, the terms above and below, the top and the bottom, are meaningless; they have no relevance whatsoever. They are just our thinking concepts; they only represent our ways of thinking. We take the ceiling of this hall to be above us, but it is not so. If we bore the earth right at this place with a drilling machine and go on boring, it will someday end up in America. And if someone were to observe from there he will find this ceiling to be

below us -- under our heads, not above them. We will appear to him as a bunch of people doing shirsasana -- to be standing on our heads. But the ceiling remains the same. It depends on how and whence we see it.

The same way our concepts of east and west are false. What is east and what is west? If you keep going east you will reach the west. And if you keep walking westward you will come to the east. Why call it the west if walking in this direction you come to the east? It is meaningless. Every such concept is relative, and so it is unreal. It is just a utilitarian hypothesis, an imaginary concept; it is useful and yet false. Can you say where east is and where it begins? Does it begin in Calcutta, Rangoon or Tokyo? Where does west begin and end? They really begin nowhere and end nowhere. They are only utilitarian concepts, with which we divide the earth for our convenience.

The same way above and below, the top and bottom, are utilitarian concepts. While east and west are horizontal concepts, above and below are vertical concepts. They are just concepts nonetheless. Actually there is nothing like above and below; because the universe has no roof and no floor. It is so vast and limitless. So all talk of above and below, up and down, is meaningless.

But this utilitarian concept of above and below has invaded our religious thinking too. So some people experience God as something coming from above; and then it is a case of energy descending on them. Some people experience God as something rising from below, from the roots; in that case energy ascends to them. But actually this division has no meaning. Where we place God -- above or below -- is a matter of aptitude and expediency. But if we have to make a choice in this makeshift arrangement, I would prefer the concept of ascent to that of descent.

The concept of the ascent of energy will be more useful for you than the concept of descent, and there are reasons for it. Because if you take to the concept of ascent, you will have to raise the energy, you will have to work for it. And in case you choose the other concept, descent of energy, you will be left with nothing but prayer, you will do nothing but pray. If it is a matter of descending energy, you can only fold your hands and pray.

Therefore, two kinds of religions evolved throughout the world -- one based on meditation and another based on prayer. Religions committed to prayer are those that experience God to be above, in the skies. He is above the ethers and we cannot do a thing to bring him down to us. If we want to find him, we will have to rise higher and higher. And if we strive to do so, we can ourselves become God. But we cannot go up; we have to remain where we are. And so all we can do is to call out to him in prayer: "O God, descend on us, please! Come down to us."

On the other hand, there are religions which believe that we have to raise something up from our within, that there is something asleep at our roots, and it can be raised up only if we do something in this direction. Those religions turned away from prayer and took to meditation. They became religions of meditation. So the concept of above and below has made all the difference between prayer and meditation. Religions of prayer believe God to be high up and religions of meditation think that he resides at the roots, from where he has to be raised up.

And remember that by and by, religions of prayer have been losing ground and dying out. There is no future for them; they have no future whatsoever. And religions of meditation are daily growing in potentiality, and they have an enormous future before them.

I would like you to understand that our journey's road goes upward from below, from here.

This concept has some other meanings too. The concept, however, is relative. Therefore, it does not matter to me if you believe God to be above in the skies. I will have no difficulty about it. But I know that you will certainly face difficulties in working it out. I said a little while ago that if we keep going eastward we shall ultimately come to the west; but this does not mean that we should go eastward if we have to go to the west; we should only go westward. Though the east west concept is meaningless, yet we start going westward if we have to go to the west. This is also true; that if we keep going eastward we will ultimately come to the west. But then the journey would be unnecessarily much too long. Do you understand what I mean to say?

It will make a lot of difference for the devotee and the meditator. The devotee's God is up in the sky, and so he will pray and wait with folded hands. And the meditator's God is hidden below in his roots and so he will gird up his loins and strive to awaken him.

There are other interpretations which we should bear in mind. When we believe God to be below, in the roots, his presence is felt everywhere, even in what we call our baser instincts and emotions. Then nothing in our minds remains base and lowly, because if God himself lives in the region below, he is present even in what we call the most lowly region of our life. And he can be awakened even there. If sex is in that region, God will be there too, and he can be awakened and attained from that end also. In other words, there can be no place where he cannot be found. He will be found even in the lowest of hells, if it is there.

But if we believe that God is somewhere up in the skies, the chorus of condemnation starts immediately; then whatever is below stands condemned, be cause God is not there. And then unknowingly the feeling of one's own inferiority grips the believer. And its consequences -- the psychological consequences of self condemnation and guilt -- are simply disastrous.

And if you want to stand on firm and strong feet, it is necessary that the energy should come from below, for that will lend strength to your legs. If the energy came from above, it will only touch your head. But the question is that the energy, to be effective, should reach the very roots.

And the energy coming from above will always appear to you to be alien and foreign. That is the reason that those who attain through prayer never believe that God and we are one. Mohammedans have always been strongly opposed to anyone saying that he is God. They think that God and man cannot be one and the same, because God is up in the heavens and man is here on the earth, at the bottom. Therefore they beheaded Mansoor and killed Sarmad. For them there is no greater blasphemy than this, that anyone should say that he is God. Because while God is of the highest, man is as good as worms creeping on the ground. How can the lowly man identify himself with the highest?

The reason for this belief is that when we think God to be high up and ourselves to be lowly creatures, we are bound to be two separate entities. For this very reason the Sufis were never acceptable to Islam -- the religion of the Mohammedans -- because Sufis claim that they and God are one.

We can be one with God only if God comes from below, because we are below. Only if God comes from the earth and not from the skies can he and we unite into one being.

As soon as we install God on a throne in the heavens, our earthly life stands condemned; it be comes a sin. And then to be born into this world is looked upon as a result of our sin. And when we place God at the roots, life on this earth becomes a bliss, a benediction. Then it ceases to be the fruit of our sins and turns into a gift of God and his compassion. And then the presence of his light will be felt even in the darkest of objects. And then, God will be present in the innermost being of even the worst of men, even the most devilish man.

Therefore I would prefer that you believe God to be an ascending force; although really there is no difference between the two concepts of ascending and descending forces. There is no difference whatsoever for one who knows. He will say that both ideas are just useless. But if we do not know and want to go on a spiritual journey, it is better that we choose a path that makes our journey easier. So I would like the seeker to understand that energy will rise from the bottom and go on an upward journey.

Therefore, people who opted for the upward journey accepted fire as the symbol of God, because fire is always rising upward. The fire in the lamp, its flame, is constantly going up and up. That is why in the deepest recesses of our mind we accepted fire as God's symbol -- for the simple reason that irrespective of what you do, fire always goes upward, and as it goes upward it is soon lost in the void. The flame of fire is visible for a while and then it loses itself in the ether. Similarly the seeker will rise upward, will be visible for a while and then he will lose himself in the unseen.

Therefore I lay stress on the ascent of energy and not on its descent.

Question 4

QUESTIONER: YOU SAID AT THE NARGOL CAMP THAT WE HAVE TO TIRE OUT OUR BODIES THROUGH INTENSE AND DEEP BREATHING AND CONSTANTLY ASKING THE QUESTION "WHO AM I?" SO THAT WE ENTER DEEP MEDITATION. BUT HOW CAN EXHAUSTION AND THE RESULTING LACK OF ENERGY LEAD TO MEDITATION WHICH REALLY NEEDS ABUNDANT ENERGY?

"To tire out" does not mean that there will be any lack of energy. When I say you have to tire your self out, what do I mean by the term "yourself"? Here "yourself" means your sense organs through which your energy flows in regular process everyday. By "yourself" I mean your organism; I mean you as you are right now. I am not talking about what you really can be; I am, at the moment, concerned with what you are.

So when you tire yourself out, two things hap pen together. As you tire yourself out, all your senses practice tires out your body-mind, your sense organs, on the other it goes on hammering your kundalini. So from one end you get tired and from another your sleeping energy begins to wake up.

Both processes are simultaneous. On one side you get fatigued and on the other your energy is awakened. At the same time, you are not in a position to use your energy any further. Your eyes are so tired that they cannot see; your mind is so tired that it cannot think, even if it wants to. Your legs refuse to move, they are so utterly weary.

In this situation, if you want to move you will have to move without your feet, and if you want to see you will have to see without your eyes, because they are just exhausted. So when your organism is overworked it refuses to do a thing. But at the same time some energy has been awakened and it wants to do something urgently. Now this energy will immediately knock at those of your doors that are not tired, and are ever ready to take it and work with it. These openings were always ready but were denied all opportunity to do a thing. You were so strong that you could use up all your energy. Now you are tired, and new and fresh energy is up for action. But your old organs like eyes and ears will refuse to take it. So when your ears and eyes refuse to see, what will the new energy do?

In this situation you will begin to see from some very different dimension, which will be a new part of your being. Your psychic center of sight will begin to operate, and you will see things that you had never seen before. And you will see from a space you had never used in the past. That space had never been given an opportunity to function; now there is an opportunity for it, for the first time.

It is for this reason that I lay stress on tiring you out. On the one hand your body has to be tired, your mind has to be tired, all that you are has to be tired, so that what you really are and you are not aware of can become active. When fresh energy is aroused, it demands work, and your being will have to provide it with work. Actually this energy will find work by itself. So in the event of your ears being tired, the newly awakened energy will hear that which is called "NAD" or the inner sound. In the event of your eyes being tired, the new energy will see light, inner light. To hear the inner sound and to see the inner light, your physical ears and eyes are not needed. It will smell such perfumes as are beyond the reach of your ordinary noses. Thus, very subtle senses, what you call supersenses, will become alive and active.

Each of our sense organs is connected with a corresponding supersense organ. There is an ear which hears on the outside and there is another ear which hears within you. But the inner ear was never given a chance to function. Now that your outer ear is overworked and it refuses to work anymore, and the new energy has gathered near your reluctant ears, what will it do? It will activate your other ear, the inner ear, which has never been used in the past. So you will hear and see such things that if you speak to your friends about them they will say, "You have gone out of your mind. It is impossible. You are deluded; you are just dreaming."

But you will hear the sound more clearly than you ever heard the music of your veena, your lute. The inner lute will be heard so clear and loud that you can never think that it could be unreal, false. You will say that if this is false, the outer veena is utterly false.

So that new doors to your existence open, it is necessary as a beginning to tire out your senses. Once those doors are opened, there is no problem. Then you can compare, and say that if you have to see, it is far better to see within, which is so much blissful. The outer is insignificant in comparison with the inner. But right now you have no way to compare, you have no choice whatsoever. If you want to see there is only the outer scene to be seen. Once your inner eyes begin to see, you have a clear choice; you can choose between the inner and the outer. And then you will always choose the inner whenever you will feel like seeing. And you will not miss it; the outer will become meaningless.

There is a story in the life of Rabiya. Of an evening the sun is going down and she is sitting inside her hut. A fakir known as Hassan has come to visit her. It is the time of sundown and the evening is simply enchanting. So Hassan calls out to her, "Rabiya, what are you doing inside the hut? The evening is so beautiful, and the sundown is as splendid as I have never seen before. Such a glorious evening may not be seen again. Please come out of your hut and watch it."

In answer, Rabiya says, "O fool, how long will you continue to watch the outer sun? I ask you to turn in, because here I am watching him who created the sun. And I am witnessing such suns here as are yet uncreated and will be created in an unseen future. So it is better that you come in."

But Hassan could not get what Rabiya wanted to tell him. This woman is really rare. Rabiya is one of the very few women of significance in all the history of mankind. But Hassan fails to understand her; he insists again and again that Rabiya should come out of her hut and watch the sunset which she is missing. And Rabiya warns him over and over not to get lost in the glamor of the outer sunset and thus miss the real beauty of the inner.

This conversation between Rabiya and Hassan is happening at two different planes simultaneously. Two different kinds of sense organs are participating in it. If you are not aware of the inner senses, then the outer world is everything for you.

And it was in this sense that I said that it is good if the outer senses are tired out.

Question 5

QUESTIONER: SO IN THIS MEDITATION, TIRING OUT DOES NOT MEAN LACK OF ENERGY.

Not in the least. It is meant to awaken the energy -- the energy that lies asleep inside each one of you. And the whole work is meant to awaken it. It is true that the sense organs get tired; but the sense organs don't comprise the energy, they are merely the doors through which the energy passes. And you are not the door; you are something else. You merely pass through these doors. And it is the doors that get tired and ask you not to pass through them, because they are overworked and exhausted. Your eyes are refusing to be used. And the other senses say the same thing.

So initially this process of tiring out the senses is very helpful.

Question 6

QUESTIONER: IF IT IS A CASE OF ENERGY AWAKENING, THEN THIS MEDITATION SHOULD BRING FRESHNESS INSTEAD OF FATIGUE. BUT ORDINARILY IT BRINGS ONLY FATIGUE. WHY?

It will be so only in the beginning. But by and by you will feel fresh and exhilarated. This freshness and exhilaration is such as you have never known before. But in the beginning you will, for sure, feel tired. It is so because you have identified yourself with these senses. You think them to be yourself. So when the senses are tired, you say that you are tired. This identification with the senses has to go.

For instance, you are riding a horse and the horse gets tired. Now if you are identified with the horse you will say that you are tired, you are dead tired. We take on the fatigue of all those with whom we are identified. If you identify yourself with the horse, you will be tired when the horse is tired. The day you will know that you are not the horse, a freshness will visit you in a very different way. And then you will know that it is the senses that get tired and not you.

On the contrary, when the senses are tired and refuse to work, a lot of energy which would otherwise have been frittered away uselessly, is saved and conserved in a pool of energy within you. Then you will know what is called conservation of energy, and it will increasingly turn into your priceless treasure. And since this energy does not go out, it permeates every fiber, every pore of your being. This energy is you, and when you will understand it you will know the difference.

So by and by, after meditation, you will experience immense freshness. It is wrong to say that you will feel freshness, rather you will become freshness itself. It is not that you will feel fresh, you will be the freshness. But this will happen only when your identity will change. Right now you are riding the horse, and all your life you have identified yourself with the horse. It will take time to know that you are not the horse but the rider. And it will be easier for you to understand if the horse is so tired that it drops down. Then you will have to walk, and walk on your own feet. And when you walk, you will know that you are separate from the horse.

But riding for long on horseback you have forgotten that you can walk. So it is good that the horse is tired out.

In Search of the Miraculous Vol 1

Chapter #11

Chapter title: The Alchemy of Chaotic Breathing

2 July 1970 am in

Archive code: 7007020

ShortTitle: MIRAC111

Audio: No

Video: No

Question 1

QUESTIONER: A GREAT MYSTIC OF RUSSIA, GEORGE GURDJIEFF HAS WRITTEN A MEMOIR OF HIS SPIRIT UAL ADVENTURES KNOWN AS Meetings with Remarkable Men. IN THE BOOK HE SAYS THAT HE WAS MUCH IMPRESSED BY A DISCUSSION WITH A SUFI DERVISH ON YOGIC PRANAYAM AND ASANAS. THE DERVISH HAD WARNED HIM AGAINST ALL KINDS OF BREATHING EXERCISES, BECAUSE ANY CHANGE IN THE NATURAL BREATHING SYSTEM BRINGS ABOUT DISORDER IN LIFE WITH DISASTROUS RESULTS. WHAT DO YOU SAY ABOUT IT?

There is some truth in what he says about pranayam and other breathing exercises. In fact, there is no falsehood which does not contain a grain of truth; it cannot be otherwise. Every lie has a little of truth in it. And it is this small element of truth that impresses one. But with it, the lie goes along and finds credibility; otherwise one would not know about it.

Now it is true that we should not possibly interfere with and obstruct the natural ways of our life; otherwise there is going to be trouble. It would be good if we didn't impede the natural functioning of our bodies; we should not interfere with the way we breathe, the way we walk, stand or sit. Because as soon as we place hindrances in their way, changes begin to happen.

Remember that any kind of loss means change, and gain also means change. Both loss and gain are changes. So if you want to remain as you are, then it is just proper that you don't interfere with your breath ing. But if you have somewhere to go, if you want to bring about a change, a transformation in your life, then you will have to take the risk. The risk is if you bring about a change in your breathing pattern, it will change your whole lifestyle. If you are satisfied with being as you are, if you think it is okay as you are, then you need not do a thing. But if you feel that is you are is not enough, then you will have to make a change.

And then a change in our breathing becomes important to us, most important. And as soon as you make a difference in your way of breathing, many things in you will begin to fall apart, and many other things will begin to be put together. Now, after thou sands of experiments, it has been found what it is that will

drop away from you and what it is that will be put together and added on to you. It is now as good as settled -- a veritable science.

A few things are known to all of us from our day to day experiences. For instance, when you are angry, your breathing undergoes a change; it does not remain the same. And breathing changes even as you feel quiet and silent; it will not be what it used to be. And if you know how you breathe in a state of silence, then you can create that state by regulating your breathing in a way that corresponds with silence.

Both mind and breathing are interconnected.

When the mind is sexually aroused, the pattern of breathing immediately undergoes a change. So if in a state of sexual arousal you don't allow your breathing pattern to change, sexuality will disappear instantly. The desire for sex will cease; it cannot last any longer. For anything to happen, everything in the body mechanism needs to be in a particular state of alignment with everything else. So if you begin to breathe slowly when a strong wave of anger assails you, anger will evaporate; because it will find no room in slow breathing to stay as it is.

Therefore the discipline of breathing has great significance. A change in breathing effects a corresponding change in your mind. And there is no danger involved when it has been established -- and established very scientifically -- how mind behaves in different states of breathing. There was danger of course in the initial stages of this experiment. In fact, danger is there even now in the experimental stages of every new adventurous search in Life. But as the experiment succeeds it turns into a scientific law. For instance, it is impossible for a man to be angry if he keeps his breathing steady and calm. Both anger and calm breathing cannot go together. The contrary is also possible. If you begin to breathe the way you breathe in anger you will shortly find anger arising in your mind.

Pranayam, or the discipline of breathing, has discovered many methods for the transformation of your mind.

It would be good to understand the difference between what we call artificial breathing and what we call natural breathing. What you know as natural breathing is not that natural. If you understand it rightly you will know that it is all artificial breathing which you have become accustomed to. Because you have been breathing this way for a very long time, ever since your childhood, you have become used to it. It has become your habit -- a second nature. Really you don't know what natural breathing is.

You breathe in one way during the daytime, and during the night you breathe in quite another way. Your breathing during the day has been artificial. In the night during sleep, natural breathing takes over -- process, which is operative during your sleep, is more natural than your daytime breathing.

We have gotten into a certain habit of breathing during waking hours which is not natural, and there are reasons for it. If you are a little alert about your ways of breathing when you are in a crowd and when you are alone, you will find that they are quite different from each other. You will also find that the way of your breathing changes as soon as you are alone after leaving the crowd.

You breathe in a certain manner while you are with the crowd, and you breathe quite differently when alone. Being surrounded by a crowd, your mind is tense and your breath is short and shallow; it does not go deep. But when you are sitting alone and relaxed, your breathing becomes deep again. And when you go to bed in the night, it becomes completely deep during your sleep. You never breathe so deeply during the daytime; while awake, you never breathe so natu-rally and deeply that it is loud and you hear it.

What is known as our natural breathing is not natural; it is only conditioned and artificial breathing. It is so patterned that it has turned into a habit.

Children breathe in a way that is quite different. Put a child to sleep and then watch him; he breathes with his belly, and as he breathes it is his belly which rises up and goes down. But grown-up people breathe with their chest, and so it is their chest that moves up and down with breathing. The child breathes naturally rally. And if you begin to breathe the way children do, your mind will slowly get into the same state as that of a child; your mind will be as innocent as the child's. Or conversely, if you become as innocent as a child is, you will begin to breathe with your belly.

That is why statues of Buddha made in Japan and China are quite different from statues made in India. In India, Buddha's images have a small belly and a large chest. It is quite different in Japan and China; all his images in those countries have a large belly and a small chest. To us, Japanese and Chinese statues of Buddha look odd; we think they are misshapen and ugly. But in fact, it is the right thing; because when a man of silence like Buddha breathes, he breathes with his belly -- which is the natural way of breathing.

Such an innocent person as Buddha cannot breathe with his chest, which is unnatural and artificial. And when one breathes with his belly, the belly is bound to be large and bulging. So the large belly of Buddha's statue is symbolic. It might not have been so large actually, but it has to be depicted the way it has been depicted. And the reason is that a man like Buddha breathes with his belly, and he is as innocent as a child.

When we understand this, we can take steps to more to natural breathing. As it is, our breathing is unnatural, artificial. The dervish is wrong to tell you not to breathe artificially. In fact, our breathing is already artificial, unnatural enough. But as our under standing of it will deepen, we will increasingly breathe naturally. And when our breathing will be utterly natural, the greatest possibility of our life will begin to actualize and unfold itself from within.

It is also good to know that the practice of sudden artificial breathing is beneficial.

Here, one thing should be clearly understood: that where there is gain there is loss as well. A person runs a shop which brings profit and loss in the same measure. And another person is gambling in which he is a winner and loser in the same measure. The ratio of gain and loss is always the same. So the dervish is right in saying that it is dangerous to interfere with one's breathing. But it is only a half truth. It is full of possibilities too. It is a gamble.

So if sometimes we breathe for a little while in a completely unnatural manner -- unnatural in the sense that we never have breathed this way -- we will begin to be aware of very new states, new situations within us. These are situations in which we can go mad, and we can also be liberated in such situations. We can be insane and we can also become free in such situations. Both the possibilities are there. And since it is we who create these situations in us, we can very well control and undo them when we think it to be necessary. So there is no danger. Danger is possible only if we cannot undo them. But because we have brought them into being, we can very well terminate them as soon as we wish.

Such situations are in your hand, because every moment you know where you are moving, whether you are moving towards bliss or you are moving to wards misery, whether you are moving towards peace or towards danger. At every step you know clearly what is happening. So there is no danger whatsoever.

And if the pattern of breathing is changed very suddenly and briskly, then your whole inner state undergoes a complete change. We can never know, in our habitual way of breathing, that we are separate from the body. The habit which has become ingrained in us has bridged the two; it works as a bridge between the body and mind, and we have become so accustomed to their being one.

It is like you go home every day, and every day as you reach your house you automatically turn the wheel of the car and find yourself standing on the porch. You don't have to think about it -- never. But what will happen if one evening as you turn your car to the left as you have been doing every day, the car turns to the right, and your familiar road disappears, and instead an altogether different road appears in sight? You will suddenly get puzzled and bewildered and find yourself in quite a strange and incredible state of mind. For the first time you will become fully aware.

Strangeness of a thing immediately shakes you out of the rut of unconsciousness; it puts an end to your psychological sleep. Your unconsciousness can never end in a world that is well organized and settled, and where everything repeats itself mechanically every day. Your unconsciousness goes when some thing unexpected, strange and amazing happens, and happens suddenly.

For instance, I am talking to you here. This will not bring you out of the state of unconsciousness. But if suddenly this table starts talking, not even one person will remain unconscious here. It will be impossible for you to remain unconscious if this table starts speaking. Even a thousand words of mine are not enough; you will hear them unconsciously. But one word from this table and you all will reach a state of awareness as you have never known before. Why? Because it is strange, it is weird, it is out of the way. It is this strangeness that upsets your inner state and breaks its established patterns of behavior.

So when the experiences of breathing put you in an utterly strange situation, then new possibilities of spiritual growth open up before you; you attain to awareness, and then you really see something.

And if someone can go mad consciously, it would be a great experience; no other experience could be greater than this. But he should be mad and yet re main aware. In the dynamic meditation that I have devised, such a space can be created where you remain fully aware within, and you go completely mad without. You go so mad that if someone else had been in your place you would not hesitate to call him

in sane. So you can very well call yourself insane. But all the same you are aware and watching that you are dancing and whirling. So both things happen simultaneously: your being aware and your going mad.

But since you are aware, how can you go really mad? Yet what is happening to you is the same that happens to a madman. It is in such a situation that a feeling of utter strangeness overwhelms you, and you separate yourself from the body. Not that you do it, the separation happens on its own. You suddenly find that all connections, all communications between you and the body have snapped, that all bridges have broken, and all adjustments have collapsed. You find that everything relevant has become irrelevant; the day to day relevance of things is lost altogether. Things are happening on their own. Your hands are moving without your wanting to move them. Your eyes are shedding tears without you wanting to cry. You want to stop the laughter, but it continues in spite of you.

The creation of such moments of strangeness is very important for awareness. And they are created more quickly through breathing than through anything else. Where other techniques will take years, breath ing will do it in ten minutes. This is because breathing is so deeply connected with our being that even a slight stroke on it reverberates throughout our being.

We have had very valuable techniques of breath ing, but I do not give much value to pranayam or any methodical way of breathing. Because as soon as you systematize breathing, it loses its capacity to create a strange situation for you. As a person practices breathing methodically -- inhaling with one nostril, withholding it for a while and then exhaling it with the other nostril -- it becomes methodical, it becomes part of his habit. And it is the habitual breathing, it is the conditioned breathing that in its turn, bridges you with the body.

The breathing that I teach is absolutely non-methodical; it is without any rules; it is absurd. It is not a matter of exhaling, inhaling and withholding breath in a methodical manner. It is a way of creating a feeling of strangeness in you -- to put you so out of gear, to put you in such utter confusion and chaos that you cannot put it into order again. If you again create an order in this disorder, your mind -- which is so clever -- will soon accept it and adjust itself with it. Breathing in any methodological manner will again turn into a system. But it will lose all strangeness about it.

What I want is that a moment should come when all your roots, all your associations snap in one sweep. A day should come when you suddenly find that you have no roots, no identities, no associations whatsoever; that you have no parents, no brothers and sisters, that you don't have even a body to you. I want you to be in that absurd state where one appears to be crazy.

Remember that if you land in this state unaware and without your efforts, you will really go mad. But if you reach it through your efforts with awareness, you cannot go mad. Because then it will be in your hands, and you can retrace from it any moment.

In my view, if a person suffering from mental disorder is persuaded to do dynamic meditation, there is every possibility of his being restored to sanity and health. Because once he finds that insanity is what he himself creates, he will also know how he can cure it. In the past, insanity had gripped him by itself; he had no hand in it. This meditation will show him how he can have a hand in creating it and then

getting rid of it. Of course, the technique has its risks -- but the risk is worth taking; it is full of possibilities. So a man can be cured of his insanity through the dynamic meditation. It can be used for treating the mentally sick with success.

For the normal person doing this meditation, it can be said with guarantee that he will never fall prey to insanity -- because now he knows for himself how insanity is created. So he can very well turn off what he has turned on. Now it will be impossible to drive him mad, because now he will always remain his own master. Now he knows the secret of insanity and sanity.

The breathing that I am talking about is non rhythmic and non-methodical. You cannot repeat it today the way you did it yesterday, because it has no method whatsoever. Not only that you cannot repeat your performance of yesterday -- even today you can not end it the way you will begin. It will be what it will be.

And its only purpose is to see that your mind's conditionings, its habits, its set patterns are loosened. The dervish is right in saying that many nuts and bolts of your physical and mental structure will get loosened; actually they have to be loosened. At the moment this structure -- with its conditionings, set patterns and habits -- is so tight that because of it, separation of the soul from the body is not possible. Only when it is completely loosened will you know that there is something more within you, which was joined to the body and has not been separated.

But since this loosening happens through breathing, it is through a special kind of breathing that it becomes tight again; you don't have to do anything to tighten it. It is not necessary to do something to readjust it; it is readjusted by itself. Of course, if breathing results in a kind of insanity within you which gets out of your control -- if it becomes an obsession and continues for the rest of the day -- then it will be a bad thing indeed.

But if someone does it just for an hour and then leaves it, then everything falls back in place on its own. Afterward only the memory of the experience will remain with you. You will remember how you became separate from the body, and how you were again joined to it in an orderly manner. But now you know, even after being rejoined with the body, that you are separate. You know that you are separate, in spite of being united again with the body after the meditation had ended.

Therefore, this way of breathing is indispensable; we cannot do without it.

So the dervish is right in saying that interfering with breathing is dangerous. It has its dangers, indeed. But if we are seeking life abundant, we must be prepared to face a danger as great as our objective is. But there is a danger and there is a danger. There is danger which unexpectedly confronts us on its own, and we cannot escape it. And there is danger which we invite and create, and which we can get over any time we wish.

For instance, in the course of this meditation you go through all kinds of movements and actions. Someone is yelling, someone else is dancing and singing. But if they are asked to stop everything, they can do so instantly. They will stop, because everything was of their own making -- this is one thing. And

it is quite different if such things like crying and dancing happen to you involuntarily, without your cooperation. A lunatic is dancing on the road; his dance is compulsive. He does not know a thing about it, so he cannot do anything to stop it.

My understanding is that sooner or later, this meditation that I am giving you is going to be a therapy of great significance, and it will unavoidably be come a way of treating the mentally ill and restoring them to health. And if it be possible that every child in the school goes through this meditation, he will be saved from insanity for the whole of his life. He will never be mad; he will be immune from this disease, because then he will be his own master, master of his body mind.

The dervish, with whom Gurdjieff had a discussion on breathing, is a traveler of a different path. He never practiced breathing, and he experienced the situation of strangeness through some different way. And this is the trouble -- the trouble is, that the knower of one way loses no time in calling other ways wrong. But a thing is right or wrong in the context of a particular way. What is wrong for one way may be quite right for another.

For instance, there is a pin in the wheel of a bullock cart. Now a person with a motor car can say that this pin is utterly useless. It may be useless in the context of the car, but it is as useful for the cart as any part of the car can be useful for the car. So nothing is wrong or right absolutely; everything is relative.

But this mistake is being repeated always. This Sufi dervish has attained through another path, w hose techniques are different. A Sufi generally works upon his sleep, and not on breathing. For him, night vigil has great significance. He will keep awake for months; and a situation of strangeness can arise from long and constant wakefulness, as it arises from fast and hard breathing. If you can go without sleep for a full month you will land in the same state of madness which comes through deep and chaotic breathing.

Because sleep is a very natural phenomenon -- it is as natural as breathing -- the Sufi makes a frontal attack on sleep, and thus goes through very strange and weird experiences.

But night vigil has its own dangers, and they are greater than those inherent in chaotic breathing. This is a long and drawn out process: you have to keep waking for months together -- night vigil of a day or two is useless. And if something goes wrong after you keep awake for two months, the wrong cannot be remedied in a second or two. But a wrong arising after ten minutes of breathing can be remedied in a second. If you go to sleep after two months of constant waking, you cannot make up the loss in twenty four hours. Maybe, you will not even be able to sleep after two months of night vigil.

The path of the Sufi is more dangerous, although night vigil is very useful. The seeker keeps waking night after night and waits patiently. The dervish who met Gurdjieff has followed this path.

The Sufi also uses dance as a device. Dance also can be a means to bring about separation of the body and soul, but the dance has to be one that is not learned and practiced and prepared. If you dance in a practiced way, it won't do. As I said, that breathing in the way of pranayam cannot bring about the separation of the body and soul -- because pranayam is methodological -- similarly, if someone repeats a prepared dance, he will soon identify himself with the body. But if I tell one of you here who does not

know dancing that he should dance, and he suddenly begins dancing and prancing, he can make it. This is such a strange thing that you cannot identify yourself with it, you cannot know that you are dancing.

So these are the two methods that the Sufis use: night vigil and dancing. Some other methods have also been utilized. For example, the Sufis use wool for their garments. They wear woolen clothes in the typical hot climate of deserts -- that is how they go against the body. Someone who fasts is also going against the body. Someone is sitting with one foot placed on a sharp nail, and another person sleeps on a bed of thorns. All these are devices to create that strange psychological situation where separation can happen.

It is, however, natural that a pilgrim of a particular path cannot think that the same situation can be created by other devices too. Gurdjieff's dervish knows nothing about pranayam. And he will harm himself if he practices something like it; it will do him real harm. In his case, the harm may be grievous. It will be like using the wheel of a bullock cart for a motor car -- it will be dangerous. Now if a man on night vigil practices pranayam, he is bound to go mad immediately. He will go out of his mind the same night. And there are good reasons for it.

Your person just cannot stand the combined effects of the two exercises -- night vigil and pranayam. That is why the Jains did not use pranayam, because they created that strangeness through fasting. If they combine fasting with pranayam, they will be in deep trouble -- the danger is really great. Pranayam has no use whatsoever for the Jains; the Jain monk will say that it is all useless. But he does not know that by denying pranayam he only wants to say that it has no place in his kind of spiritual discipline. Fasting does for him what pranayam does for others.

It is for this reason that the Jains did not concern themselves with yogic asanas and the rest of it, be cause they can be grievously harmful for a person undergoing a long fast. Those who go for yogic asanas need a very soft and greasy diet like milk, butter and ghee, which are deeply satisfying. Fasting goes contrary to it.

Fasting makes you dry and arid from the inside. Fasting whets your hunger, and it would be damaging to do asanas in a state of burning hunger. The fire of hunger can rise to your brain and you can go mad. So the Jain monk will tell you that yogasanas have nothing substantial about them, they are worthless.

But for the path that uses them, these yogic asanas have immense value. Done with the right kind of diet, they can work wonders. It is necessary that the body is in a smooth and supple state, as if it is well lubricated -- hence the importance of soft and greasy food -- because each one of its bones and sinews and nerves will have to go through great manipulation and transformation. The body will break if it is not sufficiently soft and supple. It has to be exceedingly flexible and supple.

Now these yogic asanas are nothing but strange bodily positions or postures which we normally do not adopt. And we have no idea how all our bodily positions are intimately connected with our mind.

When a person is anxious and worried, he begins to scratch his head. One can ask why he scratches his head -- what has it to do with his anxiety? But if you prevent him from doing so, you will find that he can

not be worried. To be in a state of worry, he will compulsively take his hands to his head. And if you restrain him from doing so, he will find it difficult to be worried. Every anxiety has some necessary physical associations with it; it is necessary that the muscles of your hand should be in a particular position in relation to your nerves. His anxiety can be activated only when his body takes its required position.

All the yogic asanas and mudras follow the patterns of our mind's different states. And they are the results of countless experiments and experiences.

As I told you this morning, asanas and mudras, bodily postures and gestures, form by themselves in the course of the meditation that you have been doing here. After thousands of experiments it was found which kind of mudra is formed in a particular state of mind. Then the reverse process can also be worked out, in which you can attain to a particular state of mind by forming the mudra that corresponds with it.

For instance, Buddha sits in a particular way; and if you can sit that way it will be easier for you to attain to the state of mind which Buddha has, because every state of mind is bound with a corresponding position of the body. If you can walk as Buddha walks, if you can sit as Buddha sits, if you can breathe as Buddha breathes, it will be easier for you to achieve his state of mind. Or conversely, if you can attain to Buddha's state of mind, you will find a great similarity between your ways and Buddha's ways of walking and sitting.

Both things move parallel to each other.

Now persons like Gurdjieff -- who in a sense was an uprooted person -- cannot know it, because they don't have any tradition behind them, going back thousands of years. Moreover, Gurdjieff in the course of his wanderings met nearly two dozen mystics belonging to different schools. And it was from such diverse sources that he collected his wares. His wares consist of any number of parts belonging to any number of spiritual instruments -- each of which is quite different from the other.

These parts were right in their own places, but when all of them were jumbled together they made a very strange assortment. That is why sometimes a Gurdjieff technique works on somebody, but it never works fully on anyone. Therefore, none of those who worked with Gurdjieff could attain to complete fulfillment. It is simply not possible, because when someone begins to work with Gurdjieff and something clicks, he becomes interested in the work and enters a path which is a medley of diverse paths. So, soon other techniques begin to operate on him in a reverse manner. This is so because Gurdjieff does not have a complete system of spiritual discipline. One should say that it is a multi system, and incomplete at the same time. Many necessary links are missing, even in this chain of a multi-system.

Most of Gurdjieff is information has been collected from the Sufis. He has no knowledge of Tibetan yoga, and so far as knowledge of hatha yoga is concerned, it is inadequate. Besides, all his information about hatha yoga came from the opponents of this discipline, it came from Sufi dervishes. Gurdjieff is

not an adept of hatha yoga. All his knowledge of yoga or kundalini was derived from hostile sources, or from those who were travelers of opposite paths.

So what Gurdjieff says on the basis of this information is inconsistent in many ways. For instance, his views on kundalini are wholly absurd. He does not know a thing about it. He goes on calling it "kunda buffer". This buffer is not a happy term. He means to say that it is because of the kundalini that you don't attain to knowledge; it works as a buffer, as a barrier between you and the ultimate. So it is necessary to transcend it by destroying it. According to Gurdjieff it is not at all necessary to awaken the kundalini. Now he does not know what he is saying.

There are of course buffer like things in our personality, and it is because of them that we can take many kinds of shocks in life. But the kundalini is not a buffer. Kundalini is a shock in itself, but Gurdjieff has no knowledge of it. It is the greatest shock possible. When the kundalini rises it comes to you as a most powerful shock. Of course, there are buffers in your system, but they are a different thing; they work as shock absorbers. And it is necessary that these buffers are destroyed. But Gurdjieff takes kundalini itself to be a buffer, because he knows nothing about it. In fact, he has no experience of kundalini, because he had no opportunity to know it from the adepts of kundalini yoga. That is why many times incongruous things happen.

Men like Gurdjieff and Krishnamurti have been victims of such incongruity. The incongruity is that they could not have systematic knowledge of the secrets that lie behind terms and energies like the kundalini. In fact, such knowledge is very difficult to obtain. It is simply not possible in one lifetime. It hap pens only in the case of some rare individuals who learn and grow among some dozens of schools in the course of dozens of lives; otherwise it is impossible. If someone grows among dozens of schools -- which will obviously take dozens of lives -- only then it is possible that in his last life he will find a synthesis among the diverse spiritual disciplines. Otherwise it is not possible to find a synthesis.

What is usual is that a person attains to the highest through a single school, and then he need not take another birth. His goal is reached, his life is fulfilled. Therefore a synthesis does not happen. Of late, I have been thinking that a synthesis between the various spiritual disciplines of the whole world is possible, and that it is something worth working for. All the disciplines have to be approached from different ends and then put together. Everywhere the ultimate happening is the same; only its methods are different.

Now a Zen Master throws a seeker out of the window. This only creates a space of strangeness in the seeker and nothing else. But the Zen Master will say that there is no need of pranayam and that this bhastrika pranayam -- bellow like breathing -- is useless. There is reason for him to say so. One may ask that if bhastrika cannot do it. how can throwing one out of the window do? If you go and tell Buddha or Mahavira that someone attained to knowledge after being thrown out of the window, he will say you are crazy. Every day people fall down from rooftops or tree tops and none of them achieves knowledge.

But falling is one thing and being thrown out is quite different. Falling from the rooftop is like someone goes mad; but when a few people lift a man bodily and throw him out of the window, and he knows that he is being thrown out, then he will soon undergo an experience of strangeness about the whole thing.

He is all the time aware and wondering about the whole situation when he is being thrown out, and when he falls down on the ground. And that is the moment when he becomes separate from the body.

Another Zen Master picks up his staff and hits the seeker on the head. This is also strange. The seeker has gone to him for peace of mind, and the Master hits him with his staff. This suddenly creates a moment of strangeness for the seeker. But it will not be so in India. If you hit someone here, he will hit you back; he will be ready for a fight. It will only happen in Japan, because this practice has found a place for itself in that country. People are aware that Zen Masters can do something great through hitting the seeker.

If you go to a saint and immediately on seeing you he begins to insult your mother and sisters with four letter words, he will successfully create a situation of utter strangeness for you. You go to him in the belief that he is a knower of truth, and he openly hurls four-letter words at you! What a contrast! But this is okay only if you have some awareness of it; otherwise you will be in difficulty. You may think you went to a wrong person and you will not visit him again.

But in certain schools, even rebukes and invectives have been used to create strangeness. There is a fakir in a small village called Saikhera near Gadarwara. You can never know how he will receive you when you go to him. He may use four letter words for you, and he can do anything weird and crazy. Maybe he will stand up in the presence of his visitors and start pissing. You would be utterly shocked. That is creating what is called a space of strangeness in you.

Apart from it, he would even attempt to beat you physically. And in his attempt to beat you, he can chase you for miles and miles. But people who understand him are much benefited just by visiting him. Those who don't understand, they dismiss him as a madman. And he has nothing to do with those who don't understand him. But he certainly helps those who care to understand him. Now a man whom he pursues for miles will certainly find himself in a very strange space. Just think of the situation: a man is being pursued by him and a thousand people are watching the scene. Undoubtedly a strange atmosphere is created.

This can be done by many other schools, techniques and systems. But the difficulty is that every such school is not aware that others are doing the same thing in their own ways.

There is yet another difficulty in the matter. Even if someone knows, as I know, that the same result can be achieved by some other techniques, he will not say it. When I am explaining a particular system, I have to present it as the highest; otherwise it won't be effective. Even if I know that this can be achieved by some other methods, I will not say so when I am talking on a particular system. Then I will say that this can be achieved only through this system and not through any other. And there is a reason for doing so. You are not that intelligent, that you can take it in its right perspective. If I say that all schools can do it, you will be just confused. You will conclude then that no school can do it really. Besides, all these schools are so contrary to each other that you will begin to wonder how it can be possible. Your confusion will be even more confounded.

That is why many times the wise ones, those who know, have to talk in the language of the ignorant ones. They have to assert that "This is the only way, there is none except this." For this reason I find myself in great difficulty, because I know well that it can be achieved through other ways too. So I find myself in great difficulty.

In Search of the Miraculous Vol 1

Chapter #12

Chapter title: Kundalini Will Transform You

2 July 1970 pm in

Archive code: 7007025

ShortTitle: MIRAC112

Audio: No

Video: No

Question 1

QUESTIONER: YOU SAID YESTERDAY THAT OUR KUNDAS OR POOLS OF ENERGY ARE NOT SEPARATE AND DIFFERENT FROM EACH OTHER; THEY ARE REALLY ONE COSMIC KUNDA. BUT SO FAR AS A SEEKER IS CONCERNED HIS ENERGY WILL RISE FROM HIS OWN KUNDA AND NOT FROM OTHERS. SO IS THE KUNDA REALLY ONE? PLEASE EXPLAIN.

It is like this: You have a well in your house and I have another well in my house. Obviously, the two wells seem to be separate from each other. But the underground stream from which these two wells draw their supply of water is the same. And this underground stream, in its turn, is connected with the distant ocean.

If you follow the course of the stream which is the source of your well's water, you will not only come across my well and all other wells, you will ultimately come upon the great ocean itself. In the same way, in the context of the kundalini the individual is there only at the beginning of the journey--as the journey comes to its end the individual too, comes to his end. Then there is only the all, the whole, the absolute, the one, or whatsoever you call it.

So at the starting point of the journey you are separate and I am separate, but at the destination, the ultimate point, there is neither you nor I. We are just fragments or parts of that which is there at the journey's end.

So when the kundalini manifests itself in you, it will seem at first to belong to you--the individual. It will be yours. Naturally, you will find yourself standing at the edge of your well. But as the kundalini will ascend and expand, you will by and by find that your well is connected with all other wells also. And the more the experience deepens the more and more your individual well will disappear, and in its place the ocean will come into being. And it is in the ultimate experiencing that you will be able to say that this kunda belongs to all.

It is in this sense that I said that the kunda is one and universal; it is one cosmic pool of energy.

That is how we all, as we are, seem to be separate as individuals. Let us understand it in a different way. If a leaf on a tree all of a sudden becomes conscious and aware, then the neighboring leaf will ap pear to it as the other. How can it know a leaf hanging from another branch of the tree to be itself? Leave aside the leaf on the other branch; it cannot think of another leaf on its own branch to be itself. Maybe this leaf is a little distant from it; even the leaf on its right hand side will appear to be the other. It will be so because the consciousness of this leaf is individual.

But if this leaf enters its own interiority it will soon find that the neighboring leaf is hanging on the same stem which is its own, and that they both derive their juice of life from the same source. If this leaf goes deeper it will know that not only its own stem, even the neighboring stem is part of the same tree and that their life force is one and the same. And if it reaches the very roots of the tree it will learn that all its branches and all its leaves are, like itself, parts of one and the same tree.

And if this leaf continues on its journey and enters the heart of the earth itself--the earth from which the neighboring tree has emerged--then it will be aware that along with its own tree, all other trees are children of one mother--mother earth. And in case this leaf ventures still farther, it will in the end discover that ultimately the whole cosmos is nothing but its own extension, its own ramification. So this tiny leaf is only one end of this immense existence.

A leaf is a separate individual when it becomes conscious as a part, and it will cease to be an individual when it becomes conscious as the whole.

Your first experiencing of the awakening of the kundalini will be one of the atman, or the soul; and its ultimate experiencing will be that of paramatman, or God himself. And if you stop with the very first awakening and don't probe any further, and if you raise a fence around the well of your awareness, you will stagnate as atman, as d soul. That is how a number of religions are stuck with the soul--they don't go beyond it. But the atman or soul is not the ultimate experience; these religions have covered only half the journey. If you go further, the soul also will disappear and then only God or the whole will remain.

And as I said earlier, if you venture a little further, even God will disappear and what will remain in the end will be nirvana or emptiness. Or, we can say that nothingness will remain. So those who ventured to

take a step beyond God arrived at nirvana. It is they who talk of the ultimate void or the absolute emptiness. They say that nothing remains there; ultimately there is nothing, or nothingness itself.

The truth is that when you realize the all, you also realize the nothing or nothingness at the same time. The absolute is nothingness, too.

Let us approach it in a different way. The zero and the whole, the nothingness and the all, the emptiness and the absolute are two names of the same thing. They are interchangeable; they mean the same. The zero is also the whole. The emptiness is also the wholeness. The nothingness is also the everythingness.

Have you ever seen a half emptiness or a half zero? You cannot divide a zero into two halves. You cannot split a zero; it will cease to be a zero if you succeed. You can divide two by two; you can also divide one by two. But you cannot split the zero; it is impossible. You cannot even draw the zero or the void on a piece of paper. The sign of zero drawn on paper is symbolic. As soon as you draw it, it ceases to be the void, because you circumscribe it, limit it with some lines. If you ask Euclid, he will say that zero is that which has neither length nor breadth. No matter how small you draw it, even the smallest possible point will have a little length and breadth. So the sign of the zero drawn on a paper is only symbolic, it is not real. If it has length and breadth, it cannot be a zero.

Therefore the Upanishads could say that if you deduct the void from the void, the void still remains--which means that you cannot deduct anything from it. You will find at the end that you cannot take away anything from emptiness. All your attempts at stealing from it will have been in vain. Nor can you remove it or run away with it. It is irreducible; it is irremovable; it is in a way absolute.

What is true in the context of zero or the void is also true in the context of the whole or the absolute. In fact, you cannot conceive of the whole except by way of emptiness. The whole means that nothing can be added to it, ant the zero or emptiness means that nothing can be deducted from it. There is no way of going any farther from the absolute, and there is no possibility of plunging deeper than the deepest void. You cannot divide either the whole or the void into parts; they are indivisible.

And the whole cannot be bounded, because whatever is bounded cannot be the whole. To be bounded means that something remains outside the boundary, and so it cannot have wholeness. Then it is less than the whole. If the boundary of your house begins where the boundary of my house ends, it means that my house is not the whole; if it is the whole it should include your house as well. So there can be no limit to the whole; it is illimitable. Who can limit it? It needs a neighbor, an outside agency to do so. But nothing is outside the whole. The whole is alone; it has no neighbors whatsoever.

Remember, it always needs two to create a boundary between them; two create a boundary. There is a boundary where I end and someone else begins. If there is no one else to begin with, if only I am there, then I am not going to end; I cannot be limited. So also the whole has no limits. Who is there to limit it? In the same way the void, the emptiness, can have no limits, no boundaries; because if it can be limited, it is something--then it cannot be nothing. Only something can be limited.

So if you understand it correctly you will know that the void and the whole are two ways of saying the same thing. And a religious pilgrim can follow both ways: either you become the whole or you become the nothing. Both ways will take you to your destiny, which is the destiny of all.

One who goes the way of the whole, who is in love with the whole, the positive, he will say: "I am the brahman, I am the absolute." He will say that he is God, he is all that there is. He will say that there is nothing beyond him, and that there is no "thou". He includes all "thou's" within him. If it is possible for you to be so infinite, you will have attained the highest.

But in the final reckoning, even this "I" will have to go, because if there is no "thou", how can you say "I am; I am the BRAHMAN"? "I" can be meaningful only in the context of"thou"; without "thou", "I" is simply irrelevant.

And when you are the absolute, there is not much sense in saying, "I am the absolute", because this statement concedes in away the existence of two--the brahman and you. And ultimately with the departure of "I", even the brahman or the absolute will become meaningless. One will have to become speechless; he will be absolutely silent.

In this other way you annihilate yourself so completely that you say, "I am not." In one case you say, "I am the BRAHMAN," or "I am all," and in another you say "I am nothing; everything is absolute emptiness." This path will also take you to the same ultimate destiny. And when you have arrived there you will not be able to say even this--that you are not. To say "I am not" needs the presence of the "I". So even this will disappear.

You cannot even say that everything is emptiness, all is void. To say that all is void, it is necessary that both "all" and "emptiness" would be in existence. Then the only course open to you is that you become speechless, you become silent. From wherever you begin- -whether from the whole or from the void, nothingness-- it will take you to supreme silence where you will have nothing to say.

Therefore, where one begins his journey is not a major question. What is to be examined is the destination where one will finally arrive. Where he will ultimately reach is the basic question.

This final destiny can be known and recognized. And if one has attained to it, then whatever path he has followed is the right path. No path is right and no path is wrong in the absolute sense. Whatsoever takes you to your goal is the right path. And the goal is one and the same.

But wherever you begin you will always begin with the "I". The early experience will always be "I"-oriented, because that is our given situation; that is where we are and whence we start. Whether we awaken the kundalini or we go into meditation or we enter silence, the initial experience has to be individual, it has to be "I" oriented. Whatsoever will happen at the initial stage will happen to us as individuals, because we are individuals at the beginning of the journey. But as we go deeper, the individual will go on disappearing. The deeper the experience the greater the erosion of the individual, the ego. But if we stray from the inner journey and wander about, then the individual will survive and go on growing instead.

For instance, a person is standing on the edge of a well. If he enters the well and keeps going deeper and deeper, he will one day reach the ocean. Ultimately he will know that there was no such thing as a well. What is a well really? It is just a hole; it is a hole in the earth through which one peeps into the ocean; it is a small opening in the great ocean.

What is the meaning of a well? It is a small opening, a passage through which you come in contact with the sea. You are wrong if you think of a well in terms of water; the water in the well is the ocean itself; it comes from the ocean. The well is just the medium through which you see the sea. And as this opening will be enlarged, the vision of the sea will be enlarged to the same extent.

But if you come out of the well and stray from it, you will, by and by, lose sight of the water too. Then you will barely see the edge of the well and its mouth; you will never be able to find any association between the well and the ocean. And then you will refuse to believe that they are one and the same.

While the inward journey will take you to unity and oneness, the outward journey will do the contrary; it will take you to division and diversity. It will take you to the many.

But the fact remains that at the beginning of all experiences there is the well, the individual, and at its end there is the ocean the non-individual or God. It was in this sense that I said that the kunda of energy is one, universal, cosmic. If you dive deep, the kunda will cease to be yours; then there will be only the universal kunda. Then, in fact, nothing will be yours. It is so in the very nature of things.

Question 2

QUESTIONER: YOU SAY THAT ALL THE SO-CALLED INDIVIDUAL WELLS ARE ONE AND THEY ARE ALREADY JOINED WITH THE OCEAN WHICH IS EMPTINESS. IF SO, WHAT NEED IS THERE TO GO THROUGH ANY SADHANA OR SPIRITUAL DISCIPLINE IN ORDER TO BE ONE WITH THE EMPTINESS OR THE VOID?

You ask this question because you think emptiness to be nothing. And why should someone do anything just to achieve nothing? One should do something if there is something to be achieved. You equate emptiness with nothing. Then sadhana or effort becomes unnecessary for you. For you, effort is worth making if you have to become something. Why strive for nothing?

But you don't know that emptiness means the whole. You don't know that the void is all there is. It does not mean nothing; it means the absolute. But right now you cannot understand how emptiness could be the whole, the absolute. A well can also say, "If I have to go to the ocean only to know that I am nothing, then why should I go at all?" The well is right to say so. And it is right in refusing to go to the sea if it means that ultimately the well does not exist.

But for reality or truth it makes no difference if you don't go. The fact is that you are not. Whether you go to the ocean or you don't, it does not alter the reality. The reality is you are not a well; you are the

ocean itself. You can choose to remain a well but the fact is that you are not; it is a lie that you are. And this lie will continue to hurt you, to haunt you. It will continue to make your life unhappy and miserable. And it will keep you in chains, in bondage. In this lie there is no possibility whatsoever of joy and bliss.

It is true that the well on reaching the sea will disappear, but with it all its misery, all its anxiety will also disappear. Because all its misery and anxiety are inextricably bound with its being a well, an individual, an ego. To others it will seem that the well has lost itself by entering the ocean; it failed to be something. But the well will not think so. The well will say, "Who says that I am lost? I have become the ocean itself." It was the neighboring well, that has not yet visited the sea, which had said, "Where are you going, you fool? Why do you go where you will cease to be?" But the sea going well will say, "Who says it means to be nothing? It is true that I will die as a well, but I will be born as the ocean itself."

The choice is always whether you want to re main a well or you want to become an ocean. The choice is between the petty and the immense, between the part and the whole, between bondage and freedom. But it is an experiential matter; it is not at all philosophical. And if the well is afraid of dying, it will have to sever all relationship with the ocean. Because as long as it is related with the ocean it will always face the danger of knowing that it is the ocean itself.

Then the well will have to break its ties even with all the underground springs and streams, because ultimately they go to the same ocean. The well will have to close its eyes from all sides and refuse to see within, lest it should come to know of its own non being and the being of the ocean. Then it will always see outward and never look within. Then it will wish the streams to be as small as possible; it will even wish them to be dry and dead. But then in the long run the well itself will die, although it will do everything to save itself. In the very effort to save itself it will perish.

Jesus has said, "He who will save himself will die, and he alone will be saved who will die voluntarily."

So the question invariably arises in our minds, "Why go where I will die and disappear? Why go there at all, if death is certain?" But if this death is a certainty, it is what it is. And how on earth will you save yourself through such self preserving efforts? If it is true that you will die on entering the ocean, how are you going to save yourself as a well, and for how long? If, in your view, becoming such a huge ocean amounts to dying, how are you going to survive as a tiny well and for how long? Soon its walls will crumble; soon its water will evaporate, and soon it will be covered with dirt and dust. When you are not to survive as a vast ocean, how will you survive as a petty well? And for how long?

This is how the fear of death arises. This is the fear that pursues the well. The well does not want to go to the sea for fear of extinction. Therefore it keeps a distance from the sea and continues to be a well. But even then the fear of death is going to grip it, because no sooner does it alienate itself from the sea, death draws closer and still closer. Joined with the ocean there is hope and life for the well; the well's life is inescapably linked with the ocean. Alienated from the ocean its death is certain.

That is why we are all afraid of death; we are afraid lest we should die and disappear. But there is no escape from death; it is certain. And there are only two ways of dying. One is that you take a jump into the ocean and die. This kind of death is very blissful, because you will not really die, you will become the

ocean itself. And another kind of death happens when you stubbornly cling to the well, and die nonetheless. Then you stagnate and rot and die with tears in your eyes.

Our mind is greedy; it is always after some gain, some profit, some achievement. It goes on asking, "What will I gain if I go to the ocean? What will I achieve if I seek samadhi or nirvana or emptiness?" We always ask what we are going to achieve, and we never ask-- which is what one should ask--"How did we lose ourselves in this rat race for gains and achievements?" On the face of it, we have achieved every thing: we have achieved wealth, power, prestige, everything. And in this very pursuit we have lost ourselves; we have completely lost ourselves. We have now everything-- except ourselves.

If you ask me in terms of achievement, I will say: if you are prepared to lose you will achieve yourself. And you will lose yourself and lose completely if you are not prepared to lose, if you try to save. This is the paradox; that in your attempt to save, you will save everything except yourself. You will save things and you will lose your soul, which you really are.

Question 3

QUESTIONER: YOU SAID THAT THE RATIO OF OXYGEN AND CARBON DIOXIDE CHANGES THROUGH DEEP BREATHING. WILL YOU PLEASE EXPLAIN HOW THIS MATTER IS CONNECTED WITH THE AWAKENING OF THE KUNDALINI?

There are many connections between them. One, we carry within us the potential for both life and death. While the oxygen of breath represents our potential for life, carbon dioxide represents the potential for death. When your oxygen gradually diminishes and disappears and you are left with carbon dioxide alone, you will turn into a corpse. It is like we burn a piece of wood--it keeps burning so long as oxygen is available. There is fire, there is life in the wood so long as oxygen is available to it. But as soon as its oxygen is spent, it is dead. It is reduced to ashes, to coal, which is carbon. The carbon which is left behind is nothing but dead fire.

Both the elements are operating within us. If we have more of carbon dioxide, we will slide into lethargy. That is why it is easier to sleep in the night than in the daytime, because during the night the amount of carbon dioxide goes up while that of oxygen declines. That is how we go to sleep so easily in the night and not so easily during the daytime. In the daytime the amount of oxygen in the air goes up because of the sun, and everything is awake and active. And with sunset, the proportion of oxygen in the air drops considerably.

That is how darkness and night have become the symbol of lethargy and inertia. And the sun- is the symbol of light and life and energy, because it brings life with it. At night everything becomes listless: flowers close their petals, leaves wither, and all living beings go to sleep. In a sense the whole earth in the night slides into a temporary kind of death. And with the advent of another morning, flowers bloom again, trees begin to sway, leaves become alive, living beings wake up, birds are on their wings and the

whole earth becomes festive. The temporary death of the night-time disappears and life returns to the earth.

The same thing happens within you. When the quantity of oxygen in you goes up, your latent energies begin to awaken. For every kind of latent energy to wake up, oxygen is a must. We can keep a dying man alive for a little while with the help of oxygen. He would be instantly dead if the oxygen tube is removed from his nostrils. But with oxygen he can be kept alive for a few days, a few months, even for a few years, because his utterly enfeebled life force is being revived by oxygen. We are keeping death itself at bay with the help of oxygen.

Today thousands of people throughout Europe and America are being kept alive with oxygen pumped into them from without. They would have been dead long ago but for the oxygen cylinders. Now euthanasia has been one of the most important issues in the countries of the West. Euthanasia means that a person should have the right to die when he must. With the help of oxygen and other modern devices the physicians can keep someone alive--although he may be as good as dead--for long. So euthanasia has become a great issue. The physician's problem is that if he allows him to die he will be said to be guilty of homicide. It would be a kind of murder. So he will keep an eighty-year-old invalid alive with oxygen. If he does not do so he will be prosecuted for murder, so he will keep this ebbing energy alive by inserting an oxygen tube in the nostrils.

What do breathing exercises like pranayam, bhastrika and what I call intense and fast breathing do? You breathe in so much life breath that the potential of your latent energy is heightened and it begins to awaken. At the same time, with deep and fast breathing the pattern of deep seated inertia or sleep is broken.

You will be surprised to hear a story that I am going to tell you.

About four years ago a Buddhist monk came to me from Ceylon. He had been going without sleep for three years. He was given every kind of medical treatment, but it did not work. Medicine could not work because the bhikkhu had been practicing anapansati yoga--a special kind of breathing discipline in vogue among the Buddhists. It consists in watching one's deep breath day in and day out. Now the person who had taught him anapansati yoga did not know that if one watched his deep breath through twenty-four hours of the day, he would lose his sleep completely. Then it would be impossible for him to get any sleep.

To make the matter worse, the bhikkhu was be ing given sleeping pills while he was doing anapansati. It created a great conflict in his body and he was really in a mess. While the drugs were trying to induce sleep in him, constant watchfulness of the breath was keep ing him awake. Consequently a kind of deadlock, a crisis was created in his body, as will happen in a car if both its accelerator and brake are applied simultaneously. It was evident that the bhikkhu was in terrible suffering.

Somebody told him about me and so he came. As soon as I saw him I knew that he was in the grip of a kind of madness. he had put himself in an impossible situation. I asked him to stop the anapanasati yoga immediately. But he wanted to know what anapanasati had to do with his loss of sleep. He had no idea

that constant awareness of deep breathing had increased the amount of his oxygen so much that his sleep had vanished. I also told him that if he could not give up anapansati, he should then stop taking sedatives and go without sleep. If he continued with his anapansati, he could easily do without sleep; it would do him no harm at all.

When the bikkhu stopped anapanasati for only eight days, his sleep returned to him, and he had no use for any sedatives.

Any increase in carbon dioxide inevitably increases our sleep. And everything that produces carbon in our body sends our already sleeping energies into deeper sleep, it deepens our unconsciousness. That is why, as the population of the world is growing, every person's share of oxygen is going down in the same measure. And that adds to our unconsciousness--which is already too much. A time may come soon when our capacity to be awake will be at its minimum.

You feel fresh in the morning. You feel fresh when you go to a forest or visit a seashore. And you become listless and dull when you are in the market place, when you are in a crowd. Why? It is because of the preponderance of carbon dioxide and lack of oxygen. It is true that oxygen is being created all the time, but as a crowd consumes more oxygen, it leads to a scarcity of oxygen in the marketplace. Go to a crowded place--a cinema house or a temple--and soon you will be in the grip of dullness and insensitivity. And go to a mountain or a garden, or a riverside, and you will feel alert and alive and happy.

There is a great purpose in increasing the quantity of your oxygen. It changes your inner balance; it makes you more wakeful and aware, less sleepy and unconscious. And if the amount of oxygen is increased swiftly and sharply and abruptly, it will make a radical difference in your inner balance. It will be like one side of the scales goes to the top and the other side touches the ground. And if this change is brought about in one stroke, you will experience it very quickly and sharply. A slow and gradual change is hardly felt by you.

That is why I insist on fast and intense breathing so that you bring about such a swift change that you pass from one stage to another in just ten minutes, and also observe the process of change itself. It is only when a thing changes swiftly and sharply that it can be so clearly observed.

For instance, each one of us passes from infancy to adolescence and from youth to old age, but the process is so slow and gradual that we never know exactly when we become adolescent, when we be come old. If someone asks for the exact date when I became old, I cannot tell. An old man is confused, he fails to understand that he is now old, because be tween his youth and old age there was no gap what soever. Similarly, a child does not know that he has come of age; he continues to behave as a child. While he looks adolescent to others, he himself remains unaware of this fact. While his parents expect him to take up his responsibility in the family, he still takes himself to be a kid.

It is so because the transition from one stage to another does not happen with a bang; it is very silent and slow. In the same way an old man continues to behave as though he is a young man; he is not aware that a change has taken place in his life. And how can he know?

A sharp and sudden transition is needed for one to know it. If there was a fixed day and hour for this transition to take place, there would have been no room for confusion. And then there would be no need to remind a grown up or an old person about his proper state.

In meditation I aim at a change so sharp and powerful that you clearly know the difference between your sleeping consciousness and its awakened counterpart. It should come like a leap, with a bang, so you know well that the transformation has happened. This knowing is valuable; it will help you very much. For this reason I support techniques that bring about sudden and sharp transformation. If it takes a long time, you will never know it. And this ignorance has its dangers. The danger is that if you don't know what change has taken place then it will not deepen your understanding as it should.

It often happens that someone comes to some spiritual experience all unaware and effortlessly, and the change is so slow and silent that he does not know what it is all about. Then he tries to interpret it in his own old ways--which are mostly wrong--because the necessary perspective to understand it is lacking. Many times it happens that you are very close to a new spiritual experience and you bypass it, because you interpret it according to your old moorings. All this happens just because the changes happen so gradually and slowly.

I know of a man who easily lifts a water buffalo with his hands. A buffalo is a considerably large and heavy animal. His animal farm has many buffaloes on it. This man started lifting a baby buffalo and continued to lift it daily for a long period of time. Therefore as the buffalo grew up, slowly his capacity to lift it grew at the same pace. And now he can lift any grown-up buffalo--which simply looks like a miracle! The man himself does not think it to be a miracle, because he has acquired this capacity slowly over a long period of time. But all other people think it to be a veritable miracle, because they have a perspective to see it. They know they themselves cannot do what this man does with perfect ease.

It is for this reason that I teach you this intense and dynamic way of meditation.

And oxygen has great significance. It is a tremendously precious thing. The more you fill your body with oxygen the more speedy will be your transition from the body to the soul. If you understand it rightly, you will know that your body is your dead end; the body is that part of you which shows itself because it is dead. This part of you, being dead, has been solidified and therefore it is visible. And the soul is another part of you that continues to be liquid and subtle, rare and ethereal; it cannot be grasped. A good quantity of oxygen, which brings awakening and life to you, will create a good distance between your body and soul. Then you will clearly know them to be absolutely different from each other, although they are two parts of the same being--you.

Therefore, breath plays a great role in the awakening of the kundalini.

The kundalini is your energy asleep. You cannot awaken it with the help of carbon dioxide. Rather, carbon will deepen its sleep. Oxygen is a great aid in awakening the kundalini. This is the reason that we have always given such great importance to morning meditation. The reason is this: that in the morning even a small breath carries a large amount of oxygen with it. The earth happens to be in a very unique

and extraordinary state for a full hour after sunrise, and to take advantage of this situation, morning has been chosen all the world over as the finest time for meditation.

The more you hammer the kundalini with your fast and intense breathing, the more quickly it will awaken. But the difficulty is that we don't see clearly how it operates, and therefore the significance of deep breathing is lost on us. For instance, a lamp is burning. We see the oil in the earthen pot, we see the wick and the matchstick that lights it. We also see the flame and the light arising from it. But we fail to see the real thing: the oxygen which is the vital part of the whole operation. It is really oxygen that burns and becomes light. Neither the oil nor the wick nor the matchstick is that important. The oil, the wick and the matchstick are the visible parts of the lamp, they form its body. But its invisible part, the oxygen, which forms the soul of the lamp and which really burns, is not visible.

I have heard that one evening a family went out to visit friends, leaving behind a boy to take care of the house. There is a small temple in that house and a lamp is burning before a statue of some god. The boy has been especially asked to see that the lamp does not go out. Meantime, a strong wind begins to sweep through, and the boy gets worried about the lamp. So he brings a glass bowl and covers the lamp with it. Although the lamp is well protected, yet its flame dies immediately. Perhaps the lamp could have survived the wind, but it could not survive lack of oxygen; it was dead in a second.

The oxygen, which is really the vital force, is invisible. What we call our life is a process of oxygenation; it is like the burning of the lamp. Speaking in scientific terms, life is the flaming oxygen. Whether it is in human beings or in trees or in the lamp or in the sun himself, wherever there is oxygenation there is life. So the more the oxygenation, the brighter your life's flame. And kundalini is this life's flame. Oxygenation heightens the flaming and flow of the kundalini. So oxygen is very effective with the kundalini.

Question 4

QUESTIONER: MANY YOGIS MAKE USE OF MOUNTAIN CAVES WHICH UTTERLY LACK OXYGEN. HOW DO THE CAVES HELP IN ATTAINING SAMADHI OR UNITY WITH THE ABSOLUTE?

Actually many things are necessary before some one can go into a cave to practice yoga. If these requirements are not fulfilled a yogi in a cave will never attain to samadhi; he will instead pass into increasing unconsciousness. What he will take for samadhi will be nothing but deepening sleep and unconsciousness. He alone can make use of a cave who has oxygenated himself so much through abundant practice of prana yam that the cave poses no problem for him.

If a person has gone through pranayam in depth, if every drop of his blood, every fiber of his body has been oxygenated, he can bury himself underground for eight days and come out of it alive. The reason is simply this: he has enough oxygen in reserve to last him for eight days. Ordinarily, we don't have any surplus oxygen with us; we manage with much less. If you go and lie down underground by the side of

the yogi without adequate practice of pranayam, you will be dead on the eighth day when the yogi comes out alive. The yogi has in reserve that amount of oxygen which is needed to keep one going for eight days buried under the earth. Such a person will make good use of a cave for meditation and will be highly benefited. Since he will have no problem of oxygen, he will reap other benefits that only a cave brings to a yogi.

The cave is used because it provides many kinds of protection to the seeker. It not only protects him from the din and bustle of the outside world; it also protects him from various vibrations that are injurious to yoga. A cave of a particular kind of stone has much significance. Particular stones, like marble, prevent many vibrations from entering the cave. That is why marble has been widely used in the construction of temples. Because of the marble certain vibrations are kept away from the temples.

So the marble is not used just for decoration's sake--as is generally understood--it has really great spiritual significance discovered through long experimentation. There are stones that absorb some special kinds of vibrations, thus preventing them from enter ing the temples. Some other stones deflect or repel these vibrations. And there are stones that attract vibrations conducive to spiritual discipline. In the past, caves of particular shapes and sizes were carved out, because the design of a cave is also important to sadhana.

But we have no idea, because the whole science of it has been lost. When we make a car, we make it with a specific design. This is done with an eye to the speed of the car. A car has to be designed so that it tears through the air and does not fight with it. If the car is flat at its front, its speed will be inhibited. The front should be such that it cuts through the air, non-resisting like an arrow. And because the car cuts through the air with speed, the air rushes into the vacuum created behind the car, adding to the speed.

You might have seen the bridge on the river Ganges at Allahabad; it was constructed with great difficulty. The river's current was so strong that it washed away every pillar of the bridge that the engineers sought with great effort to construct. Pillar after pillar had to be built and rebuilt. But the builders had a special difficulty with one particular pillar; it was almost impossible to construct it. When all other pillars were ready, this one continued to defy modern technology. Then the engineers hit upon an ingenious plan: they designed this pillar after the shape of a shoe and it withstood the powerful current. If you observe your own shoe you will find how its shape helps you in walking; it cuts through the air. So the shoe-like pillar could absorb the shock of Ganges' rushing currents.

That is why caves have special shapes and sizes and specific kinds of stones in them.

A seeker can project his vibes up to a particular limit of his space, and through experimentation he will learn for himself how much space he needs in order to safely do his sadhana. For instance, if he comes to know that he can fill an area of sixty four square feet with his own vibes, that much space will be considered safe for him, and he will find just that much space for himself. Then he will see to it that his cave has the least number of openings--perhaps one will be enough. And this single door should have a shape and size of its own; it should preserve the vibes of the seeker and at the same time keep off other unwanted vibes from entering the cave.

If a number of seekers have used a particular cave for this sadhana, that cave acquires extraordinary significance, and new seekers can be very much benefited by it. Therefore some caves have been used for thousands of years without a break.

When for the first time the caves of Ajanta were excavated, they were all filled with mud. And it was done with a purpose, although the people in charge of the excavation work had no idea of it. They were surprised to find that every cave had been carefully filled and sealed with dirt. They looked just like mountain rocks, where trees had grown freely. It became necessary to fill those caves with dirt, because a time came when seekers became scarce, and their useful ness had to be preserved for some future time when new seekers would be available who would need them.

The caves of Ajanta were never meant for the tourists and sightseers for whom they are being used at present. They are not for visitors; the visitors have virtually destroyed everything that was precious about them. Now they are of no worth spiritually.

Although a cave lacks oxygen, it has other advantages for a seeker. And sadhana or spiritual discipline is a complex affair; there are many aspects to it. A cave is good for the advanced seekers. And a seeker did not have to remain confined to a cave day in and day out; he went out of it from time to time. A part of his sadhana was done outside the cave, if it was necessary to do so. He used both--the inner and outer space of the cave.

Temples and mosques were designed and constructed for this very purpose; they were meant to conserve special kinds of vibes and energies, which are conducive to the growth of the seekers.

Sometimes you find, on visiting a place, that your thoughts have suddenly changed, although you don't know that the particular place has a hand in it. You think that the change has occurred by itself. At times you find that on visiting a particular person you are a different person--different from what you were. You find that a different facet of your personality has come to the fore. Then you think that it is just a matter of changing moods. But the matter is not that simple.

A good deal of research has been done in this direction. For example, there are the pyramids of Egypt. Intensive investigations have been made to find out what the pyramids are, why they were made and for what. What was the purpose of constructing such giant pyramids in a wasteland, in a desert? How much money was spent on their construction? How much human energy went into the making of them? If such huge structures were only meant for burying the dead, as they seem to be, then it was a reckless waste of money and human energy.

The truth is that the pyramids were especially constructed for spiritual purposes; they were places where spiritual sadhana could be carried on with great ease and advantage. And it was for spiritual purposes that the dead bodies of special people were preserved in them.

In Tibet, dead bodies of great bodhisattvas, highly advanced souls, some of which are thousands of years old--have been preserved in very deep and secret caves. The body that Buddha had was not an ordinary body. Even the physical body, with which the great soul of Buddha had been associated for eighty years,

was not an ordinary thing. It was immeasurably precious and great. This body had absorbed and assimilated the rare vibes of Buddha for eighty years. It is difficult to say if a phenomenon like that will happen on this earth again.

After his crucifixion the dead body of Jesus was kept in a cave. It was to be buried the next day, but it was not found again. It continues to be a mystery for the Christians how his dead body disappeared, and what happened to it. There is the story of his resurrection which says that Jesus was seen by some of his disciples a few days after his crucifixion. But the question remains: what happened to Jesus after he was resurrected and when did he die again?

But it is mysterious that nothing is known about Jesus after the crucifixion. The Christians have no account whatsoever of the resurrected Jesus. The fact is that the dead body of Jesus was so precious that it had to be immediately removed from the cave to a place where it could be preserved safely for a long time. And this information had to be a guarded secret for the safety of the dead body. A man like Jesus is indeed rare in all history.

So these pyramids of Egypt--including their structure, their courts, their special features--are highly meaningful and significant.

(Here in answer to an inaudible question Osho says that it is a different matter and He will discuss it separately.)

Question 5

QUESTIONER: WHEN WE ENTER DEEP MEDITATION, THE BODY BECOMES INERT AND THE BREATHING THIN, WHICH IS LIKELY TO CAUSE LACK OF OXYGEN IN THE BODY. PLEASE EXPLAIN THIS PHENOMENON IN THE CONTEXT OF MEDITATION AND SAMADHI--I.E. ECSTASY.

Actually, when breathing has reached its full intensity and a gap is created between you and your body, when your sleeping and awakened parts seem to be separate from each other, then you will begin to move to your awakened part. At this stage the body ceases to need oxygen any more. Now it is good that the body goes into sleep, that it becomes inert, as good as dead. Now your life force does not move toward the body, instead it begins to move toward the soul.

It is the body that needs oxygen, the soul has no need for oxygen really. Do you follow what I say? The body needs oxygen; and when your life force moves toward the soul, the body needs a minimum amount of oxygen--just enough to keep it alive. It does not need more than the minimum, and it will impede your progress if the body receives more oxygen at this stage.

Therefore it is as it should be that breathing slows down and becomes thin and feeble. Breathing was useful to awaken the energy, and once the energy is awake, breathing ceases to be useful. Now your body can do with the minimum of breathing. And so there will be moments when it will come to a stop completely. It has to stop.

In fact, when you reach the point of right balance, which we call samadhi, breathing will cease. But we have no idea what this cessation of breathing means. If you want to know it right now you can stop breathing, but it will be meaningless. You cannot know it experientially by deliberately stopping it. This will not be the same experience that you have in deep meditation.

We are familiar with only two ways of breathing: a breath comes in and another goes out. But a moment comes, and it comes at the height of meditation, when breathing stops halfway between inhalation and exhalation. When such moments come you will feel that your breathing has ceased and that you are going to die. Certainly these moments will come.

As you go deeper in meditation your breathing becomes slower and slower; as if breathing has rarified. It is because you don't need any oxygen at that depth of meditation. Oxygen was necessary at its initial stage. It is like I turn a key in the lock to open a door. Need I continue turning the key even after it has done its job? Now the key is useless. It hangs by the lock and I am inside the room. You may ask why I don't use the key when I am in the room. No, the key has served its purpose; it was only meant for entering the room.

As long as the kundalini does not awaken, you will have to use the key of breathing with all your strength. But as soon as it is awakened, breathing becomes unnecessary. Now, as you are on your in ward journey, your body will demand very little oxygen. And then you don't have to use your volition to stop breathing; it will slow down on its own. It will slow down to a halt, and a moment will come when everything will seem to have come to a standstill. In fact, this is the moment--when breathing stops half-way between inhalation and exhalation--when you are in a state of utter balance, when you are in ecstasy or samadhi. In this very moment you know existence--not life.

Understand this difference between knowing life and knowing existence. In samadhi you know existence--not life. Your knowledge of life is linked with your breathing, because life is oxygen, it is a part of breath. In samadhi you know the existence where breathing is wholly unnecessary. Existence is immense. This existence includes everything--it includes your being, and the mountains and the stars and the whole space. There is no movement whatsoever; everything is still and resting in existence. Not even a ripple arises in its placid, calm and tranquil sea. In that moment all the vibrations of your breath will come to a stop; breath itself will stop, because breath cannot enter this stillness, this emptiness. Let alone breath, even life cannot enter this space. Never.

The beyond is beyond life too.

Remember, that which is beyond death is beyond life, too. Therefore we cannot say that God is alive; it would be absurd to say so. Since he is not subject to death, it is meaningless to call him alive. Life is relative to death; the one cannot be without the other. God has no life; he has existence--rather he is

existence itself. Of course, we living beings are alive, we have life. When we come out of existence, we have life. And it is our death when we return to existence again.

For instance, it is life when a wave arises in an ocean. Before the wave arose there was only the ocean, there was no wave. Life begins when a wave arises; it is the wave's coming into being, into life. And when the wave disappears, it is the wave's death. Its rise is its life; its fall is its death. But the existence of the sea is without waves. The ocean was there even when waves had not arisen, and it will be there when the waves will have died. And the experience of that existence, that sameness, that tranquility, is samadhi or ecstasy.

So samadhi is not the experiencing of life; samadhi is the experiencing of existence. Samadhi is existential; breath is not needed for it. For samadhi breath has no meaning. Neither breath nor non breath has any meaning for samadhi. Where everything comes to a stop there is samadhi.

Therefore it is necessary that when a seeker enters deeper states of meditation every precaution and care should be taken to keep him alive. Many persons are required to help him through that critical hour, otherwise he may disappear, he may be lost in that immensity known as samadhi. If proper care is not taken, he may not return from his sojourn into existence. Ramakrishna often reached this state. For days he used to be in samadhi, to be absorbed in existence, and it became difficult for him to return to life.

Ramakrishna is a very revered sage, he is widely known and held in great respect. But we don't know a thing about the man who saved Ramakrishna for the world. One of his nephews lived with him; it was he who always saved him when he slid into such a state. He kept night vigil for him. Whenever Ramakrishna entered samadhi, this nephew of his worked hard to keep him alive; he kind of forcibly fed him with milk and water and other nourishments. Whenever his respiration failed, he gave him massage to restore his breathing. He did everything to save him for the world.

The whole world came to know of Ramakrishna through Vivekananda, but nobody knows the man who saved him for the world. He worked hard, he spared nothing to serve Ramakrishna, who could have been dead any time. The experience of samadhi is so tremendously blissful that a return from it becomes nearly impossible. In that moment there is every possibility of getting lost irrevocably.

There is a point of no return, and it is so close to samadhi. Schools and monasteries and ashrams came into being for this very purpose: just to save the seekers from sliding into the point of no return. Sannyasins who did not build schools and ashrams failed to experience deep samadhi. Wandering sannyasins--known as parivrajakas--who kept moving from place to place, were deprived of this loftiest spiritual experience. To do so a group, a school is a must.

To go deep into samadhi and, further, to save seekers from death, many persons who know the thing are needed. The parivrajakas, in order to escape attachment, made it a rule that they would not stay at a place for a long period of time. But one who becomes a victim of attachment over a long period of time can become so even in a short time. The difference will be that of degree--his attachment will be a small one. It may be the difference between a three months old attachment and a three days old

attachment. The difference will be one of degrees. The school of parivrajakas is bound to lose yoga and samadhi in the long run, because groups and communes are needed to save them.

It is one thing to enter samadhi--an individual can do it--but the matter of bringing him back is very different. There is no difficulty up to the stage of meditation, but the moment of samadhi requires great precaution and care. It is the moment when it becomes urgent to protect the seeker from slipping into the region of no return. He has to be saved so that he brings us the news of the beyond. And he alone can bring that news who has peeped into it through samadhi, who has a glimpse of it.

Whatsoever we know of it came to us from those handful of people who have returned from that beyond. But for them we would have been utterly in the dark about it. You cannot know it through thought or speculation; there is no way to it. It can only be directly contacted and experienced. And very often one who contacts the beyond finds it difficult to return from there. He can be lost forever; it is the point of no return. It is the point from where one jumps into the unending void of space, where all roads end, where all bridges are broken.

It is the time when great care is needed, when great work has to be done. Lately I have been of the view that when I have prepared you for samadhi, schools or communes will be urgently needed. Groups, and not individuals, will be important to you--groups that will take care of those who will enter samadhi; otherwise they will be lost forever. Groups, schools and communes will see to it that seekers are helped to return from that state, and that knowledge of this supreme experience is preserved for us. Otherwise there is every danger of its being lost.

Question 6

QUESTIONER: WHAT IS THE STATE OF BREATHING IN WHAT WE CALL SAHAJ SAMADHI OR NATURAL ECSTASY?

It becomes very rhythmic, very harmonious, it becomes musical; and there are many other things to it. The person who is twenty four hours in sahaj samadhi, whose mind does not waver, who is still and quiet, who is established in existence, who is one with it, his breathing takes on a rhythm of its own. And when he is not doing a thing--neither eating, nor speaking nor walking--then breathing becomes exceeding blissful for him. Then just being, just breath ing brings him such joy and bliss that nothing else can bring. His breathing is very rhythmic and harmonious; it turns into a soundless sound, the sound of one hand clapping.

A taste of that unearthly experience can be had through breathing in a particular way. That is why disciplines of breathing--yogic and others--were developed in the past. For instance, if a person makes his breathing as rhythmic and harmonious as the breathing of a person in sahaj samadhi, he will know what quietude and peace is. Pranayam and other breathing techniques were developed through

observing the ways of breathing and its effects in close proximity of any number of people established in samadhi. And they are very helpful.

Breathing in the state of samadhi is reduced to its minimum, because in samadhi life is not as significant as existence, or being is. For a person in samadhi an altogether new dimension has opened, which belongs to existence and where breathing and things like it are not necessary. Now he is everlastingly established in that dimension, he exists in that dimension. He now makes use of his body only when he has to relate with us; otherwise he does not use his body. It is only to relate with us that he eats, sleeps, bathes, wears clothes and does other things that the body needs. These are just his ways to relate with us.

Except for relating with us he does not need his body and breathing and the rest of it. In themselves the body and its functions have no meaning for him. And his breathing becomes minimal; he breathes only that much as is necessary to produce enough life force to keep him in the body. Therefore he can easily live in a place with very little oxygen.

There are olden temples and caves which have hardly any doors and windows; they have no ventilators at all. They look so anachronistic for the modern times, they are wholly against hygiene, the science of health. All these ancient temples and caves that are still existing, have no openings worth the name.

There are caves with no arrangements for ventilation; one wonders how a whiff of air can enter them. This is so because those who lived in them did not need much air. In fact, they did not want much air to enter their sanctuaries, because the vibrations of the outside world carried by air could have destroyed the astral vibrations of the cave, which needed to be protected and preserved. It was with a view to protect and preserve the store of astral energy that the temples and caves of old times had nothing like ventilation.

This is not possible today. To make it possible again, it will be necessary to build a long line of the discipline of breathing. To make it possible we will need men and women who have attained to samadhi.

Question 7

QUESTIONER: HOW DOES THE BUDDHIST TECHNIQUE OF ANAPANSATI--CONSTANTLY WATCHING ONE'S BREATH--AFFECT THE STATE OF OXYGEN IN OUR BODIES?

Anapansati has great effect on our body oxygen. This is a good question which needs to be rightly understood. Every activity of life, every function of our body is accelerated when you pay attention to it. Most of the bodily functions are autonomic; you don't have to pay attention to them, but when you pay attention they are affected.

For instance, when a doctor puts his finger on your pulse, your pulse beat does not remain the same, it immediately quickens a little; it is more than what it was before. It is so because it has received attention, the attention of two persons--the doctor's and yours. And it will quicken a lot if the doctor happens to belong to the opposite sex, because now it will receive more attention. You can try it like this: check your own pulse first, and then watch for ten minutes how it beats and then check it again. You will find that your pulse beat has changed, it has quickened. Attention works as a catalytic agent to heighten your pulse beat, or for that matter any function of the body.

The technique of anapansati is tremendously valuable. It is a way of watching your own breathing. You don't have to do a thing about it; you don't have to interfere with your breathing or to breathe in any particular manner. You have only to watch it as it is. But it is also true that as soon as you begin to observe it, your breathing becomes a little faster. It is inevitable. With your observation, the manner of your breathing will change, and it will be faster than before. And this change and the observation itself will show results.

But the main objective of anapansati is not to bring about any changes in your breathing pattern; the main objective is just observing your breath as it is. Because when you observe your breathing, and ob serve it constantly, by and by you begin to separate yourself from it; there occurs a gap between you and your breath. Because when someone observes something, immediately the observer becomes separate from the observed.

In fact, the observer cannot be one with the observed. The moment you turn something into the observed, you separate yourself from your object of observation--you become different from it. Since you have made your breath the observed, and you have been watching how it works, you become distant from it in the very process of observation. And then one day you will find that while breathing is going on you are at a considerable distance from it.

Anapansati yoga brings about your separation from the body; you really experience it.

You can try anapansati in many ways. If you watch the way you walk--if you just observe how the right foot rises and moves, and then the left foot rises and moves--if you only watch the movement of your feet, you will find in two weeks' time that you are quite separate from your feet. You will clearly see your feet as the observed and you remain the observer. Your own feet will seem to you to be functioning mechanically. Such a person can say that walking he does not walk, talking he does not talk, eating he does not eat, sleeping he does not sleep. And he is right.

But it is very difficult to understand such a person who has become a watcher on the hill. If he is a witness to his walking, if he really does not walk while walking, it is only he who actually sees it so; it will be difficult for others even to understand it. If he is a witness to his talking, he will not talk while talking, he will remain a witness alone.

Anapansati is a significant technique; it makes you the witness, the witnessing soul, but it is different from kundalini.

Question 8

QUESTIONER: IT IS LIKELY THAT THROUGH DEEP AND IN TENSE BREATHING AN EXCESS OF OXYGEN ENTERS THE LUNGS OF THE SEEKER CAUSING HIM GREAT HARM. WHAT DO YOU SAY?

Actually, no person uses his lungs fully while breathing. There are roughly six thousand air sacs in a person's lungs, out of which hardly fifteen to twenty hundred sacs are filled with oxygen if the person happens to be very healthy and he breathes normally. The rest of the air sacs are filled with carbon dioxide, which is another name for filth. Therefore it is difficult to find a man who takes in more oxygen than is necessary. One who takes in the necessary amount of oxygen is also rare. A major part of our lungs remains unused.

It would be really a great thing if you can fill your whole lungs with oxygen; it will lead to great expansion of your consciousness. How expansive your life is can be known from the amount of oxygen you carry in your lungs. The more oxygen, the more life. And if you can fill your entire lungs with oxygen, you will be at the zenith of life.

It is oxygen that makes for the difference between the healthy and the sick. The sick is he who takes in very little oxygen through breathing. That is why some sick people have to be given oxygen through artificial means. They will just die if they are left to themselves. Health and sickness can be measured by the intake of oxygen. That is how running makes you healthy, because running brings you lots of oxygen. Every physical exercise is useful for this very reason. Any activity that adds to your stock of oxygen is conducive to your health. And what depletes your reserve of oxygen is injurious to your health; it will cause sickness.

But the fact remains that you never breathe to the full capacity of your lungs; you never take in even as much oxygen as you are capable of taking in. So the question of taking more than what is necessary simply does not arise. You cannot take more than what the lungs can hold; you cannot take more than its fill. It is such a difficult thing to do.

Question 9

QUESTIONER: ALONG WITH OXYGEN WE TAKE IN OTHER GASES LIKE NITROGEN AND HYDROGEN WITH OUR BREATH. HOW ARE ALL THESE GASES CONDUCIVE TO MEDITATION?

These are absolutely conducive to meditation. Whatever there is in the air--it is not only oxygen but many other things--is conducive to life. It is because of them that you are alive. There is no life on a

planet or satellite planet where these gases are not available in the right proportions. It is they who make life possible. Therefore you need not worry on this score.

And the more intensely and briskly you breathe, the more you will benefit. In a state of deep and fast

breathing only oxygen can enter your system in maxi mum quantity; everything else will be left out. And even these other gases are useful ingredients of life; they are not harmful.

Question 10

QUESTIONER: HOW IS IT THAT THE BODY BEGINS TO FEEL LIGHT AFTER DEEP AND FAST BREATHING?

It is true that the body will feel light after this meditation. It will be so because our consciousness of body is one of heaviness. What we call heaviness is nothing more than our awareness of the body. The body weighs heavy on a sick person even if he is skinny and wiry. But a healthy person, even if he is a heavyweight, carries his body very lightly. So it is really our body-consciousness which feels like a weight on us.

And we become conscious of our body only when it is in pain, when it is suffering. We become conscious of our feet when they are hurting. We become aware of our head when it is aching. If there is no body pain, we are never aware of our body. This consciousness is the measure of our suffering.

We define a healthy person as one who feels as if he is bodiless. He who does not feel that he is a body, who has a feeling of bodilessness, is really a healthy person. And if he is identified with a particular part of his body it can be said that this part of his body is sick.

As the amount of oxygen increases and as the kundalini awakens, you will begin to have experiences that are not of the body; they belong to the soul or the atman. And on account of these subtle experiences you will simultaneously feel lightness, an extraordinary kind of weightlessness. Many people will feel as if they are levitating. Not that they really levitate--an event of actual levitation takes place only once in a long while. But because of the feeling of utter weightlessness, you feel that you are levitating. If you open your eyes and see, you will find that you are sitting on the ground. But why this feeling of levitation?

The fact is that our mind, in its inmost depths, does not know any language as we know. It only knows the language of pictures, symbols. So when you experience weightlessness, utter weightlessness, your mind expresses it in the language of pictures. It does not say verbally that it is weightlessness, it pictures it as an act of levitation, it feels levitation.

Our deeper mind, our unconscious mind does not think in words, it thinks in pictures, in symbols. That is why our dreams in the night have only pictures and hardly any words. The dreaming mind has to trans form everything--including experiences and thoughts--into pictures. For this reason when we wake up in

the morning we find it so difficult to understand our own dreams. The language we know and use in the waking hours is utterly different from the pictorial language of dreams. The two are total strangers to each other, and therefore great interpreters in the form of pundits, psychologists and psychiatrists are needed to interpret them for us. We just cannot do without them.

Now someone is ambitious. How will he express his ambition when he is dreaming? He will turn into a bird on the wing soaring high in the sky. Then he will be at the top of everything, leaving the whole world behind him. Ambition in dreams takes the form of flights--one dreams that he is flying and flying. All ambitious men have dreams of flying. But the word ambition will never find a place in dreams. So after waking up in the morning the person wonders why he was flying in his dreams.

It is his ambition turned into a flying bird in dreams.

The same way when we enter the depths of meditation, weightlessness feels like levitation. Really weightlessness can be pictured only as levitation, there is no other way.

And once in a great while the body actually levitates in a state of extreme weightlessness.

Question 11

QUESTIONER: AT TIMES IN THE COURSE OF MEDITATION IT SEEMS THAT SOMETHING WITHIN HAS SNAPPED, AND THIS EXPERIENCE IS FRIGHTENING.

It is possible, it is absolutely possible.

Question 12

QUESTIONER: SHOULD NOT ONE GET FRIGHTENED?

Fear is unnecessary, although it is natural that you feel afraid.

Question 13

QUESTIONER: IT CREATES A LOT OF HEAT AS WELL.

That, too, is possible. It is possible because your whole inner mechanism undergoes a change. All your connections with the body begin to get loose, and new connections begin to form in their places. Old bridges are broken and new ones are formed. Old doors close and new ones open. So the whole house is being altered. That is why you think that many things within you are breaking down, and then you feel scared. It is natural, because the whole system goes through a state of disarray and disorder. It happens in times of transition.

When a new order will arise out of this chaos, it will be altogether different from the old, it will be incomparably unique. Then you will forget that some thing like an old order ever existed. And even when you remember it you will wonder how on earth you could put up with it.

All this is possible.

Question 14

QUESTIONER: WILL IT BE NECESSARY TO MAKE EFFORTS TO BREATHE DEEPLY AND ASK "WHO AM I?" EVEN AFTER SHAKTIPAT OR TRANSMISSION OF ENERGY HAS HAPPENED, OR WILL THEY HAPPEN NATURALLY AND ON THEIR OWN?

When breathing and asking become natural, the question does not arise. Then this question itself will seem to be unnatural. The matter ends with everything being natural. But many times, much before it happens, the mind will persuade you to believe that it has already happened and that it is now no use continuing the effort. So long as the mind continues to persuade you, you should not relax, you should not give up effort. Till then you have to continue with asking, "Who am I?" because the mind is still there, it still survives. It is the mind that argues with you and tries to persuade you.

A day, however, will come when you will find that it is no longer necessary to do anything. Then you will not be able to do a thing even if you want to, because you can ask "Who am I?" only as long as you do not know who you are. The day you come to know who you are, the question will not arise anymore. Then it would be very absurd to ask it, because you know.

As long as I don't know where the door is, I will make fervent inquiries about it, but once I come to know, the question will drop by itself. Then I will not ask whether I should ask this question or not. It is redundant, it is meaningless. We inquire as long as we don't know a thing; as soon as we know it the matter ends. As soon as you realize who you are, the world of

questions comes to an end. And when you have taken a jump into the beyond, then nothing is left to be done. Then whatsoever you do, it is meditation. You walk and it is meditation. You sit and it is meditation. Then your silence is meditation, and your speech, too. Even if you fight, it is meditation. What you do makes no difference.

Question 15

QUESTIONER: UNDER THE IMPACT OF SHAKTIPAT OR TRANSMISSION OF ENERGY, DEEP BREATHING HAPPENS ON ITS OWN. BUT AT TIMES THE BODY RELAXES AND BREATHING SLACKENS. SHOULD ONE CONTINUE TO MAKE EFFORTS DURING SUCH INTERVALS?

It would be good if you do. It is not a question of whether breathing continues or slackens. It does not matter much if breathing comes to a stop. The question is whether you have put in enough effort or not. What is significant is your effort, not the fruit of your efforts. What matters is that you have done your best, that you have staked your all.

The mind is very cunning in finding avenues of escape. It does everything to protect itself. It says, "Now that nothing is happening, it is time we give up efforts." The mind is so skillful that in the course of a day it can suggest hundreds of ways of escape and hundreds of excuses and rationalizations. It can go to the length of telling you that you will suffocate, you will die if you pursue in your efforts any longer.

Don't listen to the mind. Tell your mind, "It is blissful to suffocate and to die." It is another thing if breathing stops on its own, but you on your part should continue to strive. You should spare nothing from your side. Don't spare even a little bit, because sometimes even that little bit can be decisive and fateful.

Nobody knows what is going to be the last straw on the camel's back. It is always the last piece of straw that makes the camel sit. Granted that you have put a big load on the camel's back, but it is not yet enough to make it sit. Maybe the last bit of straw is still lacking that will decide the issue, because it is always the last straw that decides. It is not the first straw, but the last one that proves fateful. Maybe you have al ready loaded the camel with 99.99 pounds of hay, and it fails to make it sit. It is still waiting for the last bit--.001 pound.

Try to understand it this way. You are trying to break a padlock with a hammer. You have applied 99 powerful strokes and the lock refuses to break. And now, being tired, you apply the 100th stroke very mildly. But the lock breaks down with this mild stroke. So sometimes very small things prove to be the deciding factor; sometimes only a straw becomes decisive. Let it not be said that you did everything and yet missed the target by an inch. Whether you miss it by an inch or by a mile, it is the same. If you miss it, you miss it wholly.

It so happened only recently. One friend had been meditating like you all, for three days in a camp in Amritsar. He is an educated person, a doctor. He had been meditating and meditating, but nothing happened. And then the last day came. I had no knowledge of what he had been doing or not doing. In fact, I knew nothing about him. On the last day, while explaining the technique, I said that water changes into vapor only when it reaches the 100th degree temperature. If one stopped boiling it at the 99th degree, he should not complain that just for want of a single degree of temperature the water

refused to change into vapor. Even if you give it 99.9 degrees of heat, it will continue to be water. Even if an iota of heat is lacking it will refuse to change. Only when it crosses the 100th degree mark will it change into vapor. And there is no other way. A rule is a rule.

He came to me in the evening of the same day. And he said that what I had said in the context of water changing into steam served him well. Earlier he was of the view that if his efforts were mild, his gains from meditation would be that mild, but there would be gains nonetheless. When he heard me, he thought that he was mistaken. For the water to turn into steam, the full 100 degrees of temperature is a must. It is not that a small amount of temperature will change the water into vapor in a small way. The water will not change at all before its heat reaches the 100th degree; it has to traverse the whole way. And so on this morning he brought in all his efforts to meditation, and he was surprised to see that something happened. What he had done for the last three days had been in vain. He had gained nothing but fatigue at the end. Today he was not tired at all, and what is remarkable is that he really made it.

Therefore it is always the last straw that makes the difference between those who make it and those who don't.

There is one other thing to be borne in mind. During meditation, watching the man on your side doing his best, you think that even he is not making any headway, let alone you. You are wrong to think so. There is a difference between a hundred degrees and a hundred degrees. Your hundred degrees is not the same as the hundred degrees of another person. Maybe the other person has much more reserve energy than you have, and he is not using it all, although he is doing better than you. It is like this: A person has five hundred rupees in his pocket, and out of it he stakes three hundred in a gamble. And you have only five rupees in your pocket and out of it you make a bet of four. Here you are staking more than he is; you are going to outbid him.

It is not a question of how much you or the other person has spent, it is a question of the ratio between what you have and what you gamble. It is the ratio that matters. You will win if you wager all your five rupees. And the other man will lose even if he wagers four hundred ninety nine rupees. In order to win he will have to stake all his five hundred.

What is of ultimate importance is that you will stake yourself totally, that you will not spare even an ounce of energy and effort. Never think that you have done enough for the present, and that you will try next time. The moment you think so, you will begin to regress, to fall behind.

And it often happens that such thoughts begin to assail you right when the decisive hour arrives, where you are going to make it. It is at this critical juncture that your mind begins to be scared lest you should disappear into nothingness. It is the moment of great est danger for you as ego, and it is also the moment of greatest consequence, greatest fulfillment for you as the soul. And it is in this moment that your mind will ask you to give up, on the plea that you have done enough, the water has been heated too much, it may any moment turn into vapor.

When your mind senses imminent danger and panics, know that it is the most decisive and the precious moment of meditation--the moment of fulfillment. As long as there is no danger, the mind will ask you

to carry on, but as soon as you come close to danger-- which is the boiling point--your mind will ask you to stop immediately. The mind will say you have already exerted your utmost, now there is no energy left to proceed any further.

Beware of your mind when this decisive moment arrives. It is precisely the moment when you have to bring all your energy into action. If you miss that mo ment you may miss for years. Sometimes it takes years to reach the 99th degree temperature. And sometimes you miss it almost when you have touched the hundredth degree mark. And you miss it for very petty things.

So do not spare yourself; otherwise you will miss.

Question 16

QUESTIONER: WHAT IF THE BLOOD VESSELS ARE DAM AGED BECAUSE OF TOO MUCH STRAIN?

Let them be damaged. What will you do by saving them? Today or tomorrow they are going to be destroyed. And what are you going to do after saving them?

Question 17

QUESTIONER: AFTER ALL, WE DON'T WANT TO DIE IN A STATE OF IGNORANCE.

If you worry about your blood vessels, know for sure that you are going to die in a state of ignorance. What will you do after you have saved your blood vessels? Our difficulty is that we are always worrying about things that are of no consequence to us.

Question 18

QUESTIONER: IN FACT, WE HAVE ONLY A LITTLE; HOW CAN WE AFFORD TO LOSE IT?

I wonder if you have even that little which is worth saving. If you really had, you would not be afraid of losing it. You don't have even that much. You are like a naked man who is afraid of losing his clothes. This fear gives the naked man a false satisfaction that he owns something. He derives pleasure from the illusion that he has clothes, he is not naked. If he had clothes really, he would not have been afraid of losing them. After all they are only clothes; what if they are lost? Get rid of such fears.

I don't mean to say that your blood vessels are going to be actually damaged. And if they are going to be damaged it will be because of your fear and not because of meditation. Fear will certainly destroy them; it is really fear that damages your blood vessels and many other things. But we are not afraid on that score; we do not fear our fear.

If you are afraid, if you are anxious, if you are tense, your blood vessels along with many other things will be damaged for this very reason. But we are not afraid on account of it. We are afraid of meditation, which does not damage a thing. On the contrary, it will repair all damages that have already happened to you.

But we cling to our fears, and we take refuge in them. And we go on saying: What if this or that happens? So we do everything to run away from meditation. If it is so, I will say: Why go at all? This fear, this hesitancy, this conflict is dangerous. Then don't go near it, be finished with it for good.

But we are ambivalent; we want to do both. We want to meditate and at the same time we want to run away from it. And then this conflict really destroys us. Then we are unnecessarily in a mess. Thousands of people are unnecessarily in a mess; they want to find God and at the same time they are afraid lest he should confront them any day. This double bind, this split mind is the problem. All our difficulty is that one part of our mind wants to do a thing and another part does not want to do it. Doubt and conflict have be come our very breath. It never happens that what we want to do, we want absolutely. The day it will be so, there will be nothing that will come in your way. That day your life will acquire a dynamism that you have never known.

But we are in a ridiculous state; we take one step forward and immediately we take another step back. We put one brick in its place to build a house and the next moment we remove it. Thus we have both together-- the pleasure of building a house and the sorrow of not having it done. All day long we raise a wall and when night comes we pull it down with our own hands. And then we bewail how difficult it is to build a house.

We should try to understand this double bind structure of our mind. And the only way you can understand it is this: Be prepared for what you think to be the worst. This imagined worst is that your blood vessels will be damaged. Let them be damaged. What would you do if you save them, say, for thirty or forty years? You will be a clerk in some office for these thirty years. You will eat, sleep, and produce a few children. These children, in their turn, will grow up and become husbands and wives, this and that, like you. And when you will die, you will leave them behind to worry about their blood vessels being dam aged. What else will you do?

If we know that the life we are trying to save has nothing in it that is worth saving, then only can we stake our all; otherwise it is impossible. We should be very clear in our minds that what we are so strenuously trying to save is not worth the labor. We should also know that nothing is saved in spite of all that we do to save it. And if we understand it clearly, then there is no problem whatsoever. then you will be prepared for everything, even for the blood vessels being damaged.

Blood vessels are not going to be really damaged. It has never happened in the past. It will be an extraordinary event if you make it happen. You will set a new record.