

Beyond the Mind

(Translated from the Hindi booklet, 'Mann Ke Paar')



Osho

Beyond the Mind

Translated from the Hindi Booklet: 'Mann Ke Paar'

Questions

And

Answers

With

Osho

(Harikishan Das Agarwal)

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Dedicated to Jeevan Jagruti Kendra

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Foreword

This book is titled by Osho. It contains questions posed to Osho, along with his answers, which were originally published in the spiritual monthly "Manan." These have been compiled into book form for the benefit of the readers.

All the questions relate to essential aspects of life and are universally applicable. They reflect queries that often arise in the hearts of seekers and inquisitive individuals. However, only a few enlightened masters can provide their profound and concise answers.

Osho is a sage of our times, but there are some prevalent misconceptions about him. Some people label him an atheist or accuse him of being a communist. However, those who have closely interacted with him recognize that Osho is deeply spiritual. His lecture "Beware of Socialism" at the Cross Maidan was particularly eye-opening.

When Osho states that truth is not in the scriptures, people often misinterpret it as him denouncing the scriptures as false. From my understanding, Osho means that truth resides within the individual. Scriptures, when taken as the sole authority, don't yield truth until we ourselves awaken to it. Scriptures are the realizations of ancient sages, but they will only resonate with our own experiences when we have our own insights.

If we interpret the scriptures merely through scholastic debate, we miss their essence. The purpose of scriptures is not for argument but for attaining self-realization.

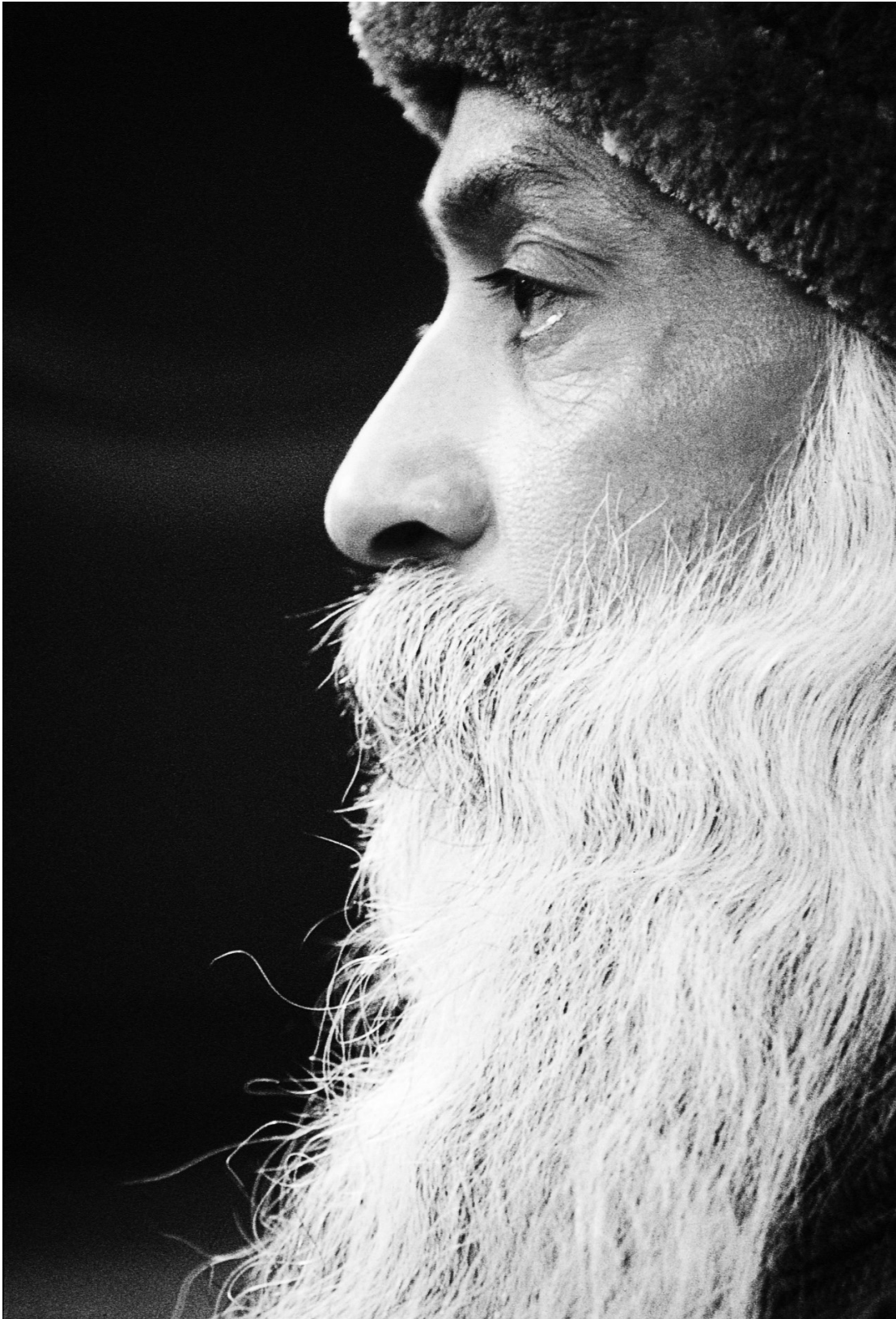
In Osho's discourses, he often references great souls like Meera, Kabir, Ramakrishna, Aurobindo, and Tagore.

Osho is like a walking, modern-day encyclopaedia. He has deeply studied the philosophies of saints from around the world, enabling him to explain the most profound spiritual topics with scientific clarity. His teachings appeal to the youth because he emphasizes living in the present moment. Living in the present is the essence of life, which he greatly values.

The answers given by Osho to various questions are based on deep experience and are applicable to spiritual life. His responses are immediate and impactful, resonating deeply with the heart.

This book presents some meaningful questions and answers extracted from "Manan." It is hoped that this small book will indeed benefit the readers.

(Harikrishan Das Agarwal)



Question:

Can one meditate on a formless entity?
And if so, will the formless remain formless?

Osho:

Meditation has no relation to form or formlessness.
Nor does meditation relate to any specific object.
Meditation is about being free from objects.
Like deep sleep.
But, in sleep, there is no consciousness.
And in meditation, consciousness is complete.
In other words, sleep is unconscious meditation.
Or meditation is conscious sleep.

In deep sleep, we are in the same place where
we are in meditation.
But, even in unconscious meditation, we are where we
are in sleep!
Thus, being awake while sleeping is meditation.
Or, sleeping while awake is meditation.
Then what is known is neither form nor formless.
It is formless within form or form within formlessness.

In reality there is no conflict, no duality
and hence all our words become meaningless.
There is neither the knower nor the known,
neither substance nor observer.
Therefore, it is impossible to describe what is there.
Not difficult, but impossible.

Meditation is the death of the mind,
and language is the mind's consort,
it perishes with the mind.
It does not know how to live as a widow;
even if it did, it cannot survive,
and it cannot remarry,
because that which lies beyond the mind
is forever disinterested in associating with it.
It is already wedded to emptiness.

Question:

What is meditation, and what is the method to practice it?

Osho:

Meditation is a state of thoughtless consciousness. The method to achieve this thoughtlessness is to become aware of thoughts.

The mind is a continuous flow of thoughts.

Our usual state is to be unconscious or unaware of this flow—

like being asleep or unawaken.

From this unconsciousness arises identification.

We start to believe that we are the mind itself.

Awaken and observe the thoughts.

Just as someone standing by the roadside watches people pass by.

Similarly, by seeing with awareness, revolution happens.

It breaks the identification with the thoughts.

At the farthest end of this disidentification, thoughtless consciousness is born.

Just as when clouds move away, the sky becomes visible.

A mind-space empty of thoughts is the true state of being.

This is what is known as "samadhi".

Meditation is the method;

samadhi is the achievement.

But don't think about meditation.
Thinking about meditation is still thinking.
Dive into it, immerse yourself.
Don't think about meditation—experience it.
The mind's function is to sleep and to think.
To awaken is its death,
and meditation is awakening.
Thus, the mind suggests, "Let's think about meditation."
This is its last defence mechanism to protect itself.
Be cautious of this.
Instead of thinking, focus on seeing.
Not thinking; but watching—this is the fundamental
principle.
As watching increases, thoughts diminish.
As the witnessing awakens, dreams dissolve.
When meditation evolves, the mind disappears.
The mind is the gateway to the world;
meditation is the gateway to liberation.
What you have found through the mind, you lose in
meditation.
What you have lost through the mind, you find in
meditation.

Question:

As one delves deeper into meditation,
how does it progress daily,
and what is the final stage of meditation?

Osho:

When you eat food, you don't have to consciously digest it;

it digests on its own.

Similarly, become aware of your thoughts.

Avoid being unconscious towards thoughts — do this much:

this is the nourishment of meditation.

Digestion will happen on its own.

Digesting means meditation becomes integrated into your being —

leading to the deeper meditation.

You do the eating and leave the digestion to the divine.

This process has always been in the hands of the divine.

However, although you cannot digest food yourself, you can certainly hinder the process.

The same is true for meditation.

You can hinder the deepening of your meditation.

Subtle choice and inclination towards thoughts is the obstacle.

Do not choose between good or bad thoughts.

Avoid both criticism and praise.

No thought is inherently good or bad.

A thought is just a thought.

And you need to be aware of the thought.
Even the slightest preference is an obstacle to
awakening.

Only when the scales are balanced, does the needle of
meditation become steady.

And when the needle of meditation steadies, then the
balance scale,

the pans, and the needle itself all disappear.

What remains after this is samadhi,
and that is the final stage of meditation.

Question:

What is the difference between self-study (study of the self) and meditation?

Osho:

Self-study means the study of oneself.

And self-study is not possible without thought.

Therefore, self-study is essentially a process of thinking.

However, meditation transcends thoughts;

it is awakening to thoughts.

Self-study is thinking; Meditation is awakening.

In thinking, there is no awakening.

Because when one is awake, thinking disappears.

For thinking to occur, a state of sleep is necessary.

Thinking is like dreaming with open eyes.

A dream is primitive thinking.

A dream thinks in the language of images.

Thinking is the civilized form of dreaming.

In thinking, words and concepts replace images.

But meditation is a completely different dimension.

It is liberation from mere dreaming.

It is going beyond mere thought.

Dreaming is the contemplation of the unconscious mind.

Thinking is the contemplation of the conscious mind.

Meditation transcends the mind.

When the conscious mind makes others its subject,

it is still thinking,
and when it makes itself the subject, it is still thinking.
In meditation, one rises above the subject.
Above the mere subject.
This does not result in any fundamental
difference as to what the subject is?
Wealth or religion,
Others or self.
Fundamental difference - transformation or revolution
happens only when consciousness goes beyond the
subject itself.

Because only then can one know the self.
When there is nothing left for consciousness to know,
only then can it know itself!
Self-knowledge happens when there is nothing left to be
known.

In other words, self-study is contemplating and reflecting
upon
oneself, while meditation is knowing oneself.
And certainly, what will one contemplate
or reflect upon in relation to something that they don't
even know?
And once one has known it,
where is the question of contemplating or reflecting upon
it?
In other words, self-study is thinking, contemplating,

and meditation is knowing oneself.
And for sure, what will we think and contemplate
about those we don't know?
And once we come to know them,
where even is the question of pondering or contemplating
about them?

And for sure, which is unknown, what can be thought or
contemplated about?
And that which is already known, what is the point of
thinking or contemplating about it?
Therefore, it's good to avoid self-study.
Because that too becomes an obstacle to meditation.
And most importantly, it becomes the biggest obstacle to
meditation.
Because it turns meditation into a drama.
The mind is very pleased with it. Because in this way, it
saves
itself again.

However, the seeker gets lost.
He gets entangled again in the subject.
The mind is inclined towards subjects.
It desires a subject.
The subject would be anything-
Be it doing or divine.
It is satisfied with any subject.
That is why, one must rise above both: doing or divine.

Respectfully bid farewell to the other and the self.
Only then does that manifest when it is both, the self and
the other.
Or that which is neither the self nor the other, but simply
is!

Question:

Are awareness and witnessing the same, or is there a difference between them?

Osho:

Awareness and witnessing are not the same, but they are indeed two ends of the same spectrum. They are two experiences of consciousness. Imagine consciousness as an arrow with two ends. One end of this arrow points towards what the consciousness is aware of, and the other end points to the source from which the consciousness is aware. Awareness refers to the first aspect. Witnessing refers to the second aspect. Meditation can begin from either of these ends because one end inherently brings along the other.

If you are aware, witnessing will follow.

If you are witnessing, awareness will follow.

Where there is consciousness, both are present.

Where there is unconsciousness, neither is present.

And where there is one, there is half-consciousness, half-unconsciousness.

Generally, humans exist in a state of half-consciousness,

half-unconsciousness.

They are half-aware, half-witnessing.

Their sense of being is very dim,
like a thick fog surrounding them.

It is there but not entirely visible.

Sometimes there is a glimpse of the one who is
observing,

and sometimes there isn't.

Meditation is an attempt to break this half-state.

In deep sleep, dreamless sleep, both awareness and
witnessing fall asleep.

In the fullness of meditation, both are lost.

Therefore, although samadhi and deep sleep are
opposite,

they are similar in one sense.

In deep sleep, neither awareness nor witnessing exists
because both are asleep.

In samadhi, both are not present because they are
transcended.

In deep sleep, there is complete unconsciousness,
hence no duality.

In samadhi, there is complete consciousness,
hence no duality. Completeness is always non-dual.

But in the womb of deep sleep, there is duality.

Whereas in samadhi, duality has died.

Meditation is the process of moving from unconsciousness to full consciousness.

Its two primary starting points are awareness and witnessing.

For an outward-oriented personality, it is easier to start with awareness because awareness begins from the external. For an inward-oriented personality, it is easier to start with witnessing because witnessing starts from the internal pole.

Although the starting points in meditation are different, the accomplishment is the same.

As soon as one pole becomes clear in meditation, the other inevitably appears as well.

And as soon as both poles are fully manifested, they are transcended.

This transcendence becomes samadhi.

Then there is no duality.

Then, what is, simply is.

Question:

Can Japa (repetitive chanting) be fruitful if done meditatively?

Osho:

When the goal is to meditate, Japa becomes unnecessary. Practices like Japa and similar activities are essentially methods to avoid meditation. They serve as ways to let thoughts enter the mind through the back door.

Meditation is about awakening, awareness, and witnessing. In contrast, Japa and similar practices are forms of self-hypnosis, techniques to lull oneself into a state of mental slumber. They might be useful for those who struggle with sleeplessness. It can provide a sense of calm, like the way sleep does.

Repetition of any word turns into self-hypnosis, whether that word is "Om" or "Coca-Cola." The restless mind is always ready to forget itself, which is why intoxicating substances hold such attraction. Practices like Japa are non-chemical forms of intoxication. But what will happen if you forget? Forgetfulness is not liberation. What exists will return again and again. How long can you remain unconscious?

No, this approach will not work. You will have to change yourself. Not forgetfulness, but transformation is required.

Meditation is transformation, which is fundamentally different from Japa (Chanting).

Meditation is about being mindful. It is about being awake and observing whatever is, whether inside or outside. Japa (Chanting) is an activity; meditation is non-activity.

In Japa (Chanting), something must be done; hence, it is a mental activity. And no mental activity can ever take you beyond the mind. Meditation is about awakening, seeing, witnessing. It is not an activity; it is the rest from all activities. Therefore, meditation transcends the mind and opens the door to knowing the self.

Question:

Does imagination not cut through imagination?

Answer:

Imagination does cut through imagination.

However, the mind that imagines does not get cut off.

And it's not imagination that needs to be cut, it's the mind.

Whether one imagines or not, the mind remains strong in both states.

Because its strength works in both.

One has to go beyond the mind, and this cannot be achieved by strengthening it.

Therefore, do something that weakens the mind, makes it inactive, kills it.

But whatever is done, it will still be strong.

Because everything done is ultimately an act of the mind itself.

Apart from non-doing, there is no other path.

Non-doing means just being.

Now nothing is being done, when this awakening comes, that is meditation.

And meditation is liberation from the mind!

Meditation means tranquillity.

The mind is a vehicle in the worldly realm.

Tranquillity is the realm of truth.

In the worldly cycle, the dimensions of truth are not available to the seeker, rather it becomes a hinderance.

Travel on the ground with a bullock cart.

But it's good not to fly in the sky with a bullock cart.

This is in your interest and also in the interest of the bullocks!

But, because of the familiarity with the bullock cart, it comes to mind that if it can used to travel on the ground, why wouldn't it fly in the sky?

There is no mistake of the bullock cart in this.

The mistake is that of the sky that it is not the earth.

But it can also happen that

the bullock cart can fly in the sky,

because the earth and the sky are different,

but not opposite.

But the mind can never move towards truth, because the dimensions of the world and truth are opposite.

Like waking up in a dream is not possible.

As long as there is a dream, there is no awakening.

And when there is awakening, there is no dream.

The fundamental condition for the dream to exist is sleep.

Same is the situation with mind and truth.

As long as there is mind, there is no truth.

And when there is truth,

the mind is not even found through searching.

Let truth come, let the mind go.

In its empty space, the throne of truth is created.

Question:

How can one stop the arising of negative emotions?

Osho:

If you want to stop them, don't try to stop them.

In trying to stop them, they come.

Repressing them is always an invitation for them.

And repressing them does not diminish their strength; instead, it increases it.

Because with repression, they go deeper into the mind.

And don't call those emotions bad either.

Because the moment you label them as bad – hostility and struggle begins.

And the struggle within oneself, with oneself, is the root of all suffering.

Such struggle leads to unnecessary wastage of energy, and one becomes weaker.

This is not the way to win, but the way to lose.

So, what should one do?

First: Understand that nothing is bad, nothing is good.

They are just emotions.

Don't label them with any value judgment, because only then can detachment be possible.

Second: Don't try to stop them, just observe.

Become a witness, not a doer,

because only then can you be free from conflict.

Third: Don't try to change what is; accept it.
Everything is divine.
Therefore, it's better if you don't interfere.
It's your interference that causes unrest.
And in unrest, no transformation is possible.
Complete acceptance means you have stepped out of the way.
And as soon as you step aside, there is a revolution.

Because the center of those so-called negative emotions is ego.
If ego exists, they exist.
If ego is gone, they are gone.
The moment you step aside, everything you have been trying to remove for lifetimes but couldn't, starts to disappear.
Because the roots of all those were hidden within you.
But it seems like you are lost in thought?
Don't think, just step aside.
Simply step aside and observe.
As if a blind man suddenly gains sight, everything changes just like that.
As if a lamp suddenly lights up in the dark, everything changes just like that.
Please, just step aside.

Question:

Are there any chants or practices that naturally lead to effortless meditation and contemplation?

Osho:

No.

Because something that is forced cannot become natural.

The unnatural cannot transform into the natural.

Freedom from the unnatural is what leads to the natural.

Effort is not the gateway to effortlessness.

Freedom from effort is what becomes the gateway to effortlessness,

And truth cannot be attained through effort.

Because it already exists and is already attained.

We miss it because we are caught up in effort.

It is near and ever-present.

But we are preoccupied,
meaning we are absent to it.

Being absent is the same.

Some are busy acquiring wealth,
others in religion,

some are engrossed in singing songs from films,
others in chanting.

Some are busy with rosary beads,
others in smoking,

some are entangled in paper scriptures,
others playing with paper cards.

But all are absent to what is present, which is everywhere and always.

When the mind gets bored with one preoccupation, it immediately invents another.

Bored with smoking, one starts counting beads,
bored with the shop, one seeks the temple,
but one never becomes unoccupied.

Yet what is, can only be known and lived in the intervals of unoccupied moments.

Do not search for it.

It is here, now.

Do not run after it.

It is already here.

Do not strive for it, because it does not need to be created; it already is.

Simply, just be here and now, and it manifests.

Question:

You deny being a guru, yet you perform the role of a guru.

How do you explain this?

Osho:

The work is such that only the one who denies being a guru can truly do it.

Anyone who claims to be a guru is unworthy of being even a disciple!

However, I am neither a guru nor am I doing the work of a guru!

I do not wish to teach anyone anything.

In fact, I encourage those who have learned something to unlearn it.

I do not give knowledge.

On the contrary, I take knowledge away!

I do not provide doctrines.

Instead, I liberate from doctrines.

I am a destroyer of scriptures, so how can I be a creator of scriptures?

I do not point towards truth, but always towards the void.

Therefore, there is no way to grasp or worship me.

I am nothingness itself, and I call others towards this nothingness.

I do not promise liberation; I only assure immortality.
Even if I wanted to, how could I become a guru?
I do not wish either.
Because whatever I am, or whatever I am not,
I am complete.
And I do not wish to become anything else.

Ever since I have come to know what I am,
the race to become anything has been lost.
Not just the race,
but the runner too has disappeared.

I am now a miracle.
Because I am not and yet I am.

Question:

How can the mind be stabilized?

What is the solution for it?

Osho:

The mind never stabilizes.

In fact, instability and restlessness are the very nature of the mind.

Therefore, the mind either exists or it doesn't.

The states are either mind or no-mind.

With the mind, the truth appears like the world.

The world, seen as Brahman (the ultimate reality) through the doorway of restlessness.

And with no-mind, it appears the way it is.

To know the truth as it is, is Brahman.

Therefore, do not even ask about stabilizing the mind.

The mind has not to be stabilized but dissolved.

Have you ever seen or heard of a calm storm?

Similarly, there is no such thing as a calm mind.

The mind is synonymous with restlessness.

Therefore, the question of a solution does not arise.

All solutions belong to the mind.

To dissolve the mind, one must go beyond solutions, to a state of no-solution.

By trying different solutions, the mind does not diminish; rather it increases.

Because it is the mind that engages in those efforts.

How can the mind dissolve by its own actions?

Then what should be done?

Nothing! Do nothing at all. Just –
awaken, observe, be aware of everything.

Observe the mind itself.

Be mindful of the mind!

And then, gradually, the mind melts,
dissolves, and vanishes.

Like the sunlight evaporating the morning dew,
awareness evaporates the mind.

You may call this the solution, if you wish.

Question:

What happens when the mind becomes thoughtless through the state of witnessing?

Osho:

Situation? What situation can there be?

All situations dissolve,
and only that remains, which is.
And that, has always been there.

Situations change every moment,
but the essence does not change.
Situations are transient, while the essence is eternal.

In situations, there is happiness and sorrow.
Happiness turns into sorrow,
and sorrow turns into happiness.
This is the nature of change.
There is neither happiness nor sorrow,
because it does not change.

What remains in that state is bliss.
Remember, bliss is not happiness.
Happiness can transform into sorrow,
but bliss never changes into sorrow.
Bliss itself does not change.

Thus, bliss has no opposite state.
Bliss stands alone; it is non-dual.

Similarly, birth and death exist within the realm of situations.

Where there is birth, there will inevitably be death.

They are two changing states of the same pendulum.

Birth constantly becomes death,

and death constantly becomes birth.

This cycle is what we call circumstance.

And there - in truth, there is neither birth nor death; it is life itself.

The opposite of birth is death.

There is nothing opposite to life.

There, it is life, life, and only life.

Blissful life is the very name of Brahman (the ultimate reality).

Question:

What do you mean by alertness?

How can one live an alert life moment by moment?

Osho:

The essence of alertness is simply being alert.

Generally, humans live in sleepy state.

Forgetting oneself is sleep,

and remembering oneself is awakening.

Live in such a way that no situation can make you forget yourself.

Whether sitting, walking, resting,
never forget yourself.

Let the constant awareness of "I am" remain.

Then gradually, the "I" fades away, and only "am" remains.

When anger arises, know that "I am."

And anger will not arise,

because anger only enters in sleep.

When thoughts surround, know that "I am."

And thoughts will start to disappear,

because they are companions only in sleep.

And when actions, anger, greed, and attachments,
all depart from the mind,

then the final departure will be of the "I."

And where there is no "I",

there exists that which is Brahman.

Question:

While living a family life (householder),
how can one attain the goal?

Osho:

The question is not about householders
and sannyasin.

The question is about witnessing.

Whatever I am doing, I must be a witness to it.

Whether it is in home or activities in an ashram,
one must awaken from sleep.

Then, whether that sleep is in white clothes
or in coloured clothes, it doesn't matter.

In fact, the one who is a witness is a sannyasin.

And the witness can be anywhere.

The circumstances are not worth thinking about
and running away from them is futile
because running away is fear.

Be aware of fear as well.

And if you are running away,
be aware of running away as well!

Awakening takes you to the point of detachment.

That is true renunciation (sannyas).

In such renunciation, many things are let go of naturally.

But it doesn't abandon; it simply sheds away,
like dry leaves falling from trees.

Similarly, much falls away on its own accord.

Ignorance falls, so do the roots of ignorance.

When unconsciousness goes away,
the companions of unconsciousness also go away.

The distinction between a family person
and a sannyasin is futile.

The meaning lies in the distinction between being
unconscious and being awake.

The unconscious is the householder
because it is bound to the body.

The body is the home,
and consciousness is without a home,
it is renunciant (sannyasin).

Because it has recognized the One who is not the body –
that which is bodiless.

Ah! As soon as one recognises him, the world ceases to
exist.

And what remains is Brahman.

Question:

Your literature is not different from scriptures, then why do you oppose scriptures?

Osho:

I am not against literature.

But I am certainly against orthodoxy.

Orthodoxy is the enemy of truth.

The claim to truth is the enemy of truth.

Truth is always humble, and scriptures are always arrogant.

Truth does not belong to any sect.

All sects belong to scriptures.

There is no opinion of truth.

In fact, where opinions end, there begins the beginning of truth.

But there is opinion of the scriptures.

Scripture means opinion.

The Gita is incomparable as literature, but dangerous as scripture.

The Quran is unique as literature, but extremely poisonous as tradition.

That's why I want literature, not scripture.

Literature liberates.

Scriptures bind!

Question:

Are scriptures not the experiences of the sages?
If they are, then can't we benefit from them?

Osho:

There is no direct experience in scriptures.
Although their origin is from experience.
Just like in a dictionary,
in the word 'horse', there is no actual horse.
Similarly, in the words of scriptures,
there is no truth.

'Horse' is just a word in the dictionary.

'God' is a word in scriptures.

But the word 'God' is not God.

To attain it, one has to leave all words behind.

And scriptures are just composed of words.

In other words, to attain it, one has to
leave behind all scriptures.

It is not found through scriptures.

Although, through its attainment, scriptures can be born.

Scriptures are an attempt to express what
cannot be expressed.

That is why any literature that claims to be true
becomes false for this very reason.

One who knows, also knows that what is known cannot
be said.

This humility is not found in literature claiming to be scripture.

That's why I call scriptures distorted literature.

Sages attempt to express the truth,
but they cannot say it.

In reality, what is found in silence cannot be said in words.

Experience is infinite and expression is limited;
Experience is beyond the mind and expression is mental;
and therefore, harmony between experiencing
truth and expressing truth is impossible.

Scriptures are evidence of this -
of this impossibility and this inevitable failure and
incapability.

And their beauty lies in this impossibility.

One who knows this truth can benefit from it.

But one who does not know this, gets bound by
scriptures

and becomes a victim of immense loss.

There is only one benefit of words,
freedom from words.

There is only one benefit of scriptures,
freedom from scriptures

And blessed are those who become free from scriptures;
because they reach where truth is.

And unfortunate are those who get bound by scriptures;
because they stay where there are only words.

And there is nothing emptier and
more meaningless than words.

Words are symbolic.

They are not meant for grasping.

Like if I point to the moon with my finger and
someone holds my finger thinking it to be the moon!

Similarly, this mistake happens by trying to grasp words.

One has to let go of the finger and look at the moon.

To see the moon, you have to let go of the finger
completely.

How can an eye fixed to a finger see the moon?

It is quite amusing that only those benefit from scriptures
who let go of scriptures.

Indeed, such courage can only be gathered by
a truly religious mind.

Religion is courage.

But those who are religious out of fear,

they seek refuge in scriptures,

how can they abandon them!

And they consider this very weakness as their religion.

And when religion becomes the defence of weaknesses,

then it is destroyed.

Religion is not to save our weaknesses

but to eliminate them.

There is no greater adventure than religion
because religion is a radical transformation of the self.

And this transformation is possible only when
we are ready to leave behind all our
securities, weaknesses, ignorance, fears, and escapes -
but we tend to save ourselves instead.

To hide our vulnerabilities, we cover it by religion,
whereas religion is nothing but fire.

It is there to burn itself - not to save itself.

That's why we have developed false religions
to escape from religion itself.

To escape from truth, we have grasped words!

We have erected a wall of scriptures between
ourselves and the truth.

We have created sects to escape from the truth!

Question:

Why are you against saints and sages?

Osho:

Me and the anti-saints?

Your question astonishes me greatly!

I am against the irreligious practices that go on in the name of saintliness.

I am against the unsaintliness that prevails in the name of saintliness.

And I only oppose this so that saintliness can be manifested.

Remember that asceticism does not harm saintliness.

The harm is always from false saintliness.

Real coins are not damaged by pebbles and stones.

They are harmed by counterfeit coins.

Counterfeit coins drive genuine coins out of circulation!

Because of these fake saints, the possibilities of manifestation of saintliness has diminished.

Saintliness has been disgraced because of these impostors.

And the first characteristic of false saintliness is that it is imposed.

Saintliness comes naturally, it is not imposed.

One can become a sage; one cannot make oneself a sage.

By practice, by imposition, saintliness only appears, it does not truly exist.

Saintliness is simplicity, spontaneity.

And practice is always complex!

Practice involves conflict and repression.

That is why it can be practiced.

But becoming that is impossible.

That possibility is just like a barren woman having a child.

Simplicity comes through understanding.

Understanding oneself in totality is the gateway to simplicity.

He who understands the self, finds that he is a sage.

But he does not 'become' a sage.

Because 'becoming' is only for those who know that 'they are not'.

It is the false ascetics who strive to become sages.

Those who truly become, simply become.

Their asceticism is a revelation to themselves.

Whereas the asceticism of so-called false ascetics is just a proclamation to others.

True saintliness is so natural and simple that there is no question of declaring it.

It arises from the dissolution of the self.

It is not present where the ego is.

But false saintliness is the subtlest creation of the ego.
That is why it is always about the outward appearance.

This is why it is found in sects -

In rituals and ceremonies -

In titles and positions.

Ah! How strange it is that saints can be Jain, Hindu,
Muslim.

At the very least, shouldn't a sage simply be a human
being?

Saints also become Jagat gurus, Popes and the likes.

At the very least, shouldn't a saint be free from the
childishness of titles and positions?

But this is not so;

because saints are not necessarily saints.

Question:

Are you opposed to sannyas or to sannyasins?

Osho:

I call sannyas (renunciation) the ultimate state of beauty in life?

It is where the flowers of truth blossom, and the fragrance of divinity is born.

Therefore, I see in sannyas the ultimate meaningfulness and richness of life.

Those who haven't known sannyas, haven't known life.

Those who know life are the ones who attain liberation.

Sannyas means a life without bondage.

However, the groups of so-called sannyasins have turned sannyas into a series of constraints.

While the householder (family person) is a well, the renunciant is a ditch.

The so-called sannyasins are merely a disguised householder.

That is not freedom from bondage – it is merely a change in the bondage, and the reaction is always like this.

Reaction is not revolution.

Reaction is opposition.

And opposition is always tied to that which it opposes.

It is just one link in the chain of its continuity.

It is never a break in continuity.

Therefore, the system of renunciation is essentially the continuity of householding.

In fact, there can be no arrangement for sannyas.

Sannyas is indeed a transcendence of the arrangement.

Therefore, as soon as sannyas is given organization, discipline and disciplinarian come into play, renunciation dies.

Sannyas is a personal experience, and the sannyasin is a social institution.

Due to the so-called sannyasins, the music of sannyas has been lost.

That is why I say, let there be sannyas, and let it be in abundance,

but it's better if there are no so-called sannyasins.

Question:

If you only preach spirituality, wouldn't that be good?
Why do you involve yourself in discussions about politics and other subjects?

Osho:

I see life in its entirety, and it is this holistic perspective that I call spirituality.

Politics is one subject, mathematics is another, politics is another.

Spirituality is not just another subject.

Spirituality is the art of living life completely!

Spirituality is about knowing and living life in its wholeness.

Therefore, politics can be confined to its realm, mathematics to its, but spirituality cannot.

Because spirituality has no boundaries.

Spirituality is the art of living life completely.

It touches every aspect of life.

Although politics may not want spirituality to touch it, neither does science, nor commerce.

Because spirituality changes whatever it touches.

Once spirituality casts its shadow on politics, it can never remain the same.

Nor will science be the same, nor commerce.

So it is in their interest that they keep spirituality away.

But it is not in the interest of spirituality.

Spirituality bleeds and becomes pale the moment it is tied to a fragment.

It can only be healthy when it remains integrated and whole.

However, this does not mean that spirituality should become political or anything else.

Spirituality does not need to become anything.

Its perspective is sufficient.

Let it look towards politics, towards science, towards commerce.

Its perspective - its awareness - will be enough.

It will revolutionize.

I am making efforts in this direction and will continue to do so.

But many vested interests are afraid of this.

They want to define the boundaries of spirituality.

Their attempt is to save themselves and kill spirituality.

The system of exploitation does not want spirituality to take an interest in all systems.

Because how can spirituality tolerate exploitation, and whatsoever spirituality does, is harmless, is impotent.

In fact, that is not spirituality at all,

and only such superficial spirituality is prevalent.

Such spirituality has certainly acted like opium;

I do not want to be involved in any such opium business.

And the talk of spreading spirituality
seems like any other form of propaganda.
So, I am not interested in any form of propaganda.
Man has to be free from all forms of propaganda.
Only when consciousness rises above all kinds of
propaganda can it recognize 'what is.'
Propaganda is to condition someone,
and spirituality is the un-conditioning.
Therefore, politics can be propaganda, but spirituality
cannot.
And those who talk about spreading spirituality are
politicians in disguise.
Because this cannot make any difference.
Whether they believe in 'A' or 'B' is not the question.
It is not a question of changing the Guru.
Changing a guru is not the issue.
Changing a guru is like just turning over in bed.
I want to awaken them.
So that they can be free from everything.
So that they can be themselves.
And certainly, self-realization is the greatest achievement.
To avoid this, everyone remains asleep—
in beliefs, in faiths, in blindness.
And if someone wakes them up from their dreams of
faith,
they get angry - disappointed, it's natural, isn't it?
But I will continue doing this thankless work.
For me, this is the command of existence.

Question:

If you were to seek the support of saints rather than opposing them, wouldn't your mission be successful more quickly?

Osho:

Firstly, my mission is to simply create conflict. Because it gives birth to thoughts. The seed of thought is doubt, and the process of thought is paradoxical. That's why I oppose them. I look for opposition even where there is no opposition. Dialogue is achieved only through the process of debate and counterargument. Therefore, those who oppose me are my allies. I neither expect nor desire support from anyone, nor do I expect opposition. Whatever comes my way, I consider it a blessing from the divine, and my mission is not the one to be quickly successful.

Missions could even be like seasonal flowers. They bloom quickly and wither quickly. There are missions that are timeless, and therefore adding 'mine' and 'yours' to them is futile. They are the mission of the divine. That's why I often say that I have no mission. What is, belongs to the divine.

Therefore, its success or failure also belongs to it.
I'm not a preacher, nor am I a teacher.
I just want to awaken people from their slumber.
I want to shake them from their stupor so,
they can see and think for themselves.
I don't want to think for them.
Preachers and teachers do that.
Together they put people to sleep.
Because only those who are asleep can believe,
become leaders or become gurus.
An awakened person chooses his own path.
He's not a disciple or a follower.
Disciples and followers are only unconscious people.
Indeed, the effort to awaken those who are asleep
often makes them angry.
But I'm happy even with their anger
because their anger is the beginning of awakening!

Question:

Don't your listeners get displeased by many of your talks?

Osho:

Ah! I wish they could be displeased.

That is what I precisely pray for.

That is the very purpose of all my efforts. I do not want to satisfy them.

I want to jolt them in every possible way, so that they can think –

so they learn to think.

It seems as if the very essence of thinking has died.

Thinking needs to be revived:

and for this, one has to be ready to face their hostility.

I am ready for it.

But unfortunately, people's anger is extremely short-lived; their displeasure seems like it's in a dream.

Because soon after, they are heard snoring again.

At most, they just turn over and go back to sleep.

In other words, they end up agreeing with me and then fall back asleep!

I do not want them to agree with me.

I do not want them to believe in me.

I am not there at all.

It is him.

Now it's up to him.

I am doing whatever he is making me do.

And as for the saints?

Those who support the truth are the true saints.

One does not need to seek support for the truth;
especially not from saints.

It naturally comes.

And it is available.

Question:

What kind of practical life does a religious person lead?

Osho:

The first thing is that in the life of a religious person there are no such divisions as practical and transcendental.

Religious life is undivided.

Religion does not exist where there is duality.

Fragmented mind is a disease, it is not religion.

Secondly, a religious person does not possess a life of their own because the essence of religion is attained by dissolving the self.

A religious person does not live for themselves, rather it is the divine that lives through them.

The religious person becomes merely a medium.

A flute through which the music and melody flows, though is not their own.

Thirdly, there are no different types of religious lives.

Just as the water of the ocean tastes salty everywhere, the essence of a religious life is uniform in all aspects and actions.

The core of religion is eternally consistent and harmonious.

Fourthly, your question is posed from an external perspective.

When one truly enters the realm of religion, such questions naturally dissolve.

In religion, there is no duality.

But the intellect, within its limits, necessarily breaks down each subject into fragments.

This is because the process of thought is analytical.

Feeling is always synthetic, and thinking is analytical, that is why feeling and thinking never meet anywhere.

Experience, ultimate truth, and behaviour are one,

The ultimate reality and the mundane existence are one.

Liberation and bondage are one.

Yet, as soon as a single thought intervenes, this oneness is split into duality.

Thought introduces a chasm between what it divides, and this chasm is unbridgeable.

Thought then attempts to bridge this gap, but such efforts are futile because thought itself is the barrier.

Thought can only divide; it cannot unite.

Where there is an absence of thought, there is unity.

In reality, nothing has ever been truly divided.

To escape this trap, one must understand that thinking keeps

one on the shore, while life itself is in the depths of the ocean.

Abandon the shore and dive in!

For countless lifetimes, you have been standing on the shore, thinking. How long have I been observing you there?

Enough is enough.

Now, it's time to take the plunge.

Listen to what Kabir says:

*"Jin khoja tin paiyan, ghere paani paith.
Mein bawari dooban dari, rahi kinare baith."*

"Those who sought, found;
they dived deep into the waters.
I, the fool, feared drowning,
and remained on the shore."

Question:

Sometimes there is a conflict between religion and action. What is the right way in such situations?

Osho:

The first thing to understand is that there is never a conflict

between religion and action.

It is impossible.

Just as light and darkness cannot coexist, religion and action cannot be in opposition.

Where there is light, there is no darkness, and hence, no conflict can arise.

Conflict requires the simultaneous presence of both elements,

which never happens.

Where there is light, darkness ceases to exist.

Similarly, where there is religion, the mundane aspects of life naturally dissolve.

Darkness essentially means the absence of light, and it has no independent existence.

It is merely the absence or non-presence of something.

Such is the nature of action. Such is the world.

Such is ignorance. Such is irreligion.

They are merely different facets of the absence of religion.

When religion appears, these facets quietly disappear.

They exist only in the absence of religion.

The second point is that we often mistake borrowed religion for true religion. This is where difficulties arise. Generally, for us, action is considered the reality, and religion is just an empty word. This is why a conflict arises between the two. And remember, that this conflict does not happen occasionally or in isolated cases; it occurs everywhere and every moment. This is natural and inevitable because darkness feels real while light is only a belief. A belief in light does not dispel darkness; instead, it blinds us further. Actual light is required, not just the belief in it. Similarly, true religion is required, not just faith in it. Action is transformed by religion, and ultimate reality and action become one. Or one could also say that action alone remains. And what remains, there is no duality in it, hence there is no doubt either.

The third thing is that in different situations, there are no different paths and no different rightness. There is only one path and one truth, and that is religion. Once this is known, all circumstances become fundamentally the same. Their forms may vary, but their essence does not.

An analogy can be made with a blind man who might think that different kinds of darkness require different kinds of light or perhaps in different situations, we might think there are different perspectives to find paths, thus having different views.

The fourth point is to seek religion itself, not harmony between religion and action.

The search for harmony indicates that religion has not yet been realized. When true religion dawns, harmony follows naturally. Because, for harmony, the same duality is necessary as for conflict.

The advent of religion brings about non-duality.

Then what exists is both the ultimate truth and action.

The arrival of religion is the arrival of non-conflict, hence, neither conflict nor the need for harmony exists anymore.

The fifth point is not to seek religion elsewhere.

For religion obtained from outside cannot resolve your problems.

In fact, problems arise precisely from such external religion.

Borrowed religion inevitably creates conflict because it pretends to be the solution, but it is not.

What cure can there be for a disease that considers of itself as health?

But religion itself is certainly the solution.

It can only be found in deep meditation.
Besides meditation, how can a solution be found from
elsewhere? Search for religion; search for meditation.
Avoid scriptures, words, and thoughts.
Thoughtlessness is the gateway.
In the void lies the truth.
That is religion.
Knowing this, nothing remains unknown,
and all problems and questions dissolve.

Question:

What is the definition of Brahmacharya (Celibacy) for a householder (family person)?

Osho:

The definition of Brahmacharya (Celibacy) is universal: it is the way of life that leads one to the ultimate truth: Brahman.

This definition remains the same for both householders and sannyasins. Brahmacharya is fundamentally a positive state, not a negative one.

But it has always been considered negative.

Many misconceptions about Brahmacharya have arisen because it has often been equated with sexual repression.

This misunderstanding leads people to differentiate between Brahmacharya for householders and non-householders.

Non-householders are often presumed to be naturally celibate because they do not have a socially acceptable outlet for sexual fulfillment. However, sexual energy can manifest through various means, not all of which involve another person, such as in autoerotic activities or even involuntarily through dreams. Thus, the dissipation of sexual energy can occur in both householders and non-householders.

The only difference might be that householders have a lower chance of becoming perverted compared to non-householders.

The negative perspective on Brahmacharya has degraded its supreme, sacred concept into a mere act of 'semen retention,' reducing it to a very lowly state. Such Brahmacharis (Celibates) have become extremely sexual.

I am totally opposed to such a situation. To me, Brahmacharya is not about sexual suppression. Suppression does not lead to transcendence over sexual desires; instead, it creates a vicious cycle that is easy to start but very difficult to escape.

What we suppress becomes more deeply entrenched in our consciousness.

Suppression merely shifts our conscious tendencies to the subconscious, leading to mental deviations.

It's not about suppression, but transcendence.

Transcendence does not suppress sexual energy; rather, it directs it into new and higher dimensions.

Sexual energy is a priceless treasure.

It is not something to be fought against.

Instead, it should be made creative.

Suppression leads to inner conflict, because we and the energy we

are trying to suppress are not separate entities; we are that energy. Through the path of meditation, sexuality starts transforming.

Therefore, for me, Brahmacharya begins with meditation, which is self-union (*atma-ramana*) as opposed to union with another (*para-ramana*). Whether real or imagined, being absorbed in someone else is the essence of sexuality.

The joy of meditation frees one from the need for external union.

The bliss of self-union makes the pleasure of external union

seem pale and insignificant.

Sexual energy can flow in two directions: towards sex or towards spiritual union.

The former is outward-focused, while the latter is inward-focused.

The goal is not to suppress the outward flow but to open the inward flow.

Suppressing the outward does not open the inward; rather,

the outward flow becomes distorted.

But when the inward flow is open, the outward flow naturally diminishes.

This inward journey and experience of life's energy is what we call Brahmacharya.

Indeed, with this inner journey, one's entire behaviour changes from being ego-centred to Brahman-centred.

Sexuality is ego-centric behaviour,
while Yoga is Brahmacharya.

Sexuality is union with 'the other,'
while Yoga is union with the self.

The 'other' is an illusion (maya),
whereas the 'self' is the ultimate reality (Brahman).

*



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