

**Swami Satya Vedant**  
*Osho International Foundation, Poona*

## **CONTEMPLATIVE DIMENSION OF OSHO'S VISION AND HIS WORK**

### **Introduction**

Today there are only two alternatives before mankind: either man commits a global suicide or the whole humanity takes a quantum leap in a new consciousness. This is a critical moment. Not only man, but the entire planet is under threat. Nuclear weapons, the population explosion, the ecological disasters, the killer-disease AIDS and above all the man himself have created such horrendous problems that only a radical shift in human consciousness can save life on this beautiful planet earth.

Osho (Rajneesh) the enlightened mystic, personifies the ultimate in human consciousness. His vision and His work exemplifies a great revolution an incredible transformation that can happen to an individual. He offers hope and confidence, love and compassion, understanding and awareness to the entire human race which is beleaguered today by death and destruction, pain and suffering. At a critical moment as this, millions of people around the world are touched by Osho's vision and are getting ready to give birth to a totally new world.

### **Contemplation and Meditation**

In this article I am using the word "contemplation" in the sense of meditation. Meditation is the cornerstone of Osho's vision and work. Meditation is the most powerful element which can bring about the required shift in the consciousness of man and contribute to our experiencing inner as well as outer peace.

In understanding what meditation is, according to Osho, a few terms need to be made clear. The activity of "thinking" generally goes on undirected - one thought leads to another, what Freudians call thinking by "association." There is no logical connection. We

are led by scattered thoughts, day and night. Thinking becomes contemplation when thoughts are given a focus, when they are directed toward one point. Working on a problem, examining pros and cons of an issue, are examples of contemplation. This directed, focused thinking is logical, rational. Thoughts may come from various directions but the focus remains unchanged.

Staying steady at one point, applying intensely all thinking energy, and not allowing the mind to move away from one point is concentration. In ordinary stray thinking, thoughts are scattered. In contemplation they are directed, in concentration there is no movement, just fixed attention on one object, idea or point of focus. Ordinary man thinks without any rhyme or rhythm, unfocused, inattentive; a scientist contemplates, a yogi concentrates. When a yogi concentrates on a mantra, he brings all his mental energy and fixes it on the words and sounds of the mantra.

Meditation has no goal, objective or end. Meditation in itself is both, a means and an end. Meditation is not an achievement, Meditation is a non-achieving state of mind – a state of self fulfillment, a state where one is enough unto oneself. Meditation enhances one's awareness and brings one closer to seeing how mind – a composite of conditionings, thoughts, habits – functions.

In Osho's vision, meditation is a way of regaining one's spontaneity, the innocence that we have lost as a result of conditioning – religious, social and cultural. The flower of spontaneity blooms as one goes deeper in meditation. Mask after mask begin to fall off and one discovers what the Zen-masters call one's "Original face." Hence the several techniques of meditation which Osho has designed offer a means for deconditioning ourselves from the vast amount of information, thoughts, habits and attitudes we have gathered from the outside and stored. We are totally identified with this stored material. Meditation helps one clear this storehouse so that one can have a space within where meditation can be experienced. One transcends mind and enters into what Osho calls a state of no-mind – free, joyful, alert.

In Osho's vision, there is no mission, no idea of changing society or the world, because there is no society – only individuals exist. The so-called society is nothing but a mechanism to keep the individual

in slavery. The social structure achieves this by conditioning the individual since his very childhood. The psychology behind conditioning is that man must learn to "fit in" with the society or the system he lives and works in. The individual is rarely encouraged to explore his or her uniqueness, the hidden potential, the inner being. The perverseness of such control over the individual is that he grows into an adult not trusting in himself, often unsure, afraid, tense and unnatural.

Osho makes it very clear that intrinsically, society is ill, there is no possibility of reforming or changing the society. All acts of reform have left society with the same illness, albeit, a little modified but carrying the same disease. History shows that although many attempts have been made to reform the society, no basic change has ever occurred. The reforms have been superficial, illusionary, deceptive. Fundamentally the society has remained inflicted with the same illness, same ugliness. The violence, the greed, the divisions, the domination, exploitation and destruction have continued.

All revolutions, all social revolutions have failed. What we need is a totally different kind of revolution – a revolution in the heart of the individual. Because, as Osho sees it, the individual is concrete and real. Those who have come to Osho, therefore, are seekers in need of transformation. They are ready to encounter all the problems which society has avoided. They are showing courage to face problems that the society has been teaching them to repress.

"My effort has not been to change society," says Osho, "but to transform the individual—to help the individual to become whole, to help the individual to drop the rift between the conscious and the unconscious, to help the individual not to repress any more but to accept himself, not to condemn but to love himself... If the individual can be helped, if the individual can be enlightened, if the individual can be persuaded to celebrate life, to enjoy life, only then will he be able to change the climate around the earth."

As a consequence, Osho teaches self-service, self-awareness. From this a totally different kind of vision arises. An individual who serves oneself, enjoys and loves oneself, shows respect and awareness toward oneself is sure to respect, serve and love others. Because, gradually he begins to see that the same life exists in others. The more one

loves oneself, the more one sees that he is not separate from the rest. Only a self-actualized person can experience such oneness. Only one who is in love with oneself, who is integrated within, can experience a state of aloneness, a state of fulfillment, a state of blissfulness. And this is what meditation is all about.

"Meditation means being ecstatic in your aloneness," says Osho. He explains, "when you become ecstatic in your aloneness, soon the ecstasy is so much, that you cannot contain it. It starts overflowing in you. When it starts overflowing in you it becomes love. Meditation allows love to happen. People who have not known meditation will never know love – they may pretend that they love, but they cannot."

In Osho's vision and work, love is a sharing. But before one can share love one has to have it. Meditation makes one loving, it is the first thing. Meditation is the center, love is the circumference of it. Meditation is the flower, love is the fragrance of it.

Osho declares: "I teach meditation, because that is the only way to allow love to happen in your being. When you start overflowing, you start relating with others, caring for others. Service comes into you like a shadow of meditation. It is not to be imposed upon you, it has not to be a duty." Hence Osho warns: "Either meditation or suicide: there are only two alternatives left for human beings....Man either has to become meditative and through meditation, loving, or man will commit global suicide."

The revolutionary message of Osho comes from his own realization of truth, hence, his words have the kind of authenticity, sharpness and power which can bring about a complete mutation, a total transformation in anyone willing to stay open to his deep insights into human existence. Osho reminds us: "If you are full of love, the world is full of God."

### **Meditation: A Power that Heals**

The word "meditation" and the word "medicine" come from the same root. Medicine means that which heals the physical; and meditation means that which heals the spiritual. Both are healing powers. The word "healing" and the word "whole" also come from the same root. To be healed simply means to be whole, not missing anything.

Hence healing, whole and holy are not different in their root. They are the same. Meditation heals, makes you whole and to be whole is to be holy.

Holiness has nothing to do with belonging to any religion. It simply means that inside you are complete with nothing missing; you are fulfilled. You are what existence wanted you to be. You have realised your potential.

Osho says: Religion is a journey inwards, and meditation is the way. What meditation actually does is to take you, your consciousness as deep as possible. Even your own body becomes something outside. Even your own mind becomes something outside. Even your own heart which is very close to the centre of your being, becomes outside. When your body, mind and heart, all three, are seen as outside, you have come to the very centre of your existence. This coming to the centre is a tremendous explosion which transforms everything. You will never be the same man or woman again.

For the first time now, you start feeling a tremendous energy, an inexhaustible energy that you were not aware of. Hence you can share now. You can give as much as you want, because you are now at the inexhaustible source of living waters.

Meditation makes you whole, makes you holy and makes you an inexhaustible source for all those who are hungry, thirsty, seeking searching, groping in the dark. You become a light. Meditation is the way to the mastery of your own being. All you need to do is to find the centre, and meditation is the simplest way to find it.

Meditation will make you whole and healthy spiritually; and it will make you so rich that you can destroy all the spiritual poverty of the world. You may have everything that the world can offer, but if you don't have peace, serenity and silence, you will still remain poor. Meditation can make you inwardly rich and healthy. Your inner health is beyond every sickness and your inner richness is beyond every worldly wealth. And it is there, just to be discovered.

### **Dynamic Meditation**

Nowhere is this understanding better demonstrated than in Dynamic Meditation, a unique method developed by Osho and used by His disciples for many years. "Dynamic Meditation is a contradiction,"

He explains. "Dynamic means effort, much effort. And meditation means silence, no effort, no activity."

Like most meditations developed by Osho, Dynamic lasts one hour. It begins with three active stages, each lasting ten minutes.

Stage one: Breathing deeply and rapidly in and out through the nose, concentrating on the exhalation. This builds up a tremendous pressure of energy inside the body.

Stage two: Releasing the energy in catharsis, using the voice and the body to let go of everything that needs to be thrown out.

Stage three: Jumping up and down, with one's arms raised above the head, shouting the mantra "Hoo! Hoo! Hoo!"

This completes the three active stages. At the word "Stop!" the meditators freeze in whatever position they find themselves. For 15 minutes they watch everything that is happening to them: thoughts racing through the mind, emotions pounding in the heart, heat flooding the body after so much effort. This state of watching is known as "witnessing"—the art of being a silent observer to everything that is going on inside yourself, and outside, without opinion or judgement. This process creates a distance between the witnessing consciousness and the mind, emotions and body, bringing the meditator to the center of being.

The final stage of Dynamic lasts 15 minutes and is devoted to dance as an expression of gratitude for whatever has happened during the meditation.

### **The Mystic Rose Meditation**

In April 1988, Osho developed the Mystic Rose Meditation. He called it "the greatest breakthrough in meditation in 2,500 years, since Gautama the Buddha's Vipassana meditation."

Thousands of people have now participated in the Mystic Rose Meditation, not only at the commune in Poona, but also at Osho Meditation Centers around the world.

*"I have invented many meditations,  
but this will be perhaps  
the most essential and fundamental one  
it can take over the whole world."*

The meditation lasts for twenty-one days, as follows: one week of laughing for three hours a day, one week of crying for three hours a day, and one week of watching or witnessing for three hours a day.

During the first two stages, the participants simply laugh and cry for no reason at all, breaking through the layers of inhibitions, repression, and pain. This clears a space where silent witnessing can happen. After the cleansing of laughter and tears, it is easier not to become identified with or lost in whatever comes by: thoughts, emotions, body sensations.

As Osho explains it: "The whole of humanity has gone a little cuckoo for the simple reason that nobody laughs fully. And you have suppressed so much sadness, so much despair and anxiety, so many tears - they are all there, covering you and destroying your beauty, your grace, your joy. What has to be done is to break through these two layers. Then the witnessing simply opens a pure sky."

Medical science has recognized that laughing and crying are immensely healthful, not only physically but also psychologically. Scientific studies done during and after the Mystic Rose Meditation groups reveal that participants experience profound and lasting changes in many dimensions of their lives. These include a deep inner relaxation, improvement in a wide variety of psychosomatic conditions, and a greater ability to feel and express their emotions in daily life and at the same time to be detached from these emotions - to become a witness to their experiences.

One of the participants remarked: "The most beautiful and delicious feeling is this freshness inside my heart of a very young and innocent child; trusting, loving and being totally excited about each moment in life." And the director of the Mystic Rose Meditation Program said, "If everyone on this planet did Osho's Mystic Rose, all wars would cease immediately."

### **Witnessing is the Essence of all Meditations**

Though witnessing may be difficult in the beginning, it is the most safe method without any dangers. It cannot lead you anywhere other than towards enlightenment. So it can even be practiced without a master.

I would like to give you something in which you are not to be dependent on somebody else. How long have you lived, how many lives?

In all these lives you may have come across many saints, many masters, but where have you reached? Your darkness is the same, your unconsciousness is the same. Perhaps they all gave you methods, but the methods were such that they needed constant supervision. Those methods are called school methods. You have to enter into a monastery, live in a monastery, function under a strict discipline – then perhaps you may be able to achieve something from a school method . . . My preference is to use a method which keeps you free from any commitment, from any dependence – which keeps you *in* the world and yet not *of* the world.

Witnessing is the most simple and the most infallible method; it is the essence of all meditations. I don't want anybody to get into any trouble in the name of spirituality, hence my suggestion is just pure witnessing – and that too, very playfully, not seriously, with a sense of humor. If you forget, there is no harm. Whenever you remember, again you start. You will forget many times, you will remember many times. There is no question of guilt; it is human.

Very slowly, bigger and bigger gaps of witnessing will arise in you, and as the gaps of witnessing become bigger, your thoughts will become smaller, less. The moment your witnessing comes to a peak – at certain times with a crystal clarity – the thoughts will simply disappear. You will be in an absolute silence. Whatever you are doing will not be disturbed by your silence, but on the contrary, your workmanship, your creative effort will be enhanced. . .

I make it a point to be remembered that if your meditation is right, everything in your life will start falling into better shape. That is the only criterion. No need to ask anybody else; you can see yourself. Everything in your life will become better with your meditation. When your meditation is at its highest peak, all your efforts will have a beauty and a grace and a creativeness that you cannot imagine. . .

Even though witnessing is difficult in the beginning, it becomes very easy as you go ahead. Gautam Buddha has said, "My teaching is bitter in the beginning but sweet in the end."