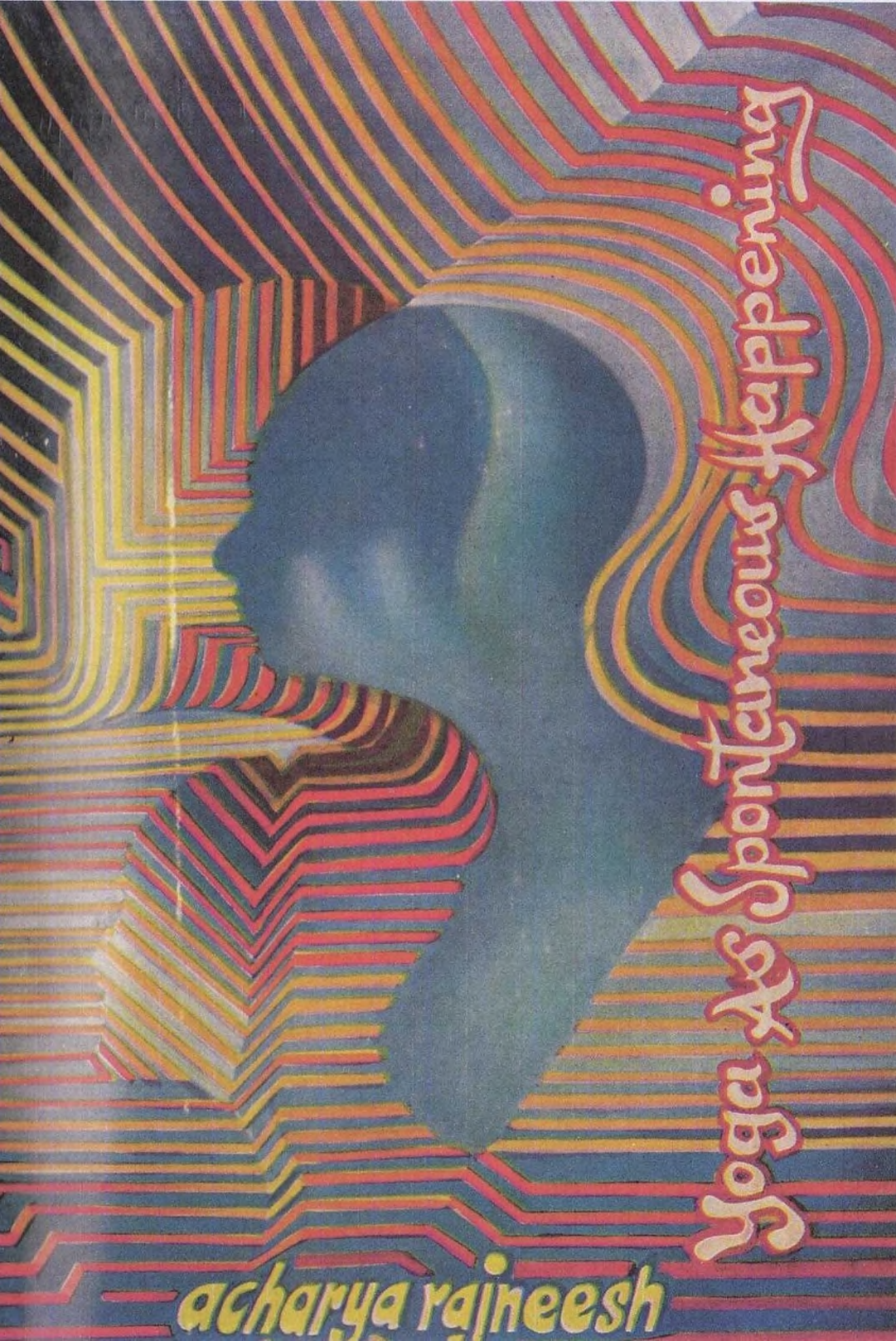
Yoga As Spontaneous Happening
acharya rajneesh

YOGA
AS A
Spontaneous Happening

ACHARYA RAJNEESH

JEEVAN JAGRUTI KENDRA

YOGA

As A Spontaneous Happening

Acharya Rajneesh

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YOGA AS A SPONTANEOUS HAPPENING

An interview with Acharya Rajneesh by Ma Ananda Prem
Sivananda Ashram, New York (U. S. A.)
on 27th October 1970, Bombay (India).


22.92.

ACHARYA RAJNEESH

Acharya Rajneesh is an Enlightened One, who has become one with the infinity, the totality. He is NOT, but the Infinity breathes through him. He is not a person but the divinity personified. Transcendental Truth shines, every moment, through him. His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental. In fact, he is not living in Cosmic Consciousness, but he has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being in No-Being, in Nothingness, in Great Void—Nirvana.

There lies in him the essence of Lao-tse, Buddha, Krishna and Christ. He says, they are one and the same. A seeker of the truth can feel the mystery of his existence and the radiation of the divinity in him. By his very presence the seeker feels that something mysterious has started changing and awakening in him.

Born on 11th December 1931, in a small village of Central Province (now Madhya Pradesh) in India, he bloomed into fullness, took his Masters' degree in Philosophy from the Saugar University in 1957. He was an extra-ordinarily brilliant student and stood first in the University. Later on he served in the two colleges as a Professor for nine years. In 1966 he resigned from his service to consecrate his life to the Wish of God, for the spiritual regeneration of humanity, to spread the practical spirituality for every man.

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. He challenges and shatters all the set patterns and values of human culture and knowledge. He wants to indicate at the totality of Life, about the Total Transformation of human being The pro-

cess, the Alchemy for the inner transformation, he says, is MEDITATION and SAMĀDHI. As a back-ground for this one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness an explosion of every thing takes place. One transcends the body, the mind, the thoughts and there remains the pure Is-ness, the mysterious divinity, infinite bliss which no words can describe.

He says, the total transformation of every individual being into his total divine potentialities is the Way, the dimension, the solution, for the uncountable problems of modern civilization. That only can save the Man from the total destruction.

Due to his lecture tours and meditation camps, some inspired friends and seekers have formed many 'Life Awakening Centres' throughout India. They publish his lectures, conduct his tours and meditation camps. In Hindi language they publish a quarterly magazine – 'JYOTI SHIKHĀ' (the Divine Flame) and a fortnightly magazine 'YOKRĀND' (bulletin of Rebellious Youth Force) . In near future they are going to publish an English monthly magazine also.

They have a vision to create a 'World Meditation Centre' where all the dimensions of human potentialities could be experimented, searched and awakened, in the light of modern Science, human wisdom and practical spirituality.

Thousands of seekers from India and abroad are coming closer and closer to Achārya Rajneesh. Many of them are being transformed, changed and awakened. Unseen forces are attracting seekers from all the corners of the world towards Ācharyaji to usher a world-wide movement for Spiritual Awakening.

In India Āchārya Rajneesh speaks in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into

different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English.

This booklet contains one of the hundreds of interviews taken by the foreign seekers. We publish it as a glimpse, a ray of his infinite wisdom, so that those who read it can seek for more and more, deeper and deeper.

Let God send thirsty seekers, striving souls, restless youths, hungry and angry new generation to dive deep into the cool and serene illumination, enlightenment, and divinity of Āchārya Rajneesh to be awakened to save the humanity.

—Yogāchārya Swāmi Yoga Chinmaya (Kriyānanda)

YOGA AS A SPONTAEOUS HAPPENING

Ma Ananda Prem :

Acharyaji, I have five questions.

Acharya Rajneesh :

Yes, read all of them together, and I will reply.

Ma Ananda Prem :

Acharyaji, for our students in New York, can you explain your meditation method that brings quick results in raising the Kundalini and bringing meditation ? What will be the general effect after one month's practice, two months', four, six, etc. Are there progressive benefits ?

2. Can other yoga practices be done while practising this technique ? Or is it better to stop doing such things as Asanas and Pranayama, Japa, Kriya yoga, etc. ?

3. Can you explain how exactly these other yoga practices work on the individual : The Asanas, the Japa, and especially the Kriya Yoga, which is a combination of Asanas, Pranayama, Bandhas and Mudras ?

4. When meditating for a long stretch of time, are the traditional sitting Asanas such as Lotus, half-Lotus postures, essential or not for your system of meditation ?

5. When meditating with the method of Kundalini yoga, can one transcend to spiritual planes without passing through the psychic realms; or must one first go through all the psychic powers and experiences before one can transcend ?

Acharya Rajneesh :

Man's personality is neither only physical nor only mental, but both simultaneously.

Rather, it would be right to say it is psycho-somatic. There is no gap between the two. So anything that happens on the physical plane, vibrates on the mental plane and *vice versa*. But philosophers have been in the habit of thinking of man either as only body or only mind or both parallel, but not one. To me, and to present science, they are one.

The visible mind is the body and the invisible body is the mind. These are two polarities of one existence. *Mind* means something that transcends our senses, and so outside the grip of our senses. *Body* means something which comes within the grip of our senses. The division is because of the senses and their limitations. In itself, man's existence is both simultaneously. Even to say both simultaneously is inadequate. It is one. *The difference is only of vibrations.* Body is the grosser vibrations which can be received through the senses, and mind is the finer vibrations, which go beyond and transcend the capacity of the senses. Why am I saying this ? There has been a theory, well—known to western psychology; the theory is known as the James-Lange theory. Common sense has always understood that body follows mind. When you are in fear, it begins to run away. When you are in anger, your body begins to prepare for fighting.

But James and Lange—these two psychologists—proposed quite a contrary view. They said it is not fear which creates running, but running which creates fear. Because you run, you feel fear. According to them, it is not anger that creates a fighting mood and a fighting situation for the body, but the opposite. When you begin to fight, you feel anger. Body comes first, mind follows. And their argument was, that you cannot be fearful if no body-symptoms are present. You cannot be angry if no corresponding body situation is created. So they argued that, if you can be angry without your body

responding to it, then only can we prove that, anger is something mental. It is impossible to detect anger if your eyes are not red and your fists are not ready to fight.

But James and Lange were not right, though their theory seemed very plausible. Body reactions are there, and without body reactions no mental attitudes can be expressed. But that does not mean that mental attitude does not exist without body reactions. It can exist without expression. One can show symptoms of anger as far as his body is concerned and yet be without anger—just like an actor. He is acting, acting completely. There is anger as far as the body is concerned, but there is no anger within him. He can show all the symptoms of love in his appearance, yet not feel love. So *body can express without the mind feeling it.* And so also mind can feel without the body expressing it. But the grosser is within our grip, whereas the subtle is not. So whenever we see anger, we see through the body; not only somebody elses, but our own also. Even we cannot know unless our body expresses it. If it is not expressed, others cannot know it But even we do not know, for then it is in the seed form. Then it is in its potentiality. Even we ourselves cannot detect it until it comes to the grosser plane.

This theory of James-Lange is 50% correct. Common-sense has always been 50% correct. But *what James-Lange came to know and propagate, has been known to yoga for centuries past.* That is why Asanas and Mudras were developed. Because of this very theme (that James and Lange speak of), Yoga had already come to understand that everything mental has a corresponding situation in the body. When there is love, the body changes. When you are in love, your face changes its Mudra (expression). When you are silent, quiet and peaceful, your body takes particular postures and positions. When you are angry, your body takes other postures, and these postures have a relation with the inner mind. *With the change of the inner mind, the body takes the corresponding postures, mudras,*

expressions, and it is transformed. So also Yoga taught, that the contrary too is possible. If the body takes a particular posture, the corresponding mental attitude must be produced in the mind

But that is as wrong as James-Lange. You can be just acting ! A person can sit in the same posture as Buddha. That does not mean that the inner tranquility is produced. It is just acting. Whereas, if someone gets into Buddha's attitude, the body, will, of its own take the Buddha posture. So as far as *I am against all these Asanas. They must come, follow by themselves, you must not do them. Because, if you do them, there is no guarantee that the corresponding inner state of mind will follow.* It becomes a gesture of acting, and that is easy for us. Your body can just sit like Buddha or can stand like Mahaveer. Why did these motions come ?

For the same reason. Because whenever a Buddha state of mind is there, the body has to follow a particular posture. It must follow. It will have to follow. This has been known for centuries, that *there are particular gestures corresponding to particular mental states.* So it was surmised that if we can create these postures and gestures in the body, the corresponding mental states will definitely follow.

That is not always right, nor necessary. On the contrary, it is a very dangerous assumption. *You can go on acting and fooling yourself.* It is not that only others will be deceived, you yourself will be deceived also. That is the real danger. If you sit in Buddha's posture, you will feel the tranquility, because you, yourself cannot feel tranquil unless your body expresses it. And when your body expresses it, you will assume that now the tranquility has been achieved. You will feel still, silent. But *this stillness, this silence is just the deception of your body-posture.* It has not come to you. It is not from within, but from without. You have imposed it on yourself. It will feel very good; but this is a stillness created, conditioned, produced and projected through the body, by the body.

Throughout our lives we are doing this. These things are being done by us in our ordinary day-to-day life also. You just smile, without feeling it. It is simply a gesture. But when you smile, the feeling comes This feeling is a very false feeling. Not only are others deceived, you yourself are also deceived. Without feeling any love, you can show love and others will be deceived. But there is every possibility that, it may no longer remain a gesture and you yourself will be deceived into thinking, that you have been loving. And the *authentic love* which *is a revolution*, which is *a new death, a total transformation*, will never be possible, because of this substitution.

So I am totally against Asanas or Mudras. They must not be practised. They come, that is alright. They will come. *But let them come by themselves.* Then they will be important indications. *Then they will not be deceptive, but rather landmarks.* Then they will be symbols and symptoms, to yourself and to others also. But let them come from within. Do not impose them from without. Then they may not be exactly what is needed and what is required by your particular individual situation, as these are generalised forms.

If you come to Buddhahood, a particular Asana and gesture will follow. But it will never be just like the Asana of Gautama Buddha. It will never be exactly like that. Something will be essentially different. It can be said, it will be like that in a general way. You are not like Gautama Buddha. Your whole individuality, your whole mechanism of the mind and body is different. It will never be just the same. It will be like that, but only in a general way. But if you impose on yourself, then it will be just like Buddha but it will not correspond to your individual situation. So there are so many Asanas All will not occur to everyone.

Mahaveer attained his Samadhi in a very different position (posture). They call it Goduhasan, just like milk-maids posture, when she is milking the cow. He was sitting like that. No one has ever achieved Samadhi in that position ! No one

sits like that ! But you can sit like that, for eons and eons. Why was Mahaveer sitting like that ? He was not practising it. It came ! Something happened within him and the body took a particular posture—a very absurd posture, though. In Samadhi nothing is, however, in any way irrational or illogical.

Buddha's position was alright. But Mahaveer's posture is very absurd. If he had been practising Asanas, he would have been sitting just like *Buddha*, because that was the traditional form of meditative posture. But he was not practising Asanas. He *was just in an attitude of 'let go'. Samadhi came and created a posture, that was particularly required for his body and his individuality.* So *everyone will need individual expression*, and no one is like another, and none can be. An individual is so authentic that, everything which will flower in him, will flower in an original and unique way. But if you impose from without, then it will always be a generalized conception. It will not be fitting or harmonious to your situation. It can never be.

When I say I am against asanas, I am not saying they have no reason. I am not saying that they are absurd. What I am saying is, *practising them is absurd*. Let them come, they will come and when they come by themselves, they have a reason of their own. They work within your body, and your body through them, becomes tuned to the new situation.

You cannot go to sleep standing in Sirshasana. You cannot because sleep needs a particular posture of the body. If you lie down, it does not necessarily mean that sleep must come. But when sleep comes, you will be lying down. It is like that. What I am saying or how this can be concluded is : *From without, you must not begin. The beginning must be from within.* The flowering is going to be without, but the roots must begin from the inner core of your existence, that is the mind. So *you must begin with meditation, and let everything else follow.* So whenever the Asana is required, it will come. When the need is over, it will go by itself.

Ma Ananda Prem :

It seems to me sometimes when I do your meditation, in the second stage, I start doing some Asanas But I cannot tell the difference in my mind when I am doing them : whether I am acting and want to practise them or whether they are coming of their own accord. I am not sure I can feel the difference.

Acharyaj i :

Don't think about the difference. Let them come. When in meditation they come by themselves, let them come. They will come and they will go by themselves. If they are coming because of your practice, then they will never go. But if they are coming because of your meditation, they will go. *When the need is over, when the need is fulfilled, they will wither away by themselves.* So do not think. You cannot know beforehand. Only when the need is fulfilled they will go. You will not know whilst practising. You can't know the difference. But by and by, the difference will be felt.

When you practise a particular Asana, it is very different, and when it comes to you it is very different. The distinction is subtle. But it is very much there. When you do it, it will be a disciplined act. It will follow a particular routine, a form, an order. When it comes by itself, it will be chaotic There will be no discipline in it. There will not be any order in it. It will be a chaotic act. And *only when it is chaotic, it is helpful.* When it is disciplined, it is not; because the disciplined act is always of the conscious mind, it never goes deep.

When it is chaotic, it becomes deep, it goes deeper because *the unconscious mind is* a chaos—*a great chaos.* It is just like the beginning of the world. Everything is in a potential form, in the unconscious. It can take a form and a shape, but has not as yet. It is all smoke, it is all cloudy. If you try to impose some set pattern over it, then you will not achieve anything. You will go on encircling your conscious mind, because *only the conscious can be forced into discipline. Unconscious can never be*

forced into discipline. The unconscious is the root. The unconscious is the source.

Meditation means going into the unconscious. diving in it, being in it. It is to be chaotic with the chaos. It is to be without form, with the formless; it is to let go of oneself in clouds unknown, untethered; to let go of oneself into an unmapped territory, unchartered seas. So you must not go with a disciplined mind, otherwise you never go in. You just take circular rounds in the conscious. You go on repeating. It becomes a habit, and you are merely aligned with your own consciousness. So *a disciplined mind is always a poor mind* It will never greet chaos. It has never been outside of limits It is never that which always transcends. It is not concerned with the infinite. It is always a little mind, a small mind. Howsoever great a disciplined mind, it is always a very small mind.

He may be a great man, just like Gandhi. He may be a great man but he has a small mind because he is concerned totally with the conscious mind and with discipline. He will never go to the undisciplined. He will never touch it. So it is just like a garden before your bungalow. It is never like a forest. *And the unconscious is always like a dense forest. that has not boundary.* You never know the boundaries. There is every possibility of being lost. *With everything great, the possibility of danger exists.* With everything small, there is no danger—there is no possibility of being lost.

So do not discipline your body and do not discipline your mind. Live with the undisciplined, live with the chaotic, live with danger. This is what *meditation means to me—Living in insecurity, living in chaos living in the limitless.*

But that does not mean that a discipline will not come to you. It will come. It will come, but it will come as freedom. *It will be a discipline from within. A living discipline*—always touching the unlimited; always potentially chaotic; always in an explosion; always in the unknown. Then it will be a moment to moment discipline. It will seem very inconsistent from

without, but it will have its own consistency, an inner consistency running throughout.

But if you discipline yourself from without, there is every possibility that you will never know the unconscious. And the conscious mind is no mind at all. It is not life at all—it is just an instrument. It is not you at all. It is just an utilitarian instrument, developed because of society. Because we have to live with others, we need a discipline, we need a particular character, we need certain things which can be known about us and can be relied upon. So the conscious mind is just a relationship between you and the others. It is just a link between you and all those with whom you are related. But it is never in relation with yourself.

I remember a story : King Ashoka sent his son to Ceylon to take the message of Buddha. He met the king there and he asked the king some questions. The very first question was : 'There are persons in the world to whom you are related, and there are persons to whom you are not related. These are two categories. Is someone left who is not in these two categories ?' The king said, 'I am left.'

Ashoka's son said, 'Now the message can be delivered to you. You are an intelligent person. Something can be said to you. I asked this question to know whether something remains or everything is finished between these two categories, the related and the unrelated.'

This third which is neither related to you nor unrelated to you, is the unconscious of your own existence. This third is the realm of meditation. The conscious mind can never be a help. It is a help as far as your relationship or non-relationship with the world is concerned. It can never be a help as far as you are concerned. *Meditation does not mean a conscious implementation, it means an effortless jump into yourself.* You can with discipline, go step by step. But you can never discipline a jump. Real meditation to me, means a jump;

and the three steps applied in the technique I am talking* are not steps of meditation, they are only steps for the jump.

Meditation in itself is a jump—a jump into the unknown. So do not discipline your body, let it follow the jump. Things will follow. Asanas will be there. But only those which are required by you. There may come new Asanas, which are not normally depicted, which are not so far described; because the possibilities are infinite. And the descriptions are only the generalized forms of some of the commonly felt Asanas.

Mudras are infinite, they too will follow. It may be that you will not even be able to name them. They are infinite. *So let them come and go. Do not practise them.* And when they come, do not cling to them. Let them come by themselves, let them go by themselves. Do not be concerned with them at all. That is what I mean when I say I am against all Asanas. Do not be concerned with them at all.

One thing more : Asanas have a cathartic value. Ordinarily, our mind works only when related to someone or some situation. That means our mind only reacts, it never acts. We react to something. And if a person begins to act, we put him in the mad-house, because he will seem absurd and nonsensical. If he begins to act, that means he is not related to any situation and is acting from within.

So much is suppressed in us, because we cannot act. We have always to react, and wait for situations to react. If you are angry, you cannot just be angry, you will have to wait for the proper situation to arise. Someone must create the situation to which you can react. If you begin to be angry without provocation you will be called mad. Even when you are reacting you are mad; but in reaction you are justified to yourself and to others. But if your action is not a reaction, then you will never be justified.

So much needs expression and is never expressed—because no situation arises for it to be expressed. So you go on

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* Please see the booklet entitled, '*Meditation : A New Dimension*.

suppressing and fighting. You cannot express love in the air, so love will be suppressed. Then another curious phenomenon begins to take shape : you are full of love but you cannot express it (because you cannot express love in the air.) ; and then someone comes along to whom you can be loving but you are not in love with. So you begin to act. *The real is suppressed and the unreal is acted upon.* This way whole life becomes a confusion.

In meditation, catharsis (outlet of suppressed impressions) is needed, because of two things :

(1) Your suppressed attitude, moods, actions, mudras, your suppressed vibrations must go out—not as reactions, but as autonomous actions. Not related to anybody else, but just as overflowings. Not for someone—not addressed to someone. *They are unaddressed. You begin to cry, you begin to laugh.* Only when unaddressed, the expression can be total.

You do not need any justification for it. It, in itself is its own justification. And it can be total. It is unrelated to anybody else. Therefore, when you are expressing, you can express it totally. There is no need to suppress it. Now, you are talking to the skies, now loving the air ; now you are angry with the gods – unrelated, unaddressed ! *Then you become totally expressive. And the suppressed mind is lost. This is catharsis. You need expression without situations.* The human mind is so much suppressed, that if we go on expressing it only when situations are there, we will never be rid of suppression.

And another thing : you will stop acting, because acting is created as a substitute. It is a part and parcel of suppression. Your circumstances and your needs do not coincide. When your need is, the circumstances are unfavourable and when circumstances are favourable, your need has long past. So you act.

In meditation when catharsis takes place, you will begin to feel a new life surging within you. You will never be able to act again.

Now you will be *bold enough to laugh, without any reason, and bold enough to be angry without any person, any relation, any situation !* And now a second boldness will follow. You will be bold enough not to act. And that is one of the greatest signs of courage -not to act. Your personality begins to be authentic. Only then, the authenticity comes to you

So these Asanas, Mudras--they are catharsis, expressions, overflowings. *And the more they overflow, the more weightless you begin to be.* And then a day comes when you are completely weightless. A moment comes when you are non-gravitational, weightless ! *Only in this weightlessness the Flight of the Alone To The Alone takes place.* But, if you practise Asanas, there will be no catharsis--but only suppressions. That is the basic difference. *If you practise Asanas, they will be suppressive. If they come to you, they will be expressive.* Only if they come to you, the catharsis will be there.

If you impose the Asanas on yourself, then that action too will be a part and parcel of your total suppressive routine. You impose Asanas and your mind is not ready for them. You force your body in a particular position and it will have to follow your will. This type of exercise, if done to its logical conclusion will create a split in personality. It will become schizophrenic. If you go on imposing on yourself things which are not needed by your inner mind, then you will BECOME TWO : The One who is suppressed and the one who is suppressing; and *Yoga to me is becoming One not becoming Two. It is integration, not a splitting. So I call Asana, 'Yogasana', only when it follows automatically.* If it is imposed, then it is not concerned with Yoga at all ! Yogic exercises are gymnastics, never Yoga. So I have not used the word Yoga but the word Asanas, all along.

Yogasana to me is Asana which has come to you, which has happened to you--not otherwise. Then it is only Asana as a physical exercise, any imposition, a physical discipline. *It may prove health-giving, but it can never prove spiritual,* it can never

prove integrated. The health will be at a very high cost, because your personality will be splitting into two. You will begin to become more non-spiritual than spiritual.

So for all those persons who are doing Asanas, the whole structure of those experiences begins to be less and less spiritual and more and more physical. This is a curious phenomenon. All these Asanas seem to be meditation-oriented. They must be, yet all the world over, wherever Asanas are talked about, Dhyana Meditation) is the least talked about subject. *They have turned meditation into Asana.* So they will teach you other Asanas and also meditation. *Meditation to them, is only an Asana.* It is not an Asana at all. Meditation is the ground, it is the base, it is the seed. *Everything must be meditation-oriented.* But then the whole thing is topsyturvy. *To me meditation is first, everything else follows.*

Ma Ananda Prem :

After doing your meditation, will one be able to meditate more deeply as time goes on ?

Acharyaji :

As time goes on you will begin to have depth. Go deeper and deeper, just like a person who is digging a well. He goes on digging with the same implements, with the same speed and with the same method. By and by, all the earth is removed and the well goes deep, deep, deep—till a moment comes when the waters explode !

They are there, the eternal waters. Only the layers of earth are to be removed completely. You go on with the same method, with the same implements, digging the same way. You do not bother with anything else—any change. The whole layer of earth is the same, you are just to remove it completely.

The water is there--the water of the deep unconscious. The deep mind is there—waiting for you ! Between that and you, is a great layer of earth, a great layer of suppressed vibrations, suppressed thoughts- a great layer created by

yourself, as a barrier against the insecurities and aggression of the unconscious. You yourself have created this barrier.

So you are to go on digging. As time passes, you may not feel that you are progressing. You will not feel upto a point, because you only feel that you have jumped when the waters are reached. *When the inner sources explode, only then can you feel; otherwise you will still by digging the dry earth.* And yet, it is not the same earth, for what you have dug is already thrown away and is no more. However, there is yet more earth which has to be dug out. This digging is concerned only with you and your meditation. It is not concerned with the explosion. *Explosion* comes as the climax. It comes in a single minute. It explodes in you, you explode with it ! *It is a happening beyond time* ! So just go on digging.

The job will be boring and monotonous. When something is to be achieved at each step, then the work is never boring. You are getting results, and your ambition verges you on, for more and more to be achieved ! But in meditation, upto a point, everything is a bore. Upto a point, everything is monotonous. It seems the same thing, although it is not the same. You are going deeper and deeper every moment.

But you can never judge that you have gone to the depths, till the depths explode within you. When that happens, within a moment, you will know that the process is complete. *Otherwise, all along you are groping in the dark, hoping against hopes, while nothing seems to be coming out of it.* Then it comes, all at once ! Nothing is achieved step by step in deepness, as far as meditation is concerned. Either it is, or it is not. *So you will have to be patient with it.* And with every individual seeker, the time gap will be different—naturally.

No one knows how much you have accumulated between yourself and your depths. It may be that the layer is very thin, and only one attempt will break it open. It may be, that the layer is dense and you have spent lives upon lives forming it. So it will depend upon each individual.

But one thing is important – PATIENCE. Patience and working without hoping for results. *Working and hoping for no results, means Patience.* If you long for results, if you hanker after them, then you will have lost your goal. It is really impatience which asks—'Where is the result ?' But if you go on doing it with patience, that in itself will bring about the change. *Perseverence without any expectation, is a great transformation in itself.* Even if meditation is not achieved, you will change, because to be patient and to be doing something without asking for results, requires a great stamina, a great power of endurance. This stamina will gradually gain in strength. The time gap will be there. Because of the layer in-betwen, the time gap will be there.

An other thing, if you are not completetly patient and strong of determination, you will not be able to bear the shock of explosion. *The explosion is of bliss. It is so intense that, it requires a holding capacity.* It requires a strong inner will – a very powerful will is required. So even if that layer is thin between you and your depths, it will take time. That time is required for your will to strengthen. *A person who can bear to live without results, becomes capable of observing great results.* Otherwise, he is not qualified for the great moment.

If bliss comes to you unprepared, you will not be able to bear it. It will be unbearable. You will go mad. You will lose your balance for ever. *It is a great phenomenon. It is a Cosmic Phenomenon, it is the sea pouring into a drop !* So you must be prepared for it. And this preparation comes when you labour patienty, ceaselessly.

Ask for no results, wait patiently. This is what is really *meant by SHRADDHA.* It is not faith in any particular thing. *It is faith in oneself.* It is not believing in somebody else, but believing in onese lf. *When we ask for results, they too will come.* Then we are not true to ourselves.

As time goes by, you will go deep. This is not because of the time factor, but because of your patience whilst passing

through it. Not only because of the Calendar time, but because you have been persevering in spite of the monotony, expecting no results, with nothing gained, you still keep on thing gained, you still keep on with unflagging zeal. This creates the WILL and this will makes you capable to bear. *To be impregnated with the Cosmic, a particular maturity is needed, just as maturity is needed for pregnancy.* In this *spiritual impregnation,* the Cosmic comes to you. This is the rebirth of yourself.

In India, they say, that the Brahman, Kshatriya and Vaishya are twice born and the Shudra is once born. I say 'He who is once born is the Shudra.' *A person who has not achieved second birth is Shudra.* So we are all Shudras—untouchables, because the Divine has not touched us. *This birth will come, if we are sincere and patient. Wait for it. Pray for it Hope for it. But do not be in a hurry.*

Ma Ananda Prem :

Is it necessary to go through the stages of psychic powers and psychic things to reach the spiritual apex ?

Acharyaji:

It is not necessary to pass through the psychic realms. That does not mean that you do not go through them. You can pass through them with such speed that you do not notice them. You can also pass slowly, taking each and every step of the psychic worlds. Pass them, you must, because the realms are lying between you and your inner depths; between you, as you are, and you, as you will be. You can pass with a jet speed and never experience them; or you can pass with the pace of a bullock-cart. If you want to see the landscape, it is better to ride in a bullock-cart. So there are methods which are bullock-cart methods, and there are methds which are jet methods.

What I am talking about, is the 'JET METHOD'.* You will pass these realms, but you will not know. But if you have any longing for these powers, then your jet wi behave like a bullock-cart.

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* See the bookelt entitled. '*Meditation : A New Dimension*'.

If you have a keen desire to develop some psychic powers, then as you pass them, they will catch you. We have inner longings of which, even we are not aware. *Our mind is basically power-seeking*. Either it seeks in the outer world or it seeks in the inner. It is always power-seeking. So one must be beware that one is not seeking. *If you are seeking powers, then the psychic realm is there. You will be caught somewhere*, because the outer world cannot give you such power as the inner can. There is a great potential of power within.

There is so much atomic energy within a single human body, that if it explodes and its total energy is released, the whole earth with its population can be destroyed. Physicists will talk about atomic energy. Yogis will talk about psychic energy. The energy is the same. The approach is different. *Physicists approach through atoms of the body. Yoga approaches through atoms of psyche* and both these approaches are two poles of the same.

Yoga approaches from the inner, so the Yogi talks about psychic powers. They are there, but if you are seeking them, then you will be caught in them and that will be very pathetic, very pitiable. You are very near to the Cosmic, to the Absolute Bliss, you are near to the flower but you have shut your hands on it ! So one must beware !

In this method I do not make you alert, because it is a jet method. It goes so fast that you will pass the psychic realm without noticing it. But still, because all that we have read and heard, is stored and accumulated in our minds, must be cautious of the psychic powers. They are there, but they are not of much significance in themselves.

The power-seeking mind can never be at ease. Because the power-seeking mind is basically violent. Violence needs power. We want to be over others. This may be through Atomic Energy, or Psychic Energy—it is like a political leader, or a spiritual guide. We want power, prestige, heights ! *A power-oriented mind means a violent mind. A violent mind can never be*

spiritual. At the most, it can be psychic. At its lowest, the power will be physical, at its highest, it can be psychic. But if one is seeking the truth, the bliss; if one is seeking the Divine, then this power must not be sought. You must deny this power.

You must be meek, as *Jesus* said, '*Blessed are the meek, for they shall inherit the Earth*'. You must not be meek so as to inherit the Earth. If that is the reason and desire, then you are not meek. *A meek person means, a humble person*. He is not seeking power. He has left that dimension completely. He is poor in this sense. He is 'No One'. *Only one, who is 'no-one' can become ONE WHO IS EVERYONE*. One who is 'no-one' can be One that is All.

So power must not be sought—must not be longed for. And when it comes your way, just be a witness to it and pass on. Don't linger for a single moment because even that pause, that standing near it, will prove fatal. *It corrupts. Power corrupts not because power is bad—because we are after it, so it corrupts. As is the saying 'Absolute power corrupts absolutely !'* Outer power cannot corrupt as much as inner power can. It is much more absolute in a sense and much more independent of others. So it can prove a great stronghold for the ego.

Outer power is always dependent on others. You are never absolute, you are never the sovereign. You are always dependent. Someone, somewhere, far away, can be the cause of your fall. If a brick is taken out, the whole palace may come down. Hitler achieved this power which is based entirely on outer forces. Such people build a great pyramid and stand on the peak. But they are completely dependent on this pyramid. So they are always fearful. A single brick is thrown out of the pyramid and they come down !

Inner power becomes absolute in the sense, that you are not dependent on anybody else. You are the whole and sole, master of it, so it becomes more ego-centric. *Outer power, has corrupted man but inner power has corrupted him more* ! But it is not. power that corrupts, because the Divine also is power itself

It is the seeking, longing ego, that corrupts The real phenomenon is something different. If we are corrupt, when power comes, we are exposed. Because even to be corrupt, we need power.

One must be aware of inner psychic forces. They exist. Do not look at them – *just pass them by, just be a witness.* They will be with you, their working will be with you. It is not that they will not be with you – *they will be. Like shadows, they will follow you.* Things will begin to happen around you, but you will not be conscious of them. You will not be strengthening your ego with them.

Through this method also, you will pass through psychic planes—but with speed. All that is in-between, will be there, but just like a shadow following behind you. Things will begin to happen, your power will be felt, not by you but by others. There will be Siddhis *there will be happenings—things will begin to change. Others will become conscious of them not you.* And if someone says that something happened to him because of you, you will always look up and say 'BECAUSE OF HIM, not because of me. I am no one.' When Jesus knew from people that they were healed because of his touch, He said, 'Not because of me but because of Him. I am no One. I am just a servant. I am, just the instrument.'

So the powers will be there, but they will not be ego-centered. *Ego will not be there, powers will be there. They will be God-oriented and God-centred,* but you must not be concerned with them. When they come, just pass them and say good-bye.

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