

ESOTERIC GAMES: AN OBSTACLE TO GROWTH

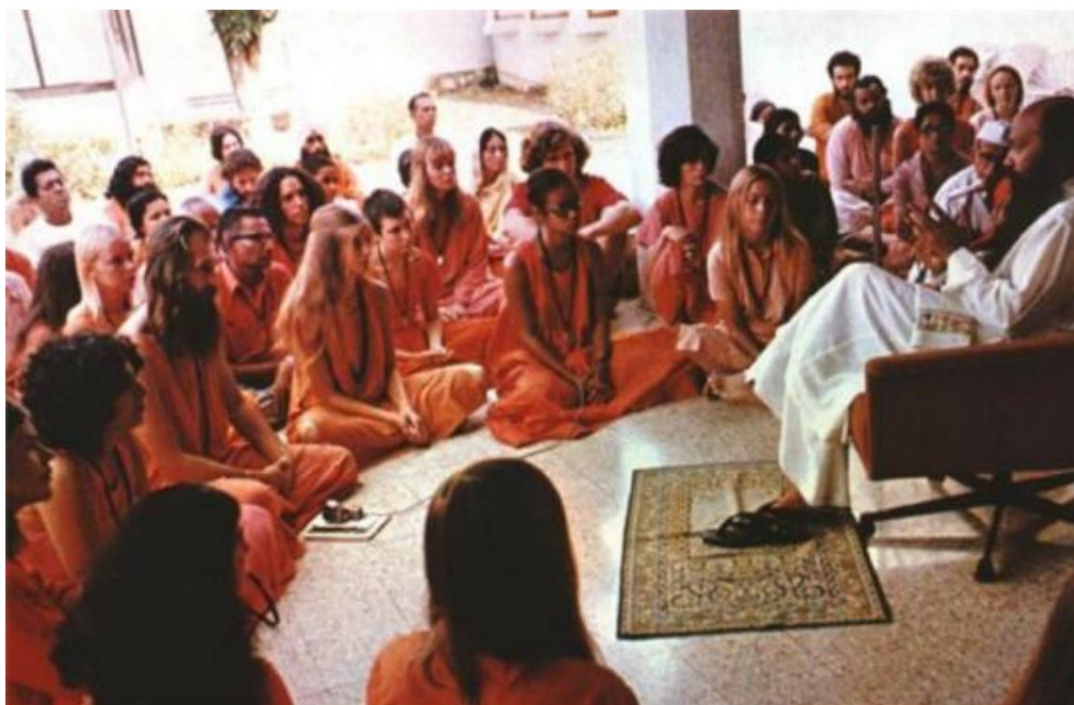
OŠO RADŽNIŠ answers questions from his followers.

Chapter 5

– Is there a difference between body and mind, matter and consciousness, physical and spiritual? How can we "go beyond" the body and mind - surpass, transcend them, to reach spiritual consciousness?

The first thing to understand is that the separation of body and mind is completely wrong. If you start with such a separation, you will not achieve anything: a false beginning leads nowhere. Nothing will come of it, because each step has its own logical development.

The second step follows from the first, and the third **from** the second, and so on. There is a logical sequence. Therefore, by taking the first step, you are, in fact, already choosing everything.



Osho with followers.

The first step is more important than the last, the beginning has more meaning than the end, because the end is the end, the result. But we always think about the end, not the beginning. We care more about the ends than the means. The end has become so important to us that we have completely forgotten about the seed, about the beginning. And then we live in dreams and never reach reality.

For any seeker, such a division, such a dual conception of being – body and mind, physical and spiritual – is a false step. **Being is indivisible** – all divisions

are mental. The mind's attitude towards things creates duality. Separation **is** the prison of the mind.

The mind cannot do otherwise. It cannot conceive of two opposites as a whole, two polar opposites as one. The mind is hungry for consistency. It cannot imagine
How can light and darkness be one? It's inconsistent, paradoxical.

The mind is forced to generate opposites: God and the devil, life and death, love and hate. Is it possible to imagine that love and hate are the same energy? This is difficult for the mind. And that is why it divides. Then there is no problem: love is the opposite of hate, and hate is the opposite of love. Now everything is logical, and the mind can calm down. Therefore, **division is necessary for the convenience of the mind, not for truth, not for reality.**



It is very convenient to divide yourself into two parts: the body and the self. But in the separation you take a wrong step. And until you go back and change your first step, you will wander and wander for many lives, and nothing will come of it; one wrong step leads to even bigger wrong steps. So, start from the right beginning.

Remember that **you and your body are not two, but one.** Two is just for convenience.

As for the present, **one** is enough. Dividing yourself into two is an artificial method.

In reality, you feel like you're alone, but when you start thinking about it, a problem arises. When your body is in pain, you don't think of yourself and your body as different.

You feel one with your body. And only later, when you start thinking, do you start dividing.

There is no division in the present moment. For example, if a knife is put to your heart, there will be no division within you. You do not think that your body is going to be killed now - you feel, that **you** will be killed. Only later, when it all becomes part of memory - about this

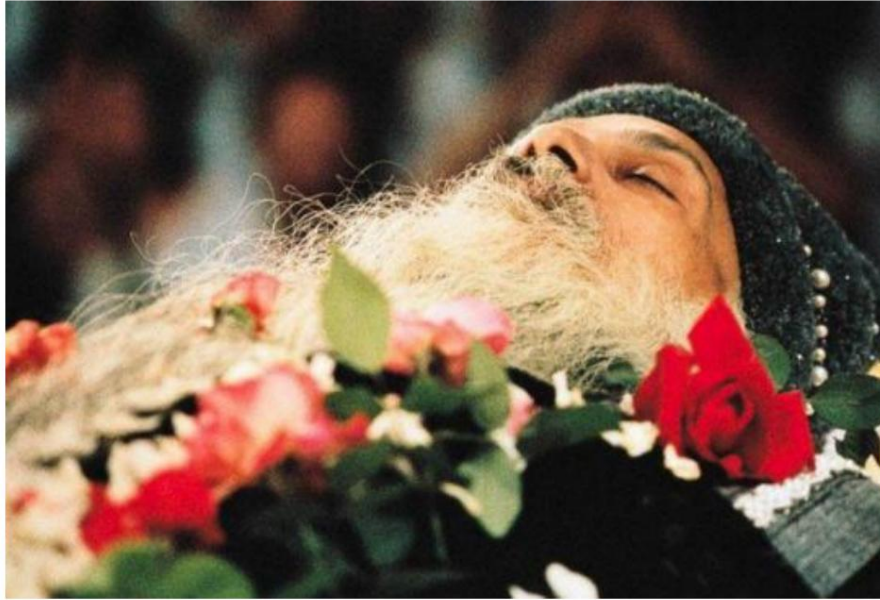
you think. You could say that the intention was to kill your body. But at that moment you couldn't say that.

When you feel, you experience unity; When you think, you start dividing. This is how an enemy is created. If you are not the body, there is a fight. The question arises: "Who is the master?" The body or me?" Then the ego feels hurt. You start suppressing the body. When you suppress the body, you suppress yourself. When you fight your body, you fight yourself. There is confusion. And all this is suicide.

Even if you try to suppress your body, it won't work. Can you beat it with your left hand? right? They appear separate, but the same energy flows through them. If they were actually separated, then it could be overcome, not just suppressed—totally destroyed! But when the same energy flows through both, how could I suppress my left hand? It all seems like a deliberate game. I can press my right hand against my left and pretend that the right has won. But the next minute I raise my left hand, and there is no stopping it. We all play this game. All the time. Sometimes you defeat sex, sometimes sex defeats you. It becomes a vicious circle. You cannot suppress sex. You can transform it, but you cannot suppress it.

Such a step, when you separate yourself from your body, leads to suppression. And if you are for transformation, do not start with division. **Transformation comes only when you perceive the whole as the Whole.**

Repression arises from the misconception of the whole as a collection of separate parts. If I know that both hands are mine, then it is foolish to suppress any one. The effort itself is absurd: who should suppress what? who has to fight with what? If you are not ashamed of your body and feel easy and relaxed in it, then you can take the first step in the right direction. Then there will be no division or suppression.



Osho died because, as he himself claimed, he was poisoned with thallium in an American prison.

If you separate yourself from your body, many things follow automatically. **The more you suppress the body, the deeper your frustration, because suppression is impossible.** You may make a temporary truce, but then you will be defeated again. And the greater your frustration, the greater the separation, the wider the gap that forms between you and your body.

You start to feel animosity towards it. You start to feel that the body is too strong, so you can't suppress it. And then you decide: "From now on, I'm going to fight it more determinedly!"

That is why I say that everything has its own logic. If you start with the wrong premise, you can go all the way and achieve nothing. **Every struggle leads to another struggle.** The mind thinks: "The body is too strong, and I am weak. I will have to push it harder." Or in other words: "We need to weaken the organism." All austerities are just attempts to weaken the organism.

But the weaker your body, the weaker you are. There is always a relative balance of power between you and your body.

As soon as you become weaker, you become even more frustrated, because now you are even easier to defeat. And there is nothing you can do. The weaker you are, the less chance you have of overcoming the pull of your body and the more effort you will have to put in to win. Therefore, the first thing you should do is stop thinking about separation. **Separation – into the physical and the spiritual, the material and the mental, consciousness and matter – is just a mistake of language. All this nonsense is generated by language. /.../**

Use the word "according to" and the possibility changes. "According to" is an artificial word that de Bono took from poetry or as a hypothetical possibility. It is a neutral word, with no evaluation, no reproach or encouragement, no commitment either for or against. You are offended, and you respond: "according to." And feel the difference inside yourself. One word can

change everything. By answering "according to," you are saying, "I heard you. Now I know how you think. Maybe you are right; maybe you are wrong. I am not making any judgment."

Language creates division. Even great thinkers create things linguistically that are not there. Ask them, "What is mind?" They will say, "Not matter." Ask them, "What is matter?" they will say, "Not mind." They do not know what mind is or what matter is. They define matter through mind and mind through matter. The origins remain unknown. It is absurd, but it is still more convenient for us than simply admitting, "I do not know. Nothing is known about it."

When we say, "Mind is not matter," **we** calm down, as if something has been decided. But this does not explain anything. Both mind and matter remain unknown, but to say "I do not know" would greatly hurt the ego. At the moment of separation, it seems to us that we become masters of that about which we know nothing.

99 percent of philosophy is created by language. Different languages create different philosophies, and if you change the language, the philosophy changes. That's why philosophy is untranslatable.

Science can be translated, but philosophy cannot. Poetry is even more untranslatable, because it depends on certain nuances of language. When we change the language, we lose all the flavor and aroma of poetry. This aroma depends on the expression and combination of certain words. And this is impossible to translate.

So the first thing to always remember **is** not to start with division. Only then will the beginning be right. I am not saying that we should start with the concept "I am one." In this case, you would also start with a concept. Just start with ignorance, with humble ignorance, with "I know nothing."

One can argue that the mind and body are separate, or one can take the opposite position and say, "I am one. The body and the mind are indivisible." But this statement also means division. You have opposed the feeling of duality to unity. This statement is also a subtle suppression.

So, don't start with Advaita, the non-dual philosophy. Start with the essence, not with concepts. Start with deep, non-conceptual awareness. That's what I call a proper beginning. Start feeling existentially. Don't say "one" or "two"; don't say "this" or "that". Start feeling, this is **what** is. And you can feel what is only when there is nothing.

mind when there are no concepts, philosophies, doctrines, or even language itself. When there is no language, you are in being. When speech is there, you are in the mind.

With another language you will have a different way of thinking. There are so many languages. Not only linguistically, but also religiously and politically. The communist sitting next to me is definitely not with

me. He lives in a different language. And on the other side of me sits a man who believes in karma. Dialogue between them is completely impossible, because they do not speak each other's language. Even if they use the same words, they still will not understand each other. Each **in** his own universe.

With language, everyone lives in their own isolated world. Without language, you belong to one common language – being. This is what I mean by meditation: falling out of your personal linguistic world and entering a wordless being.

Those who separate the body and the mind are always against sex. Because sex is usually the only nonverbal, natural experience we know. Language is completely unnecessary. If you use language in sex, it is impossible to delve deeply into it. And all those who say that you **are** not the body are against sex, because in sex you are absolutely inseparable.

Do not live in the world of words. Go deeper into the very essence. Use whatever you want, but return again and again to the level of non-verbality, to the level of consciousness. Live with the trees, the birds, the sky, the sun, the clouds and the rain - live everywhere with the silent being. And the more you do this, the more deeply you go into it, the more fully you will feel the unity that is not in the oppositions of duality; the unity that is not of two union, but the unity of the continent with the island, which under the ocean water forms one whole with the continent. These two have always been one. They appear separate to you because you only look at the surface.

Language is a surface. All types of language—religious, political—are on the surface. When you live with a wordless being, you approach a subtle unity that is not mathematical, but existential.

Don't play these word games: "Body and mind are different," "Body and mind are one." Leave them alone! Interesting, but useless. These games lead nowhere.

Even if you find truth in them, it is only verbal truth. What can they teach you? Many For thousands of years your mind has been playing the same game, but it's childish; Word games are childish. No matter how seriously you play them. You can find many things, many meanings confirming their position; but it is all still a game.

Language is necessary in everyday life, but it cannot be used to move into deeper spheres, because these spheres are non-verbal. /.../

Many people have wasted their lives in various searches. If you look at everything If you take yourself too seriously, you can easily waste your life. Playing with words is such a pleasurable egotism that you can do it all your life. Even if it is an interesting and fun game, it is meaningless to a spiritual seeker.

The spiritual quest is not a game.

A similar game can be played with numbers. You can draw parallels. You can count why there are seven days in a week, seven notes in an octave, seven spheres and seven bodies. Why always seven? Then you build a philosophy around it, but that philosophy will be just a product of your imagination. /.../

You can play with all of this and find a lot of matches. The world is so vast, so infinite, and so many things happen every minute that coincidences are inevitable. These coincidences add up and you create a list so long that you start to believe it.

Then you think: "Why is it always seven? There's some kind of mystery here." The whole mystery is that your mind sees coincidences and tries to interpret them logically. /.../

What I say is always fragmentary, unfinished. There are many gaps in the speech, which impossible to overcome. You will have to jump from one point to another with me.

It's easy to create a system because you can fill in all the gaps with imagination. Then everything becomes very neat, clean, logical. But as soon as everything becomes logical, everything becomes further and further away from the source of existence.

The more you know, the more deeply you feel that there are gaps that cannot be filled. to fill. Existence is never consistent. A system may be consistent, but existence itself will never be consistent. And no system can explain it. When people began to create systems for explaining existence (in India, Greece, China), they created games. If the first step was correct, then the whole system will work perfectly, and if the first step was not taken, then the whole structure collapses. This whole structure is a product of the imagination. It is wonderful. Poetic. But as soon as the system starts to assert that its version of existence is absolutely correct, it turns into destructive violence.

All those systems of truth are just poetry. Beautiful poetry, but nothing more. Many the gaps were filled in by imagination.

Gurdjieff* focused on some fragments of truth, but since a theory cannot be based on one or two fragments, he collected many fragments. And then he tried to connect them all into a coherent system. And he began to fill in the gaps. But

The more they filled in, the more reality was lost. And eventually the whole system collapsed because of these filled gaps.

One who is enchanted by the personality of the teacher may not notice the gaps in his teaching, while others will see only the gaps and not a single fragment of truth. To his followers, the Buddha is the Buddha (enlightened one), but others are bewildered because they see only the gaps. If you connect all those gaps, it will be destructive; and if you connect all the pieces of truth, it may be yours. the basis of transformation.

The truth will inevitably be fragmentary. It is so boundless that it cannot be comprehended by our limited mind. And if you want to understand the whole, you will have to say goodbye to your mind, surpass. But if you create a system, you will not lose your mind, because the mind will fill in all the gaps. The system will be clear, simple, will impress with its clarity and validity, but that's it. But to transform, you need something more: strength and energy. And this strength comes only in short flashes.

The mind creates many systems and methods. It believes, "If I live the way I live, I will discover something deeper." This is absurd. But the mind is constantly thinking that somewhere in Tibet, somewhere in Meru Pravat, or somewhere else, "real" life is happening. The heart is confused: how to get there? How to contact those who work there teachers? The mind is always looking for something somewhere far away, not here and now. The mind *is here* never happens. And people are attracted to any theory: "Something real is happening on Mount Meru right now! Let's go there, contact the teachers, and it will change us!"

Don't fall victim to such things. Even if they seem trustworthy, don't worry about them. What someone tells you may be true, but the reason for your fascination is wrong. The present is here and now; it is with you at this moment. Just work on yourself. Even if you visit all the Meru mountains, you will still have to return to yourself. Eventually you will discover that both Mount Meru and Tibet are *here*: "Here, inside me. And I have wandered so far..."

The more rational the system, the faster it collapses and something irrational has to be done. But as soon as you introduce an irrational element, the mind can no longer handle it and begins to crack. So don't worry about systems. Jump into the "here and now."

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Translated from the book by OSHO. ESOTERIC PSYCHOLOGY.

(Osho Rajneesh. The Psychology of the Esoteric. 2nd ed., 1989)

* **Gurdjieff** – Osho constantly criticized him in his books. He was a mystic and spiritual teacher from Russia. He lived from 1866 to 1949. He was born into a Greek-Armenian family in the Russian Empire city of Alexandropol (now Gyumri, Armenia). From his youth he was interested in spirituality, traveled to Egypt, Turkey, the Middle East, Afghanistan, Turkestan, and visited Mecca. During his travels he collected information about the esoteric elements of religions (Sufism, Eastern Christianity, Buddhism), about various folk dances and music. In 1913, Gurdjieff arrived in Moscow, where he began his esoteric teachings. In 1915, he met the famous philosopher and esotericist of the time, Pyotr Uspensky. Together they began to conduct teachings and organize expeditions. Later, they formulated the concept of spiritual practices, called "The Fourth Way".