

100. An inner stillness

Until now I have understood my relation with my body. For me to become conscious, my body has to accept and understand its role, not because it is forced but through real interest. In order for unity to appear, my body has to participate consciously, voluntarily. For this it must find the attitude in which it is free, without tension.

In the opening to presence, there are two steps to be understood: first the seeing, that is, the moment when I hold myself entirely under my look; and second, the letting go toward which the look has led me, the release that follows the shock when I see. In order for me to have a real perception, an act of knowing, I need an attention that is as total and as even as possible, an impartial all-embracing look that does not take one side or another. The most important thing is to discover whether I am capable of such a look. When my attention becomes truly active and my mind acquires the clarity of this look, there is a letting go both in the head and in the rest of the body, which becomes still. At this moment I can experience a Presence that has no need to project outwardly and is maintained under this look. I have the impression that this letting go takes place from top to bottom, and that my inner volume changes, as though no longer confined to my body. Here I approach the meaning of relaxation, not an artificial letting go but one that appears as I understand the act of seeing.

At the moment I see, there is a shock, stop in which the finer energy in men becomes free to follow its proper direction. I do not force it to change course; it changes by itself. Then I know an inner stillness, a state without waves, without ripples. There is no movement. Yet I recognize this letting go as an action, an act that does not depend on me but that transforms me. At this moment I know what this energy is, an energy that does not take me. It is what 'I am'. If my attention remains whole, if the look of myself lights everything, an opening appears that I experience as something given - a filling out, an opening in the abdomen.

With this perception, I have a moment of knowing. I

discover something real and see a direction for study in which I can only proceed step by step.

Knowledge of opening to Presence requires the passage in me from one density of vibration to another, a movement inward through sensation. For this there must be an empty place free of tensions, felt as a void, void of my ordinary 'I' which no longer affirm itself. Then I can penetrate the world of finer vibrations. Sensation is the perception of these vibrations. The more I feel the life in my body, the more I recognize that the sense of Being would not touch me without its participation. I feel it through my body. But it is not I who grasps this, it is the life force making itself known. This is a very different inner movement that brings a deep letting go, which I can sometimes also experience alone in nature.

140. To know means to Be

I am touched by a wish, a will, that is the very essence of the feeling of "I" in all its purity. It is a will to be what I am, awakening to my true nature--"I am" and "I Am." With this consciousness there is love. But this love is impersonal, like the sun radiating energy. It illuminates, it creates, it loves. It is attached to nothing and yet draws everything to it.

The expansion comes not from "doing" something, from the ego, but from love. It signifies *being* and *becoming*, with an attention that is more and more free. This is the liberation that Gurdjieff speaks of. It is the aim of all schools, all religions. With consciousness, I see what is, and in the experience "I Am," I open to the divine, the infinite beyond space and time, the higher force that religions call God. My being is Being. To be one, whole in the face of life, is all that matters.

So long as I remain conscious of this, I feel a life within me and a peace that nothing else can give. I am here, alive, and around me exists the entire universe. The life that is around me is in me. I feel this universal life, the force of the universe. And I feel myself existing as part of the world that surrounds me. Here everything helps, even the cushion on which I sit. I am present, awakened to what I am. And I see that the most important thing is to *be*. I know it--now--and as I know it, I feel related to everything around me. There is no before, no after, only life itself

I have the impression of emerging from a dream. Everything is real. I feel free, and at peace. In this state, I do not seek, I do not wish, I do not expect anything. There is only what "I am" in this moment. I know now how I am here and why I am here.

125. The extraordinary impression of existing

I need truly to recognize in myself two states of being. I have to see the difference between a state in which it is my ego that acts and another state where the whole of me acts, in which I feel that I am whole. I see more and more that everything I believe I know comes from my thinking, even what I take as sensations. It is all simply a projection of my thought. But behind this there is another "I" that is beyond the thinking, the feeling and the body. I begin to know that this "I" exists, that there is a separate principle of consciousness-pure thinking-which sees and observes the ordinary "I."

In my search for consciousness, the ego, this ordinary "I," could be the pivot of my efforts if it consented to serve rather than be the master. But this is impossible when my different parts act separately and independently, without

taking account of the whole. So, instead of serving and helping my development, my ego swells and bars the way.

Who am I? It is impossible to answer. I see I am not my body. I let it become passive. I am not my ordinary thinking. It, too, becomes passive. In the face of this questioning, I see I am not my egotistic feeling, which also becomes passive. Who am I? There is a letting go, a relaxation, which becomes deeper and deeper. I let go, not in order to obtain something. I let go out of humility because I begin to see that by myself I am nothing, and at the heart of this humility a trust, a kind of faith, appears. In this moment I am tranquil. I am at peace.

121. A wholly different vibration

When I am touched by an event on a larger scale, I realize that there is a reality beyond the reach of my habitual way of being, an elusive energy beyond my known tension and relaxation. I see that I vacillate between tensions of all kinds and the relaxation, voluntary and involuntary, that follows them. Yet I never see the tension--intellectual, emotional or physical--in the moment itself as tension. I see only the result: the word, the image, the form it produces, the emotion in reacting for or against. The tension itself, the movement of energy, I do not see, and so I am subject to it. Since tension and relaxation make up what we call our life, giving us the impression of living, we are avidly attached to them. It seems that everything would collapse without them. But these movements hide

something more real, something that I do not see because my attention is caught. How can I know this?

When our attention is placed on ourselves, we become aware of tensions within our whole body, which we feel as a hardening of matter. Yet they could be felt as vibrations of different kinds, each having its own speed, its own density, its own sound. A movement, a tension, could be felt as sound or as light, producing a current that is more magnetic or less magnetic. These vibrations are chaotic and keep our attention dispersed, in the dark. I feel myself taken by them, unable to disengage. Nevertheless, from behind the chaos, I may feel the action of a vibration that is wholly different in its intensity. This vibration is more subtle, and it is difficult to attune the slower vibrations that hold me back, which are too incoherent. But there is something that responds. I feel an influence more luminous, more intelligent than my usual awareness. And I feel a wish to obey this influence, to serve it. In order to attune myself, I become more sensitive. Now my tensions seem useless, even bothersome, and fall away by themselves. I become permeable, as though each and all the parts of me were attuned to the wavelength of this subtle vibration.

The essential effort is always consciousness of "I." Everything is related to this—touching my essence. What contains the energy is temporary. The energy is permanent. I recognize this in stillness when, with a pure attention, a kind of sixth sense, I disengage myself from associations and reactions that distort my vision of the real. I need a conscious attitude, an impulse coming from all three centers, in order to touch my essence, the current of life in me. At this point, I see my reaction in receiving an impression and I am not wholly lost in it. This experience is what could be stable, forming a new center of gravity in me. It is here that I need to hold myself.

Quote from Pierre Elliot

The work, our work, requires that we should be present. To be present we have to be free from such obstacles as identification, losing ourselves in what we are engaged in. To be present, we have to be relaxed and this brings us to the world of tensions.

Tensions are not something inert, passive, just slowing up our development. We have to observe how that they arise. We have to observe that they arise in us from that which is hostile to the work. They represent in us a great force, our denying force. It is the center of egoism in us which defends itself by means of tensions.

It is essential that there should develop in us an active side which sees and experiences the need to relax. Once again, we need to observe, observe our inner gestures of refusal, our clutching at whatever we are lost in. By relaxation we can become free.

The way is clear. We need to learn to make a gesture of relaxation and to learn to renew it.

Mr. Bennett had a word for this--unhooking. We need to learn the art of unhooking, to make a movement of disengagement, or inwardly letting go. To do this we begin with work on physical tensions, letting go literally a hundred times a day. Later we see that to look for and relax only the superficial tensions does not do very much because under the influence of the underlying tensions they quickly return.

This week, wherever you are in this work, resolve to make some progress in the field of tensions. Superficial tensions can be affected by a superficial effort of attention, the deeper ones require work of a more subtle kind. This week set yourself to go deeper, for tensions are the opposition to our work.

The Opening of Eyes

That day I saw beneath dark clouds
the passing light over the water
and I heard the voice of the world speak out,
I knew then, as I had before
life is no passing memory of what has been
nor the remaining pages in a great book
waiting to be read.

It is the opening of eyes long closed.

It is the vision of far off things
seen for the silence they hold.
It is the heart after years
of secret conversing
speaking out loud in the clear air.

It is Moses in the desert
fallen to his knees before the lit bush.
It is the man throwing away his shoes
as if to enter heaven
and finding himself astonished,
opened at last,
fallen in love with solid ground.

David Whyte

I Worried

I worried a lot. Will the garden grow, will the rivers
flow in the right direction, will the earth turn
as it was taught, and if not, how shall
I correct it?

Was I right, was I wrong, will I be forgiven,
can I do better?

Will I ever be able to sing, even the sparrows
can do it and I am, well,
hopeless.

Is my eyesight fading or am I just imagining it,
am I going to get rheumatism,

lockjaw, dementia?

Finally I saw that worrying had come to nothing.
And gave it up. And took my old body
and went out into the morning,
and sang.

Mary Oliver

THE RELUCTANT DONKEY

A farmer had just bought a donkey for quite a good amount of money thinking that this animal known for its capacity to work would be of a great help. But it happened that this donkey refused to work. The farmer tried all sorts of things to convince the animal to work but nothing would do.

Finally, in desperation, he went to see his neighbour to ask for his advice.

The neighbour was known in the whole town for his talent in his way to tame all kinds of animals.

The neighbour said, *'You have to give him lots of love and treat him with great compassion.'*

- *'Love and compassion to a donkey!'* said the farmer.

- *'Yes, yes of course to a donkey, and you will see, said the neighbour, it works really well; it's almost like magic most of the time.'*

- *'O.K. said the farmer, in fact I have nothing to lose;*

and I trust very much in your experience with animals, so I will try my best'.

And he went back home to find his donkey.

Two weeks later, the farmer meets his neighbour in town who ask him,

'So, how is everything with your donkey. Does he work well now?'

- *'Not a bit! replies the farmer, if anything, he is worst. What you have suggested did not work out at all!'*

- *Really, says the neighbour, I can't believe this! Let's go to see him together and I will see what's going on with him.'*

And off they go to see the donkey which they find, as always, lying down chewing a blade of grass, lost in a deep philosophical dream.

Just as they are coming closer to the donkey, the neighbour picks up a beam of wood, goes straight to him and hits his head hard with it.

- *'But what are you doing? says the farmer, you told me to use love and compassion!'*

- *'Yes, of course, that's what is basically needed, says the neighbour, but first you need to get his attention!!!'*

THE YOUNG BOY AT THE GATES OF PARADISE

A young boy knocks at the door of paradise and asks Saint Peter the permission to enter. Peter tells him to wait a moment so that he can ask God about it.

During the time he has to wait the boy looks at the great landscape around him. It is late autumn and all the trees are covered with golden, yellow, red, orange and green leaves. And it is like this everywhere even further than where he can see. Everything is pure splendour in an

infinity of kinds of trees and plants, in all ranges of colors and shapes creating a flaming beauty all over the incalculable valleys and hills all around.

When Saint Peter comes back, he says to the young boy, 'O.K. I have the answer from God now. You see all these trees all around?' showing the whole landscape with one hand.

'Yes of course', says the boy.

'So, Peter continues, God said that only when all the trees will have lost all their leaves as many times as there are leaves in all of them, you will be allowed to enter paradise.

We have so many requests nowadays that a selection is needed, you see.

I hope that you will understand. Many very important people have to come first because they are very *important* people, but your time will come one day..'

Without any hurry, the young boy sits down and looks at Peter with a smile in his eyes and says, 'You can say to God that the first leaf just felt down.'

WORRY / ANXIETY

I have heard about an old woman who was travelling on a bus. She was very anxious, trembling and continuously asking the driver what stop it was.

The stranger sitting beside her said, 'Relax, don't be

worried. The conductor will go on announcing what stop it is, and if you are too worried I will even call the conductor. You can tell him where it is you want to get off, so he can keep a note of it. And you relax.'

He called the conductor, and the woman said, 'Please, remember. I don't want to miss my stop. I have to reach where I am going very urgently.'

The conductor said, 'Okay, I will make a note of it. Even without you asking I will be announcing it, but I will make a note of it and I will come to you particularly and tell you when your stop comes. Don't be worried. Now, where is it that you want to get off?'

The woman perspiring and trembling and so tense said, 'Oh thank you!

You must make a note of it. I need to get off at the bus terminal.'

Your consciousness becomes narrower and narrower when you become tense. You become closed. And it becomes more and more difficult to remember in such tension, in such anxiety.

Ego means tension, carrying a load of anxiety...and unnecessarily.

Now, if it is the bus terminal, why should you worry? How can you miss it?

The moment you rest, the moment you relax, you know that existence is already moving, reaching to those higher peaks. And you are part of it!

You need not have separate ambitions.

This is surrender: relaxing, dropping all private goals, dropping the whole achieving mind, all the ego projections. This is the whole secret of enlightenment: it happens in a deep state of rest.

When you are separate and have private goals, there is such a tension that your awareness becomes very narrow, you become closed.

Simply surrender, allow existence to carry you.

* Story told and commented by Osho

