

NO-MIND MEDITATION

As introduced in Gautama the Buddha Auditorium

During the discourse series Live Zen, Osho introduced a new meditation to thousands of disciples gathered in Gautama the Buddha Auditorium. The meditation experiment evolved daily, and gradually became a new „meditative therapy“ called No-Mind. Since that time, thousands of Ashram guests have participated in this new „therapy through gibberish“. The meditation itself is a week-long program consisting of two hours each day. The first hour is gibberish, where all the rubbish of the mind is thrown out in nonsense language, sounds and movements of the body. The second hour is spent in silence, sitting with eyes closed and witnessing.

As Osho said in one discourse: „No-mind means intelligence. Mind means gibberish, not intelligence. And when I am asking you for gibberish, I am simply asking you to throw out the mind and all its activity so you remain behind - pure, clean, transparent, perceptive.“(1)

For the last few months before he stopped speaking, Osho ended each of his evening discourses with this experiment. He gave instructions for it to be done as a seven-day group process. Participants in the Osho No-Mind Meditation groups at Osho Commune International and at Osho Meditation Centers around the world report that they have experienced themselves as more open, vulnerable and centered afterwards, and find they can be much more deeply relaxed and silent during meditation.

This package is designed to help you experience the Osho No-Mind Meditation as it was first introduced by Osho in Buddha Hall. You can do it alone or with friends. On Side One of the enclosed tape, Osho introduces the gibberish stage of the meditation. This is followed by a recording of a group of people doing gibberish for 40 minutes. Side Two of the tape can be used for the witnessing stage and for what was then known as the Let-Go stage of the meditation. In a series of recordings taken during discourses, Osho guides you deeper and deeper within.

Osho's Introduction to the No-Mind Meditation

„My Beloved Ones, I am introducing you to a new meditation. It is divided into three parts. The first part is gibberish. The word 'gibberish' comes from a Sufi mystic, Jabbar. Jabbar never spoke any language, he just uttered nonsense. Still he had thousands of disciples because what he was saying was, 'Your mind is nothing but gibberish. Put it aside and you will have a taste of your own being. To use gibberish, don't say anything meaningful, don't use language that you know. Use Chinese, if you don't know Chinese. Use Japanese, if you don't know Japanese. Don't use German, if you know German. For the first time have a freedom - the same as all the birds have. Simply allow whatever comes to your mind without bothering about its rationality, reasonability, meaning, significance - just the way birds are doing. For the first part, leave language and mind aside. Out of this will arise the second part, a great silence in which you have to close your eyes and freeze your body, all its movements, and gather your energy within yourself. Remain here and now.“

In the third part I will say, 'Let go!' Then you relax your body and let it fall without any effort, without your mind controlling. Just fall like a bag of rice. Each segment will begin with the sound of a drum.“(2)

Instructions for the Meditation

Try the meditation for seven days at first, as that will be a long enough period to experience its effects. The timings on the tape allow for approximately 40 minutes of gibberish, followed by 40 minutes of witnessing, but you can continue both stages for a further 20 minutes if you wish.

First stage: Gibberish, or Conscious Craziness

Standing or sitting, close your eyes and begin to make nonsense sounds -gibberish. Make any sounds you like, but do not speak in a language or use words that you know. Allow yourself to express whatever needs to be expressed within you. Throw everything out, go consciously crazy. The mind thinks in terms of words; gibberish helps to break up this pattern of continuous verbalization. Without suppressing your thoughts, you can throw them out in this meditation. Everything is allowed: sing, cry, shout, scream, mumble, talk. Let your body do whatever it wants: jump, lie down, pace, sit, kick, and so on. Do not allow there to be any gaps. If you cannot find sounds to gibber with, just say la la la la, but don't remain silent. If you do this meditation with other people, do not relate or interfere with them in any way. Just stay in touch with what is happening to you, and don't bother about what others are doing. You can wear a blindfold if it helps.

Second stage: Witnessing

After the gibberish, sit absolutely still and silent and relaxed, gathering your energy inwards. Let your thoughts drift further and further away from you, allowing yourself to fall into the deep silence and peacefulness that is at your center. You may sit on the floor or use a chair. Your head and back should be straight, your body relaxed, your eyes closed, and your breathing natural. Be aware, be totally in the present moment. Become like a watcher on the hills, witnessing whatever passes by. Your thoughts will try to race to the future or back to the past. Just watch them from a distance - don't judge them, don't get caught up in them. Just stay in the present, watching. It is the process of watching that is the meditation; what you are watching is not important. Remember not to become identified with or lost in whatever comes by: thoughts, feelings, body sensations, judgments.

„Live through consciousness not through conscience. Be so alert that you can take responsibility for your own life. Witnessing is totally different from being a judge; witnessing is simple. You come before the mirror; whether you are beautiful or ugly the mirror makes no comment. It simply mirrors you, that's all, what-so ever you are, with no comment, with no judgment. It does not say, 'You are ugly - get lost!' or 'You are beautiful, remain here a little longer, I enjoy your company.' A witness becomes a mirror, he goes on watching. And the miracle is: if you can watch your mind without becoming a judge you will go beyond mind very soon. It is your judgments which create entanglements with the mind. One thing you like and you cling to it, another thing you dislike and you want to push it away. You become entangled, you get involved with the mind, you become identified with the mind. And you don't know what truth is and you don't know what good is and you don't know what beauty is. All that you know is borrowed, all that you know is what the society has told you. And societies have been repeating these things for centuries, and go on repeating the same things. Society is not enlightened; there has not yet been an enlightened society, only enlightened individuals.“(3)

Third stage: Let-Go *

„Gibberish is to get rid of the active mind, silence is to get rid of the inactive mind, and Let-Go is to enter into the transcendental.“(4)

After the witnessing, allow your body to fall backwards to the ground without any effort or control. Lying back, continue witnessing, being aware that you are not the body nor the mind, that you are something separate from both. As you travel deeper and deeper inside, you will eventually come to your center.

„At the center of your being everybody is a buddha. And the moment you reach the center and you feel the buddhahood filling your consciousness completely, a tremendous joy arises. Thousands of flowers start showering on you. A serenity, a silence, a blissfulness, a deep ecstasy - just watch everything. You are entering into the very mystery of life.

“When you feel ready, sit up again, and for a few minutes remember the space you have been in - the silence and the peace.

„And make it a point of remembering in your ordinary, day-to-day life that you are carrying a buddha within you, that you are pregnant with a buddha. And you have to be careful about it. It is a very delicate affair.“(6)

*Please note: The one week process created by Osho, called No Mind Meditation, does not include the Let-Go stage.

Source References

Quotations are taken from the following discourses by Osho available complete either on audiotape or in book form under the title of the same name:

1. This. This. A Thousand Times This. #6
2. Live Zen # 17
3. The Dhammapada Series Three, #8
4. This. This. A Thousand Times This. #8
5. Nansen: The Point of Departure #5
6. Nansen: The Point of Departure #8