

# Dynamic Meditation

Dynamic Meditation is a form of meditation in which physical actions are involved.

The term appears in the early 1970s when Osho's descriptions of his "Rajneesh Dhyana Yoga," developed at meditation camps in the Indian mountains, were translated into English. His prototypical method is still named "Dynamic Meditation."

The term has come into more general use to describe any approach to meditation that includes movement: examples are Sama and Ha'ra among the Sufi mystics, the Gurdjieff movements, in the Dynamic Body Awareness (Conscience corporelle dynamique or Consapevolezza corporea dinamica) created in France by artist and anthropologist Martino Nicoletti and other sacred dances, Qigong and the many exercises developed in Buddhism and Taoism, in India those found in Yoga and Tantra, and the Latihan of Subud.

## The 5 Stages of the Dynamic Meditation

### 1. Stage - 10:00 minutes

Oxygen and Awareness by Osho

Breathing chaotically through the nose, let breathing be intense, deep, fast, without rhythm, with no pattern – and concentrating always on the exhalation. The body will take care of the inhalation. The breath should move deeply into the lungs. Do this as fast and as hard as you possibly can until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don't let go during the first stage.

The key for Dynamic Meditation is "irregular" breathing.

Only telling you to be alert will not make you meditative; it will not make any difference. So I create devices, I create situations, in which you cannot help but be alert, situations in which dreaminess is impossible.

Dreaminess becomes more possible if there is more carbon dioxide around you; you will be dreamy. That is why in the day you cannot be so dreamy as in the night. The chemical components change. At night there is more carbon dioxide in the air and the oxygen is less.

So if the reverse is possible, if the oxygen in you and around you is more and carbon dioxide is thrown out, you cannot be dreamy. That is why I insist on vigorous breathing. It is nothing but a chemical device to change the chemical atmosphere in you. More and more oxygen must be there. The more the oxygen, the less you fall victim to the dream, and your memories cannot work without the medium of dreaminess.

In the morning we feel freshness. What happens in the morning with the rising sun? The carbon dioxide

decreases and the oxygen increases. So the same chemical change is needed within you.

The Dynamic Meditation technique that we are using... is the most powerful method to create excess oxygen in the body. And after the first three stages, in the fourth, you become charged with tremendous life energy that makes you very alert.

Osho, "I Am the Gate"

## **2. Stage - 10:00 minutes**

Act out all your madness by Osho

EXPLODE! ... Let go of everything that needs to be thrown out. Follow your body. Give your body freedom to express whatever is there. Go totally mad. Scream, shout, cry, jump, kick, shake, dance, sing, laugh; throw yourself around. Hold nothing back; keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Consciously go mad. Be total.

In the second step, for ten minutes you have to act out all your madness.

Don't be shy, because here we have not gathered for that. Don't be afraid of others. Just think that you are alone here. This is a path of loneliness; one has to travel it alone. Many others will be doing the meditation, everyone will be doing it, but you are to be concerned only with yourself. If you are concerned with others you will not move an inch from where you are and your whole time here will be wasted. So don't be concerned with others. Remain absolutely concerned with yourself.

Remember you have much madness within you. You already know that; that's why you are so afraid. Release them! If you want to scream, scream. If you want to weep, weep. If you want to jump, jump. If you want to dance, dance. If you just want to be like a child – playing with your body, jumping, dancing, screaming – do it!

Do it playfully; don't be serious about it. If you are serious you cannot be totally released. Be playful. Enjoy the madness that is coming out of you. Help it, enjoy it, cooperate with it. If you are really interested in going beyond your madness, this is the way.

When the madness is released you will feel unburdened, you will feel weightless. You will feel a subtle newness entering in you, as if your childhood has come back. You are again a child: newborn, fresh.... This freshness is very essential; this innocence is very essential if you are to move further.

Osho, "The New Alchemy: To Turn You On"

Remember, when you become mad consciously you remain a witness.

Madness is beautiful if you are conscious – you enjoy it. The more you throw it out, the less burdened you are, and you feel that your energy is purified. You feel that now you can fly in the sky. Now there are no boundaries to you; you have become weightless. Now the whole gravitation of the earth cannot pull you down to the earth; you have become greater. You can transcend this pull now; this pull works because you carry such a burden.

The second step is to go mad consciously. Those who are intelligent will go mad consciously; those who are stupid will go on holding. So don't be stupid – be a man of understanding and try it!

Osho, "Vedanta: Seven Steps to Samadhi"

Relax into the second stage, allowing your body the freedom to express whatever has been held back in the past.

The body will begin to move, to dance, etc, and soon you will begin to feel that you are something separate from the body.

You will see the body weeping, laughing, crying so clearly that you will not be able to identify yourself with the one who is doing all this. You will see yourself jumping, dancing: something is happening mechanically. You will begin to see the body as a separate entity.

It is only when the body becomes an automaton that the consciousness feels itself to be separate; until then there is always identification with the body.

Osho, "The Great Challenge"

One thing more.... In the second step, when you are expressing all the suppressed emotions, when you are going completely mad in catharsis, do one thing emphatically: contract your facial muscles and relax. Contract and relax.

The rest of your body is not as tense as your face is because your face is the focal point of all suppression. And your face is the most expressive part; that is why the face has become the most suppressive. It is through your face that you express or suppress.

In the second step go on expressing through the body, but remember also to make the face tense and relaxed, tense and relaxed. In that way, much suppressed emotion will be released more easily.

Osho, "The Supreme Doctrine"

A Silent Version

If your meditation space prevents you from making a noise, you can do this silent alternative: Rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements.

Osho, "The Orange Book"

### **3. Stage - 10minutes**

Tire yourself out.

With arms raised high above your head, jump up and down shouting the mantra, "Hoo! Hoo! Hoo!" as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex center.

Give all you have; exhaust yourself completely.

A Silent Version: If your meditation space prevents you from making a noise, you can do this silent alternative: In the third stage the sound "Hoo!" can be hammered silently inside.

Q: You said that we have to tire out our bodies through intense and deep breathing and constantly

shouting "Hoo," so that we enter deep meditation. How can exhaustion and the resulting lack of energy lead to meditation, which really means abundant energy?

To tire out" does not mean that there will be any lack of energy. When I say you have to tire yourself out, what do I mean by the term "yourself"? Here, "yourself" means your sense organs, through which your energy flows in a regular process every day. By "yourself" I mean your organism; I mean you as you are right now. I am not talking about what you really can be; I am, at the moment, concerned with what you are.

So when you tire yourself out, two things happen together. As you tire yourself out, all your practice tires out your body-mind, your sense organs; on the other it goes on hammering your kundalini. So from one end you get tired and from another your sleeping energy begins to wake up.

The processes are simultaneous. On one side you get fatigued and on the other your energy is awakened. At the same time, you are not in a position to use your energy any further. Your eyes are so tired that they cannot see; your mind is so tired that it cannot think, even if it wants to. Your legs refuse to move; they are so utterly weary.

In this situation, if you want to move you will have to move without your feet, and if you want to see, you will have to see without your eyes, because they are just exhausted. So when your organism is overworked it refuses to do a thing. But at the same time some energy has been awakened and it wants to do something urgently.

Now, this energy will immediately knock at those of your doors that are not tired, and are ever ready to take it and work with it. These openings were always ready but were denied all opportunity to do a thing. You were so strong that you could use up all your energy. Now you are tired, and new and fresh energy is up for action. But your old organs, like eyes and ears, will refuse to take it. So when your ears and eyes refuse to see, what will the new energy do?

In this situation you will begin to see from some very different dimension, which will be a new part of your being. Your psychic center of sight will begin to operate, and you will see things that you had never seen before. You will see from a space you had never used in the past. That space had never been given an opportunity to function; now there is an opportunity for it, for the first time.

It is for this reason that I lay stress on tiring you out. On the one hand your body has to be tired, your mind has to be tired; all that you are has to be tired so that what you really are, and you are not aware of, can become active. When fresh energy is aroused, it demands work, and your being will have to provide it with work. Actually this energy will find work by itself.

So in the event of your ears being tired, the newly awakened energy will hear that which is called Nad, or the inner sound. In the event of your eyes being tired, the new energy will see light, an inner light. To hear the inner sound and to see the inner light, your physical ears and eyes are not needed. It will smell such perfumes as are beyond the reach of your ordinary noses. Thus, very subtle senses, what you call supersenses, will become alive and active.

Each of our sense organs is connected with a corresponding supersense organ. There is an ear that hears on the outside and there is another ear that hears within you. But the inner ear was never given a chance to function. Now that your outer ear is overworked and it refuses to work anymore, and the new energy has gathered near your reluctant ears, what will it do? It will activate your other ear, the inner ear,

which has never been used in the past. So you will hear and see such things about which, if you speak to your friends, they will say, "You have gone out of your mind! It is impossible. You are deluded; you are just dreaming."

So that new doors to your existence open, it is necessary as a beginning to tire out your senses. Once those doors are opened, there is no problem.

Q: If it is a case of awakening energy, then this meditation should bring freshness instead of fatigue, but ordinarily for me it brings only fatigue. Why?

It will be so only in the beginning. But by and by you will feel fresh and exhilarated. This freshness and exhilaration is such as you have never known before. But in the beginning you will, certainly, feel tired. It is so because you have identified yourself with these senses. You think them to be yourself. So when the senses are tired, you say that you are tired. This identification with the senses has to go.

[Then], when the senses are tired and refuse to work, a lot of energy which would otherwise have been frittered away uselessly is saved and conserved in a pool of energy within you. Then you will know what is called conservation of energy, and it will increasingly turn into your priceless treasure. Since this energy does not go out, it permeates every fiber, every pore of your being.

This energy is you, and when you understand it you will know the difference. So by and by, after meditation, you will experience immense freshness. It is wrong to say that you will feel freshness, rather, you will become freshness itself. It is not that you will feel fresh, you will be the freshness.

Osho, "In Search of the Miraculous"

With arms raised high above your head, jump up and down shouting the mantra, "Hoo! Hoo! Hoo!" as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex center. Give all you have; exhaust yourself completely.

#### **4. Stage - 15 minutes**

##### **STOP! Freeze - The Door to Meditation**

wherever you are, in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything, will dissipate the energy flow and the effort will be lost.

Be a witness to everything that is happening to you.

The Door to Meditation by Osho

In the fourth step there is nothing to do. There is no question of doing anything because you will be completely exhausted; your whole being will be tired. Now let-go becomes an automatic process.

The technique is a sequence of stages, each following automatically from the preceding stage. If you continue the technique and do not add the fourth stage it will come by itself as a natural consequence of what has gone before.

The fourth stage is the moment of non-doing. That is what I call dhyana, meditation.

The first three stages are only steps; the fourth stage is the door. Then you are. There is nothing to do, neither breathing nor movement nor sound, just silence.

The three previous stages must be "done," in a sense, but the fourth stage comes of its own accord. Then something happens that is not your doing. It comes as a grace: you have become a vacuum, an emptiness, and something fills you. Something spiritual pours into you when you are not. You are not there because there is no doing; the ego disappears when there is no doer. The doer is the ego. So you can be in the first three steps because you are doing something — breathing, moving, shouting — but now, in the fourth stage, you cannot be, because there is no doing.

The ego is nothing but an accumulation of your memories of past actions, so the more a person has done, the more egocentric he is. Even if your doing has been in social service or religious work, whatsoever you have done becomes part of the ego. Ego is not an entity but the memory of your doings, so in those moments when there is no doing, you are not. Then something happens. Even though you are not doing anything you are totally conscious — silent, but conscious... exhausted, but conscious. Only consciousness is there: a consciousness of your deep let-go, a consciousness that now everything has disappeared.

When the fourth stage has ended, when it becomes a memory, then you can recollect it. But in the moment itself there is nothing, there is only consciousness. Because only nothingness is there, you cannot be conscious of anything. Afterwards you recognize that there has been a gap. Your mind functioned until a particular moment; then there was a gap, and then it began again. You feel this gap afterwards: the gap, the interval, becomes a part of your memory.

Our memory records events and this gap is a great event, it is a great phenomenon. Mind is a mechanism. It records everything; it is just like the tape recorder that we are using here. The recorder will record two things: when we speak, the words are recorded; and when we are not speaking, the silence, the gap, is also recorded. Even when we are not speaking, something is being recorded — the silence, the gap. In the same way, the mechanism of the mind is always there recording everything. In fact, it is even keener, more sensitive, when there is a gap. The tape recorder can blur what I am saying, but it cannot blur my silence. The gap will be recorded more intensely; there is no possibility of error.

So the gap is remembered... and the gap is blissful. In a way a memorable event is a burden, a tension, while the gap is a calm, blissful interval. This gap is dhyana, meditation.

Osho, "The Great Challenge"

### **5. Stage - 15 minutes**

Celebrate!

With music and dance express whatsoever is there. Carry your aliveness with you throughout the day.

What is there to celebrate? by Osho

Q: You go on telling us to celebrate life. What is there to celebrate?

I can understand. Your question is relevant: there seems to be nothing to celebrate. What is there to celebrate? This question is everybody's question.

But reality is just the contrary. There is everything to celebrate. Each moment is so immense, is so fantastic, each moment brings such an ecstasy.... But you are asleep. The ecstasy comes, hovers around you, and goes. The breeze comes, dances around you, and goes. And you remain asleep. The flowers bloom and the fragrance comes to you, but you are asleep. The divine goes on singing in a thousand and one ways; the divine dances around you; but you are asleep.

You ask me: "What is there to celebrate?" What isn't there to celebrate? Everything that one can imagine is there. Everything that one can desire is there. It is more than you can imagine. It is in abundance. Life is a luxury!

Just think of a blind man. He has never seen a rose flower bloom. What has he missed? Do you know? Can't you feel any compassion for him that he has missed something, something divine? He has not seen a rainbow. He has not seen the sunrise or the sunset. He has not seen the green foliage of the trees. He has not seen color. How dull his consciousness is! And you have eyes and you say: "What is there to celebrate?"

The rainbow is there, the sunset is there, the green trees are there, such a colorful existence.... Yet I understand. Your question is relevant. I understand that this question has some meaning.

The rainbow is there, the sunset is there, the ocean, the clouds, all are there – but you are asleep.

You have never looked at the rose flower. You have passed by, you have seen the rose flower – I am not saying you have not seen it, you have eyes so you see – but you have not looked at it. You have not meditated upon it; you have not given a single moment of your meditation to it. You have never been in tune with it. You have never been by the side of it, sitting close by, in communion. You have never said "Hello!" to it; you have never participated with it.

Life passes by; you are just there, not participating. You are not en rapport with life; that's why your question is meaningful. You have eyes and yet you don't see; you have ears yet you don't hear; you have a heart yet you don't love – you are fast asleep.

This has to be understood; that's why I go on repeating it again and again: If you understand that you are asleep, the first ray of awakening has entered you.

If you can feel that you are asleep then you are no more; then you are just on the verge of where the day breaks... the morning, the dawn. But the first essential is to understand that "I am asleep." If you think you are not asleep then you will never be awake. If you think that this life that you have been living up to now is a life of an awakened being, then why should you seek and search for ways to awaken yourself?

When a man dreams, and dreams that he is awake, why should he try to be awake? He already believes that he is awake. This is the greatest trick of the mind, and everybody is fooled by this trick. The greatest trick of the mind is to give you the idea of that which you are not, and to help you feel that you are already that.

It is you who are reflected in existence: existence functions as a mirror. If you are dull and dead, there

is nothing to celebrate, because existence simply shows your dull and dead face. What is there to celebrate? If you are alive, flowering, singing a song, dancing a dance, the mirror reflects a dance, a song – there is much to celebrate. When you celebrate there is much more to celebrate...and it goes on and on. There is no end to it. If you don't celebrate, by and by you become more and more dead and more and more dull. There is less and less to celebrate. One day suddenly life is absolutely meaningless.

But why – why is man asleep? What is the root cause of it? It is a way to avoid; sleep is a way to avoid. There are many problems in life. Obviously they are there. When I say celebrate, I don't mean there are no problems. Problems are there. They have to be encountered; they have to be transcended. And celebration is a way to encounter them.

I am not saying there are no problems, I am not telling you fairy tales, I am not telling you that there are no problems and that life is simply beautiful and there are no thorns and only rose flowers. There are not. For every one rose, there exist one thousand thorns.

I am not creating a dream for you, a utopia. I am utterly realistic and pragmatic.

But the way to get beyond the thorns is to celebrate life, is to celebrate that one flower.

In fact, that one flower is more precious because there are one thousand thorns. If there were all flowers and flowers and no thorns, flowers would be meaningless. It is because of darkness that the morning is so beautiful, it is because of death that life has such joy, it is because of illness that health is significant.

I am not saying there is nothing to be worried about. There are many things, but there is no need to worry about them. They can be encountered. They can be encountered without any worry; they can be encountered through celebration. There are only two ways to encounter them: one is the way of worry and the other is the way of celebration.

You ask me: What is there to celebrate? What is not there? What is missing? All is there, only you are asleep. Come out of your sleep. And when I say come out of your sleep, I mean come out of your dead head.

Come into the heart. Let the heart pulsate, let the heart sing, let the heart dance.

Osho, "Sufis: The People of the Path"