

Bhagavagad Gita (Sloka 2-65)

By Osho

In this clarity, there is absence of all suffering; and the individual whose consciousness is blissful, swiftly and easily moves into a state stillness. //65//

Does the mind need to be devoided of its madness in order for man to attain purity of inner wisdom? Or does purity of inner wisdom lead to a mind which is devoided of its madness? What Krishna says is exactly the opposite of what we normally understand as spiritual path. Normally, we think that the restless mind has to disappear, before an individual can attain purity of inner wisdom. But according to Krishna, before the restless mind can disappear, an individual has to attain purity of inner wisdom.

If we do not understand well the difference, we will keep wandering endlessly, for lifetimes, going around in circles- victims of our own misunderstanding. The understanding of causes and effects, of reasons and outcomes, is a science in itself, as far as both worlds are concerned- the inner and the outer world. If you do not understand the process of cause and effect- if you understand the cause as the effect, and the effect as the cause- then you are responsible for this misunderstanding, and you have not understood the difference.

A farmer sows his wheat, then harvests his crop. Wheat grows with a husk, but there cannot be a harvest, if you sow only the husk. The farmer may think: "If the husk grows when the wheat is sown, why should the opposite not be true? It should be enough to sow the husk for the wheat to grow. Why should it not happen the other way?" But if the farmer were to sow only the husk, all the husks would simply rot. The husk grows only when the wheat is sown; the wheat does not grow if the husk is sown.

When one attains purity of inner wisdom, the restless mind disappears- all madness disappears. If you try to drop your restless mind first, you will not attain purity of inner wisdom, simply as a result of your efforts; on the contrary, your mind will become even more crazy.

If a restless person makes an effort to become silent, his restlessness is bound to increase; as he cannot become silent, he suffers and becomes more restless.

Then how can one attain inner purity and wisdom? One may ask: How can one attain purity of inner wisdom?" How can you attain purity of inner wisdom- if your mind is full of thoughts, if your mind is fragmented, if your mind is crazy and restless? For Krishna, purity of inner wisdom comes first. How can one attain purity of inner wisdom?

I need to remind you of the most significant sutra of Samkhya, where it is stated that your inner wisdom is always pure. Only those who are not aware that the inner wisdom is already pure can ask the question: "How can we purify it?"- because they assume that their inner wisdom is not pure.

Have you known your inner wisdom? Without even knowing it, you assume that it is not pure, and you want to make an effort in order to purify it. If your inner wisdom is not impure, and you try to purify it, all your efforts are going to be fruitless, and are bound to fail. You cannot be successful, because you cannot purify that which is already pure in itself. Something which is already pure cannot be purified. Failure can only result in misery and suffering. Failure can only lead to disappointment and despair.

Failure can only lead to frustration. And every time you fail, you conclude that it is impossible to attain purity of inner wisdom, because the impurities are too deep rooted. But you reason in a topsy-turvy way.

The house is dark. You enter the house with a sword and try to force the darkness out of the house. You strike the darkness with the sword, but darkness does not leave the house. You become tired, you lose the battle, you are exhausted- but darkness does not leave the house. Why? After all this effort, you sit down and conclude that darkness is too powerful, therefore it is not going to leave the house. Every time, you come to the same conclusion, which seems to be an obvious logical conclusion. But it is a wrong conclusion- and this is the danger. It seems that, in spite of all your efforts, darkness has not left the house. You think that you did not make enough effort and darkness was too powerful, but in fact the truth is just the opposite. If darkness was powerful, it would be possible somehow to dispel darkness- you would simply need to be more powerful than darkness.

Darkness as such does not exist- that is its strength. It does not exist, therefore it cannot be dispelled. It is non-existential, and that which does not exist cannot be cut by a sword, nor can it be dispelled. In fact, darkness is simply an absence. Darkness in itself is non-existential; it is simply an absence of light. That is all.

Therefore, you cannot act directly upon darkness; if you want to act upon darkness, you have to act upon light. The moment you bring light, darkness is not more; if you remove the light, darkness returns. You cannot act directly on darkness, because darkness is non-existential. If you try to act upon something which does not exist, you are bound to create confusion in your life- just like when you are lost and you cannot find the path. It will be an absurdity.

Your inner wisdom is already pure, hence it is dangerous to try and purify it. It is like trying to act directly upon darkness: how can you eliminate impurity, if there is no impurity in the first place? According to Samkhya the inner wisdom is not impure. If the inner wisdom could be impure, then purity would not exist at all in this universe. Who could purify inner wisdom, if the one who could purify it has become impure...!?

Inner wisdom cannot be impure. If you understand this well, you will come to know that inner wisdom is purity in itself- purity in its essence. Your inner wisdom is nothing else but purity, but we do not know what is inner wisdom. Do you know what is inner wisdom?

There is an English word- conscience. All those who have commented on the Gita up to now have considered inner wisdom to be equivalent to conscience- but there is no greater misunderstanding. Conscience is not equivalent to inner wisdom. It is deceiving to say that inner wisdom is our conscience. You need to understand this well, because this deception has become deep rooted in the world.

Whenever the Gita is recited, the word 'inner wisdom' is replaced by the word 'conscience'. What do you think is 'inner wisdom'? If you decide to commit a theft, an inner voice within you tells you that stealing is a sin, that you should not steal. You think that the inner voice arises out of your inner wisdom, but that is not your inner wisdom, it is your conscience- which is an idea that is given to you by society. That inner voice is not coming from your inner wisdom. If a society was made up only of thieves, stealing would not be considered a sin- it depends on the society.

In India, there is a community of people called Jat, where men cannot marry before they have committed a few thefts- it is a rule. When a man goes out to steal, he never thinks that he is doing

something wrong. He also has a conscience. But you do not have the same conscience as he does. The Jat does not carry the same built-in concept which you have been given by your society.

My friend went to visit the Pashtun district. When he arrived at Peshawar, his friends told him to be careful while driving in this district; he was driving a Jeep, and was told to be very alert. He asked: "Why is it so dangerous? I am not carrying anything worth stealing". They answered: "No, there is no danger as far as thieves are concerned, but in this area people shoot with their guns from the side of the road, just because they want to practice how to aim at a target and shoot. They do not shoot at their enemies, but they aim at any moving car- just to see if they are able to aim properly and hit the target". My friend became scared. "What are you talking about? How can they shoot just to see if they manage to hit their target? Does this mean that they do not have a conscience?", he asked his friends.

Even a Pashtun has inner wisdom, as inner wisdom cannot be acquired from an outer source. But the difference is that the Pashtun do not impart to their children the same conditioning, in regards to violence and non-violence, as our society does to our children.

A Hindu cannot accept to marry his own cousin- his conscience does not allow him- whereas the conscience of Muslims allows marriages between cousins. It is not that a Muslim does not have inner wisdom. The only difference is in their respective conditionings, in regards to marrying one's own cousin. They have a different conscience, which is created by their society and has nothing to do with inner wisdom.

Society has created a system: it has created an outer court of law and has also created an inner court of law. As far as the outer world is concerned, society has firmly established that stealing is a sin. There is police, and there are tribunals. But as far as the inner world is concerned this is not enough, because there has to be a policeman also in the inner world, who keeps repeating to us that stealing is a sin. The outer police can be deceived, hence the need of an inner police.

The English word 'conscience' is not equivalent to antahkaran, which means 'innermost instrument, inner wisdom'. Samkhya talks about the antahkaran, which is completely different: inner wisdom is not conscience. In fact, there are no words to describe it; the words which come closest to the meaning are: 'innermost instrument'. The antahkaran is the deepest point within yourself, which you can reach; it is the final point. That is the antahkaran. What does it mean? The antahkaran is not the self.

It is interesting: the antahkaran is not the self, because the self does not exist within nor without, as it is beyond both. The innermost instrument, our inner wisdom, is closest to the self; it is an instrument through which we are connected with the outer world.

It is as if the self is holding a mirror, and you are reflected in that mirror. That is the innermost instrument, the inner wisdom- which is nearest to the self. It is the last step of the ladder, before reaching the self. The innermost instrument is so close to the self that it cannot be impure; it is so close to the self that it can only be pure.

Inner wisdom is not conscience.

If we drive a car in India on the right side of the road, and not on the left side, a voice within tells us that we should be driving on the left side of the road, as it is wrong to drive on the right side of the road. This is not the voice of our inner wisdom; it is the voice of society. It is your inner conscience: an arrangement which is needed by society, to impose a certain discipline upon you.

Every society has its own organization. If you are in America, and you drive on the left, instead of the right side of the road, your conscience- which you assume is the 'antahkaran'- tells you that you should drive on the right, not on the left side of the road, because this is the rule. But the rules of society are not related to our inner wisdom.

This means that we do not understand what is our innermost instrument- our understanding is wrong. Inner wisdom is not an ethical concept; it is not part of morality. There can be thousands of different kinds of morality, but there can only be one kind of inner wisdom. The ethical code of a Hindu is different from the ethical code of a Muslim; the Jaina ethics is different from the Christian ethics. The ethics of an African is different from the ethics of a Chinese. There are thousands of different ethical codes, but the inner wisdom is one.

The 'antahkaran' in itself is pure: it is so close to the self that it cannot be impure. As you move further away from the self, it is more likely that you may become impure. If you understand well: the greater the distance, the more the impurity. It is like a candle which is burning. The wick of the candle is burning and a halo of light surrounds the wick. The light is absolutely pure. As the light moves away from the candle, in the midst of wind and dust, it becomes more and more impure; the further it moves away from the candle, the more it becomes impure. If you go past a certain point, you may notice that there is no more light- there is only darkness. As light moves away from the candle, by and by it enters into darkness.

As you come closer to the body, everything becomes impure; as you move towards the self, everything becomes pure. Next to the body are the outer senses, next to the outer senses are the inner senses, next to the inner senses is the memory, next to the memory is applied intellect, next to applied intellect is non-applied intellect- which is intelligence. The innermost instrument comes after all that I have just mentioned. After the antahkaran, is the self; and after the self, there is only the divine.

If you understand this, you will know that the innermost instrument- our inner wisdom- is pure, as Samkhya says. The innermost instrument has never been impure. Because we do not know it, we ask: "How can it be purified?" The innermost instrument cannot be purified- who will purify it? That which is already pure- how can it be purified? We can only experience the purity of the antahkaran.

How can we experience the purity of our inner wisdom? There is only one way: move back, withdraw, withdraw within yourself. Withdraw your consciousness within, like the tortoise withdraws its limbs. Forget your body, forget your senses. Let go of the periphery, and move within. Let go of your inner senses, and move within. Let go of your memory, and move within. Let go of all memories, all words, let go of all your thoughts- and move within. Keep saying to yourself: "This is not me, neti-neti, this is not me." This is not you. The watcher who sees all thoughts and memories within is separate, is different- it stands apart. Recognize all that is which is not you.

I see you. You see me. For sure I am not you- otherwise how would I be able to see you? The watcher is separate from the object which is being watched; the seer is different from the seen.

This is the essence of this sutra of Samkhya: the seer is separate from the seen. This sutra of Samkhya, in its essence, goes even deeper into these differences: whatever you see, recognize that is separate from you. You see from within that your body is separate from you; you move further within and hear your heartbeat, but you are separate from it. You move further within and you can watch your thoughts, but

you are separate from them. You move further within yourself, and you recognize all the conditionings of society, which form a layer over your consciousness- you can watch them from within- but keep moving deeper within yourself. Finally, you will reach the innermost instrument, where everything is pure. But this purity is separate from you- it is not you, hence it is not called the self. It is called inner wisdom, because the self is even beyond that purity. How can you experience purity? How do you experience impurity?

If someone asks me: “How can I experience that purity?”, I will say: “You are walking towards a park, but you can feel the cool breeze coming from that direction. How do you know that you are moving in the right direction? You know it, because you feel the cool breeze. You keep walking. You begin to smell the fragrance of the flowers, and you know that you are coming close to the park- but you have not reached the park yet. The park is not yet in sight, but you are coming close to it. As you begin to see the greenery, you know that you are coming close to the park- although you have not reached the park yet. When you finally arrive at the entrance of the park, you smell the fragrance of the flowers, you feel the coolness, you see the greenery- there is silence all around, and a certain feeling of wellbeing arises within you”.

As you move within, you come closer to your self and you begin to feel the silence; you start feeling more peaceful, more blissful, more ecstatic. You feel a certain coolness. As you move deeper within yourself, the light becomes brighter, the beauty more intense. As you move deeper within, at each step you say: “This is not me, this is not me, this is not me...”. You recognize that which is not you. If you can still see something- that is not you. You will reach a point where only the seer will remain. Just before you will reach that point where only the seer remains, you will experience the antahkaran. The inner wisdom is the last stage of the inner journey. It is the last stage, but not the final destination. The final destination comes next.

This innermost instrument is pure, hence Samkhya’s message is very difficult to understand. If someone would explain to us how it can be purified, it would be easy for us to understand. But Samkhya says that the antahkaran is already pure. You have never reached the point where you can experience that purity. You have been wandering here and there, outside your house; you have never entered within your house, where you can find the fragrance of the ultimate purity. Within that ultimate purity the self exists, and beyond the self, the divine. But we have never entered within our house... we have always wandered around the house. We have always remained outside the house: in the dirt, always outside the house.

A man walks in a filthy street outside his house and says: “The street is so filthy, that I am afraid that the dirt will enter my house. How am I going to clean my house?”. I answer: “The filth is outside your house. Come inside, and you will see that there is no dirt inside the house. Do not be obsessed by the dirt which is outside”. The filth is outside- where you stand- and you are not aware that your house is already clean. Somewhere in between a contamination takes place everything becomes contaminated. I say to you: “Come inside the house. Enter your house. Come back inside!”.

Krishna says: “The antahkaran is already pure. The day you come to this realization, that day your crazy mind- all the madness of the mind- simply disappears. You do not need to do anything to make it disappear”.

For example: we live in a dark valley below a mountain. It is damp and dirty where we are, and dark clouds hover around the mountain, casting a shadow on the valley. The sun is hidden behind dark clouds, which cast a dark shadow over the whole valley, and we never see the sun. There is a very dark atmosphere all over the valley.

A man stands on the peak of the mountain and says to us: "Climb the mountain!". All of us who are living in the dark valley answer: "How can we be free from these dark clouds? The whole valley is enveloped by a dark shadow. How can we be free?". The man standing on the top of the mountain says: "Do not worry about it; just climb the mountain. You will reach a place, from where you will see that the clouds are below you, and you are standing above all the dark clouds. The moment you will stand above the clouds, you will see the clouds below you, and those dark clouds will no longer cast a shadow over you".

The clouds cast a shadow on those who live below the clouds; the clouds do not cast a shadow on those who are above the clouds. When you fly on an airplane, the clouds do not cast a shadow on you, as the canopy of clouds remain below you. You are flying above the clouds but below you the cloud formations cast shadows over the earth.

The crazy mind, the madness of the mind, the sick mind casts a shadow over us- just like clouds cast a shadow over the dark valley.

Krishna says: "Come and walk on the path towards the pure antahkaran". When you will reach the innermost instrument, you will laugh, as you will realize that the clouds which made you suffer are now below you. You will not even notice them, as they will not cast a shadow over you. You will not be concerned in any way with those clouds. You will be exposed to the sun; there will be no canopy of clouds, no cloud formations above you.

Thoughts are like clouds which hover above a valley. Those who reach the inner wisdom, reach the mountain peak, where the sun is shining. This is a journey towards purity- it is not purity itself. This is a journey, and purity is the final destination of this journey- where you realized that there is only purity.

Krishna says: "The inner wisdom is pure, where the fragmented mind no longer exists".