

Nondual Biodynamics

About the Essence of Human Being, Truth and Enlightenment

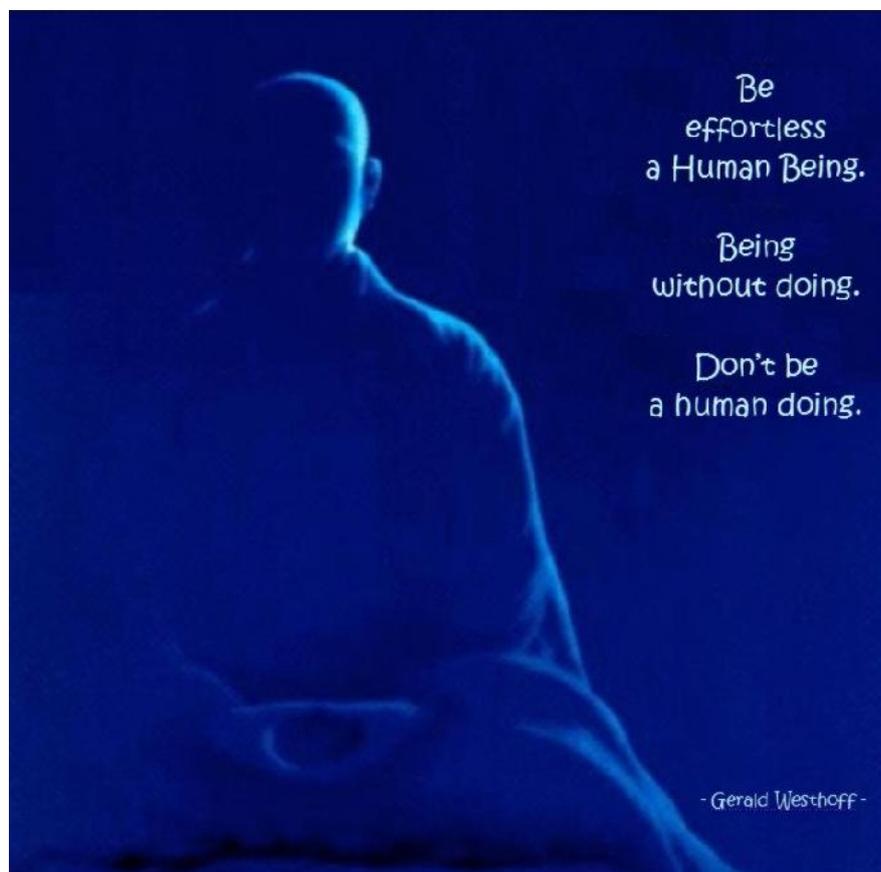
*That what is the Essence of Human Being,
is Movement and Connection,
Life and Love.*

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To remain without experiencing Love, is as if to remain 'dead', there is no 'movement' —
*because only a lover goes on dropping his/her dead selves,
because only a lover moves beyond the boundaries,
because only a lover is fluid dynamics.*

*Logic as intellectual thinking is dead; love is alive.
Bio-Logic is Life and Love itself.
Love is movement, an inner dynamic.
This is bio-dynamic*

Life process itself is the moving forward on stepping-stones one by one, as letting our dead selves behind and to move to higher self-realizations. One step at a time.





Logic as intellectual thinking belongs to the past; love belongs to the future.
 Logic as intellectual thinking is just moving in the old circles again and again and again.
 Love moves into new territory, beyond nonexistent boundaries.
 There is no thinking outside a box that never existed.
 Love is seeing beyond restrictions of apparent separateness into the realm of inter-connectedness.

Being yourself is never static, being in love is also never static.
 It is always ecstatic — not static but ecstatic: out of stasis, out of standing still.
 Be movement. Be the Flow itself.
 You are not separate of the Flow, you are one with the Flow and the Flow is in and through you.
 One never arrives, though one is always arriving.

*Truth is within ourselves;
 it takes no rise from outward things,
 whatever you may believe.*

*There is an inmost center in us all, an Essence.
 There truth abides in fullness;
 and around, wall upon wall,
 the gross flesh called body, hems it in.
 It hems in, this perfect, clear perception — which is truth.*

*A baffling and perverting carnal mesh,
 binds this clarity called truth and causes all error;
 to know with-in, rather consist of, in opening out a way
 whence this imprisoned splendor may escape,
 than in effecting entry for a light, supposed to be with-out.*

YES, THESE WORDS are right, absolutely right.
 Truth is not something out-side.
 Truth is not an object that you have to find, search for, seek.
 Truth is your 'subject'ivity: truth is the one who is seeking; truth is not the sought, but the seeker himself.
 With-in is the answer, the place where the question comes and arises from.
 The answer lies where the question (seeking) arises.
 To think of truth as something outside is to miss from the very beginning; and once you take a wrong step and miss a stepping-stone, you go on taking more and more wrong steps tumbling from the stepping-stones, because one step leads to another.
 It is a chain.
 It is a (pathless) path.
 The first step is the most important step.
 In fact, it is almost half the journey.
 If the first step is right, you have already arrived; you have moved in the right direction.
 The beginning of the end is the ending of the beginning.
 All the stepping-stones have the same quality, a new beginning.





Truth is not with-out but with-in.

Everybody has been seeking it with-out, hence everybody is missing it.

It is not only true about truth but about all search and seeking as such.

Bliss is within, so is beauty, so is love, so is joy.

All the values that one wants to attain, are within one's own being.

Truth is within ourselves; it takes no rise from outward things, whatever you may believe.

People have believed down the ages in some truth which is somewhere in heaven far away. Then one has to 'travel' to it, one has to make a journey out-side and one has to go on a long, long pilgrimage.

There is bound to be great effort, a suffering and sacrifice required — practicing, cultivating, preparing — and truth is all the time waiting for you within yourself.

It is so simple.

All the beliefs mislead you because all the beliefs are based on the false idea that truth is an object.

That there is a subject that can attain such an object through 'doing' some-thing.

Beliefs are never truths. Beliefs are complicated. Truth is simple.

People may 'Where is God?'

They 'think' that such is a very relevant and important question

As if God can be found somewhere outside themselves.

They have not looked into the problem deeply, inward into themselves.

Problems are just a way, a word, of saying: 'solutions that have not been found, seen and realized yet'.

There is not a 'problem' other than that it is a self-created, non-existent 'object-subject belief'.

First they have to search and look into this questioning itself, Who is the one asking for God?

Who is this one searching for God?

One should start from the very start.

Ask 'Who am I?' or 'Is there an I to be found?', is the only significant question one can ask.

Once this question is solved, seeing through the non-existent I, all other questions are solved because 'God' is found with-in. That is self-realization.

Ramana Maharshi used to give only one meditation to everyone, whosoever would come to him: just to go on and on pondering, observing, watching, witnessing one thing — to let this question become so utterly your existence that it persists even when you are asleep — 'Who am I?'

It should not to be repeated like a mantra.

If you repeat it like a mantra you will have missed the point; it is not a mantra, it is an (inner) inquiry, it is the greatest inquiry there is.

Then add to it the question who is the I doing the inquiry, till the non-existent I is seen through as a delusion in itself. 'There is no I.'

The question is not to be used as a meditation technique, it has to become your very life.

Walking, let the inquiry be there — 'Who is walking?'

Listening right now, let the inquiry be there — 'Who is listening?'

Finally the inquiry has to penetrate to such profound depths that when you ask 'Who am I?' the inquiry is there — 'Who is asking this question?'

Move to the innermost center of your being.





This inquiry is a movement with-inwards.

This single question can solve all the (non-existent) problems; it is a master key: it unlocks all the locks.

Truth is within ourselves; it takes no rise from outward things, whatever you may believe.

Your belief is not going to change the nature of things.

You can believe that a rose flower is a lotus — and you can believe stubbornly, you can believe blindly and madly — but the rose remains a rose; just by your belief it is not transformed into a lotus.

Yes, you can remain in a kind of illusion, you can remain hallucinating, you can even start seeing it as a lotus.

Belief creates dreams, but it cannot create reality.

Belief cannot deliver reality to you because all belief is a hindrance.

Belief basically means that you have believed before knowing; you are deceiving yourself.

All believers are deceivers: they have lied to themselves.

They have not known God with-in, thus they have started believing in a Christian God or a Jewish God or a Hindu God.

They know nothing; they have not experienced anything.

Beliefs are thoughts, thoughts about other thoughts, and thoughts by themselves are never fully true.

Once a seeker came, he had listened for ten days to Satsang and then he came.

He was crying, and he was an old man. He said: 'You have destroyed all that I have believed and now I am at a loss. For almost thirty-five years I have practiced a certain kind of life. I have done all that possibly can be done. I was living in a beautiful dream, now you have shattered it all. I was thinking that I had started seeing God. I had great visions of God, now they all have disappeared.'

While saying this, he was crying like a small child whose toys have been taken away, he said: 'Now, help me to start again!'

You may know how it feels when a crying upset child comes to you and shares about the little 'big drama', sometimes we have to laugh even though he was crying.

So just asking: 'Start again? Then you will be getting trapped into another illusion. What do you mean by starting again?' He said 'My old beliefs are destroyed; now, give me new beliefs. That's what I mean.'

People go on changing beliefs, believing in their thoughts to be true, but that never brings a radical revolution; it cannot bring truth.

A Hindu can become a Mohammedan — nothing changes; just you have changed your dream.

A Christian becomes a Buddhist — nothing changes; deep down everything remains the same.

Unless you drop 'believing' it-self, nothing is going to change, because belief is a deception.

Belief means that you don't know and yet you think you know.

Actually the less you know, the more stubbornly you believe — naturally, you have to complement and compensate it.

To make some 'sense' through sensations and your senses of what appears as 'out-side' of this apparent 'you', that can't be found.

The less you know, the more arrogant, the more dogmatic, more violent you are in your belief — ready to fight, kill and be killed because you are afraid.





If somebody brings light and clarity to you and you come to SEE that your belief is just a belief and nothing else, then all that you have invested in it has gone down the drain, then you may believe your life has been a wasted stupid life.

You then may think: 'The life of a believer is a stupid life, it is unintelligent.'

When you believe that thought to be true, then that becomes a next belief (and judgment) starting another train of thoughts and beliefs all over again.

There has never even been a believer, seeing through the delusion of the believer brings clarity, truth is simple and can be seen.

That is the light and clarity.

Once the seeker becomes the see-er, then compassion arises for the 'believer' ('seeker') as every enlightened mystic recognizes that, without judging. One recognizes one-self the apparent other.

So the words '*whatever you may believe.*' is correct.

Your beliefs cannot make any change.

Truth is as it is.

Truth is not an object; you cannot believe in it, you cannot worship it, you cannot pray to it.

Truth is your hidden reality, with-in.

You are part of it, it is part of you; there is no separation between you and truth.

The first door to be opened has to open with-in you, inwards, then all the doors open.

Please do not misunderstand, it does not mean that truth is not there with-out, but once it is known with-in, then you will know it with-out.

There is no other way.

Once you have seen it within yourself, then you will see it in a tree, in a mountain, in a star — in everything.

Because now you have tasted the center; now the center is everywhere.

One can even ask how to see the absence of any center.

Now that you have come to 'know' (with-out belief) the inside of things, God is the inside of all things.

But the first approach, the first acquaintance, the first step of all the stepping-stones, has to happen within you because that inside which exists within you is the closest inside.

How can you penetrate into the inside of a tree? It is very very far away. You have not even penetrated your own inside — where you already are...

Have you any acquaintance with yourself from the inside, or do you only know that which the mirror says about you?

That is as if you were standing outside yourself and looking from there, from outside to inward.

You know all the words that other people say about you, how they perceive you.

Someone has said to you that you are beautiful, then you think (and believe) you are beautiful; someone else has said to you that you are ugly, then you start feeling miserable; when someone else says that you are intelligent, then you are flying high; when someone says that you are stupid, then you are shattered.

Again, this is nothing but a mirror: others' opinions cannot be more than mirrors.

Actually the words used as 'mirror' (by another) only says and can be contributed to this 'mirror' (other one) as a reflection of itself (him-/herself).





Then what if you have you never seen yourself from the inside?

Looking from the outside inwards?

See and there you are; there you have always been, you are abiding there.

If you cannot know this space that you are abiding in, how can you know the inner reality of a tree or a mountain or a star?

How can you know the inner reality of the totality?

God is inside of totality. But to enter into that, one has to enter within one's own door.

Truth is within ourselves; it takes no rise from outward things, whatever you may believe.

There is an inmost center in us all, an Essence.

Where truth abides in fullness...

True, absolutely true.

Sometimes it happens that poets come very close to the mystics.

Sometimes mystics come very close to the poets.

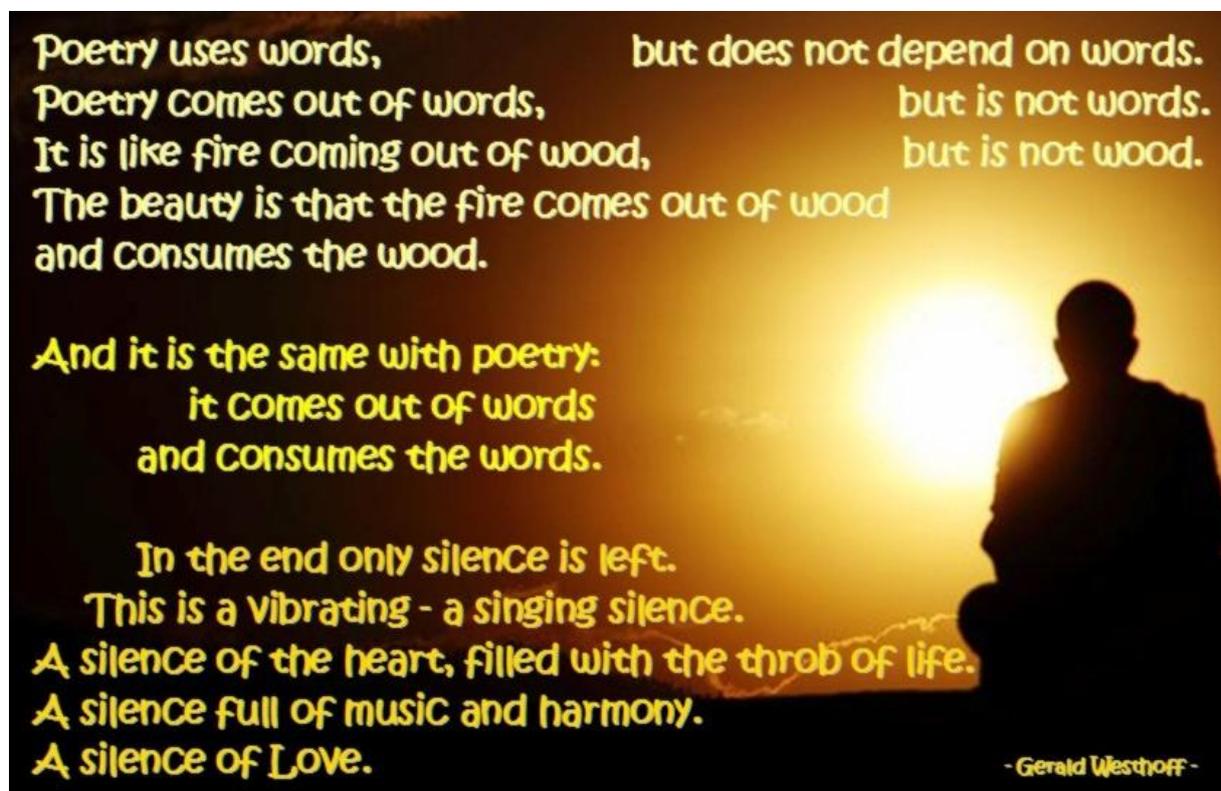
Poetry comes closer to spirituality, than anything else.

Poetry is a glimpse into truth; mysticism is living and abiding there.

Poetry is like the Himalayas seen from far away — those sunlit peaks, those virgin snows; spirituality is living there as those sunlit peaks, as that virgin snow.

Poetry is a distant vision of truth; mysticism, or spirituality, is becoming one with it, knowing it as one's innermost center.

Poetry comes closest compared to anything else, as it comes from inspiration.





Where truth abides in fullness...

Nothing is lacking in you, nothing has to be added to you.
 You are born perfect, because you are born of perfection.
 You are perfect, because the perfect is breathing within you, living in you.
 You are an extension of perfection.
 If God is perfect, then nothing can be imperfect, because all is his expression.
 You are perfect including any (believed) perceived imperfections.
 How can it be imperfect?
 So, there is no need to seek perfection, there is no need to improve upon yourself.
 All that is needed is to know who you are, then in that very knowing one comes to feel the completion, the perfection.

One has not to become perfect; one already is.
 Thus because we are trying to become perfect we are becoming more and more ridiculous.
 Down the ages people have tried to become more and more perfect, with the only result that people have become distant from nature and more and more ugly according their delusions, their beliefs, their untruths. Becoming distant from their inner harmonic core.
 The very effort to try and become perfect is absurd.
 In trying to become perfect people have become guilty to inflict harm onto their nature.
 In trying to become perfect they have become pathological.

In trying to become perfect, then believing they are failing again and again — as they have to fail because they are already perfect...
 You cannot attain to that which you already have and are, so the effort is doomed to fail.
 When you fail again and again and again, naturally, a great sadness settles; one feels utterly depressed.
 All hope disappears, all joy with it.
 Life becomes an ugly evil; one has to bear it somehow.
 Life becomes sin when we lose our true nature.
 If you are trying to become perfect, life will become sin, because you will fail, you will condemn yourself, you will hate yourself — one who hates himself has gone as far away from himself as it is possible to go.

*There is an inmost center in us all, an Essence.
 There truth abides in fullness; and around, wall upon wall, the gross flesh called body, hems it in.
 It hems in, this perfect, clear perception — which is truth.*

Truth is not a thing but the clarity of perception.
 It is not that you will have to see something; it is only the clarity of seeing that is truth.
 All objects disappear, all content disappears, only a clarity remains.
 Everything becomes transparent — you can see, you can see totally; nothing is hidden from you.
 That perception is truth.
 Truth is not an object but an awakening in you.
 Let's emphasize it again and again that truth is with-in not with-out; it is an awakening with-in you; it is an awareness with-in you; it is Creative Intelligence functioning at its optimum.





You cannot see truth; it is not a thing.
 You cannot grasp truth; it is not a thing.
 You cannot give or take truth; it is not a thing.
 It is your inner eye, your inner perception — what is called the third eye.
 To be alert and awake is to be true.
 So, let us define.
 Untruth is unconsciousness, truth is consciousness.
 Untruth is living like a somnambulist; truth is living like a Buddha, alert, watchful, witnessing.

A baffling and perverting carnal mesh, binds this clarity called truth and causes all error; to know with-in, rather consist of, in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light, supposed to be with-out.

The splendor is with-in you.
 It is just like a fountain or source hidden behind or below a rock, just because the rock is still placed there, it cannot flow.
 Remove the rock, and the fountain or source starts flowing.
 This insight is also of tremendous significance.
 The reason for saying 'hidden behind a rock' and not 'behind rocks', is because there is only one rock. Someone thinks and believes it is because of greed that he/she cannot attain to truth, so one has to renounce greed.
 Someone else thinks and believes it is because of anger, violence that he/she cannot attain to truth, so one has to renounce anger, violence.
 Someone else thinks and believes it is because of money, possessions, so one has to renounce all possessions.
 Someone else thinks and believes it is because of sex, love, attachment, so one has to renounce that.

Again, people think and believe that there are so many rocks: anger, sex, sadness, possessiveness, greed, etcetera, etcetera.
 No, there are not rocks, there is only one rock, exactly that one rock is unawareness.
 Seeing inwardly through unawareness becomes the light to see truth with-in.
 Everything else is a by-product of that unawareness.
 It becomes greed, it becomes sex, it becomes anger; it can take many forms.
 Basically it is only one thing: forgetfulness, unawareness.
 We have become completely oblivious of who we are....

To know with-in, rather consist of, in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light, supposed to be with-out.

Don't search for any light out-side.
 The last words of Buddha were 'Be a light unto yourself. Be a lamp unto yourself'.
 Don't search for light anywhere else; the light is already there, the fire is already there.
 Just probe a little deeper into your being, enquire.
 Maybe much ash has gathered around the fire... just probe deep inside, there you will find the spark again.





Then once you have found a single spark inside yourself, you will become a flame soon, you will be a fire — a fire that purifies, a fire that transforms, a fire that gives you a new birth and a new being.

It is because of this that one may use the word 'releasement' instead of 'enlightenment'. This word is beautiful.

It is a releasement: something is already there, it has only to be released.

It is also called 'liberation'.

Just like the seed sprouting, becoming a big tree, then comes the Spring... then there is great joy, and the tree bursts forth into thousands of flowers.

While they were all hidden in the seed, the small seed.

Folded into and onto each other, like layers within layers within layers.

Like origami paper folded with-in and with-out, to become an apparent form.

Just like the folding-in and un-folding of a fetus growing in the fluids of the mothers' womb.

The seed has been carrying the blueprint for all that: the colour, the shape, the fragrance — all was hidden in the seed.

The tree is not anything new.

The seed was unmanifest; the tree is its manifestation.

It is a releasement. A liberation.

It is beautiful. It is magnificent.

It is a releasement: enlightenment is a releasement.

You are already that.

You have never been other than that.

Remember, remind yourself, shake yourself into awareness.

Use all the opportunities of life as triggering points, as occasions, so that you can become alert and aware of who you are.

These ancient words may be of help: *'You do not really go away from It, for It is there; you do not "go" anywhere but remain present to It, yet you turn your back on It.'*

Or as Ramana Maharshi used to say: *'Enlightenment is simply to admit that you are already enlightened.'* Just to *admit...*

Yes, Ramana is stating the simple fact, *it is only admitting:*

You are enlightened; you consist of it.

You are made of light; light is the stuff that you are made of.

Light is with-in you, as en-lightenment.

Then what makes that you can't admit that?

What makes that you can't recognize it?

What makes that rather than recognizing it, you do a thousand and one other things:

you search for God,

you go to the Himalayas,

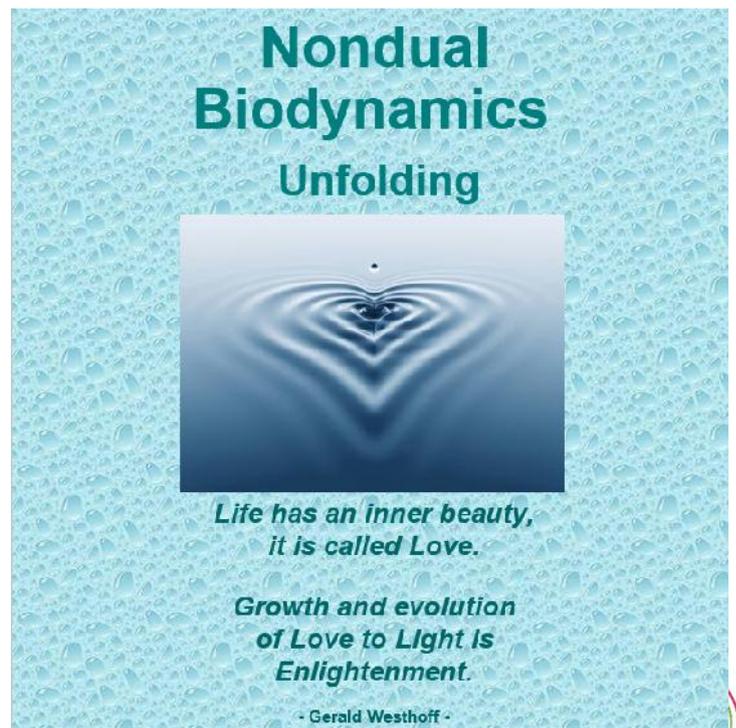
you move to the monasteries,

you torture yourselves,

you become masochists in the name of religion or spirituality,

you destroy yourselves,

you slowly slowly commit suicide.





You do everything, but just one simple thing you never do:
 you don't admit,
 you don't recognize.

What makes you can't admit it?

What makes you can't recognize it?

By doing so, nothing is being taken away from you.

In admitting and recognizing the fact, all is gained, nothing is lost.

When you have become too attached to your chains, you have become too attached to your misery — you have started thinking (believing) that this apparent suffering and misery is you. There is no truth and no light in that.

It is like an emperor who has fallen asleep and dreams that he has become a beggar.

In his dream he is holding a begging bowl and rotten rags, then somebody is eveng trying to snatch the begging bowl from him.

He will fight in his dream, he will fight to the very bitter end.

It is a question of life and death — somebody trying to snatch his begging bowl?

He will give a great fight; he is not going to give it easily — that's all that he has.

That's what has happened.

Misery is all that you have.

It is part of your default belief system we can call ego, the beliefs used to serve a purpose but not anymore.

You cannot admit that you are enlightened because then you will not be able to afford and be attached to misery any more.

So, many times you come to the brink of seeing through it and letting go, many times the recognition and admitting is very close by — you see the point — but you withdraw, every time you immediately start getting as far away from it as possible.

You withdraw, you disengage, you turn back.

You have become too attached to your misery in your dream: that looks as if that begging bowl is your kingdom.

There is an observation to be made, from listening to thousands of sannyasins (seekers), one thing seems to be absolutely certain: that nobody wants to yet renounce his/her misery. People are even ready to renounce their little bits of happiness; they are ready.

This is strange, but this is how it is.

If one mystic says to them: *'Renounce your wife, renounce your children, renounce your home,'* they are ready, they answer: *'We are ready to go with you, we follow you on the path wherever you say. We can renounce all.'*

However if the mystic just only says: *'Renounce your misery, renounce your chains'* then immediately they cannot gather that much courage.

They (their default belief system) cling to it, they will fight for trying on to it till the bitter end.

Till they get to the dark night of the Soul, till the ego death.

It is only from there onwards, where the darkness turns into the light itself.

That the bitterness transforms into the sweetness.

It is only from there that the suffer-in becomes the en-joying with the quality called bliss.





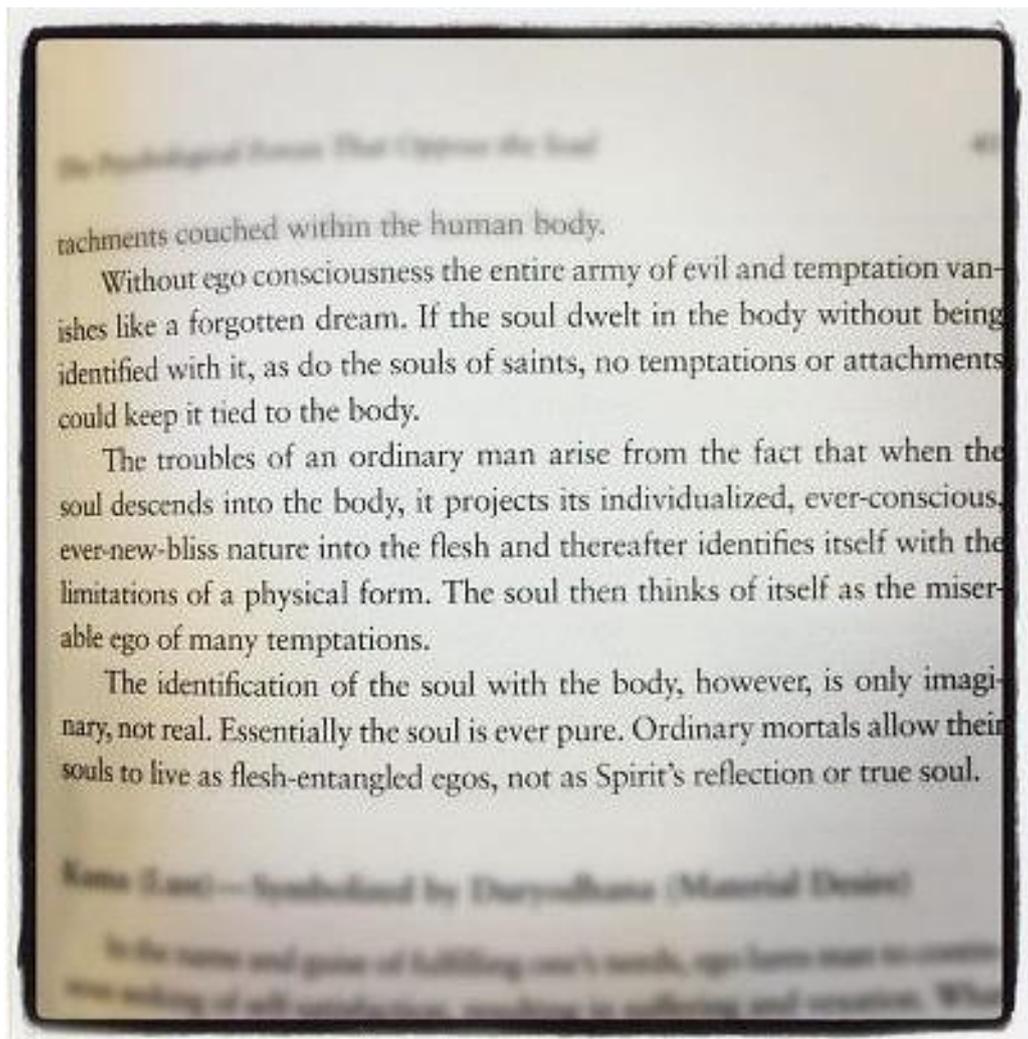
Suffering is only a thought, thoughts about this thought turn into a belief of 'my suffering'. Óne starts to 'own' the thoughts as if there is a non-existent owner of the thoughts and beliefs, called ego.

As the belief in suffering only follows after a thought of identification, that precedes it, then as there is no 'owner' to be found it means the thoughts and belief in suffering is not 'true', it is only believed to be true.

As soon as it is seen through that it is not true then it will dissolve and transcend.

The ending of the belief in suffering.

Seeing inwardly.



Once that seeing happens, that is a moment of clarity, of understanding and insight.

Ramana is simply saying that all that what is needed for enlightenment, is to admit that you are enlightened.

Just stop one moment, think of it.

Just for one moment meditate over it.

Can you admit that you are enlightened?





Then immediately you will see that it is difficult, because if you admit that you are enlightened then there will be trouble.

The trouble will be: you cannot be angry, you cannot be sad, you cannot fight with your wife or with your husband and you cannot be possessive.

All that was your default setting is lost, which has been your setting all of your whole life.

Now, this is apparently too much, so you will say: *'How can one become enlightened so suddenly? First I will have to practice.'*

That is only a way of postponing. It is only to make up an (ego) excuse.

You are saying: *'I cannot deny the truth of what you say, while I cannot admit and surrender to it right now either. Yes, you are right, you must be right; but I have to prepare myself for it.'*

As you may recognize deeply within, this is how you may have been preparing for so many lives, previous lives if you wish.

There is nothing for stopping you to 'get it', to 'see it' clearly in the here and now.

No need nor reason anymore to make excuses.

You only just missed one little step on a stepping-stone.

You only needed to 'release', to 'liberate' and to 'admit'.

You only missed hearing and seeing the truth of Buddha.

You only missed hearing and seeing the truth of Yoga.

You can continue to miss hearing and seeing the truth of anyone even if he/she is there right in front of you to hear and see.

Even if it is your inner voice and your inner light.

Stop the seeking and start the seeing, it is simple.

Just begin with one step on the stepping-stones.

~ Gerald Westhoff ~

Inspired by and including words from Osho's Discourse Series:

The Sun Rises in the Evening, Chapter #3 - Chapter title: Cutting off the Root, 13 June 1978 in Buddha Hall. The talk was about a poem by the esteemed English Victorian poet, Robert Browning.

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This text is part of our **Stepping Stones** exercises series:

- after having **read-through** this, having **felt-through** and **seen-through** this;
- **in-tegrate** and **trans-form** by seeing with-in the pathless path of your own life, imagining your walk (back / forth) from different perceptions and views;
- see, that between and below *all* steps in life, there **IS** a *Neutral*.

In Group and Real-Life: look at *those apparent others* that are walking still their inner path, reflect and share together your own **reflections (mirror)** and **open your heart**.



After reading this text and group reflection-exercise, review by yourself any new inner insights, with an inner quality of total **Stillness**, **feel-through** what has been your own Path without holding on to any center, identification nor particular point of perception, till it has become completely Neutral to you.

"**Being**", with all there is,... ❤️

