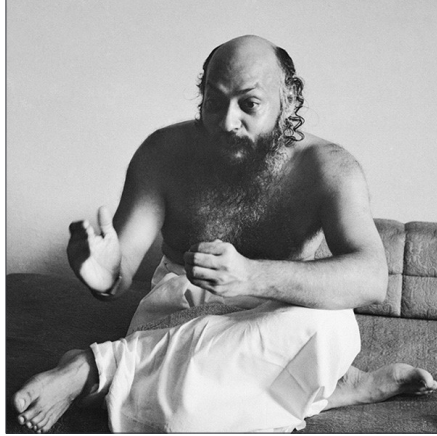


Shivoham

Shivoham

**a book of subjective science which leads to
self-study, self-knowledge, self-awakening & self-realization**



the humanity has
arrived at a special moment of time
in every 2500 years
the humanity arrives at a special moment
a very big transformation is closer
when many seeds will sprout simultaneously
when many trees will bear flowers at the same time
that moment came at the time of krishna
then after 2500 years, it came at the
time of buddha and mahavira
now again 2500 years are completing
now again that moment is coming closer
the coming 25 years will be quite memorable
in the life of humanity
in these 25 years, thousands of seeds will sprout
and thousands of people, who were ordinary
suddenly will become arjuna and janaka
if you miss, will miss only because of yourself
then you will repent for 2500
years, because such a moment comes
when a circle of 2500 years completes again

... O S H O ...

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WHO IS WHOSOEVER

a child was born in 1942. his grandfather named the child **jivandas**. when the child was sent to the primary school, his father changed the boy's name to **hari chand**.

later **hari chand** passed his matriculation as **harish chander**.

he met his spiritual master **osho** in 1969. in 1970, when **osho** started giving *sannyās*, **harish chander** was given a new identity as **swāmi chaitanya bharti**, by his master.

from 1974, as instructed by his master, he started conducting meditation camps. since then, he was addressed as *swāmijee* by all.

in 2002-2003, in his first 40-day osho meditation intensive in goa, some participants were not comfortable addressing **swāmi chaitanya bharti** as *swāmijee*—since they themselves were also called as *swāmis*; they realized that *swāmijee* deserves to be addressed with more reverence and devotion, better suited to his work as a guide, as a master. since then, they lovingly started calling him **gurudev** instead of *swāmijee*.

but after his first 40-day osho meditation intensive in goa, while responding to the letters from his friends and fellow-travellers, spontaneously, he started signing off as **whosoever** at the end... and then,

on april first, 2010, as usual, while reading out a letter, written to a fellow-traveller, he suddenly requested to those present: *from today onwards, please address me as whosoever*.

to everyone's amazement, and a question mark on their face, he started explaining: *at this age, and the last phase of life, i don't feel to keep any*

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*identity anymore, so i would like to live and leave
without having any identity behind.*

*furthermore, until now, all the identities were given
to me by others. they were all perfect, as far as functioning
in this world is concerned. so for functional purpose only, for
the remaining part of life, i would like to be called as whosoever.
otherwise, where is the need of an identity!*

*long ago, i lost all my identities as a person—as someone, as
somebody. as one day, i appeared in this world without a name,
so one day, i would like to disappear without a name.*

*during this journey of life, i always respected your feelings.
now, it is your turn, to accept me as whosoever.
that will make me really happy.*

since then,
he is addressed by all, as beloved whosoever.

... editor ...

I AM WHAT I AM

in september 1990, after 21 years of constantly being in the presence and close proximity of **osho**, whosoever was *stunned into silence* by an unexpected event.

for months afterwards, his appetite almost disappeared and sleep diminished to a few hours a week. when he did sleep, the inner space was racked by a series of explosions.

when he does, reluctantly, talk about this experience, he says : *it felt as if a huge building complex, with many floors, had been exploded with dynamite. i used to weep for hours and hours... bathing in grace and divinity, tears of gratitude flowed day after day. it felt, as if a vast frozen inner world was melting and dissolving, washing away lifetimes of pain and suffering.*

even as this continued, he was gripped by a new dilemma; throughout the day – and especially, whenever he walked – he found himself wordlessly wondering – who is this fellow? who is walking? what am i?

late one night, he came across a passage in a book, which said: *everything is just happening; there is no doer.* while reading this, he suddenly realized that there was no reader!

in that instant, where once whosoever had been, now there was an unbounded vastness, which had no center; there was no person there at all! slowly-slowly there arose a feeling, which soon became constant, as if all opposites became absent – there was no friend, no enemy; no craving, no aversion; nothing to gain and nothing to lose.

everything became still and silent, as if time had stopped; everything was perfect as it was.

another surprising realization was that all kinds of fears had simply vanished... and in the bonfire that was raging within, the entire heap of emotional and psychological memories had been burned; the entire past – including the memory of the event that had

triggered the process—faded away, except as a factual yet dream-like record; the only thing that remained was an ongoing sense of presence.

it still took a long time to understand that this is what is traditionally called self-realization, awakening or enlightenment—that this is the same state which osho had been referring to ; that this is the state which many are desiring, and working so hard to achieve.

but surprisingly, this thought never occurred to me that i am enlightened—or, that something special has happened to me... on the contrary, as days passed by, life became more and more simple and spontaneous. since then, there is a pure living, being, seeing, knowing but without a knower.

i disappeared ; me and mine became empty words—remaining only as reference points for communicating or relating; apart from that, they had no meaning at all.

listening to all this, you may feel that this is a very high state, that this is what enlightenment is, but to me, it is just a natural state—most ordinary in one way, but most extraordinary in another.

that is why, when somebody asks—are you enlightened ? no response arises from within... i can neither say that i am enlightened, nor that i am un-enlightened... at the most i can say—i am what i am.

though many names are given to this state, for me it is one's simple and natural state.

and don't forget that all experience—even a so-called enlightenment experience—is part of the maya... the dream from which one has to wake up. to consider oneself enlightened is as illusory as it is to believe oneself un-enlightened. that is why i hesitate to talk about this experience.

in the years that have followed, whosoever has transformed many lives by sharing his love, laughter and meditation. his meditation retreats have become a mecca for many sincere seekers from around the world. and although many consider him their master, he insists that he is just a friend.

... editor ...

TIMELESS STATEMENTS

few statements are like the ink fallen on a blotting paper, which slowly after manifesting go on spreading and transcend the boundaries of time and space and become timeless. reading after so many years, such statements, even today, remain pulsating in the heart.

such statements cannot be evaluated by a cursory glance. they can be apperceived only by remaining in an unmoving soulful feeling. this is as true in regard to whosoever's recently published book **shivoham shivoham** also.

this book in guise of dialogues and question-answer talks, not only sheds a panoramic glance on almost all those spirituality related questions, but also presents a subtle analysis of them. also, the book goes on demystifying mysterious and enigmatically profound existential questions, in simple and informal discussion.

consciousness is unfragmented,

this is affirmed by all the awakened ones, but due to identification how and why the unfragmented consciousness starts believing itself as different from the whole?

why the body-sense, the me-sense along with the mind, intellect, psyche and ego—which indeed are the only mediums of functioning in life—by believing itself limited to the body strengthens these mediums and suffers the pain and pleasure of life?

and finally, how after becoming awakened to itself, after becoming acquainted with its true nature, consciousness realizes its oneness with the whole? and in this way, finally, how after completing the circle, again merges with the whole. subtle and unique analysis of all this is done in this book.

this book does not move forward immediately just by indicating the complex point, but stays there for a while to breathe, and registers the description around itself. the unmoving soulful feeling of the book prepares the ground to understand, to apperceive, to experience the subject in its entirety.

the book does not contain dry talks of doctrines,

rather all the talks proceed on the basis of behavioural functioning. whosoever puts to test and performs surgery on the unapparent, unconscious intentions working at the root of the apparent behaviour of the seekers. his statements are so transparent that even the smallest thing becomes clearly visible; though for a moment only, we find ourselves to be on the same level of understanding.

whosoever says: *any person obsessed by concepts, beliefs, faiths, prejudices and struggling with passions and desires is unable to ask the ultimate questions relating to the existential life; he only can put forth the conflicts of his mental world in the form of questions. to touch the fundamental questions related to life and self-existence becomes possible only after a long journey.*

it is the compassion of an awakened one like whosoever that he himself exposes the dormant and the obscure questions of the seekers, which decide the right direction for their future. he knows well that whenever any seeker finds himself enveloped by the questions related to life and his self-existence, these responses will prove helpful to him at that time.

in the form of responses to these self-raised questions, whosoever wants to hand over all those keys—which he has earned by tremendous hard work—to his fellow-brothers-sisters and deserving seekers before abandoning the body, through which all the locks related to life and existence can be opened.

this book is also unique in the respect that in the book an attempt is made to think, contemplate and apprehend all those questions with contemporary reference, which for centuries have been deepening the inquisitiveness of an authentic and ardent seeker of truth.

what am i? who am i? where do i come from? where do i return to? to whom does life and death happen? what is that, which is beyond life and death? such questions have knocked at the door of man's consciousness since eons.

if your thirst is authentic and deep, then i trust that the questions raised by whosoever and their responses will most certainly quench and calm your thirst.

BEFORE READING

from july 20 till july 29, in the year 2007, a 10 day
meditation retreat happened in mysore
on the occasion of guru-purnima.

in this retreat, whosoever used to address and have a
dialogue with the seekers twice a day – in the morning from
11.00 to 12.00, and in the afternoon from 3.15 to 4.15.

the seekers also used to participate in these talks.

whosoever frequently used to ask questions; he used to
inspire the seekers to think and contemplate; to understand
and experience; to look at life in a new perspective. one will
feel that through these talks, for the first time, whosoever
has presented a totally new dimension of spirituality.

who am i? what am i? what is the outline of my
beingness? what is this manifested world? from the so-called
birth till the so-called death, what is all this happening? how
is it happening? how do i know that i am? indeed, is there
really anything like **me**? what is the reality of this **me**,
which remains occupied in the worldly and otherworldly
riddles till death... and ultimately rests in 6 x 3?

apart from these questions, who meditates? and on
what? how and why do thoughts, feelings, desires, lust, wishes
etc. arise and make one a slave of them? why the tendencies
like fear, greed, sex, anger, attachment, jealousy and envy,
do not stop chasing the seeker in spite of all his efforts?

in search of answers to such questions, these talks
bring one to the peak of the conclusion, where remains only
one's beingness, pure existence; where all the **otherness**
disappears and the duality comes to an end...
and remains only and only subjectivity.

as this subjectivity becomes obvious and intense,
by becoming one with **that**, the seeker spontaneously
becomes ecstatic and starts swaying, dancing and singing:

**where my ecstasy has brought me,
where there is nothing other than me.**

apperceiving these talks, the seeker spontaneously reaches to the conclusion: **i am actually that, which i am in search of.** it won't be inappropriate to say that these talks represent the outline of my beingness in a descriptive style through a spontaneous, simple and spoken language.

in whosoever's words:

what i am telling and trying to make you understand that it is a kind of guide map for descriptive understanding of what one actually is; which reflects what a man basically is.

also, it won't be inappropriate to say that whatsoever whosoever has received from his masters, he has poured the essence of all that in these talks.

although the subject of these talks was serious, but the atmosphere of the meditation retreat was extremely light and filled with laughter and wonder.

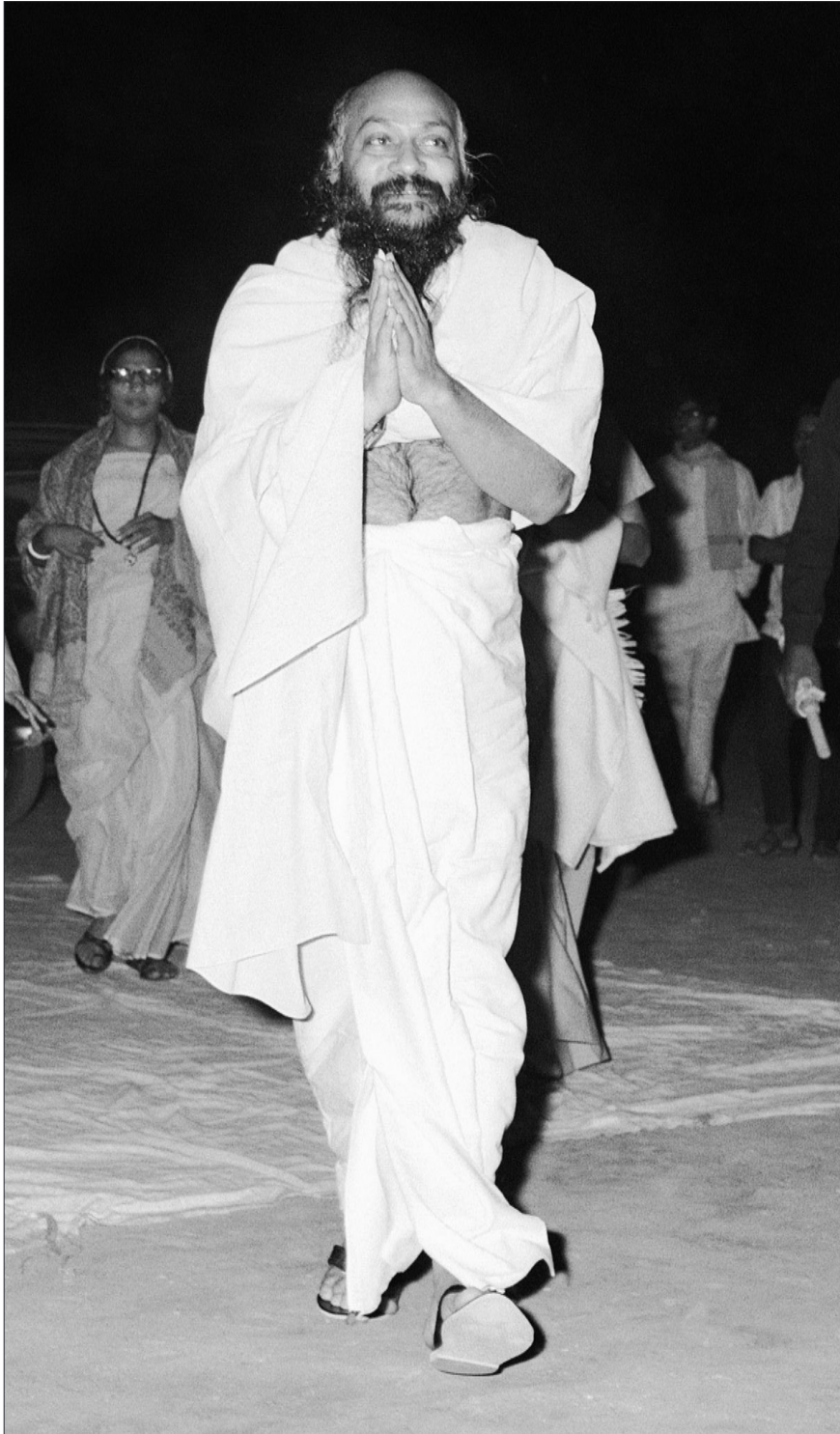
now let us wander in the world of these talks.

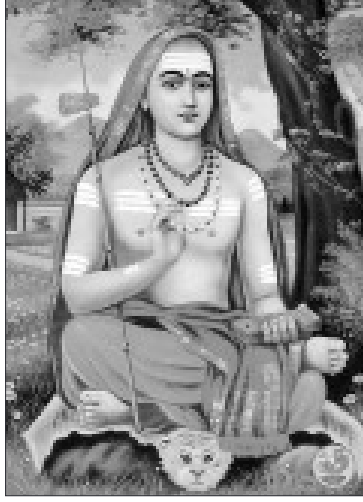
post script

will you suggest how your responses should be read?
when this question was asked to whosoever,
he gave the following suggestion...

*it is better to read the whole book again and again
and very slowly—with all the pauses—as it is punctuated
knowingly and intentionally, for they are words,
addressed to individuals.*

... editor ...





*manobhuddhyahankārachittāni nāham
na cha shrotrajihve na cha ghrānanetre
na cha vyoma bhumirna tejo na vāyuh
chidānandarupah shivoham shivoham*

*na cha prānasangyo na vai panchavāyuh,
na vā saptadhāturna vā panchakoshāh
na vāk pānipādaḥ na chopasthapāyuh
chidānandarupah shivoham shivoham*

*na mai dvesharāgau na mai lobhamohau
mado naiva mai naiva mātsaryabhāvah
na dharmo na chārtho na kāmo na mokshah
chidānandarupah shivoham shivoham*

*na punyam na pāpam na saukhyam na duhkam
na mantram na teertham na veda na yajnah
aham bhojanam naiva bhojyam na bhoktā
chidānandarupah shivoham shivoham*

*na mai mrityushankā na mai jātibhedah
pitā naiva mai naiva mātā na janma
na bandhurna mītram gururnaiva shishyah
chidānandarupah shivoham shivoham*

*aham nirvikalpo nirākārarupah
vibhutvācha sarvatra sarvendriyānām
na chāsangato naiva muktirna bandhah
chidānandarupah shivoham shivoham*

1

THE MEDITATION TECHNIQUE OF CONTEMPLATION

the song that we were listening to just now, was
a song of *sāṅkhya*, composed by *ādi shankarāchārya*.
sāṅkhya means path of pure knowledge. the technique
used by the practitioners of the path of knowledge, is called
neti-neti; means: neither this, nor that. one by one they dis-
card all that what is not **me**; what i am not. sitting in a medi-
tation posture, they contemplate deeply on their true nature:
who actually am i; what am i; what is my true nature?

after deep and profound contemplation they
arrive at where nothing remains to be discarded;
where everything that can be known, disappears. when
there remains nothing left to know or to experience, then
they immerse in themselves, become one with the self
and on returning from that state, they declare
aham brahmāsmi—means **i am that**.

after returning to the normal state, they describe
their true nature as *chidānandarupah shivoham shivoham*—
meaning: my real nature is **sat, chit, ānand**—**sacchidānanda**;
which means: existence, consciousness, bliss.

now the song of shankara:
manobuddhyahankārachittāni nāham
meaning: i am not the mind, intellect, memory or ego.
shankara is saying this; but after realizing, what he is not.
first he tells **WHAT HE IS NOT**, then he asserts **WHAT HE IS**.

now it is very interesting that you have heard this song,
you may repeat it many times, even memorize it and keep
on singing—even then—you will not know **WHO YOU ARE**.

if it would have been possible to know
only by listening, then one would have already known.
even after listening and understanding the song,
one will not know **WHAT ONE IS**.

shankara says: **i am not the mind, intellect, psyche or ego**.

when shankara is saying so, then surely a time must have been there, when he also did not know. initially a question must have occurred to him—*who am i; what am i?* then he must have dived deeper in the question, only then through his own experience he must have known his reality; only then he must have been able to say—*i am neither the mind, nor the intellect, neither the psyche, nor the ego.*

remember well! what i am, cannot be told, cannot be said; that is why he is saying—*what he is not.*

he is not saying what he is, he is saying what he is not. when you people will experience the same, then in spite of wanting, you will not be able to describe, because this experience is not the experience in which the experiencer remains separate from the experience; in this experience, the experiencer becomes one with the experience—
identical with it—*drowns in the experience, merges with the experience.*

actually to call it an experience, is technically not appropriate; language has its own limitation. in language, only that can be said, which has been known, understood or experienced by the mind, intellect, psyche or ego. but the true self is a state beyond the mind; the entry of the mind is forbidden there. it cannot be even touched by the words or language. by the time one arrives there, the mind, intellect, psyche, ego are left behind.

what is, what really is, just is—*shelterless, unattached, uncreated, undivided, unthinkable, beyond any reach; words, language, mind, intellect, psyche, ego are not the instruments to know that. these tools are very tiny, for what is known, is eternal, boundless; is nameless, formless.*

na cha shrotrajihve na cha ghrānanetre

meaning: neither the ears, nor the tongue, neither the nose, nor the eyes. shankara first talked about the inner aspects, now he is talking about the outer aspects. this manifested world represents the duality. in this manifested world, everything has two aspects—
internal and external; subtle and gross.

mind, intellect, psyche, ego—these are the internal