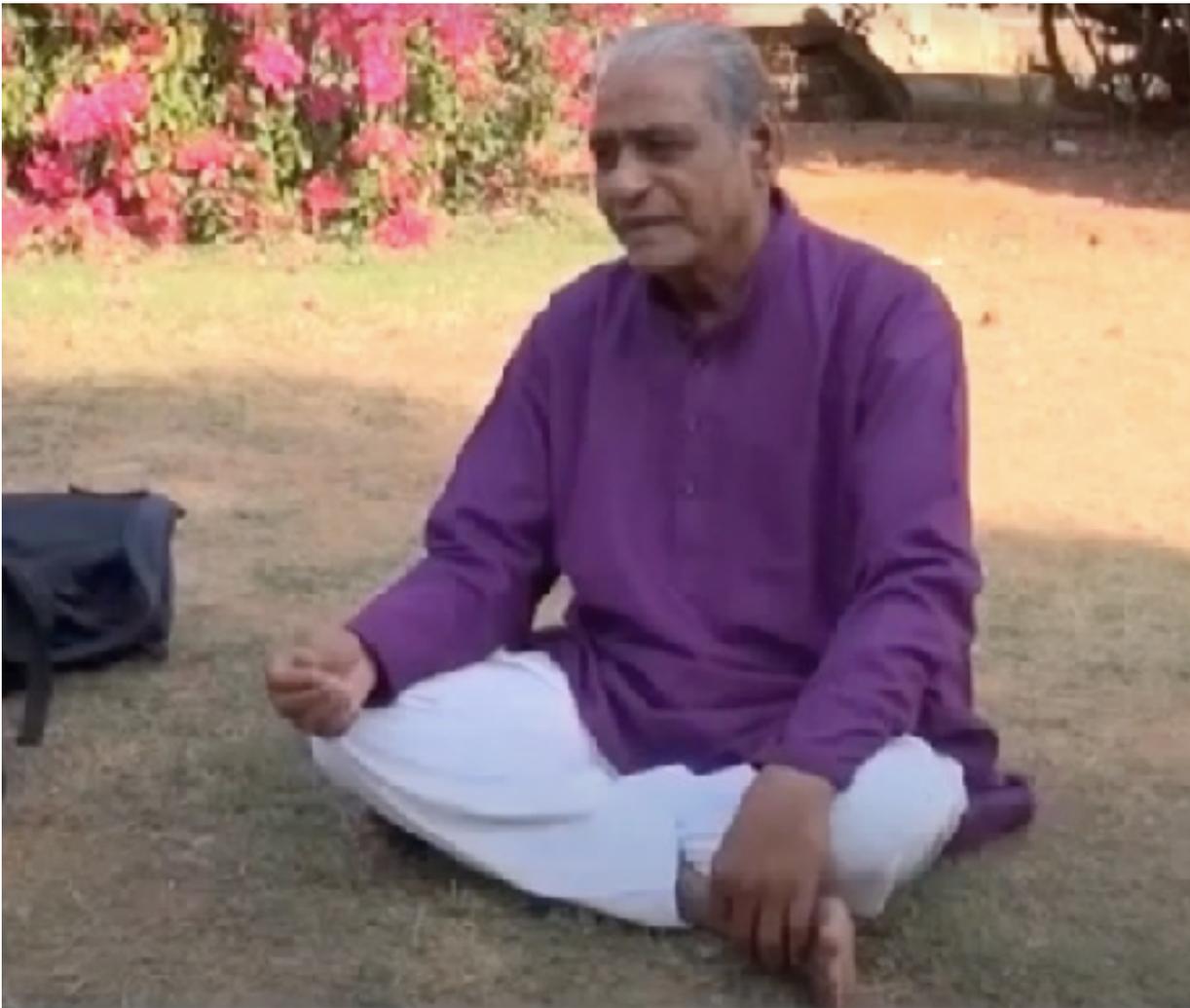


The Story of Khajuraho part 1



Swami Ganga met Osho in the 1960s and subsequently, became his guide during Osho's many visits to Khajuraho. By luck, chance or destiny while still a teenager, Swami Ganga found himself in the hands of one of the greatest Tantra masters ever born. Osho proceeded to offer Ganga a powerful transmission on the nature of Khajuraho, including its original intent, its esoteric history and also about each aspect of the symbolism of these magnificent temples. Ma Anand Sarita, a Tantra Master says she can 'really feel Osho's presence in Ganga's words and gestures as he lovingly shares his experiences of being with the master and receiving his wisdom'. Later when Ganga had become a disciple of Osho and was living in the commune, Osho asked him to go back to Khajuraho and sing Osho's song. He has been doing that ever since. He runs an

esthetic, clean and loving hotel where people can relax into the nurturing ambiance of Ganga.

In the premises of the hotel he runs Parimal Osho Mediation Center, offering his sublime presence and wisdom to groups of seekers who come from all over the world, to drink in his eloquent wisdom.

Gorakh

It is said that Gorakh was born in North India in a place which is now known as Gorakhpur, on the border of Nepal. When he was 9 years old he went to the mountains in Nepal, about 150 km from Katmandu, where he started his work. Within three years he became enlightened.

After enlightenment he started traveling around Nepal. The members of the monarchy during that time, the 8th century, became disciples of Gorakh. When the king became a disciple of Gorakh the whole country followed. They presented him the benefit of a temple in the mountains. He is supposed to be the most important master of Nepal. If you mention this name in all of Nepal, everybody knows about Gorakh. There are still people worshipping him.



Guru Gorakhnath

After conveying his message in Nepal he left and went to India. He started traveling and passed to the Khajuraho area. At that time there was a monarchy there, known as the Chandelas. They were ruling the area. They were ruling the whole of central India, maybe in a radius of 2000 km. Gorakh created a hut on the bank of a river, a little river, and started to live there. Slowly, slowly the news reached to the kings. One of the kings went to see him. He was so touched that he just bowed down to his feet. There was just something very magnetic about his presence. The king became his disciple. Slowly, slowly more people gathered around Gorakh.

Then one day the king asked: 'What can I do for you?' Gorakh said: 'You have money, you can make something good then.' The king agreed, he said: 'Build a temple.' At that time Gorakh had about two hundred people around him. The king gave the money to build this temple, the Yogini temple. That was the first initiative which was taken, inspired by Gorakh. And it took them eleven years to build the temple, the Yogini temple.

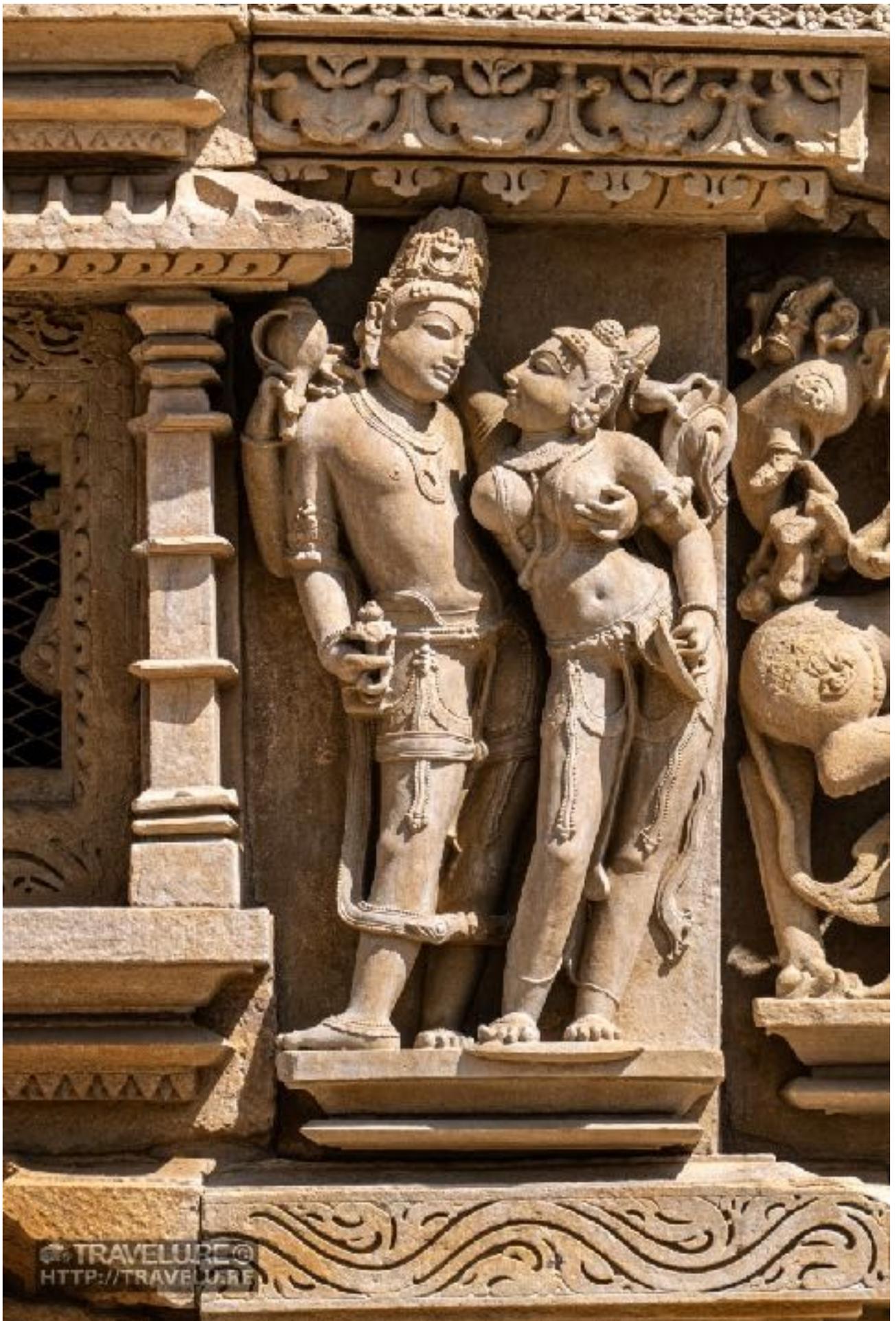


Yogini Temple

Slowly, slowly the news about Gorakh spread through Central India. More people gathered around him. It is said he had three thousand and two hundred disciples. All these disciples were living on the banks on both sides of the river. There were thousands of huts for the disciples of the master. And Gorakh was shifted from the bank of the river, he went farther up, about half a kilometer away. Many people came, so he was shifted back up, to a bigger place. A second temple was built there, the Bija Mandal. Nothing is left of it. It had a huge structure. But one day lightning came down and destroyed it. In my lifetime I have seen millions of pieces lying all around. Some of them are big pieces.

When Gorakh became very popular the big experiments started in the Yogini temple. And whatever these people had been experimenting, slowly, slowly they started expressing in these temples. Whatever visions they had, whatever they saw in the meditations, they created on the walls of the temples. These temples were not made by ordinary people. Many of his disciples were artists. These temples were created by artists, by his own people. They were not created for the sake of the money. It was an inner expression of an artist. And it makes really a big difference, whether you are on the path of a seeker or on the path of the world. In the world people work for money, but on the path of the seeker they work for the inner growth.

Whatever they had learned, or experienced through the meditation, was created on these walls. That is why it is not an imagination. If he does not have an experience of bliss or of ecstasy, how can a man, or an artist, create in stone? Whatever is there inside you comes out on a piece of paper, comes out on a stone, comes out in the form of a painting. So this is an inner creation, an inner expression. That is why, when you see the expression of these beautiful figures, their eyes, their lips, their faces, they are full of grace, full of ecstasy. This makes these temples different from the rest of the temples in this country. It is not borrowed. It is not an imitation. It is a first hand experience of a seeker, which is transformed in the form of a statue. This is the beauty of these temples.



After Gorakh became popular in his time, he started traveling. He went around the country, even up to North India, to Assam, Sikkim, Bhutan, even Bhutan. He travelled much. Here in Khajuraho Gorakh brought tantra to life. And finally he settled down again here.

For the Hindus Gorakh is supposed to be an incarnation of Shiva. If this man had not been there we would not have known Tantra at all. Tantra started with Shiva and Shakti. Then there was a dark period of when Tantra was not known. When Gorakh came, he revealed the mystery of this path again. And when Gorakh left, again there was a dark period of one thousand years.

Then Osho came and revived Tantra to the whole world. Before Osho tantra was black magic, rituals. It became the path of meditation again, it had really been the path of meditation from the start. The journey of Tantra, I always say, it started from Shiva and Shakti, it came to Gorakh, from Gorakh to Osho and from Osho to us.

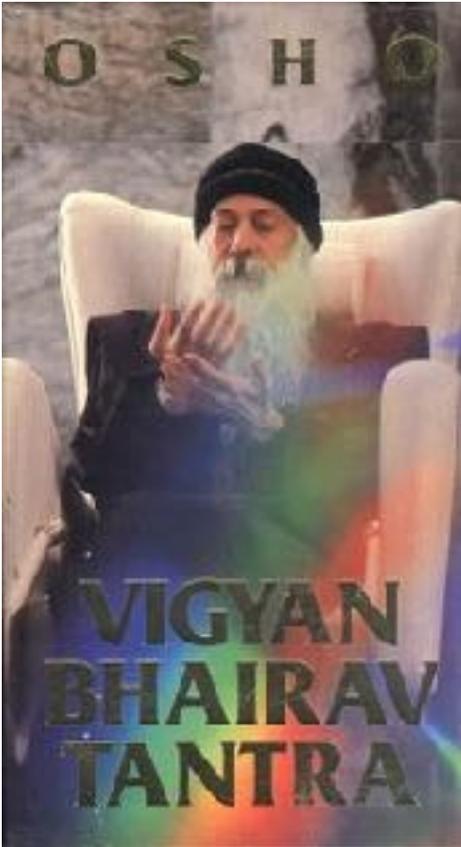
The essence of Tantra

I remember those days, somewhere in the seventies there was a big conference on Tantra in England. Two people were very important to the organization of this international conference on Tantra. The first was someone very close to Osho, he used to see him very often. Dr. Ajit Mukherjee from India was a professor of religion at Oxford University. He had written many books on tantra. He wrote about whatever was known about Tantra at that time. He wrote about the rituals, the black magic involved.

Together with an Englishman, Philip Rawson, they organized this conference, there were hundreds of participants from all over the world. The main object of the conference was paintings about Tantra. They were exhibited. The real essence of Tantra was not conveyed to the world.

It is only through Osho that the real essence of Tantra was brought to the world. In that conference meditations were not even discussed, or talked about much. Rituals dominated. Mantras and

yantras dominated, not meditations. But Osho made the path of meditation, as far as Tantra is concerned. And it truly is a path of meditation. So all those 112 techniques of meditation, which came from Shiva to Parvati were not talked about. It is Osho who talked about them in the Vigyan Bhairav Tantra, The Book of Secrets.



I have been involved on this path from the very beginning so I know many important writers, people who have been on this path, and I live in such a place, which is a pilgrimage for a tantric. I have had the opportunity to meet writers of Tantra, and mystics of Tantra. But the depth of this path which Osho conveyed to the world, never has anybody done that.

Gorakh never said why he has chosen Khajuraho, but this place must have clicked with him, that is why this became the center of Tantra in the world. And it was a most important place also for Osho. That is why he has visited this place hundreds and hundreds of times. In 'Glimpses of a Golden Childhood' he says that he would sometimes be absent from house for a week, so his parents used to telephone all the relatives. Remember, he might have gone to see

some of his relatives. And when all the relatives said he had not been with them, then the family knew for sure, he must be in Khajuraho. So now you can imagine how many times he has been in Khajuraho.

And he always used to say to me, that if an ashram will happen in this life, sometime, it will be a living Khajuraho. These are his own words. Osho did so many experimentations in his life that he has created a living Khajuraho in Pune Ashram.

What is meant by Tantra? The temples carry the essence of Tantra. They don't belong to any tradition. By chance it is born in Hinduism. Shiva is supposed to be a Hindu god. In Tantra there is nothing like an 'ism', but to convey a message... we have to use this word 'tantrism'. 'Ism' is a limit. It's a boundary. It has the smell of a sect... -ism. Tantra is universal, the whole life is Tantra. The whole life is vibrating with Tantra. You must have heard what Osho used to say about this word Tantra, he defines it beautifully. He says there is a verb in Sanskrit, which is known as *tan*. *Tan* means to expand. A sitar and guitars, they all have strings. We call these strings *tantris*. When you put your finger on a wire, the vibration, the sound, it goes on expanding.

Tantra came out of this word. It is an expansion of energy. You have to expand the energy so much that it merges with the cosmic energy. You and the cosmos become one. It is the science of dropping your drop into the ocean of the cosmos. It is the path of merging in to the whole. It is the path of total, unity. Hindus call that state 'hermaphrodite', you are half man as well as half woman.

Hermaphrodite. What they call in China yin and yang. It is the path of yin and yang. And this is very scientific, for these are two polarities, like minus and plus, like electricity. When you take the negative wire and the positive wire the current starts running in a circle. It creates a circuit of energy. It is the same with the man and the woman. Gorakh has devised many techniques how this unity can happen between two opposites, between two polarities, between man and woman. For these polarities the techniques are

created. There are 112 techniques for the real Transformation of duality.

The legend of Shiva and Shakti

There is a legend behind this book 'Vigyan Bhairav Tantra', but to understand that legend one must have a little background, who is Shiva and who is Shakti. It is said that Shiva lived in the mountains of the Himalaya, on the highest peak of the Himalaya. It is known as the Gorishankar. That is supposed to be his house. Shiva and Shakti, or Parvati, as she is also called, have been dwelling in the mountains.

Once Parvati asked... She is the one who attracts, she is the one who provokes. She is the one who invites. She is the one who is active, the female. She provoked him, invited Shiva. The question was a provocation. The question was an invitation. She asked about the seed. Shiva looked at her with a smile, and he said, 'A beautiful question you have asked, but this is not the right place to answer. You have to come with me.' And it is said in this legend that Shiva and Parvati started descending from the highest peak.



Shiva and Shakti

Shiva is generally depicted with a cobra around his neck. Five things are always with him. The first is the trident. The second is the

cobra. The third is the crescent moon, around his third eye. The fourth is a bull that he rides. That is his transport, on which he has been riding to and fro. That is his Rolls.

So they descended a little bit and the first thing that Shiva dropped from his neck was the cobra. The cobra is a symbol of time. Time



means death. That's why Hindus call it *kal*... For a cobra *kal*, *kala*... like Kali. Have you heard the name Kali? It comes from *kala*. Cutting the head, cutting death. Taking you beyond death. Taking you beyond time, it recreates you again. It makes you reborn again, she wears a garland of skulls. Death, time, tomorrow, yesterday,... she wants to take you back into the present, to this moment. The first thing that Shiva dropped, was the cobra, because such a question can not be answered in time. It can only be answered in eternity, where time ceases and only now remains. Hindus have named this peak of the mountain Naga Parbat. *Nag* means cobra. The name is still there, it is one of the peaks of the Himalaya: Nag Parbat. And they continued walking down.

The second thing he left was the trident. The trident symbolizes, from one point he creates and from another point he protects and from another point he transforms. This represents the trinity -creation, protection and transformation or destruction- because in each destruction creation is hidden. It is what the scientists mean when they say that you cannot destroy matter. At the most you can transform matter into energy. And the same energy can be transformed again into matter. The matter will change its form. They have been doing these experiments in Switzerland, in CERN, with the collider. Dissecting the smallest, smallest part of the atom. In this experiment in Switzerland they discovered the smallest part of the atom which can not be divided any more. That is the ultimate synthesis. And the scientists even said: we can call it God... we can call it divine. This can not be killed, this can not be destroyed. This can not be dissected. It can not be analyzed any more. It can be 'perfect'. This is the smallest possible part of the atom.

This is the third aspect of the trident. Creation, protection, transformation. Hindus have three important gods. Brahma, the one who creates, Vishnu, the one who protects, and Shiva, the one who transforms. These are the divinities. He left these divinities because the answer can only be given in deep silence. No movement is needed, it is a secret. That is why Osho gave the title 'The Book of the Secrets'. It can not be given in the presence of others. And slowly slowly Shiva and Shakti descended. There is one mountain which is known as Trishul Parbat, the Trident Mountain.

And then he left the bull. The bull is a symbol of deep penetration. If we enter into something in our life we have to involve ourselves hundred percent. We have to enter into the depth of it. Ninety nine percent will not work. Hundred percent. This involvement, this depth is also a movement, and in silence there is no movement at all. So this bull was also dropped.

Another attribute of Shiva is *damru*, the drum. Drum is the symbol of sound, it means movement or the creation and for the creation movement is needed, the two are needed. Otherwise you can not create the sound from the drum, you have to bang the drum for the

sound. The theory of Big Bang means the whole creation emerged from the sound. We call it *Nada*. So this drum was also dropped on a hill we call *Damru Parvat*.

The secret science of tantra can be delivered only in deep silence, in deep coolness of the moon. When everything was stilled, in a state of *ardhanariswara*, which means no duality, only oneness. When one finds his own partner in his own body like hermaphrodite. Then the Supreme Vision of tantra starts showering on you.

And the last thing remained, the moon. The moon is a symbol of coolness. It makes you calm, calm and serene. The moon is an object. Because of the moon you have become calm. Even this object, to make you serene, to make you blissful, is not needed. No tools are needed, no meditations are needed. He left this also. They gave this name to the mountain: Chandra Parbat. *Chandra* means moon. This name exists even today.

Shiva is the symbol of cosmic symphony, the whole cosmos is within him. The cobra is a reptile, the bull is an animal, the moon is the sky, the matted long hair is the symbol of the mountains and trees and Ganga (the river Ganges) on his head is the symbol of fluidity and the inner sound, the left part of his body is the inner woman. When all these attributes are attuned and flow on the same frequency, then the inner symphony is born and this state of being is the eternal cosmic orgasm of tantra.

As they descend, slowly, slowly, they reach to a cave. This cave in the mountains, in the Himalaya, is the most important for the people of this country. Last year 4 million people came to this cave. And I don't think that all these 4 million people knew where they were going. They went out of tradition: everybody goes so I like to go. And the place is known as Amarnath, the most important shrine for the Hindus in India. A highly visited place, it is open just for two, three months. *Amar* means immortal. Once you are in this cave, you become immortal. Death ceases for you. You cannot die. That is the state of buddha. This book, Vigyan Bhairav Tantra, was born in this cave. And these are the songs of immortality. Once you have

found these 112 methods of meditation entering into you, you become immortal. Then there is no coming back to this world. You may come out of compassion, to help, as others are coming to help the world. The song of immortality, the Song of Mahamudra, happened in this cave. It is said in the legend that when Parvati and Shiva were sharing, one pair of pigeons was listening and they became immortal. The people see that sometimes they see the couple in this cave. They became immortal.

The Song of Mahamudra was given by Shiva in this cave. I have been to this cave once, in those days it was undisturbed. And it is said, when the 112 sutras were asked by Parvati, that Shiva gave her the technique, the method, and they did the technique together in a deep embrace. And the flame started from their bodies. It took the shape of the linga, the phallic symbol. This is the eternal flame, in the form of the linga. Shiva and Parvati melted, frozen completely, and transformed into ice. This cave has a linga of ice. It's a nature formation, nobody is making it. Inside the cave this form is about 5 meters high. When they were frozen, Shiva and Parvati, this was the ultimate melting. The song was delivered, the love song. The duality between Shiva and Parvati disappeared, became one.

When they became one, creation stopped. Everything stopped. Everywhere deep silence. No movement. Movement finished. And for creation you need movement. Without action, without movement, you cannot create, you cannot create a child without movement. Animals have to move, birds have to move, plants have to move, seed has to move from the fruit to become another tree, another plant. This whole movement stopped, ceased completely. All the gods and goddesses were shaken. Darkness. They went to Amarnath, to this cave. All the gods and goddesses, they started praying to Shiva and Shakti: come out of the union. It is said that Shiva and Parvati slowly melted and the world started moving again. The sun started rising, the moon started rising, everything, the winds started blowing. All the elements of this cosmos began functioning. Again life started. And now you can imagine how beautiful. It conveyed the song of immortality. I don't know whether

Hindus know that this place is unique because it has the fragrance of Tantra.

The basic techniques used to happen here, in the Yogini temple. When people were ready, the couples were grown, then they were meditating in these temples. In the temple there is space for two couples, or one couple. Osho used to tell me what kind of techniques were used.

Gorakh has created, as I told you, mantras and yantras and tantras. He is very special. That is why Osho gives him the most important place. He has not given that place to Mahavira, the founder of Jainism, or to others.

The antelope runs like mad all through the jungle because, when she is in heat, a certain smell exudes from her body. She thinks that the fragrance is coming from this corner or from that corner, so she is running like mad. She does not know that it is coming from her own body. The same is the case with us. Our whole life we keep on running like fools. We search for Him, we look for Him, here and there. Thousands of books, thousands of satsangs, thousands of meetings, with this, with that. But once something happens deep within you, and then you feel this Presence. And those layers of ignorance are shown on the temple itself.



Nandi temple

Now you see those turrets? You see the top? Then on the side, down, there are smaller things, which are going to the top. These little things, we call them turrets, are little *shikharas*. They are the layers of ignorance. That is why the lower part of the tempels is very wide, the upper is very small. It is like peeling of the onion. When you go peeling off the onion, in the end what do you find? Void. Nothingness. This is the skin of ignorance, which we have to peel off. To find the god, within hidden.

Everybody is carrying the dead load of ignorance on his back for nothing. For example, if you are climbing to the top of the Everest with ten pieces of baggage on your back, it will be impossible for you. Because the gravitation of the load will pull you down. You cannot climb. So first of all you have to leave this dead baggage of ignorance below. Then you will be able to climb. That is why these turrets, which represent the dead load of ignorance, are up to a certain level. They are down, the moment you go up they disappear.

Then you will have an encounter with yourself. This is what we call 'face-to-face'. He comes to you face-to-face. But there is always a problem to come face-to-face. The methods are there. All the techniques of meditation are meant only to throw this garbage, this dead load of ignorance, which we are carrying unnecessarily on our backs.

This part of the temple is divided in three parts.

1. The topmost part which is pointed like a coconut is the Mount Meeru, the top peak of the mountain abode of the supreme.
2. Below this is the second part which is like a vessel and looks like a pot is known as *kalisha (amrit patra)* which is full nectar, ambrosia.
3. Below this pot is a third part which is known as *amalika*, which means gooseberry or *amblica* or *amla*. The big rounded stone like a ring is the *amalika* fruit.

The first part is the highest peak. The ultimate synthesis. The smallest part of the atom. When you come, when you drop your

ignorance, your identity, then you come into contact with *amalika*, which is known as *amblica*.

We use it to make pickles, Indians are fond of pickles. I think you can find this in Holland also. There are a lot of Surinam people who sell the pickles of *amla*. You see, the quality of the fruit is, when you eat it, raw, your whole mouth becomes sour, like lemon. Not exactly like lemon, but is a little bit like the lemon's taste. But after eating it, if you drink a glass of water, your whole mouth will become sweet, very sweet.

So the path of truth is very bitter. But once you arrive, there it becomes sweet. It is painful what the society says, what the religions say, what friends say, this and that. So many things, but finally when you arrive, you are in bliss. You are deeply contented. Then you dance. So this is the symbol of this fruit, Amla. And then we have the pot. This *kalisha* is supposed to be full of ambrosia, *amrita*, *amritam*, nectar.

This is the immortality drink. If you drink it, you become immortal. Then you never die. Then you become immortal. Then you become a buddha. This is the state of a buddha. When you become a buddha, you can relax in life, on the level of highest *kalisha*. We call this the mountain. It is the highest abode of the soul. Then you are the blessed one, if you live there.

This is the whole symbolism of this shape. It means you are going to encounter yourself, it is not an outer god, but the outer god is within you.

The Kandariya Mahadeva Temple

What you see here, is the master key which will open all the locks of the temple. I will hand it to you. The locks are all open. You see this rounded shape? These shells? One shell. This rounded thing is the symbol of the moon.

We call it *chandrashila*. The moon we call *chandra*.



Chandrashila

And these are two *shankas*. *Shanka* means sponge shell. In the olden days, whenever people used to come and meditate, the couple was supposed to stand on this for a while, for a couple of minutes. The moon has a very soothing effect on the mind. It soothes. It makes you calm, and quiet, and serene and peaceful. The agitation which was going on in your mind with your thoughts, the speed of the thoughts slows down. It becomes very slow. When the thoughts become slow, then you feel the peace, then you feel very serene, very cool.

That is why sometimes, when the moon is full, people become mad. You might have heard a word, lunatic. It is because of the moon, one has become lunatic. Because the lunatic has two possibilities to be known as a lunatic. He can go below the mind or he can go beyond the mind. If he goes below the mind then he becomes really mad. He becomes really an idiot. The second possibility, he may go beyond the mind. If one goes beyond the mind, then he becomes a mystic. That is the only difference between a mystic and a

madman. One is up and one is down, but both of them are not in the mind. The ordinary people are all in the mind. The people that are in the mind they understand each other. The people that are in the mind cannot understand the people who are below the mind or those who are beyond the mind. That's why people have been spitting on the face of Buddha or on the face of Mahavira, the face of Jesus. People have been throwing stones. You see a madman, you are unable to understand what he talks. I have seen children throwing stones at one of these people because they cannot understand the language he speaks.

The moon takes you beyond the mind. When you go beyond the mind, then the Kingdom of God is waiting for you. Then the doors are opening. The doors open themselves for you. They stand ready to welcome you. The mind is a barrier. So this was a great device, which was used by the mystics of this country: go beyond the mind, the chattering. These two shells on both the sides represent... Do you know the quality of the shell? Everybody cannot blow the shell. To blow the shell, to take the sound from the shell, you need very fast and deep breathing. The more fast, the more deep you breathe, the more you take toxins out from the body. Carbon dioxide which has gathered is also the cause of human tension, of anger, it creates greed, lust. So when the toxins goes outside, one becomes serene, one becomes calm and quiet. This is a preparation for the prayer, for the *puja*.

It is the same with the dynamic meditation. The dynamic is a very scientific technique of Osho. This shell is telling you: 'Blow out your I. Blow out your ego, like the sound of the shell outside the temple. Then the God is waiting for you.'

That's why Osho has taken a great inspiration from this stone and has written in the ashram: 'Leave your shoes and minds outside.' It comes from here. 'Leave your shoes and minds outside.' This is the origin.

So the mind is not here. So when you are empty then the doors are open. That is what Jesus used to say: 'The more you save, the more you lose. The more you lose, the more you gain.' It is the law eternal. It is not losing something. It is losing your mind. You have to

drop, you have to transcend it. It is the cause of the misery, it is the cause of tensions. Throw it out. When you are empty, then there is enough space for the divine to enter within. If you are full, there is no room for Him to come in. How does prayer happen then? How does meditation happen? You have to create a space for Him to come in. Many people are full. The glass is full. There is no space to put one little drop. You have to create space for Him to come. These devices were used by the mystics of this country.



