

what is the relation between meditation and jati-smaran, past life remembering?

Osho:

Jati-smaran means: a method of recalling past lives. It is a way to remember our previous existence. It is a form of meditation. It is a specific application of meditation. For example, one might ask, "What is a river, and what is a canal?" Our answer would be that the canal is a specific application of

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the river itself - well-planned, but controlled and systematic. The river is chaotic, unrestrained; it too will reach somewhere, but its destination is not certain. The destination of the canal is assured.

Meditation is like a big river - it will reach the ocean; it is sure to reach. Jati-smaran is one such auxiliary method of meditation. We can channelise the power of meditation towards our past lives also; meditation simply means the focusing of attention.

Remember, memories are never erased; a memory either remains latent, or it arises. But the latent memory appears to be erased. If I ask you what you did on January 1, 1950, you will not be able to answer - which does not mean that you might not have done anything on that day. But suddenly the day of January 1, 1950 feels like a total blank. As soon as the light of meditation falls on that day, to your surprise, you will see that it looks more alive than it ever was before.

For example, a person enters a dark room and moves around with a flashlight. When he turns the light to the left, the right side becomes dark - but nothing disappears on the right side. When he moves the light to the right, the right side becomes alive again, but the left side remains hidden in the dark.

Meditation has a focus, and if one wants to channel it in a particular direction then it has to be used like a flashlight. The lamp has no focus of its own;

it is unfocused. A lamp merely burns and its light spreads all around.

In a flashlight, we keep all the light and shine it in one direction. So it is possible that under a burning lamp, things may become visible, but hazy, and in order to see them clearly, we concentrate the light on one place - it becomes a flashlight; then the thing becomes clearly visible. However, the remaining objects are lost to view. In fact, if a man wants to see an object clearly, he will have to focus his total meditation in one direction only and turn the rest of the area into darkness.

Since you have asked, I shall tell you a few basic things so that you can understand the meaning of jati-smaran.

The first thing is that if the purpose of jati-smaran is simply to know one's past life, then one needs to turn one's mind away from the future. Our mind is future-oriented, not past-oriented.

One should decide that he will not think of the future for the next six months. If a thought of the future does occur, he will simply salute it and let it go; he will not become identified with and carried away by any feeling of future.

First you will have to go back in this life; it is not possible to return to a past life all at once. And there are techniques for

going back in this life. For example, as I said earlier, you don't remember now what you did on January 1, 1950.

There is a technique to find out. If you go into the meditation which I have suggested, after ten minutes - when the meditation has gone deeper, the body is relaxed, the breathing is relaxed, the mind has become quiet - then let only

one thing remain in your mind: "What took place on January 1, 1950?" Let your entire mind focus on it. If that remains the only note echoing in your mind, in a few days you will all of a sudden find a curtain is raised: the first of January appears and you begin to relive each and every event of that day from dawn to dusk. And you will see the first of January in far more detail than you may have seen it, in actuality, on that very day - because on that day, you may not have been this aware.

After having entered the past life, the first memory to come up will be of the last event that took place in that life. As you go back into your past life, you will come across death first, then old age, youth, childhood, and then birth. It will be in reverse order, and in that order it will be very difficult to figure out what is what. So when the memory surfaces for the first time, you feel tremendously restless and troubled.

The memory of the past life will completely turn this life upside-down, because now you won't be able to live the way you lived in your past life.

When one succeeds in recalling past lives and they begin to appear like dreams, immediately one's present life begins to look like a dream too.

(Excerpted from And Now And Here/courtesy Osho International Foundation/www.osho.com)

