Music is a harmony -- it is harmony between sound and silence. Sound belongs to the earth, silence belongs to the beyond. Music is, as Pythagoras believed and called it, numinous. The word ‘numinous’ comes from a Latin root Numen. It is a tremendously significant word, very pregnant with meaning. Numen means a nod from the above, a yes from the beyond.

Music creates such a harmony that even God starts nodding at you, saying yes to you. Music is numinous... suddenly the sky starts touching you; you are overwhelmed by the beyond. And when the beyond is closer to you, when the footsteps of the beyond are heard, something inside you gets the challenge, becomes silent, quieter, calmer, cool, collected.

Mystery school

In the Pythagorean mystery school, music was one of the greatest things -- and that’s my effort here too. We have to create great music so that great meditative states become possible. Music is outer meditation: meditation is inner music. They go together, hand in hand, embracing each other. It is one of the greatest experiences of life when music is there surrounding you, overwhelming you, flooding you, and meditation starts growing in you -- when meditation and music meet, world and God meet, matter and consciousness meet. That is Unio Mystica -- the mystic union.

In the East we have called it ‘yoga’. Yoga simply means union. The best definition of yoga, and the shortest, is by the great seer Vyasa. He says yoga is samadhi, yoga is Enstasis. Ordinarily samadhi is translated as ecstasy -- that is not right, because ecstasy literally means to stand out. Samadhi is to stand in. It should be translated as Enstasis not as Ecstasy. Yoga is Enstasis -- standing in, doing nothing, just being. That state is meditation.

And anything that can help from the outside will have some music in it, only then can it help. The sound of running water in the hills can help, because it has its own music. The roaring waves of the ocean can help, because they have their own music. The singing of the birds in the morning can help, or the sound of insects in the silent night, or the rain falling on the rooftop -- anything that creates music can also create meditation.

The Pythagorean school was a school of music, of song and dance, of great celebration. You are again living in that kind of school.

People have forgotten that music can take you downwards, and can also take you upwards. The modern music takes you downwards; it is concerned with the lowest centre of your being, with the sex centre. It gives you sexuality; it is pornographic. It has lost all heights. It is ugly -- it is really noise and nothing else, noise that drowns you -- jazz or other pop music. It is simply a kind of intoxicant. It is so deafening that you feel lost and you think something is happening. All that is happening is that you are pulled more and more towards the earth, more and more towards the animal in you.

The ancient music, the classical music, has a totally different effect: it pulls you upwards, it takes you beyond gravitation. It is part of levitation; you start floating upwards and upwards. It has a more meditative quality in it. It reaches your higher centres. The real music worth calling music will have something to do with Sahasrar -- your seventh centre, but very rarely a genius reaches there to create such music. But if even your heart centre is moved, it is more than enough. If your heart centre starts dancing and revolving, you are very close to meditation.

-Osho, Philosophia Perennis