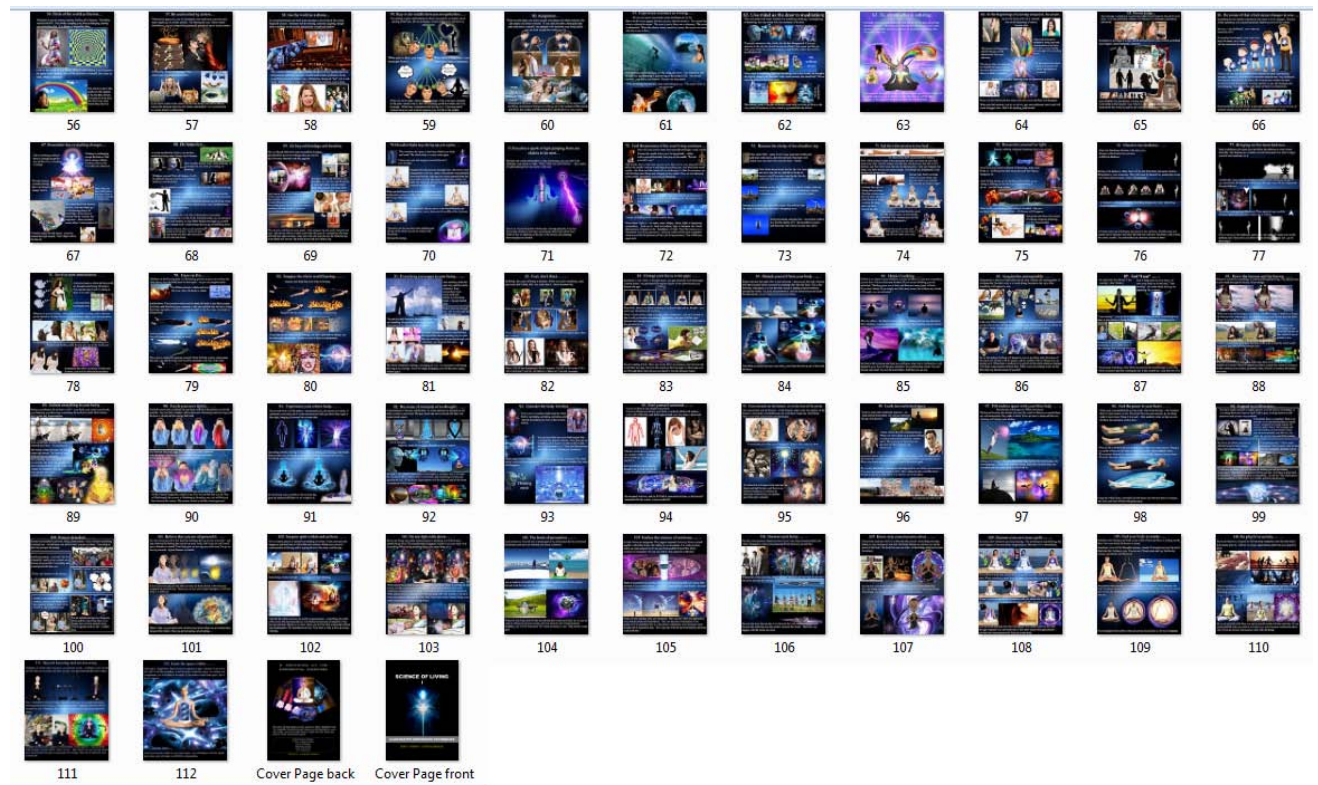


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1. Watch the gap between two breaths:-

After breath comes in – that is, down – and just before turning out – that is, going up – THE BENEFICENCE. Be aware between these two points, and the happening. When your breath comes in, observe. For a single moment, or a thousandth part of a moment, there is no breathing – before it turns up, before it turns outward. One breath comes in; then there is a certain point and breathing stops. Then the breathing goes out. When the breath goes out, then again for a single moment, or a part of a moment, breathing stops. Then breathing comes in.

Before the breath is turning in or turning out, there is a moment when you are not breathing. In that moment the happening is possible, because when you are not breathing you are not in the world.

Each outgoing breath is a death and each new breath is a rebirth. So with each breath you are dying and being reborn. The gap between the two is of a very short duration, but keen, sincere observation and attention will make you feel the gap. If you can feel the gap, Shiva says, THE BENEFICENCE. Then nothing else is needed. You are blessed, you have known; the thing has happened. You are not to train the breath. Leave it just as it is. Why such a simple technique? It looks so simple. Such a simple technique to know the truth? To know the truth means to know that which is neither born nor dies, to know that eternal element which is always. You can know the breath going out, you can know the breath coming in, but you never know the gap between the two.

Try it. First, become aware of the breath coming in. Watch it. Forget everything, just watch breath coming in – the very passage. When the breath touches your nostrils, feel it there. Then let the breath move in. Move with the breath fully consciously. When you are going down, down, down with the breath, do not miss the breath. Do not go ahead and do not follow behind, just go with it. Remember this: do not go ahead, do not follow it like a shadow; be simultaneous with it. Breath and consciousness should become one. The breath goes in – you go in. Only then will it be possible to get the point, which is between two breaths. It will not be easy. Move in with the breath, then move out with the breath: in out, in-out.

2. Watch the turning point between two breaths:-

The emphasis is now not on the gap, but on the turning. The outgoing and ingoing breath makes a circle. Remember, these are not two parallel lines. We always think of them as two parallel lines – breath going in and breath going out. Breath going in is half the circle; breath going out is the other half of the circle.

First, breathing in and out creates a circle. They are not parallel lines, because parallel lines never meet anywhere. Secondly, the breath coming in and the breath going out are not two breaths, they are one breath. The same breath, which comes in, goes out, so it must have a turn inside. It must turn somewhere. There must be a point where the incoming breath becomes outgoing. Realize the turns and you will realize the self. Be aware at the turn. But it is a very short turn; very minute observation will be needed.

Observation means remaining with no word, with no verbalization, with no bubbling inside – just remaining WITH. If you can remain with the breath for three minutes, completely, with no movement of the mind, the thing will happen – the beneficence. You will realize.

On turning, the breath leaves you to move in a different direction. It was with you when it was coming in; it will be with you again when it goes out. But at the turning point it is not with you and you are not with it. In that moment the breath is different from you, and you are different from it.

Before the breath is turning in or turning out, there is a moment when you are not breathing. In that moment the happening is possible, because when you are not breathing you are not in the world. Understand this: when you are not breathing you are dead; you ARE still, but dead. But the moment is of such a short duration that you never observe it.

If you stop your breath, the mind stops suddenly. A sudden stoppage of breath and the mind stops. Why? Because they are disjoined. Only a moving breath is joined with the mind, with the body; a non-moving breath is disjoined. When breath takes a turn. You are not joined with it. In that moment you can easily become aware of who you are. REALIZE. He says just be aware of the turning, and you become a realized soul.

3. Watch the fusion point of two breaths:-

Whenever in-breath and out-breath fuse, at this instant touch the energy less-energy filled center. It is energy-less because your bodies, your minds, cannot give any energy to it. Your body energy is not there, your mind energy is not there, so it is energy-less as far as you know your identity. But it is energy-filled because it has the cosmic source of energy, not because of your body energy. Your body energy is just fuel energy.

We are divided into the center and the periphery. The body is the periphery; we know the body, we know the periphery. We know the circumference, but we do not know where the center is.

When the out-breath fuses with the in-breath, when they become one, when you cannot say whether it is the out-breath or the in-breath... when it is difficult to demarcate and define whether the breath is going out or coming in, when the breath has penetrated in and starts moving out, there is a moment of fusion. It is neither going out nor moving in. The breath is static. When it is moving out it is dynamic; when it is coming in it is dynamic. When it is neither, when it is silent, non-moving, you are near to the center. The fusion point of the in and outgoing breath is your center.

Look at it in this way: when the breath goes in, where does it go? It goes to your center, it touches your center. When it goes out, from where does it go out? It moves from your center. Your center has to be touched.

The head is not the center; the navel is your center. The breath goes to the navel, then it moves out. It goes to the center; it is a bridge between you and your body. You know the body, but you do not know where your center is. The breath is constantly going to the center and moving out, but we are not taking enough breath. Thus, ordinarily it does not really go to the center – now, at least, it is not going to the center. That is why everyone feels "off-center."

Take deep, slow breaths. Touch the center; do not breathe from the chest – that is a trick. The moment you can feel the center from where breath goes out or comes in, the very point where the breaths fuse –that center – if you become aware of it, then enlightenment.

4.Be aware when breathing stops:-

When breath is all out (up) and stopped of itself, or all in (down) and stopped- in such universal pause, one's small self vanishes. This is difficult only for the impure. But who is the pure one?

Any sudden, unexpected, unbelievable thing can create the pause for the impure. But for the pure there is no need of such things. For the pure, the pause is always there. Many times, for pure minds, breathing stops. If your mind is pure – pure means you are not desiring, hankering, seeking anything – silently pure, innocently pure, you can be sitting and suddenly your breath will stop.

The breathing stopping itself can be felt sometimes suddenly. You are driving a car and suddenly you feel there is going to be an accident. Breathing will stop. If it is out, it will remain out. If it is in, it will remain in. You cannot breathe in such an emergency; you cannot afford it. Everything stops, departs.

Your small self is only a daily utility. In emergencies you cannot remember it. Who you are – the name, the bank balance, the prestige, everything – just evaporates. Your car is just heading toward another car; another moment and there will be death. In this moment there will be a pause. Even for the impure there will be a pause. Suddenly breathing stops. If you can be aware in that moment, you can reach the goal.

Mind movement needs breath movement. Mind moving fast needs fast movement in breath. That is why when you are in anger, breath will move fast. In the sex act, the breath will move very fast. That is why in Ayurveda- a system of herbal medicine in India- it is said that your life will be shortened if too much sex is allowed. Your life will be shortened, according to Ayurveda, because Ayurveda measures your life in breaths. If your breathing is too fast, your life will be shortened.

In sex breathing will become fast; in anger breathing will become fast. In sex the mind is filled with desire, lust, impurity. When the mind is pure – no desire in the mind, no seeking, no motivation; you are not going anywhere, but just remaining here and now as an innocent pool... not even a ripple –then breathing stops automatically. There is no need for it.

On this path, the small self vanishes and you attain to the higher self, the supreme self.

5. Focus your attention on the third eye:-

Close your eyes, and then focus both of your eyes just in the middle of the two eyebrows. Focus just in the middle, with closed eyes, as if you are looking with your two eyes. Give total attention to it.

This is one of the simplest methods of being attentive. You cannot be attentive to any other part of the body so easily. This gland absorbs attention like anything. If you give attention to it, both your eyes become hypnotized with the third eye. They become fixed; they cannot move. If you are trying to be attentive to any other part of the body it is difficult. This third eye catches attention, forces attention; it is magnetic for attention. It is the simplest to train you in attention because not only are you trying to be attentive, the gland itself helps you; it is magnetic.

Once your attention is focused at the third eye center, you become immediately the witness of thoughts. Focused at the third eye, suddenly you become a witness. Through the third eye you can see thoughts running like clouds in the sky or people moving on the street.

Attention between the eyebrows let the mind be before thought. Now look at your thoughts; now encounter your thoughts. Let form fill with breath essence to the top of the head and there shower as light. When you are focused in the third eye, just imagine that the essence of prana is showering from the top of the head, just as if you are sitting under a tree and flowers are showering, or you are just under the sky and suddenly a cloud begins to shower, or you are just sitting in the morning and the sun rises and rays begin to shower. Imagine, and immediately there is a shower – a shower of light falling down from the top of your head. You can feel the subtle, delicate vibration of breathing. Now you can feel the form of breathing, the very essence of breathing. This shower recreates you, gives you a new birth. You are reborn.

Whatsoever is happening, try to be a witness. You are ill, the body is aching and painful, you have misery and suffering, whatsoever – be a witness to it. Whatsoever is happening, do not identify yourself with it. Be a witness, an observer. Then if witnessing becomes possible, you will be focused in the third eye. The vice versa is the case also

6. Focus on the gap during your daily activities-

Forget breaths – keep attentive in between. One breath has come: before it returns, before it is exhaled out, there is the gap, the interval. One breath has gone out; before it is taken in again, the gap. But this has to be done continuously. That is why this is mentioned: **WHEN IN WORLDLY ACTIVITY...** Whatsoever you are doing, keep your attention in the gap between the two breaths. But it must be practiced while in activity.

This has to be practiced while in worldly activity. Do not practice it in isolation. This practice is to be done while you are doing something else. You are eating – go on eating and be attentive of the gap. You are walking – go on walking and be attentive of the gap. You are going to sleep – lie down, let sleep come, but you go on being attentive of the gap. Why in activity? Because activity distracts the mind, activity calls for your attention again and again. Do not be distracted, be fixed at the gap. And do not stop activity, let the activity continue. You will have two layers of existence – doing and being.

We have two layers of existence: the world of doing and the world of being; the circumference and the center. Go on working on the periphery, on the circumference; do not stop it. But go on working attentively on the center also. What will happen? then your attention is not really on the periphery – that is just "sub-attention"; it just happens somewhere near your attention. You can feel it, you can know it, but it is not significant. It is as if it is not happening to you. Your activity will become acting, as if you are playing a part. your whole life will be as if it is not happening to you, as if it is happening to someone else.

If you can understand this, then you can understand the theory of destiny, BHAGYA – fate. It has a very deep meaning. And the meaning is, if you take it that everything is fixed for you, your life becomes a drama. If you are playing the role of Ram in the drama you cannot change it, everything is fixed, even your dialogue. If you say something to Sita it is just repeating something that is fixed. You cannot change it if life is taken as fixed. If everything is fixed, everything becomes a drama. If everything

is fixed, it means you are just to enact it. You are not asked to live it, you are just asked to enact it.

7. A technique to be aware in dreams:-

Take this technique in three parts. One, you must be able to feel the prana in breath – the intangible part of it, the invisible part of it, the immaterial part of it. It comes if you are attentive between the two eyebrows; then it comes easily. If you are attentive in the gap, then too it comes, but a little less easily. If you are aware of the center at your navel where breath comes and touches and goes out, it also comes, but with less ease. The easiest way to know the invisible part of breath is to be centered at the third eye. But wherever you are centered, it comes, you begin to feel the prana flowing in.

While you are falling into sleep this technique has to be practiced –By and by, by and by, sleep is overtaking you. Within moments, your consciousness will dissolve; you will not be aware. Before that moment comes, become aware – aware of the breath and the invisible part prana, and feel it coming to the heart. Go on feeling that it is coming to the heart. The prana enters from your heart into the body. Go on feeling that the prana is coming into the heart, and let sleep come while you are continuously feeling it. You go on feeling, and let sleep come and drown you. If this happens – that you are feeling invisible breath coming into the heart and sleep overtakes you – you will be aware in dreams. You will know that you are dreaming. Ordinarily we do not know that we are dreaming. While you dream you think that this is reality. That too happens because of the third eye. Have you seen anyone asleep? His eyes move upwards and become focused in the third eye.

With this technique, first you will become the master of your dreams – that is, dreaming will cease. Or if you want to dream you will be able to dream, but dreaming will become voluntary. It will not be non-voluntary, it will not be forced upon you; you will not be a victim. Then the quality of your sleep will become just like that of death. Then you will know that death is sleep. You will know that death is just a long sleep – and helpful and beautiful because it gives you new life; it gives you everything anew. Death ceases to be... with cessation of dreaming, death ceases to be.

8. Watch the turning point with devotion:-

The incoming breath has one junction where it turns, the outgoing breath has another junction where it turns. With these two turnings – and we have discussed these turnings– a slight difference is made: that is, slight in the technique, but for the seeker it may be great. Only one condition is added – WITH UTMOST DEVOTION – and the whole technique becomes different.

In the first form of it there was no question of devotion, just a scientific technique. You do it, and it works. But there are persons who cannot do such dry, scientific techniques. Those who are heart oriented, those who belong to the world of devotion, for them a slight difference has been made:

You can have devotion about someone: about Krishna, about Christ you can have devotion. But how can you have devotion about yourself, about this junction of breathing? The phenomenon seems absolutely non-devotional. But that depends....

That the body is the temple of the divine, the abode of the divine, so do not treat your body as an object. It is sacred, it is holy. And while you are taking a breath in, it is not only you who is taking the breath, it is the divine within you. You are eating, you are moving or walking... look at it in this way: it is not you, but the divine moving in you. Then the whole thing becomes absolutely devotional. It is said about many saints that they love their bodies. They treat their bodies as if their bodies belong to their beloveds. You can treat your body in this way or you can treat it just like a mechanism– that again is an attitude. You can treat it with guilt, sin; you can treat it as something dirty; you can treat it as something miraculous, as a miracle; you can treat it as the abode of the divine. It depends on you. If you can treat your body as a temple, then this technique will be helpful – WITH UTMOSTDEVOTION...

While you are eating, try it. Do not think that YOU are eating. Think that it is the divine in you who is eating, and look at the change. You are eating the same thing, you are the same, but immediately everything becomes different. You are giving the food to the divine. You are taking a bath – a

very ordinary, trivial thing – but change the attitude: feel that you are giving a bath to the divine in you.

9. A lie down as dead.

Try it: suddenly you have gone dead. Leave the body! Do not move it, because you are dead. Just imagine that you are dead. You cannot move the body, you cannot move the eyes, you cannot cry, you cannot scream, you cannot do anything, you are just dead. And then feel how it feels. But do not deceive. You can deceive – you can slightly move the body. Do not move. If some mosquito is there, then treat the body as if it is dead. It is one of the most used techniques.

LIE DOWN AS DEAD. ENRAGED IN WRATH, STAY SO. Of course, while you are dying it will not be a happy moment. It is not going to be so blissful while you are feeling that you are dead. Fear will take you, anger may come in the mind, or frustration, sadness, sorrow, anguish... anything. It will differ from individual to individual. If you feel enraged, stay so. If you feel sad, stay so. If you feel anxiety, fear, stay so. You are dead and you cannot do anything, so stay so. Whatever is in the mind, the body is dead and you cannot do anything, so stay. That staying is beautiful. If you can stay for a few minutes, suddenly you will feel that everything has changed. But we start moving. If there is some emotion in the mind, the body begins to move. That is why we call it "emotion" – it creates motion in the body. If you are angry, suddenly your body begins to move.

OR STARE WITHOUT MOVING AN EYELASH Staring with the eyes is good, because you become fixed again in the third eye. And once you are fixed in the third eye, even if you want to move the eyelids you cannot; they become fixed. That staring, that constant staring stop mind completely.

OR SUCK SOMETHING AND BECOME THE SUCKING. This last one is physical and easy to do, because sucking is the first thing a child has to do. Sucking is the first act of life. When the child is born, he begins to cry. You may not have tried to penetrate into why there is this crying. He is not really crying – it appears to us that he is crying – he is just sucking air. He was doing the same which yogis are doing underground. He was just getting prana without breathing – pure prana from the mother.

And if the child cannot cry, within a few minutes he will be dead, because crying is the first effort to suck air. The child was not breathing while he was in the womb. He was alive without breathing.

10. Become the caress.

The first technique is concerned with love, because love is the nearest thing in your experience in which you are relaxed. If you cannot love, it is impossible for you to relax. If you can relax, your life will become a loving life. A tense man cannot love. Why? A tense man always lives with purposes.

WHILE BEING CARESSED, SWEET PRINCESS, ENTER THE CARESSING AS EVERLASTING LIFE. What does it mean? Many things! One: while you are being loved the past has ceased, the future is not. You move in the dimension of the present. You move in THE NOW. Have you ever loved someone? If you have ever loved, then you know that the mind is no longer there. Really, love is the most absurd act, with no meaning beyond it, no purpose beyond it. It exists in itself, not for anything else

So the first thing: in the moment of love, past and future are no more. Then, one delicate point is to be understood. When there is no past and no future, can you call this moment the present? It is the present only between the two – between the past and the future. It is relative. If there is no past and no future, what does it mean to call it the present? It is meaningless. That is why Shiva doesn't use the word 'present'. EVERLASTING LIFE means eternity... enter eternity.

We divide time into three parts – past, present, future. That division is false, absolutely false. Time is really past and future. The present is not part of time. The present is part of eternity. That which has passed is time; that which is to come is time. That which is, is not time because it never passes – It is always here. The now is always here. It is ALWAYS here! This now is eternal. Time means you move on a plane, on a straight line, horizontal. The moment you are in the present the dimension changes: you move vertically – up or down, toward the height or toward the depth.

If you move from the past, you never move into the present. From the past you always move into the future; there comes no moment which is

present. From the past you always move into the future. From the present you can never move into the future. From the present you go deeper and deeper, into more present and more present. This is everlasting life.

11. Close your senses, become stone like.

Whatsoever you are feeling, stop all the doors of the senses. What is to be done? Close your eyes and think that you are just blind and you cannot see. Close your ears and think that you cannot hear. With all of the five senses, you just close them. How can you close them? It is easy. Stop breathing for a single moment: all your senses will be closed.

You have a thorn in your foot – it is painful, you are suffering. Or one ant is there creeping on your leg. You feel the creeping and suddenly you want it to be thrown away. Take any experience! You have a wound – it is painful. You have a headache, or any pain in the body. Anything will do as an object. It is only an example – the CREEPING OF AN ANT. Shiva says: STOP THE DOORS OF THE SENSES WHEN FEELING THE CREEPING OF AN ANT. Where is this creeping? Where is the ant? Suddenly you are removed – far away.

This sutra says, STOP THE DOORS OF THE SENSES. Become stone-like, closed to the world. Just close your eyes and think that you are only a stone, you cannot move. How can you move? You are a stone – just a stone, a statue. Close your eyes. Feel that you are now a stone, a statue. When you think that you are just like a stone, like a statue, suddenly the feeling come that even you wanted to move hands it is impossible to do so and also want to open the eyes, but they are like stone.

When you are closed to the world, really, you are closed to your own body also, because your body is not part of you; it is part of the world. When you are closed completely to the world, you are closed to your own body also, then the thing will happen.

So try it with the body. Anything will do, when there is severe pain and when you do this technique you feel that it is somewhere distant and the pain will be there, but very far away as if happening to someone else. And then by and by, by and by – become dead as if someone is going away and away. Your pain will disappear; the whole world will disappear. You are closed, dead, a stone, with no window outside – no window! You cannot move! And then, when you cannot move, you are thrown back to yourself,

you are centered in yourself. Then, for the first time you can look from your center. And once you can look from your center, you can never be the same man again.

12. Let yourself become weightless.

You are sitting here. Just feel that you have become weightless, there is no weight. You will feel that somewhere or other there is weight, but go on feeling the weightlessness. It comes. A moment comes when you feel that you are weightless, that there is no weight. When there is no weight you are no more a body, because the weight is of the body – not of you. You are weightless.

Weight is basic to all matter. Even sunrays have weight. It is very, very slight, minute, and they are difficult to weigh, but scientists have weighed them. If you can collect all the sunrays on a five square- mile plot of ground, their weight will be similar to that of a hair. But sunrays do have weight; they have been weighed. Nothing can be weightless for science. And if something can be weightless then it is immaterial, it cannot be matter.

Someone is dying... many scientists all over the world have tried to weigh the person. If there is a slight difference, if when a man is alive the weight is more and when a man is dead the weight is less, then scientists can say that something has moved from the body, that a soul or the self or something that was there is no more – because for science nothing can be weightless, nothing!

You just have to conceive of yourself as weightless –and not only conceive, but also feel that your body has become weightless. If you go on feeling, feeling, feeling, a moment comes when suddenly you realize that you are weightless. You are already, so you can realize it anytime. You have only to create a situation in which you can feel again that you are weightless.

You have to dehypnotize yourself. This is the hypnosis, the belief that "I am a body and that is why I feel weight." If you can dehypnotize yourself into realizing that you are not a body, you will not feel weight. And when you do not feel weight you are beyond mind, then the thing can happen.

The mind also has weight; everyone's mind has a different weight. When you are happy you always feel weightless; when you are sad you always

feel more weight, as if something is pulling you down. The gravitation becomes much more. When you are happy, whenever you feel a blissful moment, you forget the body completely.

13. Concentrate totally on one object.

The basic mechanism used, the basic technique used is, if you can create a center outside – anywhere: in the mind, in the heart, or even outside on a wall – and if you concentrate totally on it and you bracket out the whole world, you forget the whole world and only one point remains in your consciousness, suddenly you will be thrown to your inner center.

Your mind is just a vagabond, a wandering. It is never at one point. It is always going, moving, reaching, but never at any point. It goes from one thought to another, from A to B. But it is never at the A; it is never at the B. It is always on the move. Remember this: mind is always on the move, hoping to reach somewhere but never reaching. It cannot reach! The very structure of the mind is movement. It can only move; that is the inherent nature of the mind. The very process is movement – from A to B, from B to C... it goes on and on.

Think that your five senses are five colors, and those five colors are filling the whole space. Just imagine your five senses are five colors – beautiful colors, alive, extended into infinite space. Then move within with those colors. Move within and feel a center where all these five colors are meeting within you. This is just imagination, but it helps. Just imagine these five colors penetrating within you and meeting at a point. Of course, these five colors will meet at a point: the whole world will dissolve. In your imagination there are only five colors – just like around the tail of a peacock – spread all over space, going deep within you, meeting at a point. Any point will do, but the hara is the best. Think that they are meeting at your navel – that the whole world has become colors, and those colors are meeting at your navel. See that point, concentrate on that point, and concentrate until the point dissolves.

If you concentrate on the point it dissolves, because it is just imagination. Remember, whatsoever we have done is imagination. If you concentrate on it, it will dissolve. And when the point dissolves, you are thrown to your center. The world has dissolved. There is no world for you. In this meditation there is only color. You have forgotten the whole world;

you have forgotten all the objects. You have chosen only five colors. Choose any five colors.

14. Put your awareness on your spine.

For this sutra, for this technique of meditation, one has to close his eyes and visualize his spinal column, his backbone. It is good to look up in some physiology book the structure of the body, or to go to some medical college or hospital and look at the structure of the body. Then close your eyes and visualize your backbone. Let the backbone be straight, erect. Visualize it, see it, and just in the middle of it visualize a nerve, delicate as the lotus thread, running in the center of your spinal column. IN SUCH BE TRANSFORMED.

If you can, concentrate on the spinal column, and then on a thread in the middle of it – on a very delicate nerve like a lotus thread running through it. Concentrate on it, and this very concentration throws you to your center. Why? The spinal column is the base of your whole body structure. Everything is joined to it. Really, your brain is nothing but one pole of your spinal column. Physiologists say it is nothing but a spinal column growth; your brain is really a growth of your spinal column. Your spine is connected with your whole body – everything is connected to it. In this spine there is really a thread-like thing, but physiology will not say anything about it because it is not material. In this spine, just in the middle, there is a silver cord – a very delicate nerve. It is not really a nerve in the physiological sense. You cannot operate and find it; it will not be found there. But in deep meditation it is seen. It is there; it is non-material. It is energy, not matter. And really, that energy cord in your spinal column is your life. Through that you are related to the invisible existence, and through that also you are related to the visible. That is the bridge between the invisible and the visible. Through that thread you are related to the body, and through that thread also you are related to your soul.

First, visualize the spine. At first you will feel very strange, you will be able to visualize it, but as an imagination. And if you go on endeavoring, then it will not be just your imagination. You will become capable of seeing your spinal column.

... IN SUCH BE TRANSFORMED. Once you can feel, concentrate and realize this thread, you will be filled with a new light. The light will be coming from your spinal column. It will spread all over your body; it may even go beyond your body. When it goes beyond, auras are seen.

15. Close all the openings of your head.

Close all the openings of the head – eyes, ears, nose, mouth. When all the openings of the head are closed, your consciousness, which is continuously flowing out, is stopped suddenly: it cannot move out.

You may not have observed, but even if you stop your breathing for a moment, suddenly your mind will stop – because with breathing mind moves on. That is a conditioning with the mind.

If all the openings of the head are closed you cannot move out, because you have always been moving out from these openings. You remain in, and with your consciousness remaining in it becomes concentrated between these two eyes, between these two ordinary eyes. It remains in between these two eyes, focused. That spot is known as the third eye. This space BECOMES ALL INCLUSIVE. This sutra says that in this space everything is included; the whole existence is included. If you can feel the space, you have felt all. Once you can feel inside this space between the two eyes, then you have known existence, the totality of it, because this inner space is all inclusive. Nothing is left out of it.

These two eyes can only see the finite. The third eye sees the infinite. These two eyes can only see the material. The third eye sees the immaterial, the spiritual. With these two eyes you can never feel the energy, you can never see the energy; you can see only matter. But with the third eye, energy as such is seen.

This closing of the openings is a way of centering, because once the stream of consciousness cannot flow out, it remains at its source. That source of consciousness is the third eye. If you are centered at the third eye, many things happen. The first is discovering that the whole world is in you.

The third eye is not part of your physical body. The space between our two eyes is not a space which is confined in your body. It is the infinite space that has penetrated in you. Once this space is known, you will never be the same person again. The moment you know this inner space, you have known the deathless. Then there is no death.

When you know this space for the first time, your life will be authentic, intense, for the first time really alive. Now no security is needed, now no fear is possible. Now you cannot be killed. Now nothing can be taken away from you. Now the whole universe belongs to you: you are the universe.

16. Absorb the senses in your heart

Touch! Close your eyes; touch anything. Touch your beloved or your lover, touch your child or your mother or your friend, or touch a tree or a flower, or just touch the earth. Close your eyes and feel a communication from your heart to the earth, or to your beloved. Feel that your hand is just your heart stretched out to touch the earth. Let the feeling of touch be related to the heart.

You are listening to music. Do not listen to it from the head. Just forget your head and feel that you are headless, there is no head at all. It is good to have a picture of yourself without the head in your bedroom. Concentrate on it; you are without the head, do not allow the head to come in. While listening to music, listen to it from the heart. Feel the music coming to your heart; let your heart vibrate with it. Let your senses be joined to the heart, not to the head. Try this with all the senses, and feel more and more that every sense goes into the heart and dissolves into it.

The heart is the lotus. Every sense is just the opening of the lotus, the petals of the lotus. Try to relate your senses to the heart first. Secondly, always think that every sense goes deep down into the heart and becomes absorbed in it. When these two things become established, only then will your senses begin to help you. They will lead you to the heart, and your heart will become a lotus. This lotus of the heart will give you a centering. Once you know the center of the heart, it is very easy to fall down into the navel center, very easy.

If you are really absorbed in the heart totally, and reason has stopped working, then you will fall down. From the heart, the door is opened toward the navel.

Try it. Do not practice it – only suddenly is it helpful. Practice will not help, a sudden jerk is needed. When lying in your bed, suddenly close all your openings for a few seconds, and see what is happening within. When you feel suffocated, go on – unless it becomes absolutely unbearable, because breathing will be closed. Go on, unless it becomes absolutely

unbearable. And when it is absolutely unbearable, you will not be able to close the openings any more, so you need not worry. The inner force will throw all the openings open, suddenly everything will be illumined. You will feel the inner space, which goes on spreading.

17. Do not choose, keep in the middle.

Even these few words can transform your life totally. Buddha developed his whole technique of meditation on this sutra. His path is known as MAJJHIM NIKAYA – the middle path. Buddha says, "Remain always in the middle– in everything."

So this sutra says, UNMINDING MIND, KEEP IN THE MIDDLE – UNTIL. And what is meant by UNTIL? Until you explode! Keep in the middle until the mind dies. Keep in the middle until there is no mind

So, UNMINDING MIND, KEEP IN THE MIDDLE – UNTIL there is no mind. If mind is at the extremes, then the middle will be no-mind. But this is the most difficult thing in the world to do. It looks easy, it looks simple; it may appear as if you can do this. And you will feel good if you think that there is no need for any repentance.

Try this, and then you will know that when you have been angry the mind will insist on repenting. But the mind is very unmindful. That is why the sutra says, UNMINDING MIND... You will hear this, you will understand this, but the mind will not take note. The mind will always go on choosing extremes. The extreme has a fascination for the mind. Why? Because in the middle, mind dies

Mind is just like a pendulum goes on moving the whole day and let the pendulum stay in the middle, then the whole momentum stop. Every day, if you observe, you will come to know this. You decide one thing on one extreme, and then you move to another. You are angry; then you repent. You decide, "No, this is enough. Now I will never be angry." But you do not see the extreme.

So try it. And this sutra is for your whole life. You cannot practice it sometimes; you have to be aware continuously. Doing, walking, eating, in relationship, everywhere – remain in the middle. Try at least, and you will feel a certain calmness developing, a tranquility coming to you, a quiet center growing within you. Even if you are not successful in being exactly

in the middle, try to be in the middle. By and by you will have the feel of what middle means. Whatsoever may be the case – hate or love, anger or repentance – always remember the polar opposites and remain in between. And sooner or later you will stumble upon the exact middle point, you can never forget it again, it is beyond the mind and is all that spirituality means.

18. Look lovingly at an object.

... So what is one to do? When you look lovingly, what are you to do? The first thing: forget yourself. Forget yourself completely! Look at a flower and forget yourself completely. Let the flower be; you become completely absent. Feel the flower, and a deep love will flow from your consciousness toward the flower. And let your consciousness be filled with only one thought – how you can help this flower to flower more, to become more beautiful, to become more blissful. What can you do?

It is not meaningful whether you can do or not; that is not relevant. The feeling of what you can do – this pain, this deep ache over what you can do to make this flower more beautiful, more alive, more flowering – is meaningful. Let this thought reverberate into your whole being. Let every fiber of your body and mind feel it. You will be transfixed in an ecstasy, and the flower will become a person.

DO NOT GO ON TO ANOTHER OBJECT... You cannot go. If you are in a love relationship, you cannot go. If you love someone in this group, then you forget the whole crowd; only one face remains. Really, you do not see anyone else, you see only one face. All the others are there, but they are subliminal – just on the periphery of your consciousness. They are NOT. They are just shadows; only one face remains. If you love someone then only that face remains, so you cannot move.

HERE IN THE MIDDLE OF THE OBJECT – THE BLESSING. And when this is the case you are absent, not concerned with yourself at all, not selfish, not thinking in terms of your pleasure, your gratification. You have forgotten yourself completely, and you are just thinking in terms of the other. The other has become the center of your love; your consciousness is flowing toward the other. With deep compassion, with a deep feeling of love, you are thinking, "What can I do to make the loved one blissful?" In this state, suddenly, – THE BLESSING. Suddenly, as a by-product, the blessing comes to you. Suddenly you become centered.

This looks paradoxical because this sutra says to forget yourself completely, not to be self-centered, to move to the other completely. That whenever you are praying, pray for others – never for yourself, Otherwise the prayer is just useless.

19. Sit on your buttocks only.

First you will have to make your body sensitive; otherwise this technique will not work. So first how to make your body sensitive, and particularly your buttocks, because ordinarily your buttocks are the most insensitive part in your body.

Try one very easy method... And this method can be done to any part of the body; then the body will become sensitive. Just sit on a chair, relaxed, and close your eyes. Feel your left hand or your right hand – either one. Feel your left hand. Forget the whole body and just feel the left hand. The more you feel it, the more the left hand will become heavy. Then try to feel what is happening in the hand. Whatever the sensation, note it down: any sensation, any jerk, any slight movement – note down in the mind that this is happening. Within three weeks you will feel you have a new left hand, or a new right hand. It will be so sensitive. And you will become aware of very minute and delicate sensations in the hand. When you succeed with the hand, then try with the buttocks.

Lying on the bed, forget the whole body. Just remember that only two buttocks are left. Feel the touch – the bed sheet, the coldness or the slowly coming warmth. Feel it. Remember only the buttocks – feel. Stand against a wall with your buttocks touching the wall – feel the coldness of the wall. Stand with your beloved, with your wife or husband, buttock to buttock – feel the other through the buttocks. This is just to "create" your buttocks, to bring them to a situation where they start feeling.

Then do this technique sit on the ground without support for feet or hands, just remain on the buttocks; sit only on the buttocks, just close your eyes. Feel the buttocks touching the ground. And because the buttocks have become sensitive, you will feel that one buttock is touching more. You are leaning on one buttock, and the other is touching less. Then move the leaning to the other. Immediately move to the other; then come to the first.

Go on moving from one to the other, and then by and by, balance. Balancing means that both of your buttocks are feeling the same.

Close your eyes and feel that only two buttocks exist; you are no more. Let your whole consciousness go to the buttocks. And the feeling of aliveness that comes in the body is in itself very blissful. Then your consciousness is joined to the buttocks.

20. How to meditate on a moving vehicle.

You are traveling in a train or in a bullock cart your whole body is moving, then it is useless. Whenever you are in a bullock cart or in any vehicle, you are resisting. The bullock cart sways to the left, but you resist it. You sway to the right in order to balance; otherwise you will fall down. So you are constantly resisting. Sitting in a bullock cart, you are fighting its movements. It moves to this side, and you have to move to that. That is why when sitting in a train you become tired. You have not been doing anything. Why do you become so tired? You have been doing much unknowingly. You were fighting the train continuously; there was resistance. Do not resist – Rather, move with the movements, sway with the movements. Become part of the bullock cart, do not resist it. Whatsoever the bullock cart is doing on the road, become part of it. That is why children are never tired of journeying.

Do not resist and create a rhythm in your movements. Make it a beautiful harmony. Forget about the road; do not curse the road bullock and the bullock cart, or the driver – forget them.

Close your eyes, do not resist. Move rhythmically and create a music in your movement. Make it as if it is a dance. IN A MOVING VEHICLE, BY RHYTHMICALLY SWAYING, EXPERIENCE. The sutra says the experience will come to you. OR IN A STILL VEHICLE... Do not ask where to get a bullock cart; do not deceive yourself, because the sutra says, OR IN A STILL VEHICLE, BY LETTING YOURSELF SWING IN SLOWING INVISIBLE CIRCLES. Just sitting here, swing in a circle. First take a big circle, then go on slowing it... slowing, slowing, making it smaller and smaller and smaller, until your body is not visibly moving, but inside you feel a subtle movement.

Start with a bigger circle, with closed eyes. Otherwise, when the body will stop you will stop. With closed eyes make big circles; just sitting,

swing in a circle. Go on swinging, making the circle smaller and smaller and smaller. Visibly you will stop; no one will be able to detect that you are still moving. But inside you will feel a subtle movement. Now the body is not moving, only the mind. Go on making it slower and slower, and experience. That will become a centering. In a vehicle, in a moving vehicle, a non-resisting rhythmical movement will create a centering within you.

21. Concentrate on a pain in your body.

Your body is not just a body, it is filled with you, and that you is the nectar. Some pain is there in your body. Do one thing: forget the whole body, just concentrate on the part of the body which is painful. And then a strange thing will be noted. When you concentrate on the part of the body which is painful, you see that part is shrinking. First you feel that the pain, the ache, is in your whole leg. When you concentrate, then you feel it is not in the whole leg. It was exaggerated— it is just at the knee.

Concentrate more, and you will feel it is not on the whole knee but just on a pinpoint. Concentrate more on the pinpoint; forget the whole body. Just close your eyes and go on concentrating in order to find where the pain is. It will go on shrinking; the area will become smaller and smaller. Then a moment will come when it will be just a pinpoint. Go on staring at the pinpoint, and suddenly the pinpoint will disappear and you will be filled with bliss. Instead of pain you will be filled with bliss.

Why does this happen? Because you and your body are two, they are not one. The one who is concentrating is you. The concentration is being done on the body – that is the object. When you concentrate, the gap is broadened, the identification is broken. Just to have concentration you move inside, away from the body. To bring the spot of pain into perspective, you have to move away.

That moving away creates the gap. And when you are concentrating on the pain, you forget the identification, you forget that "I am feeling pain." Now you are the observer and the pain is somewhere else. You are observing the pain, not feeling the pain. This change from feeling to observation creates the gap. And when the gap is bigger, suddenly you forget the body completely; you are aware only of consciousness.

AND ATTAIN TO THE INNER PURITY. If you can enter observing, unidentified, aloof, standing far away, not feeling that the pain is piercing

you, but observing piercing of the body and you are an observer, you will attain to the inner purity; the inner innocence will be revealed to you, you will become aware that you are not the body and your life is changed completely. Once you know you are not the body, your whole world disappears, the center is shifted, and it is not in the body now, it is in the consciousness

22. Look at your past, dis-identified.

You are remembering your past – any happening. Your childhood, your love affairs, the death of your father or mother... anything. Look at it, but do not get involved in it. Remember it as if you are remembering someone else's life. And when this happening is being filmed again, is on the screen again, be attentive, aware, a witness, remaining aloof. Your past form will be there in the film, in the story.

Observe the past and disidentify yourself from it; become a witness. Then observe the future, whatsoever you imagine about the future, and be a witness to that also. Then you can observe your present very easily, because then you know that whatsoever is present just now was future yesterday, and tomorrow it will become the past. But your witness is never past, never future. Your witnessing consciousness is eternal; it is not part of time. Identification is misery; non-identification is bliss.

You can find your own way of approaching this. For example, when you are just falling into sleep at night, just ready to fall into sleep, go backwards through the memories of the whole day. Do not start from the morning. Start right from where you are, just on the bed – the last item – and then go back. Then go back by and by, step by step, just to the first experience in the morning when you first became awake. Go back, and remember continuously that you are not getting involved.

This going backwards is a miraculous method. This is an unwinding of the mind. When you go back you are unwinding the mind. In the morning you start winding, and the mind becomes tangled in many things, in many places. Unfinished and incomplete, many things will remain on the mind, and there is no time to let them settle at the very moment that they happen. So in the night go back. This is an unwinding process.

If you have some disease and you go back slowly –by and by you go back to when for the first time you were attacked by some disease, if you

can unwind to that moment. suddenly you will become aware of what psychological factors contributed to it. And you are not to do anything, you are just to be aware of those psychological factors and go on backwards. Many diseases simply disappear from you because the complex is broken. When you have become aware of the complex, then there is no need of it; you are cleaned of it, purged.

23. Feel an object and become it.

First, feel it. Seeing won't do – feel it. You see a roseflower, but your heart is not stilled, you are not feeling it; otherwise you may start weeping and crying, otherwise you may start laughing and dancing. You are not feeling it, you are just seeing it. And even that seeing may not be complete, because you never see completely. The past, the memory, says that this is a rose, and you pass on. You have not seen it really. The mind says that this is a rose. You know everything about it.

Remain with the rose. See it, then feel it. What to do to feel it? Smell it, touch it, let it become a deep bodily experience. First close your eyes and let the rose touch your whole face. Feel it. Put it on the eyes, let the eyes touch it; smell it. Put it against the heart, be silent with it; give a feeling to the rose. Forget everything, forget the whole world, let this rose envelope you completely... you are drowned in the rose.

Now leave aside the feeling that you have for this object. Leaving aside the object feeling and absence feeling of other objects. Now there are only two things; everything else is absent. Now leave that absence also. Only this rose, this face, this woman, this man, this rock, is present. Leave this also, and leave the feeling as well. Suddenly you fall into an absolute vacuum and nothing remains.

Realize this vacuum, this nothingness. This is your nature, this is pure being. First put one object in the mind, and feel it so totally that you need not remember anything else. Your whole consciousness is filled with this one object. Then leave this also, forget this also. You fall into an abyss. Now nothing remains, no object. Only your subjectivity is there – pure, uncontaminated, unoccupied. This pure being, this pure consciousness, is your nature. But do it in steps; do not try the whole technique at once. First create an object-feeling. For a few days only do this part, do not do the whole technique.

The same happens with your consciousness. You are a flame, a light; the whole world is your object. You leave the whole world, and you choose one object for your concentration. Your flame remains the same, but now it is not occupied with multi-objects, it is occupied with only one. And then drop that object also. Suddenly there is simply light – consciousness.

24. Watch your moods.

When a mood against someone or for someone arises do not place it on the person in question, but remain centered.

If hate or love arises for someone or against someone, what do we do? We project it on the person. If you feel hate towards any person, you forget yourself completely in your hate; only that person become your object. If you feel love towards any person, you forget yourself completely; only that person become the object. You project your love or hate or whatsoever on him. You forget completely the inner center of your being; the other becomes the center

For this technique, remember that you are the source of everything that you go on projecting onto others. And whenever there is a mood against or for, immediately move within and go to the source from where this hate is coming. Remain centered there; do not move to the object. Someone has given you a chance to be aware of your own anger – thank him immediately and forget him.

Close your eyes, move within, and now look at the source from where this love or anger is coming. From where? Go within, move within. You will find the source there because the anger is coming from your source. Hate or love or anything is coming from your source. And it is easy to go to the source at the moment you are angry or in love or in hate, because then you are hot. It is easy to move in then. The wire is hot and you can take it in, you can move inward with that hotness. And when you reach a cool point within, you will suddenly realize a different dimension, a different world opening before you.

Use anger, use hate, use love to go within. We use it always to move to the other, and we feel very much frustrated if no one is there to project upon. Then we go on projecting even on inanimate objects. I have seen persons being angry at their shoes, throwing them in anger. What are they

doing? I have seen angry persons pushing a door in anger, throwing their anger on the door, abusing the door, using dirty language against the door. What are they doing? Use your hate or love or anger or anything as a journey toward your inner center, to the source. Move to the source and remain centered there.

25. Just as you have the impulse to do something, Stop!

This technique has many dimensions; it can be used in many ways. But first try to understand the mechanism. The mechanism is simple. You are in activity, and when you are in activity you forget yourself completely; the activity becomes the center of your attention. Someone has died, and you are weeping and crying, and tears are falling down. You have forgotten yourself completely. The one who has died has become the center, and around that center this activity is happening – your weeping, your crying, your sadness, your tears. If I suddenly say to you, "Stop!" and you stop yourself completely, you will be totally taken away from your body and the realm of activity.

Whenever you are in activity, you are in it, deeply absorbed in it. Sudden stoppage throws you off balance; it throws you out of activity. This being thrown leads you to the center. The mechanism of these techniques of stopping is to throw you suddenly into inactivity. The point must come suddenly, because if you try to be inactive you will turn it into activity. So do not try, and suddenly be inactive. That is the meaning of "Stop!" You are running and I say, "Stop!" Do not try, just stop! If you try, you will miss the point.

Remember three things... One, try it only when a real impulse is there. Secondly, do not think about stopping, just stop. And thirdly, wait! When you have stopped, no breathing, no movement – wait and see what happens. Do not try. wait mean do not try now to think about the inner center. Then you will again miss. Do not think that now the glimpse is there, now the glimpse is coming. Do not think, just wait. Let the impulse, the energy move by itself. If you start thinking about the brahman and the atman and the center, the energy will have moved into this thinking. You can waste this inner energy very simply. Just a thought will be enough to give it a direction; then you will go on thinking. When I say stop, it means

stop totally, fully. Nothing is moving, as if the whole time has stopped. There is no movement – simply you are! In that simple existence, suddenly the center explodes.

Energy is always in movement, it cannot be static. It was going out. You have stopped, the mechanism has stopped, but the mechanism which can lead it toward the center is there. This energy will move inward.

26. When some desire comes consider it, then suddenly quit it

Face any desire. ...

You feel a desire – a desire for sex, a desire for love, a desire for food, anything. You feel a desire: consider it. When the sutra says consider it, it means do not think for or against it, just consider the desire, what it is.

This simple desire has come. Do not bring in the mind, the past, the education, the conditioning; do not bring in values. Just consider this desire – what it is. Do not consider your desire according to some teaching. Just consider the desire in its purity, as it is – a fact. Do not interpret it. Consideration here means not interpreting, but just looking at the fact as it is. The desire is there: look at it directly, immediately. Do not bring in your thoughts or ideas, just look at the desire, at what it is, as if you do not know anything about it. Face it! Encounter it! That is what is meant by CONSIDER IT.

There are two parts to this technique. First, remain with the fact – aware, attentive of what is happening. When you feel a sexual desire, what is happening in you? See how you become feverish, how your body begins to tremble, how you feel a sudden madness creeping in, how you feel as if you are possessed by something else. Feel it, consider it. Do not exercise any judgment, just move into this fact – the fact of sexual desire. Do not say it is bad! If you have said that, the consideration has stopped, you have closed the door. Now your face is not toward the desire – your back is. You have moved away from it. You have missed a moment in which you could have gone deep down into your biological layer of being. You are clinging to the social layer, which is the uppermost.

Consider it, observe it. And then the second part then suddenly quit it. How to quit it? When you have considered a thing totally, it is very easy; it is as easy as dropping this paper from my hand. QUIT IT... What will happen? The moment you can simply say, "I quit," a separation happens.

Your passionate body and you become two. Suddenly, in a moment, they are two poles apart. The body is writhing with passion and the center is silent, observing. No fight is there, just a separation – remember this. In fight you are not separate. When you are fighting you are one with the object. When you have just quit it, you are separate. Now you can look at it as if someone else is there, not you.

27. Exhaust yourself and drop to the ground.

Just run in a circle. Jump, dance, and run again until you are exhausted – until you feel that now not a single step more can be taken. But you will have to understand that your mind will say that now you are completely exhausted. Do not pay any attention to the mind. Go on running, dancing, jumping. Go on! Do not pay any attention. The mind will say that now you are exhausted, now you cannot go on any more. Continue until you feel – not think, until you feel – that the whole body is tired, that "A single step more has become impossible, and if I move I will fall down."

When you feel that you are falling down and now you cannot move, that the body has become heavy and tired and completely exhausted, THEN, DROPPING TO THE GROUND, IN THIS DROPPING BE WHOLE. Then drop! Remember, be so exhausted that dropping happens of itself. If you continue, you will drop. The point has come – you are just on the verge of dropping. Then, the sutra says, drop, and IN THIS DROPPING BE WHOLE.

Do not drop just according to the mind – that is one thing. Do not plan it; do not try to sit, do not try to lie down. Drop as a whole, as if the whole body is one and it has dropped. And you are not dropping it, because if you are dropping it then you have two parts: you who is dropping it and the body which has been dropped. Then you are not whole. Then you are fragmentary, divided. Drop it as a whole; drop yourself totally. And remember, drop! Do not arrange it. Fall down dead. IN THIS DROPPING BE WHOLE. If you can drop in this way, you will feel for the first time your whole being, your wholeness. You will feel for the first time your center – not divided, but one, unitary. There will be no fragments, no divisions, and the being that is undivided, indivisible, will appear for the first time.

How can it happen? The body has three layers of energy. One is for day-to-day affairs, which is very easily exhausted. It is just for routine work. The second is for emergency affairs; it is a deeper layer. When you are in an emergency, only then is it used. And the third is the cosmic energy, which is infinite. The second layer is very big – an emergency layer. When the emergency layer is also tired, finished, only then are you in contact with the cosmic, the source, the infinite.

28. Imagine yourself losing all energy.

You can do it in an actual situation or you can imagine a situation. For example: lie down, relax, and feel as if your body is going to die. Close your eyes; start feeling that you are dying. Soon you will feel that your body is becoming heavy. Imagine: "I am dying, I am dying, I am dying." If the feeling is authentic, the body will start becoming heavy; you will feel as if your body has become like lead. You want to move your hand, but you cannot move; it has become so heavy and dead. Go on feeling that you are dying, dying, dying, dying, dying, and when you feel that now the moment has come – just a jump and you will be dead – then suddenly forget your body and transcend.

Imagine this: lie down and feel that the energy is being sucked out. Within a few days you will have the knack of how energy goes out. And when you feel that everything has moved out, nothing is now left within you, transcend: at the instant of deprivation transcend. When the last quantum of energy is leaving you, transcend. Be an onlooker; just become a witness. Then this universe and this body, both, are not you. You are looking at the phenomenon. This transcendence will bring you out of the mind. This is the key.

Exhaust yourself; go on running and running and running. Do not stop by yourself, let the body fall. When every fibre is exhausted, you will fall down. When you are falling down, become aware. Just look and see that the body is falling down. Sometimes a very miraculous happening happens. You remain standing and the body has fallen down, and you can look at it. Do not fall with the body. Roam around, run, dance, exhaust the body –but remember, you are not to lie down. Then the inner consciousness also moves with the body and lies down, you just go on doing it until the body falls by itself. Then it falls like a dead weight. Immediately, you feel the

body is falling and you cannot do anything. Open your eyes, be alert, do not miss the point. Be alert and see what is happening. You may be still standing, and the body has fallen down. And once you know it, you can never forget that you are different from the body. If you are out of the body for a single moment, there will be no mind in that moment. Ecstasy means to stand out. This is transcendence.

29. Devote yourself. DEVOTION FREES.

This second technique is for the feeling type. Why? Because devotion is toward something else and devotion is a blind thing. In devotion the other becomes more important than you. It is a trust. The intellectual cannot trust anybody; he can only criticize. He cannot trust. He can doubt, but he cannot trust. And if sometimes some intellectual comes to trust, it is never authentic. First he tries to convince himself about his trust; it is never authentic. He finds proofs, arguments, and when he is satisfied that the arguments help, the proofs help, then he trusts. But he has missed the point, because trust is not argumentative and trust is not based on proofs. If proofs are there, then there is no need of trust.

You do not believe in the sun, you do not believe in the sky – you know. How can you believe in the sun rising? If someone asks what is your belief about the sun rising, you do not have to say, "I believe in it. I am a great believer." You say, "The sun is rising and I know it." No question of belief or disbelief. Is there someone who disbelieves in the sun? There is no one.

Trust means a jump into the unknown without any proofs. It is difficult - difficult for the intellectual type, because the whole thing becomes absurd, foolish. First proofs must be there. If you say, "There is a God. Surrender yourself to God," first God has to be proven. But then God becomes a theorem - of course proven, but useless. God must remain unproven; otherwise he is of no use, because then trust is meaningless. If you believe in a proven God, then your God is just a theorem of geometry. No one believes in the theorems of Euclid – there is no need, they can be proven. That which can be proven cannot be made a basis of trust.

In devotion you surrender yourself completely. And this surrender can be to a god who may not be in the sky or who may be, or to a master who may not be awakened or who may be, or to a beloved who may not be

worthwhile or who may be – that is irrelevant. If you can allow yourself to dissolve for the other, you will be transformed.

Devotion frees. That is why we have glimpses of freedom only in love. When you are in love, you have a subtle freedom. This is paradoxical because everyone else will see that you have become a slave. If you are in love with someone, those around you will think that you both have become slaves to each other. But you will have glimpses of freedom.

30. Close the eyes and stop their movement.

Close your eyes. But this closing is not enough. Total closing means to close your eyes and stop their movements; otherwise the eyes will continue to see something which is of the outside. Actually things are not there, but images, ideas, collected memories – they will start flowing.

Eyes are the most non-bodily part in the human body. Eyes are material and simultaneously non-material and is a meeting point of you and your body and Nowhere else in the body is the meeting so deep.

Totally closed eyes means nothing to see. Do not do anything; just remain there. Suddenly, someday, you will become aware that you are looking inside yourself. Close your eyes, see your inner being in detail and move from limb to limb inside. Just go to your toe. Forget the whole body: move to the toe. Stay there and have a look. Then move through the legs, come on upwards, go to every limb. Then many things happen. MANY things happen!

Close your eyes; The first, outer part of the technique is to look at your body inwardly – from your inner center. Stand there and have a look. You will be separated from the body because the looker is never the looked at. The observer is different from the object. If you can see your body totally from the inside, then you can never fall into the illusion that you are the body. Then you will remain different – totally different: inside it but not it, in the body but not the body. This is the first part. Then you can move; then you are free to move. Once freed from the body, freed from the identity, you are free to move. Now you can move into your mind – deep down.

Those nine layers which are within and unconscious can now be entered into. This is the inner cave of the mind. If you enter this cave of the mind, you will become separate from the mind also. Then you will see that the mind is also an object which you can look at, and that which is entering the

mind is, again, separate and different. Then you are simply a witness, and this witness cannot be penetrated.

Thus see your true nature- So if you can become aware of the structure of body-mind, if you can become conscious of the structure, you are freed from the structure, you are freed from the vehicle, you have become different. And this knowing that you are separate from the structure is your true nature. That is what you really are.

31. Look at an object as a whole.

Look at anything. A bowl or any object will do, but look with a different quality. Do not look at the sides, look at the object as a whole. Ordinarily, we look at parts. It may not be done so consciously, but we look at parts.

If I look at you, first I see your face, then your torso, and then your whole body. Look at an object as a whole; do not divide it in parts. Why? Because when you divide something in parts, the eyes have an opportunity to move from one part to another. Look at a thing as a whole. You can do it.

Try it. First look at a thing moving from one fragment to another. Then suddenly look at this thing as a whole; do not divide it. When you look at a thing as a whole, the eyes have no need to move. In order not to give any opportunity for movement, this has been made a condition: look at an object totally, taken as a whole. And secondly, without seeing the material. If the bowl is of wood, do not see the wood: just see the bowl, the form. Do not see the substance.

In a few moments become aware. Go on looking at the form as a whole. Do not allow the eyes any movement. Do not start thinking about the material. What will happen? You will suddenly become aware of your self. Looking at something, you will become aware of your self. Why? Because for the eyes there is no possibility to move outwards. The form has been taken as a whole, so you cannot move to the parts. The material has been dropped; pure form has been taken. Now you cannot think about gold, wood, silver, etc.

A form is pure form. No thinking about it is possible. A form is just a form; you cannot think about it. But of pure form, no thinking is possible. Pure form stops thinking. And there is no possibility of changing from one part to another; you have taken it as a whole. Remain with the whole and the form. Suddenly you will become aware of yourself.

Lie down on the ground, look at the black sky, and then fix yourself on one star. Concentrate on it, stare at it. Narrow down your consciousness to one star; forget other stars. By and by, concentrate, narrow down your gaze. Other stars will be there just on the fringe, on the boundary. But by and by they will disappear, and only one star will remain. Then go on staring, go on staring. A moment will come when that star will disappear. And when that star disappears, you will appear to yourself.

32. Look at an object as if for the first time.

We look at things always with old eyes. You come to your home; you look at it without looking at it. You know it – there is no need to look at it. You have entered it again and again for years together. You go to the door, you enter the door; you may unlock the door. But there is no need to look.

This whole process goes on robot-like, mechanically, unconsciously. If something goes wrong, only if your key is not fitting into the lock, then you look at the lock. If the key fits, you never look at the lock. Because of mechanical habits, repeatedly doing the same thing again and again, you lose the capacity to look; you lose the freshness to look. Really, you lose the function of your eyes –remember this. You become basically blind, because eyes are not needed.

Any object will do. This technique is just to make your eyes fresh – so fresh, alive, radiantly vital, that they can move within and you can have a look at your inner self. Make it a point to see everything as if for the first time, and sometime, suddenly, you will be surprised at what a beautiful world you have been missing. Suddenly become aware and look at your wife as if for the first time. And it will be no wonder if you feel again the same love you felt the first time, the same surge of energy, the same attraction in its fullest.

Anything will do. You have been using them for years, but look as if for the first time and see the difference: the quality of your consciousness suddenly changes. Make it a continuous attitude. Touch everything as if for the first time. If you can do this, you will be freed from your past. The burden, the depth, the dirtiness, the accumulated experiences - you will be freed from them. Then you are constantly in the present, and by and by you will have an affinity with the present. Then everything will be new.

You cannot see a person twice - the same person – because nothing is static. Everything is river-like, flowing and flowing and flowing. If you are freed from the past and you have a look which can see the present, you will enter the existence. And this entry will be double: you will enter into everything, into its spirit, and you will enter into yourself also because the present is the door. This will give a freshness to your look. Your eyes will become innocent. Those innocent eyes can see. Those innocent eyes can enter into the inner world.

33. Look into the limitless sky.

You can go around an object; you cannot go around the sky. You are in the sky, but you cannot go around it. So you may be the object for the sky, but the sky cannot be your object. You can look into it, but you cannot look at it, and that looking into it goes on and on... it never ends.

So look into the blue sky and go on looking. The object is infinite; there is no boundary to it. Do not think about it; do not say it is beautiful. Do not say, "How lovely!" Do not appreciate the color; do not start thinking. If you start thinking, you have stopped. Now your eyes are not moving into the blue, the infinite blue. Just move, just look – do not think. Do not create words; they will become barriers. Not even "blue sky" should be said. Do not verbalize.

There should be just a pure, innocent look into the blue sky. It never ends. You will go on and on and on and on, and suddenly, because there is no object, just a vacuum, suddenly you will become aware of yourself. Why? We live on the surface of ourselves – just at the fringe, the boundary. The senses are just on the boundary and your consciousness is way deep down at the center. We live in the senses; that is natural, if there is any vacuum your senses become useless. Senses are only useful if there is an object. In emptiness, how can the mind function? It stops; it disappears. In the disappearance of the mind - the mind that is tense, worried, filled with thoughts that are relevant, irrelevant - in that disappearance of the mind, THE SERENITY. One will become silent and serene, fulfilled, "Emptiness", if reflected in, becomes desirelessness.

You look at a beautiful woman, a beautiful house, a beautiful car – a sudden desire arises. A desire has come in, and with the desire mind becomes worried. Desire is the seed of madness. But emptiness is not an

object; it is just emptiness. When you look at emptiness, no desire arises; it cannot arise. You do not want to possess emptiness, you do not want to love emptiness, you do not want to make a house out of it. Emptiness? You cannot do anything with it! All movement of the mind stops, no desire arises, and with the non-arising of desire, THE SERENITY. You become silent, serene. A sudden peace explodes in you. You have become like the sky. Then you will feel the same sky within, the same dimension within, the same space and blueness and emptiness.

34. A secret method.

This is a secret method. In this esoteric tantra, the master gives you the teaching secretly, the doctrine secretly – or the mantra secretly. When the disciple is ready, then the mantra, or the supreme secret, will be imparted, communicated to him, privately. Just in his ear it will be whispered.

This technique is concerned with that whispering. LISTEN WHILE THE ULTIMATE MYSTICAL TEACHING IS IMPARTED. When the master has decided that now you are ready and the secret of his own experience can be communicated, when the moment has come when he can say to you that which is unsayable, then this technique has to be used. EYES STILL, WITHOUT WINKING, AT ONCE BECOME ABSOLUTELY FREE. When master, is imparting his secret to you in your ear, whispering it, let your eyes be totally still: no movement of the eyes. That means the mind should be quiet, thoughtless. No winking – not even a slight movement, because that will show a disturbance within. Just become an empty ear with no movement within. The consciousness is just waiting to be impregnated, just open, receptive, passive... no activity on its own part. And when this will happen, this moment when you are totally empty, not thinking anything but just waiting... not waiting for something, because then it will become thinking, not waiting for something but just waiting; when this static moment, this non-dynamic moment will happen; when everything has stopped, time is not flowing and mind is totally vacant – it becomes no-mind. Only into a no-mind can a master impart.

And he is not going to give a very long discourse: he will give just one or two or three words. In that silence those one, two or three words will penetrate to your very core, to the very center, and they will become a seed

there. In this passive awareness, in this silence, at once become absolutely free.

One can become free only by becoming free of the mind; there is no other freedom. Freedom from the mind is the only freedom. Mind is the bondage, the slavery, the servitude. So a disciple has to wait with his master for the right moment when he will call him and impart. He is not to ask, because asking means desire. He is not to expect, because expectation means conditions, desire, mind. He is just to wait. And when he will be ready, when his waiting will become total, the master can do anything.

35. Look into a deep well.

Look into a deep well. The well will be reflected in you. Forget thinking completely; stop thinking completely. Just go on looking into the depth. Now they say mind has its own depth, like a well. Now in the West, they are developing depth psychology. They say mind is not just a surface. It is just a beginning; there are depths –many depths, hidden depths.

Look into a well without thinking. The depth will be reflected in you, the well will become just an outer symbol of the inner depth. And go on looking, until you feel wonder-filled.

Do not stop before this moment. Go on looking, go on looking, go on looking, day after day, month after month. Just go to a well, look deep, with no thoughts moving in the mind. Just meditate. Just meditate on the depth: meditate the depth, become one with it. Go on meditating; one day your thoughts will not be there. Any moment it can happen. Suddenly you will feel you have the same well within you, the same depth. And then a strange, very strange feeling will come to you: you will feel wonder-filled.

When you feel wonder-filled, when the mystery descends upon you, when mind is no more but simply mystery - a milieu of mystery – then you will be capable of knowing yourself.

Go on looking down from this bridge to the river until the river stops and the bridge starts flowing.” The river is flowing; the bridge never flows. But given this meditation - to wait on this bridge, after Months passed just sitting on the bridge, looking down for the moment when the river would stop and the bridge would flow. One day it happens the river stops and the bridge starts flowing. How can it happen? If thought stops completely, then anything is possible, because really, it is fixedness of thought which says

that the river is flowing and the bridge is static. This is just relative - just relative!

Physics says, that everything is relative. You are traveling in a fast train. What happens? The trees flow by, they run by. And if the train is really smooth and you do not feel that the train is running, you are just looking through the windows, the trees are moving, not the train. In space two trains are running side by side with the same speed, you will not be able to feel that they are moving. If speed is relative, then it is just a fixedness of the mind to think that the river is flowing and the bridge is static.

36. Withdraw yourself completely.

Look upon some object. Look at a flower, but remember what that LOOK means. Look! Do not think. I need not repeat it. Always remember that look means: look, do not think. If you think, it is not a look; then you have contaminated everything. It must be a pure look, a simple look. Then slowly withdraw your sight from it- very slowly.

The flower is there – first look at it. Drop thinking; go on looking. When you feel that now there is no thought, simply the flower is there in your mind, nothing else, now slightly move your eyes away. By and by the flower recedes, goes out of focus, but the image will remain with you. The object will have gone out of focus; you will have turned your look away. The image, the outer flower is no more there, but it is reflected - reflected in your mirror of consciousness. It will be there!

So first, withdraw from the outer object. Then only the inner image remains - the thought of the roseflower. Now withdraw that thought also. This is very difficult, the second part, but if the first part is done exactly as it is said, it will not be so difficult. First withdraw your mind from the object, your sight. Then close your eyes, and just as you have removed your eyesight from the object, remove yourself from the image. Withdraw yourself; become indifferent. Do not look at it inside; just feel that you have gone away from it. Soon the image will also disappear. First the object disappears, then the image disappears. And when the image disappears, THEN. Then you are left alone. In that aloneness one realizes oneself, one comes to the center, one is thrown to the original source.

This is a very good meditation – you can do it. Take any object, but let the object remain the same every day so that the same image is created inside and you remove yourself from the same image.

Images in the temples were used for this technique. Now images are there, but the technique is lost. You go to a temple – this is the technique to do. Look at the statue of Mahavir or Buddha or Ram or Krishna or any other. Look at the statue, concentrate on it; focus the whole mind so that the statue becomes an image inside. Then close your eyes. Remove your eyes from the statue, then close them. And then remove the image, wipe it out completely. Then you are there in your total aloneness, in your total purity, in your total innocence. Realizing that is freedom, realizing that is truth.

37. Beyond words and sounds.

First visualize, imagine and then feel inside, in your consciousness, the honey-filled foci of awareness filled with letters – A, B, C, D – any letters of any language, then change your emphasis from the written letter to the heart sound. You are moving deep, the surface is left behind. You are sinking deep – then feel what feeling comes through a particular sound. Because of that science, the MANTRA was developed. A particular sound is related to a particular feeling, and it is never otherwise. So if you create that sound within you, that feeling will be created. You can use any sound, and then the related feeling will be created around you. That sound creates the space to be filled by a particular feeling.

Words are sounds. Thoughts are words in sequence, in logical sequence, in a particular pattern. Sound is basic. With sound words are created, and then with words thoughts are created, and then with thoughts religion and philosophy, everything. Deep down is the sound.

This sutra says to go in the reverse order – go backwards. Come to the sounds, then, more basic than sounds, a feeling is somewhere hidden. Man uses words. Words mean sounds with meanings that are agreed upon. But animals, birds use sounds without any linguistic meaning. They do not have any language, but they use sounds with feeling.

Above sounds there are words, thoughts, philosophies; below sounds are feelings. And unless you can get below feelings, you cannot get below mind. The whole world is filled with sounds, only the human world is filled

with words. And even a child who cannot use language uses sounds. Really, the whole language developed because of particular sounds.

First imagine them as letters, then see them, hear them more subtly as sounds, then as most subtle feelings. Uncover sounds, and then, through the sounds also, uncover feelings. Start with the eyes, then forget the eyes by and by. Then move away from the eyes to the ears. Be aware of how you feel. Then leaving them aside be free.

Only when you come to the deepest layer of feelings can you leave them. First you have to leave philosophies – then you have to leave thoughts, then you have to leave words, then you have to leave letters, then you have to leave sounds, then you have to leave feelings – because you can leave only that which is there. Then leaving them aside be free.

38. Feel yourself in the center of sounds.

Whenever there are sounds, you are the center. All the sounds come to you from everywhere, from all directions. With sight, with eyes, this is not so, sight is linear. Sound is circular, so all sounds come in circles and you are the center. Wherever you are, you are always the center of sound.

This technique says, bathe in the center of sound. Wherever you are, just close your eyes and feel the whole universe filled with sound, as if every sound is moving toward you and you are the center. The whole universe becomes the circumference and you are the center, and everything is moving toward you, falling toward you.

..... As in the continuous sound of a waterfall. If you are sitting by the side of a waterfall, close your eyes and feel the sound all around you, falling on you from every side, creating a center in you from every side. In the center there is no sound. The center is without sound that is why you can hear sounds; otherwise you could not hear them. A sound cannot hear another sound. Because you are soundless at your center, you can hear sounds. The center is absolute silence. That is why you can hear sounds entering you, coming to you, penetrating you, encircling you.

If you can find out where is the center, where is the field in you to where every sound is coming, suddenly sounds will disappear and you will enter into soundlessness. If you can feel a center where every sound is being heard, there is a sudden transference of consciousness. One moment you will be hearing the whole world filled with sounds, and another moment

your awareness will suddenly turn in and you will hear the soundlessness, the center of life. Once you have heard that, then no sound can disturb you. It comes to you, but it never reaches you. It is always coming to you, but it never reaches you. There is a point where no sound enters, that point is YOU. You are not supposed to think about sounds, this is good and that is bad, you are simply supposed to think of the center.

In every temple a gong is placed to create sounds around a seeker, again and again the bell is hit, and the sound is created and the meditator enters himself. He looks at the center, where this sound goes deep, hits at the belly, at the navel, never in the head.

You can create the negative sound known as the sound of sounds just by using your finger, or with anything which closes your ears forcibly.

39. Intone a sound and become it.

Intone a sound, as Aum slowly. The intoning of a sound is a very subtle science. First you have to intone it loudly, outwardly; then others can hear it. And it is good to start loudly because whatsoever you say it is to others, and this has become a natural habit.

Intone the sound Aum, then by and by, feel attunement with the sound. When you intone the sound Aum, be filled with it, forget everything else. Become the Aum, become the sound. And it is very easy to become the sound, because sound can vibrate through your body, through your mind, through your whole nervous system. Feel the reverberation of Aum. Intone it, and feel it as if your whole body is being filled with it, every cell is vibrating with it. Intoning is also "in-tuning." Tune yourself with the sound, become the sound. And then, as you feel a deep harmony between you and the sound, and you develop a deep affection for it – and the sound is so beautiful and so musical: Aum – then the more you intone it, the more you will feel yourself filled with a subtle sweetness. Aum is a very sweet sound, the purest. Intone it and be filled with it.

Aum this is one of the basic sounds, atomic sounds A-U-M: these three sounds are combined in it. All sounds are made of them or derived from them and are combinations of these three sounds. So these three are basic, as in physics the electron, neutron and proton. The whole human consciousness, in whatsoever dimension it works, comes to "The Law Of The Three". Aum is just near the absolute, just behind it is the absolute, the

unknown and is the last station as far as sounds are concerned. If you move beyond Aum, you move beyond sound; then there is no sound and they are the boundary of existence. Beyond these three you move into the absolute.

Intone a sound, as Aum slowly, as sound enters soundfulness, so do you. And wait for the moment when the sound has become so subtle, so atomic, that now, any moment, it will take a jump from the world of the laws, the world of the three, and it will enter the world of the one, the absolute. Wait! This is one of the most beautiful experiences possible to man – when sound dissolves. Then suddenly you cannot find where the sound has gone. You were hearing it subtly, deep down: "Aum, Aum, Aum..." and then it is no more there. You have entered the world of the one. The world of the three is no more. This, tantra says, is soundfulness; Buddha says soundlessness.

40. Listen to a fading sound.

Any sudden thing or sound makes you awake. Suddenness breaks your sleep, and ordinarily we are asleep. Unless something goes wrong, we are not out of sleep, we go on doing things sleepily. That is why we never feel the sleep.

This sleepiness can be broken. This technique says, in the beginning and gradual refinement of the sound of any letter awake. Try with any sound, with any letter – Aum, for example. In the beginning, when you have not yet created the sound, AWAKE. Or when the sound moves into soundlessness, then awake. How can you do it?

Go to a temple. A bell is there or a gong. Take the bell in your hand and wait. First become totally alert. The sound is going to be there and you are not to miss the beginning. First become totally alert, as if your life depends on this, as if someone is going to kill you this very moment, and you will be awake. Be alert – as if this is going to be your death. And if there is thought, wait, because thought is sleepiness. With thought you cannot be alert. When you are alert, there is no thought. So wait. When you feel that now the mind is without thought, that there is no cloud and you are alert, then move with the sound.

Look when the sound is not there, then close your eyes. Then look when the sound is created, struck; then move with the sound. The sound will become slower and slower, subtler and subtler and subtler, and then it will not be there. Then go on with the sound. Be aware, alert. Move with the

sound to the very end. See both the poles of the sound, both the beginning and the end. Try it with some outer sound like a gong or a bell or anything.

This seems to be very simple, but awareness is very difficult, right now you think you are already aware and awake. Try this "I will be awake, alert, for ten breaths," and then count the breaths. You will miss. Two or three, and you will have moved somewhere else. Alertness is one of the most difficult things and then you will know that it is not child's play. You are not aware – and when you try it, for the first time you will know that you have been asleep your whole life.

First do it outwardly, then you will be able to do it inwardly. Then do it. Wait for the moment when the mind is vacant, then create the sound inside, feel it, move with it, go with it, until it disappears completely.

41. Listen to a stringed instrument.

You are hearing an instrument – a sitar, or anything. Many notes are there. Be alert and listen to the central core, the backbone of it around which all the notes are flowing, the deepest current which holds all the notes together – that which is central, just like your backbone. The whole body is held by the backbone. Listening to the music, be alert, penetrate the music, and find the backbone of it – the central thing which goes on flowing, holding everything together. Notes come and go and disappear, but the central core flows on. Become aware of it.

Basically, originally, music was used for meditation; particularly Indian music developed as a method of meditation, Indian dancing developed as a method of meditation. For the doer it was a deep meditation, and for the audience also it was a deep meditation. A dancer or a musician can be a Technician, if there is no meditation in it, then the soul is not there, only the body. The soul comes only when the musician is a deep meditator.

And music is just the outward thing. While playing on his sitar, one is not only playing on his sitar, he is also playing on his alertness inside. The sitar goes on outwardly and his intense awareness moves inside. The music flows outwardly, but he is alert, constantly aware of the innermost core of it. And that gives samadhi. That becomes ecstasy. That becomes the highest peak. But what are you doing when you listen to music? You are not meditating. On the contrary, you are using music as something like alcohol. You are using it to be relaxed, you are using it for self-

forgetfulness. These techniques developed for awareness were used for sleep, hence kept secret and given only to those who were ready to shake their sleep.

This sutra says: while listening to stringed instruments, hear their composite central sound, thus omnipresence. And then you will know what is to be known, or what is worth knowing. You will become omnipresent with the music, finding the composite central core, you will become awake, and with that awakening you will be everywhere. Right now, you are somewhere – a point which we call the ego. If you can become awake, this point will disappear. You will not be anywhere then, you will be EVERYWHERE – as if you have become the all. You will have become the ocean, you will have become the infinite. The finiteness is with the mind. The infiniteness enters with meditation.

42. Use sound as a passage toward feeling.

Intone one sound. Go on intoning it, first audibly so that you can hear it, and then by and by, slowly, inaudibly. No one else can hear it then, but you can hear it inside. Make it more quiet, make it less and less audible, and then suddenly drop it. There will be silence, an explosion of silence – but feeling will be there. Now there will be no thought, but feeling will be there. So if you have a feeling for a certain sound, it is better to use it. Do not use an intellectual sound, it will be of no help because the sound has to be used to make a passage from the mind to the heart. So use some sound for which you have a deep love, a certain feeling.

When you use a sound or a word, the love is attached to a label. You say, "Ram, Ram, Ram..." You have a deep feeling for this word, but the feeling is addressed to "Ram," narrowed down to "Ram." When you go on reducing the "Ram," a moment will come when "Ram" disappears, the sound disappears. Now only the feeling remains, the feeling of love – not toward Ram, it is now not addressed. There is simply a feeling of love – not toward anyone, not even toward; there is simply a feeling of love, as if you are in an ocean of love.

Any sound will do. Find your own sound. And when you intone it, you will feel whether you have a loving relationship with it, because the heart will start vibrating. Your whole body will begin to be more sensitive. You will feel as if you are falling into something warm, just like your beloved's lap; something warm begins enveloping you. And this is a physical feeling

also, not simply a mental feeling. If you intone a sound which you love, you will feel a certain warmth around you, inside you. Then the world is not a cold world, it is warm. It is better to choose a small room, and if the room is such that it vibrates your sound it is good, it will help you. And if you can choose the same place every day, it will be very good. It becomes charged. If the same sound is repeated every day, every atom, the very space becomes a milieu.

These methods are temple methods. A temple is good, or a mosque or a church. Your own house is not good for these methods, So it is better to go to a certain place which belongs to a certain sound, and then use it. And it is good to go to the same place every day.

43. Focus your mind on the tongue.

Focus your mind on different centers and the results will be different. Focus in the middle of the tongue, with mouth slightly open – as if you are going to speak. Not closed, but slightly open as if you are going to speak; not like when you are speaking. Then keep the mind in the middle of the tongue. You will have a very strange feeling, because the tongue has a center just in the middle which controls your thoughts. If you suddenly become aware and you focus on that, your thoughts will stop. Focus as if your whole mind has come to the tongue – just in the middle.

Or, as breath comes silently in, feel the sound “HH”: your thinking will stop, you will feel a solidity within – as if you have become solid. When thoughts are not there you become immovable; thoughts are the inner movement. And when thoughts are not there and you have become immovable, you have become part of the eternal, which only appears to move but which is immovable, which remains unmoved. In thoughtlessness you become part of the eternal, the unmoved. With thought you are part of the movement, because nature is movement. The world is movement, that is why we have called it the SANSAR, the wheel – it is moving and moving and moving. The world is movement and the hidden, the ultimate, is unmoved, unmoving, immovable.

Open your mouth slightly, as if you are going to speak. Then inhale, and be aware of the sound, which is created by inhaling. It is just “HH” – whether you are exhaling or inhaling. You are not to make the sound, you

are just to feel the incoming breath on your tongue. It is very silent. You will feel "HH." It will be very silent, very slightly audible. You have to be very alert to be aware of it. But do not try to create it. If you create it, you have missed the point. Your created sound will be of no help, it is the natural sound that happens when you inhale or exhale. But the technique says while inhaling, not exhaling – because while exhaling you will go out, and with the sound YOU will go out, while the effort is to go in. So while inhaling, hear the sound "HH." Go on inhaling and go on feeling the sound "HH."

You will feel that the sound is not being created only at the tongue, it is being created in the throat also, then you will start hearing it in the heart. And when it reaches the heart, you have gone beyond mind.

44. A method for those with a sensitive ear.

Center on the sound "AUM" without any "A" or "M", just the "U" remains. You have to intone Aum, and you have to feel in this Aum three sounds separately: A-U-M. Intone Aum, and in the sound you have to feel three sounds – A-U-M. They are there, infused together. A very delicate ear can be aware, can hear A-U-M separately while intoning. They are separate – very close, but separate. If you cannot hear them separately, then this technique cannot be done. Your ears will have to be trained for it.

So in the beginning you may feel it to be difficult, but try. Intone Aum, go on intoning it, feeling A-U-M. Three sounds are combined together in it: Aum is a synthesis of three sounds. Once you start feeling them differently, then drop "A" and "M". Then you cannot say Aum: "A" will be dropped, "M" will be dropped. Then "U" will remain. Why? What will happen?

The real thing is not the mantra. It is not A-U-M or the dropping. The real thing is your sensitivity. First you become sensitive of three sounds, which is very difficult. And when you become so sensitive that you can drop the "A" and "M" and only the middle sound remains, in this effort you will lose your mind. You will be so much engrossed in it, so deeply attentive to it, so sensitive to it, that you will forget to think. And if you think, you cannot do this.

This is just a method to make you very delicately aware of the subtle nuances of sound. Just doing this, you will forget Aum. Not only will "A" drop, not only will "M" drop, but one day suddenly you will also drop, and

there will be soundlessness, and you will be a newborn buddha sitting under a tree.

The wind is blowing outside – it has a sound. "Concentrate on it. Feel all the nuances, the changes: when the sound is angry, when the sound is furious, when the sound is compassionate, when the sound is loving, when the sound is strong, when the sound is delicate. This is just an indirect way to bring you out of your head. So many ways have been tried, and they look very simple. You wonder, "What can happen? Nothing will happen by such simple methods." But miracles happen, because it is just indirect. Your mind is being focused on something very subtle. If you focus, you cannot go on thinking; mind will drop. Suddenly one day you will become aware, and you will wonder what has happened.

45. Intone a word ending in "AH" .

Any word that ends in "AH" – intone it silently. Emphasis should be given to the ending "AH." Why? Because the moment this sound "AH" is intoned, your breath goes out. You may not have observed it, but now you can observe: whenever your breath goes out you are more silent, and whenever your breath comes in you are more tense- because the outgoing breath is death and the incoming breath is life. Tension is part of life, not of death. Relaxation is part of death; death means total relaxation. Life cannot be totally relaxed; it is impossible.

This AH is meaningful because when you say AH it completely empties you. The whole breath has moved out; nothing remains within. You are totally empty - empty and dead. For a single moment, for a very small interval, life has moved out of you. You are dead - empty. This emptiness, if realized, if you can become aware of it, will change you completely. You will be a different man. Then you will know well that this life is not your life and this death is also not your death. Then you will know something which is beyond the incoming and outgoing breath - the witnessing soul. And this witnessing can happen easily when you are empty of breath, because life has subsided and with it all tensions have subsided.

Use it as a mantra. Whenever you feel tired, whenever you feel tense, use any word which ends in "AH." "Allah" will do - any word that brings your total breath out so that you exhale completely and you are emptied of breath. The moment you are emptied of breath you are emptied of life also.

And all your problems belong to life: no problem belongs to death. Your anxiety, your anguish, your anger, your sadness, they all belong to life.

And when the breath goes out, "HH," everything is emptied. Effortlessly in this moment, there is no need to make any effort. The SPONTANEITY: just be aware, be spontaneous, be sensitive, and realize this moment of death. In this moment you are just near the door, just near the door!- very, very near to the ultimate. The immediate has moved out, the superfluous has moved out. In this moment you are not the wave: you are the ocean - just near, just near! If you can become aware you will forget that you are a wave. Again the wave will come, but now you can never be identified with it, you will remain the ocean. Once you have known that you are the ocean, you can never again be the wave. Life is waves... death is the ocean.

46. Closing ears and contracting rectum.

We are not aware of the body even or how the body functions and what is its tao, what is its way. But if you observe, then you can become very easily aware. If you stop your ears and pull your rectum up, contract your rectum, everything will stop for you. It will be as if the whole world has become non-moving - as if everything has become static, stopped. Not only movements, you will feel as if time has stopped.

What happens when you pull the rectum up, contract it? What happens? When both the ears are closed simultaneously, with closed ears you will hear a sound within. But if the rectum is not pulled up, that sound is released by the rectum. That sound is very subtle. If the rectum is pulled up, contracted, and the ears are closed, you will see within you a pillar of sound - and that sound is of silence. It is a negative sound. When all sounds have ceased, then you feel the sound of silence or the sound of soundlessness. But it will be released from the rectum. So close the ears and pull the rectum up. Then you are closed from both the sides, and your body becomes closed and just filled with sound. This feeling of being filled with sound gives a deep fulfillment. So we will have to understand many things around it, only then will it become possible for you to have the feeling of what happens.

Rectum closed, pulled upwards, contracted, creates a situation in the body in which sound can be felt if present. You will feel a pillar of sound in silence within the closed space in your body. Close the ears and pull up

the rectum, and then just remain with what is happening inside you. Just remain in that vacant state which is created by these two things. Your life energy is moving within and it has no way to go out. Sound goes out either from your ears or from your rectum. Those are the two doors from where the sound can move out. If it is not moving out, you can feel it more easily.

And what will happen when you feel this inner sound? With the very phenomenon of hearing the inner sound, your thoughts dissolve. You will feel that your mind has stopped. It will not be functioning; thoughts will have stopped. That constant flow of thoughts is not there. It is good! And then such a well-being flows out of it! And the inner sound, once heard, remains with you, nothing from the outside can disturb you. You remain silent;

47. Use your name as a mantra.

Your own name can be used as a mantra very easily, and it is very helpful because your name has gone very deep into your unconscious. Nothing else has gone so deep. If we are all sitting here, and we all fall asleep and someone comes and calls "Ram," no one will listen except the person whose name is Ram. He will listen to it; he will be disturbed in his sleep. No one else will listen to the sound "Ram," but why does this man listen? It has gone down deep; it is not conscious now, it has become unconscious, it is a very beautiful. It has penetrated like an arrow into your unconscious. If you yourself use it, then it becomes a mantra.

And for two reasons it helps: one, when you use your own name, if your name is "Ram" and you use "Ram, Ram, Ram...", suddenly you feel as if you are using someone else's name - as if it is not yours. Or if you feel that this IS yours, you feel that there is a separate entity within you which is using it. It may belong to the body, it may belong to the mind, but he who is calling "Ram, Ram..." becomes a witness. This was for good reasons.

Your name can be used as a mantra it will serve you a double purpose. It will be YOUR name - and you have heard it so much, so many times, and all your life it has penetrated deep. Then also, it is the name of God. So go on repeating it inside, and suddenly you will become aware that "This name is different from me." Then by and by this name will have a sanctity of its own. You will remember any day that "Narayan" or "Ram," this is God's name. Your name has turned into a mantra.

Use it! This is very good! You can try many things with your name. If you want to be awakened at five o'clock in the morning, no alarm is so exact as your own name. Just repeat thrice inside, "Ram, you have to be awake by five o'clock sharp." Repeat it three times, and then just fall asleep. You will be awakened at five o'clock because "Ram,". Someone WILL awaken you. And if you continue this practice, one day you will suddenly realize that at five o'clock someone calls you and says, "Ram, be awake." That is your unconscious calling you.

Your name becomes just a door for all names. But enter the sound. First, when you repeat "Ram, Ram, Ram..." it is just a word. But it means something when you go on repeating.

48. In the sex act, do not seek the release.

Sex can be a very deep fulfillment, and sex can throw you back to your wholeness, to your natural, real being. One, sex is a total act. You are thrown off your mind, off balance. You are identified with the mind, and sex is a no-mind act. You become headless; there is no reasoning, no mental process. Do not think of the future or going anywhere; remain with the present. And if there is any mental process, there is no real, authentic sex act. Then there is no orgasm, no fulfillment.

This first sutra says don't be in a hurry and do not hanker for the end: remain with the beginning. Remain with the beginning; beginning part is more relaxed, warm. But do not be in a hurry to move to the end. Forget the end completely. Don't take it as a means: it is the end in itself.

"At the start of sexual union, keep attentive on the fire in the beginning." While you are overflowing, do not think in terms of release: remain with this overflowing energy. Do not seek ejaculation: forget it completely. Be whole in this warm beginning. Remain with your beloved or your lover as if you have become one. Create a circle.

Two lovers meeting creates three geometrical figures. You yourself & your partner are divided in two + two – into the thinking part and the feeling part, four persons are meeting. It is a crowd, no deep meeting, no communion because your deeper part is hidden really creates square. The meeting can be like a triangle; you are two angles of the base. For a sudden moment you become one, like the third angle of the triangle. For a sudden

moment your two-ness is lost and you become one. That oneness gives you health, vitality. You feel alive and young. You become a circle, no angles, and the meeting is not for a single moment. The meeting is really non-temporal; there is no time in it, only if you are not seeking ejaculation.

IF ejaculation is there, energy is dissipated. Then there is no more fire. You are simply relieved of your energy without gaining anything

Enjoy the meeting of two bodies, two souls, and merge into each other, melt into each other. A deep, silent communion happens between two body energies, and then you can remain for hours together. This togetherness moves deeper and deeper as time passes. But don't think. Remain with the moment deeply merged. It becomes an ecstasy, a samadhi, cosmic consciousness. Celibacy can be attained through it!

49. Shaking in sex.

When in such embrace, in such deep communion with the beloved or the lover, your senses are shaken as leaves, enter this shaking. We have even become afraid: while making love you do not allow your bodies to move much, because if your bodies are allowed much movement the sex act spreads all over your body. You can control it when it is localized at the sex center. The mind can remain in control. When it spreads all over your body, you cannot control it. You may start shaking, you may start screaming, and you will not be able to control your body once the body takes over. We suppress all movements and all shaking for women. They remain just like dead bodies. You are doing something to them; they are not doing anything to you. They are just passive partners.

Shaking is just wonderful because when you shake in your sex act the energy starts flowing all over the body, the energy vibrates all over the body. Every cell becomes alive because every cell is a sex cell. When you were born, two sex cells met and your being was created, your body was created, those two sex cells are everywhere in your body. They have multiplied and multiplied, but your basic unit remains the sex cell.

Sex is a great wind – a great energy blowing through you. Shake! Vibrate! Allow every cell of your body to dance, and this should be for both. The beloved is also dancing, every cell vibrating. Only then can you both meet, and then that meeting is not mental. It is a meeting of your bio-energies.

Enter this shaking, and while shaking don't remain aloof. Don't be a spectator, because mind is the spectator. Don't stand aloof! Be the shaking, become the shaking. Forget everything and become the shaking. It is not that your body is shaking: it is YOU, your whole being. You become the shaking itself. Then there are not two bodies, two minds. In the beginning, there are two shaking energies, and in the end just a circle – not two.

What will happen in this circle? One, you will be part of an existential force – not a societal mind, but an existential force. You will be part of the whole cosmos. In that shaking you will be part of the whole cosmos. That moment is of great creation. You are dissolved as solid bodies. You have become liquid – flowing into each other. The mind is lost, the division is lost. You have a oneness.

50. Make love without the partner.

Even remembering union, without the embrace, transformation. Once you know this, even the partner is not needed. You can simply remember the act and enter into it. But first you must have the feeling. If you know the feeling, you can enter into the act without the partner.

If you have had the feeling, if you have known the moment when you were not there but only a vibrating energy had become one and there was a circle with the partner, in that moment there was no partner. In that moment only you are, and for the partner you are not: only he or she is. That oneness is centered within you; the partner is no more there.

During this technique, it is good if you have your eyes closed. Then only an inner feeling of a circle, only an inner feeling of oneness, is there. Then just remember it. Close your eyes; lie down as if you are with your partner. Just remember and start feeling it. Your body will begin to shake and vibrate. Allow it! Forget completely that the other is not there. Move as if the other is present. Only in the beginning is it "as if." Once you know, then it is not "as if," then the other is there. Move as if you are actually going into the love act. Do whatsoever you would have done with your partner. Scream, move, shake. Soon the circle will be there, and this circle is miraculous, but not created with a man and woman. If you are man, then the whole universe has become woman; if you are woman, then the whole universe has become man. Now you are in a deep communion with the existence itself, and the door, the other, is no more there.

You are never totally in it. Something is always left out. That left-out part creates the split. Tantra says move in it totally. Just forget yourself, your civilization, your religion, your culture, your ideology. Forget everything. Just move in the sex act: move in it totally; do not leave anything out. Become absolutely non-thinking. Only then does the awareness happen that you have become one with someone. And this feeling of oneness can then be detached from the partner and it can be used with the whole universe.

And only when this circle is created is real celibacy attained. Otherwise all celibacies are just perversions, and then they create their own problems. When this circle is created inside, you are freed. Sex energy used as a vehicle. It can transform you, and it can give you transcendental states.

51. When joy arises, become it.

Enter joy and become one with it – any joy, any happiness.” On joyously seeing a long absent friend...”. A sudden joy grips you. But your attention will be on the friend, not on your joy. Then you are missing something, and this joy will be momentary. Your attention is focused on the friend and miss this joy, but concentrate on joy, feel it and become it., and remain centered in your feeling of happiness. This can be done in all situations.

The sun is rising, and suddenly you feel something rising within you. Then forget the sun; let it remain on the periphery. You be centered in your own feeling of rising energy. The moment you look at it, it will spread. It will become your whole body, your whole being. And do not just be an observer of it; merge into it. There are very few moments when you feel joy, happiness, bliss, but you go on missing them because you become object-centered but joy is always within you and the friend & sunrise has just become a situation

And this is not only with joy, but with everything: with anger, with sadness, with misery, with happiness, with everything, it is so. Others are only situations in which things that are hidden in you are expressed. Whatsoever is happening, is happening TO YOU. From the hidden sources it has become apparent, manifest. Whenever this happens remain centered in the inner feeling, and then you will have a different attitude about everything in life.

Awareness works differently in positive & negative. If it is a poisonous emotion, you are relieved of it through awareness. If it is good, blissful, ecstatic, you become one with it. Awareness deepens it. If something is deepened by your awareness, it is something good. If something is dissolved through awareness, it is something bad.

Use your awareness. It is just as if there is darkness and you bring in light. Just by bringing light in, the darkness is no more there. It was negative, just an absence of light. Just by bringing in light, these shelves, these books, these walls appear, in darkness they were not; you could not see them. If you bring light in, darkness will be no more there, but that which is real will be revealed. Through awareness all that is negative like darkness will dissolve – hatred, anger, sadness, violence. Then love, joy, ecstasy, will, for the first time, become revealed to you.

52. Eat and drink consciously.

When eating or drinking, become the taste of the food or drink and be filled by the taste. We go on eating things; we cannot live without them. But we eat them very unconsciously, automatically, robot-like. If the taste is not lived, you are just stuffing. Go slow, and be aware of the taste. And only when you go slow can you be aware. Do not just go on swallowing things. Taste them unhurriedly and become the taste. When you feel sweetness, become that sweetness. And then it can be felt all over the body – not just in the mouth, not just on the tongue, it can be felt all over the body! A certain sweetness – or anything else – is spreading in ripples. Whatsoever you are eating, feel the taste and become the taste.

When drinking water, feel the coolness. Close your eyes, drink it slowly, taste it. Feel the coolness and feel that you have become that coolness, because the coolness is being transferred to you from the water; it is becoming a part of your body. Your mouth is touching, your tongue is touching, and the coolness is transferred. Allow it to happen to the whole of your body. Allow its ripples to spread, and you will feel coolness all over your body. In this way your sensitivity can grow, and you can become more alive and more filled.

We are frustrated, feeling vacant, empty, but we are the reasons why it is empty. We are not filling it and we are not allowing anything to fill it. We have a defense armor around us. We are afraid to be vulnerable, so we go

on defending against everything. And then we become tombs – dead things. You can eat things without tasting; it is not difficult, but taste it as much as possible; be more sensitive, alive. With ASWAD, with no taste, your senses will be deadened. They will become less and less sensitive. And with less sensitivity, you will not be able to feel your body, feel your feelings. Then you will just remain centered in the head. This centeredness in the head is the split. Do not create any division within yourself.

It is beautiful to taste; it is beautiful to be sensitive. And if you are more sensitive you will be more alive, and if you are more alive, then more life will enter your inner being. You will be more open. Be alive, more alive, because life is God. There is no other God than life. Be more alive, and you will be more divine. Be totally alive, and there is no death for you.

53. Self-remembering.

We are living, but we are not aware that we are or that we are living. There is no self-remembering. You are eating, taking a bath, taking a walk, but you are not aware. You are aware of everything around you, of the whole world but you are not aware of your own being – that you are.

Your mind can reflect everything, but cannot reflect you. If you are aware of yourself, then you have transcended the mind. Your self-remembering cannot be reflected in your mind because you are behind the mind. You can just see others, but you cannot see yourself. Your eyes can see everyone, but your eyes cannot see themselves. If you want to see yourself you will need a mirror. It cannot reflect you because you cannot stand before it. You are always behind, hidden behind the mirror.

This technique says while doing anything – singing, seeing, tasting – be aware that you are and discover the ever-living, and discover within yourself the current, the energy, the life, the ever-living.

It is very difficult. It looks very easy, but you will go on forgetting. Even for three or four seconds you cannot remember yourself. You will have a feeling that you are remembering, and suddenly you will have moved to some other thought. Even with this thought that "Okay, I am remembering myself," you will have missed, because this thought is not self remembering. In self-remembering there will be no thought; you will be completely empty. And self-remembering is not a mental process.

"I am." Feel "I am," not the words "I am." Don't verbalize, just feel that you are. Don't think, FEEL! Try it. It is difficult, but if you go on insisting it happens. While walking, remember you are, and have the feeling of your being, not of any thought, not of any idea. Just feel. I touch your hand or I put my hand on your head: don't verbalize. Just feel the touch, and in that feeling feel not only the touch, but feel also the touched one. Then your consciousness becomes double-arrowed.

The sutra says be aware you are; it simply says "You are". No name is needed, no country is needed. Let there be simple existence: you are! So don't say to yourself who you are. Don't answer that, "I am this and that." Let there be simple existence, that you are. And the moment you are aware that you are, you are thrown into the current of the ever-living. The false is going to die; only the real will remain.

54. Feel the satisfaction.

You feel thirsty, so you drink water. A subtle satisfaction is attained. Forget the water, forget the thirst. Remain with the subtle satisfaction that you are feeling. Be filled with it; simply feel satisfied.

Remember, and analyze your own life. Have you ever taken account of happy moments, of contents, of satisfactions, of blissful glimpses? You have not taken any account, but you have taken every account of your pain, suffering, misery, and you go on accumulating. You are an accumulated hell, and this is your own choice. The similar attracts the similar, and this has been for lives and lives. You miss everything because of your negative approach.

This technique gives you a positive approach, a total reversal to the ordinary mind and its process. Wherever satisfaction is found, in whatever act, actualize this, feel it, become one with it. Your mind will turn positive, and the same world will look different

Everything is just a window, identified with pain a window of pain opens, identified with a satisfactory moment, a blissful moment, an ecstatic moment, you are opening blissful window. The existence is the same, but your windows are different.

From now remember this: whenever you feel something beautiful, satisfactory, something blissful – and there are many moments in a twenty-four-hour day – be aware of it. There are many moments when heaven is

just near you, but you are so attached and involved with the hell that you go on missing it.

Look all around, and try to find the blissful; be filled with it. In that moment forget everything. Be filled with it, taste it, and allow it to happen to your whole being. Be one with it. The fragrance of it will follow you. It will go on resounding within you the whole day, and the resounding, the echoing feeling, will help you to be more positive.

This is a very delicate process, but very sweet also, and the more you proceed in it, the sweeter it becomes. You will be filled with a new sweetness and fragrance. Just look for the beautiful; forget the ugly. Then a moment comes when the ugly also becomes the beautiful. A moment comes when there is nothing which you can call unhappy, misery etc. Everything is beautified by a positive mind.

55. Be aware of the gap between waking and sleep.

There are some turning points in your consciousness. At these turning points you are nearer to your center than at other times. In the morning, when sleep is going, vanishing, and you are feeling awake but not yet awake, just at the midpoint, you are in a neutral gear. There is a point when you are not asleep and not awake, just in the middle. From sleep to waking, your consciousness changes the whole mechanism. It jumps from one mechanism to another. Between the two mechanisms, there is no mechanism; there is a gap. Through that gap you can have a glimpse of your being.

The same happens in the night when you are again jumping from your waking mechanism to your sleeping mechanism, from your consciousness to the unconscious. Between the two if you can be awake, between the two if you can become aware, between the two if you can remember yourself, you will have a glimpse of your real being.

While going to sleep, relax. Close your eyes, make the room dark. Just close your eyes and start waiting. The sleep is coming; just wait, don't do anything, just wait! Your body is relaxing, the body is becoming heavy: feel it. Have the feeling of it. Sleep has its own mechanism, it starts working. Your waking consciousness is vanishing. Remember, because the moment will be very subtle and the moment will be atomic. If you miss, you miss. It is not a very long period – a single moment, a very small gap,

and you will change from waking to sleep. Just wait, fully aware, someday, suddenly it happens, you become aware that you are neither awake nor asleep. Anything which is so new, unknown previously, is bound to give a Certain fear. when you will have experienced it again and again, will give you another feeling also: that you are neither alive nor dead, neither this nor that. This is an abyss. There is no end to it. Once you know it, you also have become endless. Then you know who you are, what is your real being, what is your authentic existence.

Be aware of the gap, be awake while passing from one state to another have a glimpse. And once you know when the gap comes, you become the master of it. You have the key; you can open that gap anytime and enter into it. A different dimension of being, the real dimension, opens.

56. Think of the world as an illusion

This is a rare technique, one not much used. Whatsoever you are seeing, hearing, feeling, all is illusion. It is not real because the real cannot be contacted by senses. You are hearing me and I am seeing you hearing me: it may be just a dream, and there is no way how to judge whether it is a dream or not. I may be just dreaming that you are here listening to me. How am I to know that this is real and not a dream? There is no way.

This whole world is MAYA, a confusion. You cannot decide; you cannot be decisive about it. It is always escaping you, always changing, turning into something else. It is fantasy, a dreamlike thing.

This whole world is like rainbows. They appear to be, but they are not. If you are far away they are, but if you come nearer they dissolve. The nearer you come, the more they are not. If you reach to a point where you were seeing a rainbow, it is no more there. The whole world is like rainbow colors, and it is so. When you are far away everything is hopeful; when you come nearer the hope disappears. And when you reach the goal, only ashes are there – just a dead rainbow. The colors have disappeared, and things as they appeared are not. As you feel them to be, they are not.

”EVEN DIVISIBLES ARE INDIVISIBLE:” Your whole mathematics, your whole calculating system, all your concepts, all your philosophy, just become futile. If you try to understand this illusion, your very effort confuses you more. Nothing is certain there; everything is uncertain – a

flux, a flux of change, with no possibility for you to decide whether this or that is true or false. What will happen?

If you take this attitude, what will happen? If you really go deep in this attitude that everything which cannot be decided is illusory, you will automatically, spontaneously turn to yourself. Then the only point where you can have a center is in your own being. That is certain.

This technique says look at the world: it is a dream, illusory, and nothing is as it appears. It is just a rainbow. Go deep in this feeling. You will be thrown to yourself. With that coming to one's own self, you come to a certain truth, to something which is indubitable, which is absolute. Science can never be absolute. It is going to be relative. Only religion can be absolute because it searches not the dream, it searches for the dreamer; not for the observed, but for the observer, the seer, the one who is aware.

57. Be undisturbed by desires.

When desire grips you, you are disturbed, that is natural. Desire grips you, then your mind starts wavering and many ripples go on, on the surface. The desire pulls you somewhere into the future; the past pushes you somewhere in the future. You are disturbed, you are not at ease. Desire is, therefore, a "dis-ease."

Desire means disturbance, so how to be undisturbed – and in extreme moments of desire?. You are in anger, anger grips you, you are temporarily mad, possessed, you are no more in your senses. Suddenly remember to be undisturbed –you have a point within you which is not disturbed. if you can look at it, you will be undisturbed.

Become a witness to it, and you will be undisturbed. This undisturbed point is your original mind. The original mind cannot be disturbed; it is never disturbed – but you have never looked at it. When anger is there, you become identified with the anger. You forget that anger is something other than you. You become one with it, and you start acting through it, you start doing something through it.

A sexual desire comes to your mind; your whole body is taken by it. You can move to the sexual object, the object of your desire. The object may be there, it may not be there. You can move to the object in imagination also. But then you will get more and more disturbed. The further you go away from your center, the more you will be disturbed.

Really, the distance and disturbance are always in proportion. If you are just at the center, there is no disturbance.

In a cyclone, there is a center which is undisturbed – in the cyclone of anger, the cyclone of sex, the cyclone of any desire. Just in the center there is no cyclone, and a cyclone cannot exist without a silent center. The anger also cannot exist without something within you which is beyond anger.

Ordinarily, we go on moving to the object. If you move to the object, the dust part of your mind is disturbed, and you will feel, "I am disturbed." If you move within to the center of your own being, you will be able to witness the dust part; you will be able to see that the dust part of the mind is disturbed, but "I am not disturbed." And you can experiment upon this with any desire, any disturbance.

58. See the world as a drama.

This whole world is just like a drama, so don't be too serious about it. Seriousness will force you into trouble and creates problems. If you can look to the whole world as a drama you will regain your original consciousness.

Go to a picture house and look at the spectators. Don't look at the screen, forget the picture; don't look at the screen; just look at the spectators in the hall. Someone will be weeping and tears will be rolling down, someone will be laughing, someone will become sexually excited. And there is nothing on the screen, just pictures – pictures of light and shadow. The screen is vacant. But how are they getting excited? They are weeping, crying, laughing. The picture is not just a picture; the film is not just a film. They have forgotten that it is just a story. They have taken it seriously. It has "become alive"! It is "real"!

For seven days take everything as a drama, just as a show. These seven days will give you many glimpses of your buddha nature, of your inner purity. And once you have the glimpse you cannot be the same again. You will be happy, and you cannot conceive of what type of happiness can happen to you because you have not known any happiness.

When you have a concept of the world in which you are taking it very seriously, you cannot know what happiness is. Happiness happens only when you are grounded in this attitude, that the world is just a play.

So try this, and do everything in a very festive way, celebrating, doing an "act" – not a real thing. If you are a husband, play, be a play husband; if you are a wife, be a play wife. Make it just a game. And there are rules, of course; any game to be played needs rules, but don't take them seriously, and then look how the quality of your life immediately changes.

You are unhappy because you have chosen a wrong attitude towards life. You can be happy if you choose a right attitude. Buddha pays so much attention to "right attitude." He makes it a base, a foundation – "right attitude." What is right attitude? What is the criterion? This is the criterion: the attitude that makes you happy is the right attitude, and there is no objective criterion. The attitude that makes you unhappy and miserable is the wrong attitude. The criterion is subjective; your happiness is the criterion.

59. Stay in the middle between two polarities.

Everything is polar, and mind moves from one polarity to another, never staying in between. Have you known any moment when you were neither happy nor unhappy? healthy nor sick? neither this nor that, when you were just in between, just in the middle, right in the middle?

Mind moves from one pole to another immediately. If you are happy, sooner or later you will move to unhappiness, and you will move immediately: the happiness will disappear and you will be unhappy. When you are becoming happy, you are gathering momentum to be unhappy. So whenever laughing, the moment is not far away from weeping. But this is the natural law of mind.

This technique is to change this natural law: Any of the polarities can be chosen, and try to be just in between. When pain is there, what can you do? When pain is there, you want to escape from it. You don't want it; you try to go away from it. Your effort is to go to the opposite – to be happy, to be joyful. When there is happiness, what do you do? Your effort is to cling to it so that the other pole may not enter – to CLING to it! When happiness is there you cling; when pain is there you escape. This is the natural attitude. If you want to change this natural law and transcend it, when pain is there don't try to escape. Remain with it.

You have a headache: remain with it. Close your eyes, meditate on the headache; remain with it. Don't do anything. Just be a witness; don't try to

escape. When happiness is there and you are feeling especially blissful in any particular moment, don't cling to it. Close your eyes and remain a witness to it all.

If you remain a witness, sooner or later you will fall in between because the natural law is to move to the polarity, to the polar opposite. If you remain a witness, you are in between. You are happy; accept the fact. Don't cling to it, and don't try not to become unhappy; don't try anything.

If you can watch without attraction and without repulsion you will fall in the middle, and once the pendulum stops in the middle you can look for the first time at what the world is.

If you remain in the middle and the pendulum has stopped, if your consciousness is focused now, centered, then you know what reality is. Only a mind that is unmoving can know what the truth is.

60. Acceptance.

When you are angry, you always justify your anger, but when someone else gets angry you always criticize. Your madness is natural, good but others' madness is just "perversion." You always find some rationalization for it. The same is done by others, but then the same rationalization is not given. We have double standards –

One standard for one oneself and another standard for everyone else. This double-standard mind is going to be in deep misery always. This mind is not just, and unless your mind is just you cannot have a glimpse of the truth. Only a just mind can leave this double standard. If you criticize others, then apply that same criticism to yourself. One standard will transform your being totally, you become just and for the first time you can look straight into reality, as it is.

Just don't condemn others. And if you are not condemning others, you will have a deep compassion for them, because the same problems are there. If someone commits a sin, a sin in the eyes of the society, you start condemning him, never thinking that you also have the seed to commit that sin within you. A moment later, who knows? You may be a murderer. So don't condemn him, rather, accept, then you will feel a deep compassion.

A non-condemning mind will have compassion & deep acceptance. He knows that this is how humanity is and that "this is how I am.". Then the whole world will become just a reflection of your own self. It will become

a mirror. Then every face becomes a mirror for you; you look at yourself in every face.

Acceptance becomes transformation. We have greed, we are sexual, we are angry, but we don't accept it, we try to justify it. But rejection never transforms anything, it simply suppresses and becomes more powerful. It moves to our roots, to our unconscious deep down within us, and it begins functioning from there. We cannot accept it now because we are not even conscious of it. Acceptance brings everything up to the surface of the mind, and from the surface of the mind they can be thrown very easily. From the deep center they cannot be thrown. And when they are on the surface you are always aware of them, but when they are in the unconscious you become unaware. And a disease of which you are aware can be cured; a disease of which you are unaware cannot be cured.

61. Experience existence as waving.

First try to understand what a wave is, and then you can feel how this consciousness of waves can help you to enter into meditation. You see waves in the ocean, they are in a sense appear and still in a deeper sense they are not. In a deeper sense only the ocean is. You cannot have a wave without the ocean, and even while the wave is there, only the ocean is. The wave is just a form, not a substance. The ocean is substantial. But when the silence comes, when inactivity comes, the wave is no more and the ocean is there. In both the cases the ocean is the reality. The wave is just a play-form. The wave happens and disappears, the ocean remains.

We are just waves in a cosmic ocean and flames as in a fire, so as the universal waves with us. Meditate on it; allow this feeling to go deep down within you. Start feeling your breathing as just the rising of a wave. You breathe in, you breathe out, and breathing is just waving in the ocean of life. You are not separate – just waves. You are one deep down. We have togetherness; individuality is false and illusory. Hence, the ego is the only barrier. Individuality is false. It appears to be, but it is not real. The real is the non-individual, the oceanic, the togetherness.

You breathe in-out, and the breath that is entering you was someone else's breath just a moment before and the breath that is leaving you will become someone else's breath the next moment. Breathing is just waving in the ocean of life. You are not separate – just waves. You are one deep down.

With no ego you cannot cling to the wave; you have to fall to the ocean. With the ego, you go on clinging to the wave. Look at life as an ocean, and feel yourself just as a wave, and allow this feeling to enter in you.

You can use this technique in many ways. While breathing, feel that the ocean is breathing in you. The ocean comes to you, goes out, comes in, goes out. With every breath feel a wave rising, with every exhalation feel a wave dying. And between the two, you are just nothingness, shunya – a void. With that feeling of the void you will be transformed. With that feeling of nothingness all your misery will disappear, because misery needs a center – and a false center at that. The void is your real center. With it there is no misery; you are in a deep ease. Because you are not, who can be tense? You are bliss-filled. It is not that you are bliss-filled, but because you are not, only bliss is. Without you, can you create misery?

62. Use mind as the door to meditation.

This mind is the door – this very mind. Wherever it is wandering, whatsoever it is thinking, contemplating, dreaming, this very mind, this very moment, is the door. This is a very revolutionary method because we never think that the ordinary mind is the door, we think that some supermind is required.

The ordinary mind is not unrelated to the universal mind: it is part of it. Its roots go down to the very center of existence; otherwise you cannot be. Even a sinner is grounded into the divine; otherwise he cannot be. Even if the devil is there, he cannot be without divine support. Existence itself is possible only because of the groundedness into the being.

When your mind is wandering, there are two things: one is the clouds, the thoughts, the objects, images, and the other is the consciousness, the mind itself. Move from the objects to the mind itself, and you are no more an ordinary mind. Suddenly you become a buddha yourself. You are already a buddha, you are just burdened with many clouds. And not only are you burdened: you are clinging to your clouds, you won't allow them to move. You think that clouds are your property. You think that the more you have, the better: you are richer. If you pay attention to the clouds, the sky has disappeared. If you pay attention to the sky, the clouds are just accidental, they come and they go. And your whole sky, your inner space, is just hidden.

This can happen in a single moment even, this change of focus – and it always happens suddenly. I don't mean that you need not do anything and it will happen suddenly; you will have to do much. But it will never happen gradually. You will have to do and do and do, and one day, suddenly, a moment comes when you are at the right temperature to evaporate. Suddenly there is no water; it has evaporated. Suddenly you are not in the object. Your eyes are not focused to the clouds: suddenly they have turned inward to the inner space.

If you pay too much attention to the clouds, to objects, thoughts, images, you have forgotten the sky. Either you see the objects or you see yourself – either the world or the BRAHMAN. You can come back to the world, you can change your focus again; you are the master. Really, only now are you the master – when you can change your focus as you like.

63. Be aware who is sensing.

Remember, you see THROUGH your eyes but Eyes cannot see; you see through them. The seer is hidden behind; the eyes are just the opening, just the windows. But we go on thinking that we see by the eyes; have you seen some clerk in a bank looking from above his specs? The specs have slipped down on his nose, and he looks. Just look that way at me, towards me, as if you are looking from above your eyes, as if the eyes have slipped down a little on your nose and you are standing behind looking at me. Suddenly you will feel a change in the quality. Your focus changes; eyes become just doors. This becomes a meditation.

We go on thinking we hear by the ears. No one has ever heard by the ears. You hear THROUGH the ears, not BY the ears. The hearer is hidden behind. The ears are just receptive organs. While hearing music, don't forget yourself in the ear, don't lose yourself into the ear. Remember the awareness that is hidden behind. Be alert! When hearing, just hear through the ears and remain aware of your inner center.

I touch you, I am touching you, through the hand. The hand is just instrumental. When touching, just touch through the hand and remember the inner one who is hidden behind.

From any sense you can have a feeling of the inner center, and every sense goes to the inner center. It has to report. If I have some body odor your nose will smell it. If your eyes see and your ears hear, it will be

difficult to know whether you are hearing the same man whom you are seeing or two different ones, because these two senses are different and they never meet. Then three different senses report to one center. That is why you can coordinate. Otherwise it will be difficult:

So how does everything become synthetic? Ears hear, eyes see, hands touch, the nose smells, and suddenly somewhere inside you know that this is the same man that you are hearing and seeing and touching and smelling. This knower is different from the senses. Every sense reports to this knower, and in this knower, in the center, everything falls, fits and becomes one. This is miraculous. If you can look through the senses and remain aware and alert, the world will by and by appear to you as illusory, dream-like, and you will be able to penetrate to the substance – to the very substance of it. That substance is the BRAHMAN.

64. At the beginning of a strong sensation, be aware.

It looks so simple: at the start of sneezing, during fright, in anxiety or before hunger or after hunger, "BE UNINTERRUPTEDLY AWARE."

Just at the beginning of sneeze, become alert. The moment you feel the sensation that it is coming, become alert. Close your eyes and be meditative. Bring your total consciousness to the focus just where you are feeling the sensation of an oncoming sneeze. The sneeze will disappear, and the energy will be transformed into more alertness. And because in the sneeze the whole body is involved, the whole mechanism is involved – it is a release mechanism and you are alert at this moment – there will be no mind, there will be no thought, no meditation.

First, a sneeze is non-voluntary. You bring in a new thing – alertness. When the alertness comes, the sneeze may not come. If really you are alert, it will not; it may not happen at all. Then a third thing happens. The energy that was going to be released through a sneeze, where does it move? It moves to your alertness. Suddenly there is a flash, a lightning. You become more alert. The energy, that was going to be thrown by the sneeze moves into alertness. Suddenly you become more alert. In that flash, in that lightning, even enlightenment is possible. But sneezing is not just sneezing; you are totally involved in it. It is not just your nose in which the sneeze is happening; every fiber, every cell of your body is involved in it. A subtle

trembling, a subtle wavering goes all over the body, and with it the whole body becomes concentrated

When you feel afraid and fear enters, just when you feel the fear enter, become aware and fear will disappear. With alertness, there can be no fear. A brave man is a person who can bring his alertness to the moments of fear. So fear disappears.

When you feel anxious, much anxiety-ridden, you try to solve it, you try alternatives, and you get more and more into it. You will create a bigger mess because anxiety cannot be solved through thinking, because thinking itself is a sort of anxiety. So you help it to grow more. Try it, don't do anything with anxiety. Just be alert. Just be alert!

You can use anything, these are just examples, this can be used in many ways; you can devise your own way don't change the device every day because a deepening is needed with any technique.

65. Do not judge.

This message is to help you to grow beyond purity and impurity, beyond division really, beyond dichotomy, duality. It is very difficult to conceive of it because it is absolutely non-ethical, non-moral. Existence is non-dual, it is one, and all distinctions are man-created – all distinctions, remember. Distinctions as such are man created. Good-bad, pure-impure, moral-immoral, virtue-sin: all these concepts are man-created. They are attitudes of man; they are not real. What is impure and what is pure? What is immoral and what is moral?" It depends on your interpretation.

What is very pure for other teachings, a virtue, is a sin for us, because their concept of purity divides. For them something becomes impure." Don't divide, be undivided; only then will you be victorious. How to be undivided? You don't condemn, don't say "this" is good and "that" is bad. Just withdraw all conceptions of purity and impurity. Look at the world, but don't say what it is. Be ignorant, don't be too much wise. Don't label, remain silent, non-condemnatory, non-justifying. If you can remain silent about the world, by and by this silence will penetrate within. And if the division is not there outwardly, the division will disappear from the inner consciousness, because both CAN exist together.

Try this. Just move in the world without any values, just with natural facts: someone is this, someone is that. And then, by and by, you will feel a

non-division within yourself. Your polarities will be coming together; your "bad" and your "good" will be coming together. They will merge into one, and you will become one unity. There will be nothing as pure, nothing as impure. Know the reality.

The Purity of other teachings is an impurity to us- "What is basic for others is poisonous for us." There are teachings which are based on non-violence. They say violence is bad, non-violence is good. But non-violence is non-violence, violence is violence; nothing is good and nothing is bad.

If you are non-judging, not taking any moral standpoint, simply observing facts as they are, not interpreting them according to yourself, then you cannot be judged. You are transformed completely. Now there is no need for YOU to be judged by any divine power – there is no need! You have become divine yourself; you have become God yourself. Be a witness, not a judge.

66. Be aware of that which never changes in you.

Something in you remains continuously the same, it never changes. You may not have observed it, you may not have encountered it yet, but if you observe you will come to know that something in you remains constantly the same. Because of that sameness, you can have an identity. Because of that sameness, you feel yourself centered; otherwise you will be a chaos.

You say, "My childhood." Now what has remained of it? WHO says, "My childhood"? Who is this "my, me, I"? Nothing has remained of your childhood. You are not able to recognize your childhood pictures. Everything has changed. Your body is no more the same; not a single cell has remained the same. Every moment many cells are dying and many new ones are born. Within seven years your body will have changed completely. So if you are going to live seventy years, ten times over your body has renewed itself completely. Your mind is even more of a flux than your body. Every moment everything changes, nothing remains the same.

In the morning you were different as far as your mind is concerned. In the evening you are totally a different person. If you try to understand your mind, it changes. It is never the same. Your personality goes on like a flux.

If this is all and there is nothing which remains the same continuously, eternally, timelessly, then who will remember that this was "my childhood"? Childhood has changed, the body has changed, the mind has

changed. This knower must remain the same; this witness must remain the same. Only then can the witness have a perspective.

So you have two realms or two dimensions existing together in you. You are both – the changing which is always changing and the non-changing which is always remaining non-changing. If you become aware of these two realms, then this technique will be helpful:

To the friend and to the enemy, or to the stranger, be the "unsame same." The attitude must remain the same, but the behavior will be "unsame."

Someone honors you; if you take it that he is honoring YOU, you will be in difficulty. He honors a particular manifestation in you, not you. How can he know you? You don't even know yourself. He honors a particular manifestation; he honors something which has come into your changing personality. Who is honored and who is dishonored? You? Never! Only that which is changing, and that you are not.

67. Remember that everything changes.

That everything you know about is change; except for you, the knower, everything is change. Have you seen anything which is not change? Even the Himalayas are changing; really still growing. This whole world is a phenomenon of change. Nothing is unchanging except the knower. But that is always behind. It always "knows"; it is really never known. It can never become the object; it is always the subject. Whatsoever you do or know, it is always behind. You cannot know it, but How to know it? self-knowledge.

Self-knowledge is a negative process. You cannot know yourself directly; you can simply go on eliminating objects of knowledge. When there is no object of knowledge, when you cannot know anything, when there is nothing but the vacuum, the emptiness – and this is what meditation is: just eliminating all objects of knowledge – then a moment comes when consciousness is, but there is nothing to be conscious of; knowing is, but there is nothing to know. The simple, pure energy of knowing remains and nothing is left to be known. There is no object.

Through change consume change-, that everything is change; feel it, and then you will not cling to it, by and by, by leaving everything that changes, you will fall into yourself to the center where there is no change. Just go on eliminating change, and you will come to the unmoving, to the center – the center of the wheel. The wheel moves, but the center on which it moves

remains unmoving. So the SANSARA – the world – moves like a wheel. Your personality moves like a wheel, and your innermost essence remains the center on which the wheel moves. It remains unmoving.

Don't cling, but move. Why be afraid? Move into it, live it out. Allow it to happen, and you move into it. Consume it through itself. Consume anger through anger; consume the SANSARA through the sansara. Don't fight with it, be relaxed, because fight creates tensions and fight creates anxiety, anguish, and you will be unnecessarily disturbed. Allow the world to be as it is. There is no need to change anyone – neither the world nor yourself. That is the deepest core of mysticism. And the moment there is no effort to create any change, you can relax totally. So there is no future in your mind – no future thoughts, you are here now; this moment is all. Everything is changing, and suddenly you become aware of a point within you, which has never changed.

68. Be hope-less. ...As a hen mothers her chicks, mother particular knowings, particular doings, in reality .

You are also mothering / doing many things, but in dreams – not in reality. Don't mother dreams, don't help dreaming to grow more in you; don't give your energy to dreaming. Withdraw yourself from all dreams. It will be difficult because you have invested so much in your dreaming. If you suddenly withdraw yourself totally from dreaming, you will feel as if you are sinking and dying, because you have always lived in a postponed dream. You have never been here and now, you are always somewhere else. You have been hoping.

“Mother particular knowings,” Why particular knowings? You also mother, but you mother particular theories, not knowings; particular scriptures, particular hypotheses, systems, philosophies, worldviews – but never particular knowings. This sutra says throw them away. Scriptures, theories, they are of no use. Have your own experience which is real, your own knowings, and mother them. Howsoever trivial, a real knowing is something. You can base your life upon it. Whatsoever they are, always think of real, particular knowings that YOU have known.

Always try to know something in a way that is fresh, direct, immediate. Don't believe in anyone. Your belief will lead you astray. Trust yourself –

Throw out all that is not yours – it is of no use – and cherish and mother all that is yours, because only through that will you grow.

Do whatsoever you like to do, but think – really, are you doing it, or is your mother doing it through you or your father doing it through you? Because dead men, dead parents, societies, old generations gone long ago are still functioning within you. They have created such conditionings that you go on fulfilling THEM – and they were fulfilling their dead fathers and mothers, and you are fulfilling your dead fathers and mothers, and no one is fulfilled, the dead are living through you. Always observe when you do something, and leave all falsities. You may feel a certain dullness for a time being, because all your falsities will drop and the real will take time to come and assert itself. There will be a period of a gap. Allow that period, and don't be afraid and don't become scared. Sooner or later your false selves will drop, masks will drop, and your real face will come into being. Only through that real face can you encounter God.

69. Go beyond bondage and freedom.

This is a very deep technique, one of the deepest, and only very rare minds have tried it, a very difficult thing – difficult to comprehend, not difficult to experience. But first comprehension is needed. The world and NIRVANA, heaven and hell, bondage and liberation are not two things, they are one. It is difficult because we can only conceive of something easily if it is in terms of polar opposites. So don't become obsessed with the opposite. "These words are only for those terrified with the universe."

Don't try to go against anything because you will move to something which belongs to it. It looks opposite, but it is not. Don't move from sex to Brahmacharya, if then your Brahmacharya will be nothing but sexuality. Don't move from greed to no-greed because that no-greed will again be a subtle greed. That is why if a tradition teaches to be non-greedy, it gives you some profit motive in it.

Bondage binds, and liberation also, Bondage is a slavery, and liberation is also and unless you are freed from both you are not freed. They are not opposite, they are relative. They are just like hot and cold, not opposite. What is hot and what is cold? They are just degrees of the same phenomenon – degrees of temperature – but the phenomenon is the same, and they are relative. So you cannot desire liberation. Desire is bondage, so

you cannot desire liberation. When desire ceases, liberation is. What is freedom? You say, "Not bondage." And what is bondage? You say, "Not freedom." You can define them by each other. Look at a person who is trying to go beyond bondage. He leaves his home, family, riches, society, things of the world, he leaves just to get out of bondage, out of the fetters of the world. Then he creates new fetters for himself. Those fetters are negative.

Whatever you see in this universe is a reflection. If it looks like bondage, it means it is your reflection. If it looks like liberation, again it is your reflection. The sun rises, and there are many ponds – dirty and pure, big and small, beautiful and ugly – and one sun reflects in many ponds. One who goes on counting the reflections will think that there are many, many suns. One who looks not into the reflections but to the reality will see one. The world, as you look at it, reflects you.

70. Visualize light rays rising up you spine.

The vertebrae, the spine, is the base of both your body and mind. Your mind, your head, is the end part of your spine. The whole body is rooted in the spine. If the spine is young, you are young. If the young, it is difficult to become old. Everything depends on your spine. If your spine is alive, you will have a very brilliant mind. If the spine is dull and dead, you will have a very dull mind. The whole yoga tries in many ways to make your spine alive, brilliant, filled with light, young and fresh.

The spine has two ends: the beginning is the sex center attached to the earth and the end is the seventh center Sahasrara at the top of the head.

Close your eyes and imagine yourself just as if you are light. science says that everything consists of electricity, and tantra says everything consists of light particles, Koran says that God is light. YOU are light! Imagine first that you are just light rays; then move your imagination to the sex center. Concentrate your attention there and feel that light rays are rising upwards from the sex center, as if the sex center has become a source of light and light rays are moving in an upsurge – upwards towards the navel center. just feel that the energy – just the light rays – is rising up like a river of light. Immediately you will feel a warmth rising in you. Soon your navel will become hot. You can feel the hotness; even others can feel

that hotness. Through your imagination the sex energy will have started to rise. When you feel that now the second center at the navel has become a source of light, that the rays are coming and being collected there, then start to move to the heart center. As the light reaches the heart center, as the rays are coming, your heartbeat will be changed. Your breathing will become deeper, and a warmth will come to your heart. Go on upwards. Start to move to the fourth behind your two eyebrows, just in between, the middle of the forehead. Then move to the seventh center Sahasrara at the top of the head, you are in contact with the divine. The movement of energy is very deep; you move to your deepest center. But don't be afraid. And if your head becomes hot, it is a good sign. Release the energy. Feel as if your head is opening like a lotus flower – as if energy is being released into the cosmos. As the energy is released, you will feel a coldness coming to you. You have never felt the coldness that comes after this hotness. Then you are in contact with the divine.

71. Visualize a spark of light jumping from one chakra to the next.

Between one center and another, as rays are coming, you can feel it like lightning– just a jump of light. "FEEL THIS AS LIGHTNING" – like a spark of light jumping from one center to the next. And the second is more real because, really, light jumps. There is no gradual step-by-step growth. Light is a jump. Look at the electric light. You think it is constant, but that is illusory. There are gaps, but the gaps are so small that you cannot detect them. Electricity comes in jumps. One jump, and then there is a gap of darkness. Another jump, and then there is a gap of darkness. But you never feel the gap because the jump is so fast. Otherwise, every moment there is darkness. Again there is a jump, light comes, then again darkness. Light jumps, it never travels. For those who can conceive of jumps, the second modification is best. "OR IN THE SPACES BETWEEN, FEEL THIS AS LIGHTNING."

Just try it. If you feel good with the rays coming gradually, it is okay. If you don't feel good and rays are jumping, then forget about rays. Think of this as lightning in the sky, in the clouds, just jumping from one place to another.

With lightning you may feel such hotness that it may seem unbearable. If you feel that, don't try it. Lightning can give you much heat. If you feel

this, that it is unbearable, then don't try this. Then with the first method, if you are at ease, then it is good. Otherwise with uneasiness don't try it. Sometimes the explosion can be so great that you may become afraid of it, and once afraid you will never be able to do it again. Then fear enters.

So one has to be aware always not to become afraid of anything. If you feel that fear will come and it is too much for you, don't try it. Then the first method with light rays is best. If you feel that even with light rays too much hotness is coming to you – and it depends because people differ – then conceive of the rays as cool, imagine them as cool. Then instead of feeling warmth you will feel a coldness with everything. That too will be effective. If you feel very uneasy or anything unbearable, don't do it. There are other methods, and this one may not be for you. With unnecessary disturbance inside, you will create more problems than you will solve.

Feminine mind can conceive of gradualness more easily and male jumps more easily and there is a subtle uneasiness in the male mind.

72. Feel the presence of the ever-living existence.

This technique is based on inner sensitivity. First grow in sensitivity. Just close your doors, make the room dark and light a small candle. Sit near the candle with a very loving attitude – rather, with a prayerful attitude. Just pray to the candle, "Reveal yourself to me." Take a bath, throw cold water on your eyes, then sit in a very prayerful mood before the candle. Look at it and forget everything else. Just look at the small candle – the flame and the candle. Go on looking at it. After five minutes you will feel that many things are changing in the candle. They are not changing in the candle, remember; your eyes are changing. With a loving attitude, with the whole world closed out, with total concentration, with a feeling heart, just go on looking at the candle and the flame. Then you will discover new colors around the flame, new shades which you were never aware were there. They are there; the whole rainbow is there.

Wherever light is, the rainbow is there because light is all color. You need a subtle sensitivity. Just feel it and go on looking at it. Even if tears start flowing, go on looking at it. Those tears will help your eyes to be more fresh. Sometimes you may feel that the flame, the candle, has become mysterious. It is not the ordinary candle you brought with you; it has taken on a new glamour, a subtle divineness has come into it. Go on doing this.

You can also do this with many other things. Sensitivity must grow. Your every sense must become more alive.

Everywhere light is – in many, many shapes, forms, light is happening everywhere. Look at it! And everywhere light is because the whole phenomenon is based on the foundation of light. "Feel the cosmos as a translucent ever-living presence," and your mind will become completely silent as you feel the presence of the ever-living existence. You will be just a part in it, just a note in the great symphony. No burden, no tension... the drop has fallen into the ocean. But great imagination will be needed in the beginning, and if you are also trying with other sensitivity training it will be helpful. You can try many ways. Just take someone's hand into your hand. Close your eyes and feel the life in the other. Feel it, and allow it to move towards you. Feel your own life and allow it to move towards the other. Sit near a tree and touch the bark of the tree. Close your eyes and feel the life arising in the tree, and you change immediately.

73. Become the clarity of the cloudless sky.

One: don't blink – stare. Even if your eyes start to feel pain and tears come down, don't be worried. Even those tears will be a part of unloading; they will be helpful. Those tears will make your eyes more innocent and fresh – bathed. You just go on staring. The second point: don't think about the sky, remember. You can start thinking about the sky. You can remember many poems, beautiful poems about the sky – then you will miss the point. You are not to think 'about' it – you are to enter it, you are to be one with it – because if you start thinking about it, again a barrier is created. You are missing the sky again, and you are again enclosed in your own mind. Don't think about the sky. Be the sky. Just stare and move into the sky, and allow the sky to move in you. If you move into the sky, the sky will move into you immediately. Just go on staring further away and further away. Go on staring – as if you are trying to find the boundary. Move deep. Move as much as you can. That very movement will break the barrier. And this method should be practiced for at least forty minutes; When the sky has entered in you, you really feel that you have become one, there is a communion and you have become part of it, when mind is no more, then you can close the eyes. You will be able to see it within also.

Meditate on the sky; a summer sky with no clouds, endlessly empty and clear, nothing moving in it, in its total virginity. Contemplate on it, meditate on it, and enter this clarity. Become this clarity, this space-like clarity. You will feel that the mind is disappearing, the mind is dropping away. By and by the mind will slow down, bigger gaps will appear. For minutes together there will be no thought, no cloud. And when there IS no thought, no cloud, the outer sky and the inner become one, because only the thought is the barrier, only the thought creates the wall; only because of the thought the outer is outer and the inner is inner. When the thought is not there, the outer and the inner lose their boundaries, they become one. Really, boundaries never existed there. They appeared only because of the thought, the barrier.

To meditate on the sky is beautiful. Just lie down so you forget the earth; look at the sky. But a clear sky will be helpful – unclouded, endless. And just looking, staring at the sky, feel the clarity of it – the boundless expanse – and then enter that clarity, become one with it.

74. Feel the whole universe in your head .

First try your imagination with small things. Close your eyes and feel as if the whole space is absorbed in your own head. It will be difficult in the beginning. It is one of the advanced techniques, so it will be good to proceed towards it in steps. Do one thing. If you want to do this technique, start in steps.

First: while going to sleep, when just ready to sleep, lie down on your bed, close your eyes and feel where your feet are. If you are six feet tall, or five feet tall, just feel where your feet are, the demarcation. Then just imagine one thing: you have become six inches longer. Your height has lengthened, it has become six inches more. Just with closed eyes feel this. In imagination, feel that your height has become six inches more.

Second step: feel your head, where it is, just inside, and then feel that your head has also become six inches longer. When you can feel this, everything will be easy. Then you make it more. You feel that you have become twelve feet all; or, that you have filled the whole room. Now in your imagination you are touching the walls – you have filled the whole room. Then, by steps, feel that the whole house has come within you. And once you know the feel, it is very easy. This is just a training; so that you

can feel whatsoever you want to feel. Your inner mind is absolutely free to feel; nothing can hinder it from feeling anything.

For three days go on feeling that you have filled the whole room; then for three days the whole house is within you; then for three days you have become the sky. First work with small steps, and then when you feel that you are at ease

Close your eyes and feel that the whole sky, the whole space, is absorbed by your head. The moment you can feel this, the mind disappears, because the mind needs a very narrow space. With such vastness the mind cannot exist; it simply disappears. In such vastness mind is impossible. Mind can only be narrow, limited. In such infinite space there is no place for the mind to exist.

And if you can work well through this, you can come out of your body very easily. If you can grow and become small through imagination, you are capable of coming out of your body. You simply imagine that you are standing outside of your body and you will stand – but not immediately.

75. Remember yourself as light.

Waking, sleeping, dreaming, know you as light. Mind is divided into three divisions: waking, sleeping, dreaming and the fourth they have not given any name to it; they call it simply, turiya the consciousness.

Start with waking, while waking – moving, eating, working – remember yourself as light. As if in your heart a flame is burning, and your body is nothing but the aura around the flame. Imagine it. In your heart a flame is burning, and your body is nothing but a light aura around the flame; your body is just a light around the flame. Allow it to go deep within your mind and your consciousness. Imbibe it.

The second step is to take it into dreaming. It has become a reality, not an imagination. Through imagination you have uncovered a reality. It is real. Everything consists of light. You are light – unaware of the fact – because every particle of matter is light. The scientists say it consists of electrons, the same thing. Light is the source of all. You are also condensed light: through imagination you are simply uncovering a reality. Imbibe it – and when you have become so filled with it, you can carry it into dreams, not before. Then, while falling asleep, go on thinking of the flame, go on seeing it, feeling you are the light. Remembering it... go on...you fall down

asleep. In the beginning you will start having some dreams in which you will feel you have a flame within, you are light. By and by, in the dreams also you will move with the same feeling. And once this feeling enters the dreams, dreams will start disappearing less and less dreams and more and more deep sleep. When in all your dreaming this reality is revealed – that you are light, a flame, a burning flame – all dreams will disappear, only then can you carry this feeling into sleep, never before.

Now you are at the door. When dreams have disappeared and you remember yourself as a flame, you are at the door of sleep. Now you can enter with the feeling. And once you enter sleep with the feeling that you are a flame, you will be aware in it – the sleep will now happen only to your body, not to you.

You go beyond these three states, you have transcended. If you can be aware that you are a flame, a light, that sleep is not happening to you, you are conscious. You are carrying a conscious effort. Now you are crystallized around that flame. The body is asleep, you are not.

76. Dissolve into darkness.

First a deep friendship with darkness is needed. Sometimes in the night when everyone has gone to sleep, remain with the darkness. Don't do anything, just remain with it. And just remaining with it will give you a deep feeling towards it, because it is so relaxing. You have not known it simply because of the fear. Remain with it. If you can remain with it, you will have new openings, new contacts with it.

Remain with darkness. Many fears will be felt. Feel them. Be aware of them. Bring them to your conscious. They will come by themselves, and as they come, you remain just a witness.. They will disappear, and very soon a day will come when you can be in darkness with total surrender, with no fear. With a total let-go you can be in darkness. Then a very beautiful phenomenon happens. All forms arise out of darkness and dissolve into darkness. Worlds come, are created out of darkness, and they fall back into darkness. Darkness is the womb, the cosmic womb. The undisturbed, the absolute stillness is there.

Shiva says that it will be good to do this technique in a rainy night when everything is black, when clouds are there and no stars can be seen and the sky is completely dark. In a black night when there is no moon... Enter that

blackness as the form of forms. Be a witness to that blackness, and then dissolve yourself into it. It is the form of all forms. You are a form – you can dissolve into it.

When there is light, you are defined, body has a definition you have boundaries. When the light is not there, boundaries are dissolved. In blackness nothing is defined, everything merges into every other thing. Forms disappear.

Stare into blackness. Difficult as Darkness is not an object; it is everywhere, it is all around. You cannot see it as an object. Stare into the vacuum. All around it is there; Feel at ease and look into it. It will start entering your eyes and you are also entering into it. Remain with open eyes, because with closed eyes you have a different darkness.

lie down and feel as if you are near your mother. The darkness is the mother, the mother of all, the womb. Think: when there was nothing, what was there? If everything disappears, what will be there still? Darkness will be there, enveloping you from everywhere.

77. Bringing out the inner darkness.

If you close your eyes the blackness will be false, so what to do if there is no moonless night, no dark night? If there is a moon and the moonlight is there? Close your eyes and find blackness before you. This blackness will be false in the beginning. You can make it real, and the method to make it real is ‘Opening eyes see blackness’.

First close your eyes, see blackness. Then open the eyes, and the blackness that you have seen within, see it without. If it disappears without, that means that your blackness that you have seen within was false. This is a little bit more difficult. In the first you carry the real darkness within.

In the second you carry the false out – go on carrying it. Close your eyes, feel darkness; open your eyes, and with open eyes see the darkness out. This is how you throw the inner false darkness out – go on throwing it. It will take at least three to six weeks, and then one day suddenly you will be able to carry the inner darkness out. The day you can carry the inner darkness out, you have come upon the inner real darkness. The real can be carried; the false cannot be carried. And it is a very magical experience. If you can carry the inner darkness out, even in a lightened room you can carry it out, and a patch of darkness spreads before you. The experience is

very weird, because the room is lightened. Or even in sunlight... if you have come to the inner darkness you can bring it out. Then a patch of darkness comes before your eyes. You can go on spreading it.

Similarly you can bring your inner darkness, and that feeling is very cool. If you can bring it, you are protected by it: no excitement, no passion will disturb you. Try it. These three things: stare in darkness with open eyes and allow the darkness to enter within. Secondly: feel darkness as a mother's womb all around; live with it; forget yourself more and more in it. And thirdly: carry a patch of darkness in your heart wherever you go. If you can do this, the darkness will become the light. You will be enlightened through darkness. First feel it inside, feel it deeply so you can perceive it out. Then open the eyes suddenly and feel it out. It will take time. And if you can bring the inner darkness outside, faults disappear forever, because if the inner darkness is felt, you have become so cool, so silent, so unexcitable, that faults cannot remain with you.

78. Develop pure attentiveness

Attention means a silent alertness with no thoughts interfering. Develop it. You can develop it only by doing it; there is no other way. Do it more and you will develop it. Doing anything, being anywhere, try to develop it. Then look anywhere, but simply look. The attention has alighted – and you will experience yourself. But the first requirement is to have the capacity to be attentive. And you can practise it. There is no need for it to take some extra time. Whatsoever you are doing – eating, taking a bath, standing under a shower – just be attentive. So then wherever your attention alights you can experience yourself.

Just by looking at a flower you can experience yourself. Then looking at a flower is not looking at the flower only, but at the looker also. You also look at a flower, and you may think you are looking at the flower, but you have started thinking about the flower, and the flower is missed. You are no more there, you have gone somewhere else, you have moved away. By attention is meant that, you are looking at a flower and not doing anything else – as if the mind has stopped, as if now there is no thinking and only a simple experience of the flower there. You are here, the flower is there, and between you two there is no thought. Suddenly – if this is possible –

suddenly, from the flower your attention will come back, bounce back to yourself. It will become a circle. You will look at the flower and the look will come back; the flower will reflect it, rebound it. If there are no thoughts, this happens. Then you are not looking at the flower only, you are looking at the looker also. Then the looker and the flower have become two objects and you have become a witness of both.

But first attention has to be trained, Your attention is just flickering, moving from this to that, from that to something further. Not for a single moment are you attentive. We do everything with the mind, and we are planning continuously for the future. You may be travelling in a train, but your mind may be arranging other journeys; programming, planning. Stop this. You will experience the experiencer; you will fall back to yourself. From everywhere you will be rebounded; from everywhere you will be reflected. The whole existence will become a mirror; you will be reflected everywhere. The whole existence will mirror you, and only then can you know yourself, never before.

79. Focus on fire.

Just lie down. First conceive of yourself as dead; the body is just like a corpse. Lie down, and then bring your attention to the toes. With closed eyes move inwards. Bring your attention to the toes and feel that the fire is rising from there upwards, everything is being burned. As the fire rises, your body is disappearing. Start from the toes and move upwards. Why start from the toes? It will be easier, because the toes are very far away from your I, from your ego. Your ego exists in the head. You cannot start from the head, it will be very difficult, so start from the far away point. The toes are the most far away point from the ego. Start the fire from there. Feel that the toes are burned, only ashes remain, and then move slowly, burning everything that the fire comes across. Every part – the legs, the thighs – will disappear. And just go on seeing that they have become ashes. The fire is rising upwards, and the parts it has passed are no more there; they have become ashes. Go on upwards, and lastly the head disappears. Everything has become... the dust has fallen unto dust... until the body burns to ashes but not you. You will remain just a watcher on the hill. The body will be there – dead, burned, ashes – and you will be the watcher, you will be the witness. This witness has no ego. You are neither the mind nor the body.

Before first go and meditate on the burning ghat, on the burning ground, so you can see how the body burns, how the body turns to dust again – so you can imagine easily. Right before entering the technique, for fifteen minutes exhale and close the eyes; allow the body to inhale and open the eyes. For fifteen minutes feel a deep relaxation and then enter into it.

The inner mechanism is very complex. Memories are part of the body & is matter; that's why it is recorded in the brain cells. If really you go deep in the feeling that the body is dead, burning, and the fire has completely destroyed it, you will not have any memory in that moment. In that moment of watching, there will be no mind. Everything will have stopped – no movement of thought, just watching, just seeing what has happened. And once you know this, you can remain in this state continuously. Once you have known that you can separate yourself from the body...This is just a method to separate yourself from the body, just to create a gap between you and the body, just for a few moments to be out of the body. You are different from all that surrounds you and also from your periphery.

80. Imagine the whole world burning.

Start with small things, because it is difficult to jump to bigger things and you may be a failure. For example: this imagination that the whole world is burning – it cannot go very deep. First, you know it is imagination, and even if in imagination you think that the flames are everywhere, you will feel that the world is not burned, it is there still, because it is only your imagination. You don't know how imagination can become real. You have to feel it first.

If you can come to imagine and think that your body is burning, it is not difficult to imagine that the whole world is burning – because your body is the world, and through your body you are related to the world. Really, only for your body are you related to the world – the world is extended body. You can imagine it, but a training of imagination is needed. Our imaginations are not very trained. Intellect is trained, schools and colleges exist and a major part of life is spent in training the intellect. Imagination is not trained. And imagination has a very wonderful dimension of its own. If you can train your imagination, you can do wonders through it.

And the sutra says it is a make-believe world – just because you believe, it is there. The whole world is burning, disappearing. I said start with the

toes because they are very far away from the head, from the ego, but you may not even feel like starting from the toes. Then move still further away: start with the world, and then move nearer and nearer towards yourself. Start with the world and then come nearer. And when the whole world is just burning, it will be easy for you to burn in that whole burning world. If you can see the whole world burning, you have gone above human, you have become superhuman. You have come to know a superhuman consciousness.

Those who are very sensitive can imagine anything and it will happen. And once they feel that imagination can become real, then they have a feeling and they can move. Then you can do many things with your imagination. Already you are doing it without knowing it. Already you are doing it, but you are not aware.

A certain disease comes to the city – a flu comes – and you become a victim of it. You can never think that out of one hundred cases, seventy percent are just because of imagination.

81. Everything converges in your being.

I am standing under the open sky, and the whole existence, from everywhere, from every nook and corner, is converging in me – your ego cannot exist. In that openness where the whole existence is converging in you, you cannot exist as an I. You will exist as an open space, but not as a crystallized I.

Just sit under a tree. The breeze is blowing and the leaves of the tree are rustling. The wind touches you; it moves around you, it passes. But don't allow it just to pass you; allow it to move within you and pass through you. Just close your eyes, and as it is passing through the tree and there is a rustling of the leaves, feel that you are also like a tree, open, and the wind is blowing through you – not by your side but right through you. The rustling of the tree will enter in you, and you will feel that from every pore of your body the air is passing. It is really passing through you. It is not only imagination, it is a fact – you have forgotten.

You are not only breathing through the nose, you are breathing through the whole body – from every pore of it, from millions of pores. If you are allowed to breathe through your nose, but all the pores of your body are closed, painted, you will die within three hours. You cannot be alive just by

breathing through the nose. Every cell of your body is a living organism, and every cell is breathing. The air is really passing through you, but you have lost the contact. So sit under a tree and feel.

In the beginning it will look like imagination, but soon it will turn into a reality. It is a reality – that the air is passing through you. Then sit under a rising sun, and not only feel that the rays of the sun are touching you, but that they are entering you and passing through you, so you become vulnerable, you begin to feel open. And this can be done with everything

This openness has to be brought, this technique is saying that the whole existence is falling, converging on you – no resistance, welcoming, allowing it to converge. You will simply disappear, you will become a space, infinite space, because this infinite universe cannot converge on such a narrow atomic thing as the ego. It can converge only when you have become infinite like it, when you have yourself become an infinite space. But this happens. Slowly you have to become more and more sensitive and you have to become aware of your resistances.

82. Feel, don't think.

We have become so intellect-oriented that even when we say that we are feeling, really we are not feeling, we are thinking. Feeling has completely stopped; it has become a dead organ in you. Even when you say, 'I love,' it is not a feeling, it is again a thought. If you feel, you will feel yourself centered near the heart. If I say, 'I love you,' this very feeling of love will flow from my heart, the center will be near the heart. If it is just a thought, it will come from my head. In feeling, the center of being is the heart. When you touch something, close your eyes; don't think, feel try to develop it. Grow in sensitivity. When you touch, when you hear, when you eat, when you take a bath, allow your senses to be open. Don't verbalize.

Close your eyes and feel the thought. A continuous flow of thoughts is there, a continuum, a flux; a river of thoughts is flowing. Feel these thoughts, feel their presence. And the more you feel, the more will be revealed to you – layers upon layers. Only the inner silence is yours. No one has given it to you. You were born with it, and you will die with it.

Look at that thought which you have always been calling MY thought. Established in feeling, looking at thought, the MY disappears. And MY is

the trick because out of many MY'S, out of many ME'S, the I evolves – this is MINE, this is MY. So many MINE'S; out of them the I evolves.

Thought is the root of all. If you can cut the feeling of MY at the very root, it will not appear again, When thoughts have disappeared or you are not clinging to them – if they are passing it is none of your business, you are aloof and detached and unidentified, and the I-NESS has disappeared – then you can look at the internal organs.

When thoughts are uprooted, when I-NESS has disappeared, when internal organs are known, the ME appears. Then for the first time my real being is revealed – that real being is called ME. This ME doesn't belong to you. This ME is your innermost center, unknown to you. This ME is not an ego. This ME is not against any YOU. This ME is cosmic. This ME has no boundaries. In this ME everything is implied. This ME is not the wave. This ME is the ocean. FEEL: MY THOUGHT, I-NESS, INTERNAL ORGANS. Then there is a gap, and suddenly the ME is revealed. When this ME is revealed, then one comes to know, 'Aham Brahmasmi. I am the God.' This knowing is not any claim of the ego; the ego is no more there.

83. Change your focus to the gaps.

Sit silently. Look within. A thought arises: you get identified with the thought. A desire arises: you get identified with the desire. In the identification you become the ego. Then think: there is no desire and there is no knowledge and no thought – you cannot get identified with anything.

You are walking on the road; a beautiful car passes by. You look at it – and you have not even looked and the desire to possess it arises. Do it. In the beginning just verbalize; just say slowly, 'I have seen a car. It is beautiful. Now a desire has arisen to possess it.' Just verbalize. If some ripple is there I can get attached to it and through it I can feel I AM. When there is no ripple in the consciousness, there is no I.

A desire arises: A thought arises: with the desire, with the thought, the feeling that I AM arises, Look for it in your own experience. And if there is no desire and if there is no thought, how can you say I AM? Then everything is silent, not a ripple is there.

When a Desire arises, when a thought arises, remember. Look at it. Sooner or later it will go because everything is momentary, and there will be a gap. Between two thoughts there is a gap, between two desires there is

a gap, and in the gap there is no I. And if you can consider that a desire has arisen and a desire has gone and you have remained in the gap and the desire has not disturbed you.... It came, it went. It was there, and it is now not there, and you have remained unperturbed, you have remained as you were before it. There has been no change in you. It came and it passed like a shadow. It has not touched you; you remain unscarred. Consider this movement of desire and movement of thought but no movement in you.

You are reading a book. There are words, there are sentences, but between the words there are gaps, between the sentences there are gaps. In those gaps you are. The whiteness of the paper you are, and the black dots are just clouds of thought and desire moving on you. Change the emphasis, change the gestalt. Don't look at the black dots. Look at the white. In your inner being, look at the gaps. Be indifferent to the filled spaces, the occupied spaces. Be interested & dissolve in the gaps, the intervals. Fall in the gap and be the gap. It is the deepest experience of beauty. And not only of beauty, but of good and of truth also. In the gap you are. Through those intervals you can dissolve into the ultimate beauty.

84. Detach yourself from your body.

There is a deep attachment to the body – bound to be, it is natural. You have been living in the body for many, many lives, from the very beginning. Bodies have changed, but you were always with a body, you were always embodied. There have been certain moments and times when you were not embodied, but then you were not conscious.

So the first thing to be done is that you have to realize the fact that really this is your knowing – that you are the body. If you think that you already know that you are not the body, then you cannot toss aside the attachment, because really for you there is no attachment, you already know. So remember well, and realize well that you don't know yourself as anything other than the body. This is the first basic realization. It is not the body which is making a barrier between you and the reality; it is your attachment to it. And the moment you toss aside the attachment, you will realize you are everywhere. Because of this attachment you feel you are limited by the body. It is not the body which is limiting you; it is your attachment to it. Once you know what the attachment is not there, there is no body to you, or, the whole existence has become your body. You are

everywhere. In the body you are somewhere; without the body you are everywhere. In the body you are confined to a particular space; without the body you have no confinement. Rather, the whole existence becomes your body; your body becomes a part of the total existence

Confined to a place you will be in misery, because you are always bigger than where you are confined. This is the misery – as if you are forcing yourself into a small bowl; the ocean is being forced into a small pot. The misery is bound to be there. This is the misery, and whenever this misery has been felt, the search for enlightenment arises, the search for the Brahma. Brahma means the infinite one. The search for moksha means the search for freedom. In a limited body you cannot be free; somewhere you will be a slave. Nowhere or everywhere you can be free.

You have an oceanic feeling; your consciousness exists without any location. Your consciousness exists without being tethered anywhere. You become just like a sky, enveloping all; everything is in you. Your consciousness has expanded to the infinite possibility.

85. Think of nothing.

If there is no object to your attention, you are nowhere; or, you are everywhere, you are free. You have become freedom. If you are not thinking, you are unlimited. Thinking gives you a limit, and there are many types of limits. When you have a certain thought, a golden thought, may be a beautiful that thought becomes your barrier, as beautiful prison is still a prison. It may be but it makes no difference, it imprisons you all the same.

Secondly: thought is always from the mind, it is always a by-product of the mind. It is your attitude, your speculation, your prejudice; it is your reaction, your formulation, your concept, your philosophy, but it is not existence itself. It is something about the existence; it is not existence itself. If you don't think, if you simply are, fully alert, aware, but without any clouds of thought, you are unlimited.

You can think about things. How can you think about no thing? You cannot, but in the very effort – the effort to think no thing – thinking will be lost, dissolved. One: thinking, you are separated from existence. Non-thinking you are related bridged; you are in communion.

If you are with someone in silence, you are related. If the silence is really deep and there are no thoughts in your mind and both the minds are totally silent, you are one. Two zeros cannot be two. Two zeros become one. A zero is simply a zero. You cannot add something to it, you cannot deduct something from it. A zero is whole. When ever you are silent with someone, you are one. When you are silent with existence, you are one with it.

This technique says be silent with existence and then you will know what God is. There is only one dialogue with existence and that is in silence. If you talk with existence, you miss. Then you are enveloped in your own thoughts. Meditation means silence: not thinking about anything. Not thinking at all, just being – open, ready, eager to meet, welcoming, receptive, loving, but not thinking at all. Then infinite love will happen to You. You will become unlimited. You will become whole. You will become universal. You will be everywhere. And then you are joy. Confined in thoughts you will be in misery. Unconfined, beyond thoughts – alert, conscious, aware, but unclouded by thoughts – you will be joy, you will be bliss.

86. Imagine the unimaginable.

Imagination is always of that which can be seen. How can you imagine something, suppose something, which cannot be perceived? That which you can perceive you can imagine. You cannot even dream something which is not capable of being seen and perceived. Even your imagination is not pure imagination, because whatsoever you can imagine you have known somehow. You can create new combinations, but all the elements of the combination are known and perceived.

It is impossible, but that's why it is worth doing, because in the very effort something will happen to you. Not that you will become capable of perceiving – if you try to perceive something which cannot be perceived, all perception will be lost. In the very effort, if you try to see something which you have never seen, all that you have ever seen will disappear. If you persist in the effort, many images will come to you – you have to discard them, because you know that you have seen this; this can be perceived. You may not have seen it actually as it is, but even if you can

imagine it, it can be perceived. Discard it. Go on discarding. This technique says to persist for that which cannot be perceived.

What will happen? If you go on discarding, it is going to be an arduous effort, because many images will bubble up. Your mind will supply many images, many dreams; many conceptions will come, many symbols. Your mind will create now combinations, but go on discarding unless something happens which cannot be perceived. What is that?

If you go on discarding, nothing will happen to you as an object; only the screen of the mind will be there with no image, with no symbol, with no dream on it, no picture on it. In that moment a metamorphosis happens. When the screen is simply there without any image, you become aware of yourself, of the perceiver. When there is nothing to be perceived, the whole attention changes. The whole consciousness reflects back. When you have nothing to see, for the first time you become aware of your own self. You start seeing yourself. Then you happen to yourself. For the first time you will become aware of the one who has been perceiving, who has been grasping, who has been knowing. But this subject is always hidden in objects. You know certain things but you never know the knower. The knower is lost in knowledge.

87. Feel “I am” .

You never enter deeply into this feeling, I am existing. You are existing, but you never dig deep into this phenomenon. Go deep into this feeling. Just sitting, go deep into this feeling I am existing, I am Feel it, don't think it, because you can say it in the mind it is futile. Your head is your undoing and you miss the point. Feel it deep down in your bones, all over your body, as a total unit, not in the head, don't go on repeating like a mantra.

You can do it anywhere, just riding in a bus, or travelling in a train, or just sitting, or lying down on your bed, try to feel existence as it is; don't think about it. Suddenly you will become aware that you have not known many things which are continuously happening to you. You have not felt your body. You have your hands, but you have not ever felt it – what it says, and what it continuously goes on informing you; how it feels. Sometimes it is heavy and sad, sometimes it is happy and light. Sometimes everything flows in it, it is a big phenomenon; there are subtle nuances. The body goes on telling you and you are not there to hear it. And

existence all around you goes on penetrating you in subtle ways, in different ways, but you are not aware. You are not there to receive it, to welcome it.

I am existing, feel it through the heart. And feel This existence is mine, this is mine, this is this. This is very beautiful I am existing, Feel it, be grounded in it; then know THIS IS MINE – this existence, this overflowing being is mine. You go on saying that this house is mine, this furniture is mine. You go on talking about your possessions, and you never know what you really possess. You possess total being. You possess the deepest possibility, the center-most core of existence in you. If you can feel yourself rooted in existence, merged in it, overflowing with it, and allow even dancing with it, then you will feel, ‘This is mine. This existence belongs to me. This whole mysterious universe belongs to me. This whole existence has been existing for me. It has created me. I am a flower of it.’ If you move deep in meditation it will happen. Fear will disappear, because you know yourself endlessly. You go on spreading endlessly – back into the past, forward into the future, and this very moment, this present moment, in the depth of it you are there. You simply are – you never begin, you are never going to end. FEEL THIS ILLIMITABLY – infinitely.

88. Know the knower and the known.

Whenever you know something, it is known through knowing. The object comes to your mind through the faculty of knowledge. You look at a flower. You know this is a rose flower. The rose flower is there and you are inside. Something from you comes to the rose flower; something from you is projected on the rose flower. Some energy moves from you, comes to the rose, takes its form, color and smell, and comes back and informs you that this is a rose flower.

Knowing reveals two things: the known and the knower. Whenever you are knowing a rose flower, your knowledge is half if you forget the knower who is knowing it. So while knowing a rose flower there are three things: the rose flower – the known; and the knower – you; and the relationship between the two – knowledge. So knowledge can be divided into three points: knower, known and knowing. Knowing is just like a bridge between two points – the subject and the object. Ordinarily your knowledge reveals only the known; the knower remains unrevealed.

Ordinarily your knowledge is one-arrowed: it points to the rose but it never points to you. Unless it starts pointing to you, that knowledge will allow you to know about the world, but it will not allow you to know about yourself. This third point cannot be transcended, and that which cannot be transcended is the ultimate.

With the mind, division will remain. Only with the witnessing self, division disappears. With the witnessing self you cannot say who is the known and who is the knower – it is both.

Look at a rose flower, give total attention to the rose, so that the whole world disappears and only the rose remains there –The rose becomes the world. If you cannot concentrate on the rose, it will be difficult to move to the knower, because then your mind is always diverted. So concentration becomes the first step towards meditation.

When the concentration has come to be total, then try to move inwards, become mindful of yourself, and then try to balance. It will take time –It depends on how intense is your effort, because it is the most subtle balancing to come between the two. When it happens you have reached the center of existence. In that center you are rooted, grounded, silent, blissful, in ecstasy, and duality is no more.

89. Include everything in your being.

Sitting, don't divide. Sitting in meditation, be inclusive of all – your body, your mind, your breath, your thinking, your knowing, everything. Be inclusive of all. Don't divide, don't create any fragmentation. Ordinarily we are fragmenting; we go on fragmenting. We say, 'The body is not me.' There are techniques which can use that also, but this technique is totally different; rather, the opposite. Don't divide. Don't say, 'I am not the body.' Don't say, 'I am not the breath.' Don't say, 'I am not the mind.' Just say, 'I am all' – and be all. Don't create any fragmentation within you. This is a feeling.

With closed eyes include everything that exists in you. Don't get yourself centered anywhere – be uncentered. The breath comes and goes, the thought comes and moves. The form of your body will go on changing. You have not observed this. If you sit with closed eyes, you will feel that sometimes your body is big, sometimes your body is small; sometimes it is very heavy, sometimes just light, as if you can fly. You can feel this

increasing and decreasing of the form. Just close your eyes and sit and you will feel that sometimes the body is very big – filling the whole room; sometimes it is so small – just atomic. Why does this form change? As your attention changes, the form of the body changes. If you are inclusive, it will become big; if you exclude – this is not I, this is not I – then it will become very minute, very small, atomic.

Include everything in your being and don't discard anything. Don't say, 'This is not I,' say, 'I am,' and include everything in it. If you can do this just sitting, wonderful, absolutely new happenings will happen to you. You will feel there is no center; in you there is no center. And with the center gone, there is no self, there is no ego; only consciousness remains – consciousness like a sky covering everything. And when it grows, not only your own breath will be included, not only your own form will be included; ultimately the whole universe becomes inclusive to you.

So remember this: make it a style of life to include. Not only meditation, but a style of life, a way of living. Try to include more and more. The more you include, the more you expand, the more your boundaries recede to the very corners of existence. One day only you are; the whole existence is included. This is the ultimate of all religious experience.

90. Touch your eyes lightly.

Use both your palms, put them on your eyes, and allow the palms to touch the eyeballs – but just like a feather, with no pressure. Your hand should just be a feather, a weightless thing, simply touching, if you press you miss the point, you miss the whole technique. Put less and less pressure until you are just touching with no pressure at all – just your palms touch the eyeballs. And the energy that is flowing through the eyes is very subtle: a small pressure and it starts fighting and a resistance is created. When you simply touch without any pressure, the energy starts moving within. Simply the door is closed and the energy falls back. The moment energy falls back, you will feel a lightness coming all over your face, your head. Just between these two eyes is the third eye. The energy falling back from the eyes hits the third eye. That's why one feels light, levitating, as if there is no gravitation. And from the third eye the energy falls on the heart. It is a physical process: just drip, drip, it drops, and you will feel a very

light feeling entering in your heart. The heartbeats will slow down, the breathing will slow down. Your whole body will feel relaxed.

Whenever your eyes feel exhausted, dry of energy, exploited – after reading, seeing a film, or watching TV – whenever you feel it, just close the eyes and touch. Immediately there will be the effect. But if you want to make it a meditation, then do it for at least forty minutes.

Go on being aware that you are not pressing; only touching. This will become a deep awareness, just like breathing. Your mind will be totally there, alert, near the eyes, and the energy will be flowing constantly.

Immediately, the moment you touch, lightness comes. That lightness penetrates, opens into the heart. In the heart, only lightness can enter; nothing heavy can enter. Only very light things can happen to the heart. This lightness between the two eyes will start dropping into the heart, and the heart will open to receive it – And as the falling energy becomes a stream and then a river and then a flood, you will be washed completely, washed away. You will not feel that you are. You will feel simply the cosmos is. Breathing in, breathing out, you will feel you have become the cosmos. The cosmos comes in and the cosmos goes out. The entity that you have always been, the ego, will not be there.

91. Experience your etheric body.

This technique uses the etheric body, and the etheric body is the easiest to realize. The deeper the body, the more difficult; but the etheric body is just near you, just near the physical. It is just near. The second form is of the etheric – just around you, just around your body. It penetrates your body and it is also around your body just like a hazy light, a blue light, hanging all around like a loose robe.

First you will have to become aware of the form that surrounds your physical form, and when you have become aware, then help it to grow, help it to increase and expand. What can you do? Just sitting silently, looking at it; not doing anything, just looking at the bluish form around you; not doing anything, just looking at it, you will feel it is increasing, spreading, becoming bigger and bigger. Because when you are not doing anything, the whole energy goes to the etheric. Remember this. When you are doing anything, the energy is taken out of the etheric.

Far above, below – everywhere around your form. If you can see that blue light around you, thinking will stop immediately, because for the etheric body, no thinking is needed. And the blue light is so calming, so soothing, so relaxing. Even ordinarily blue light is so soothing. Why? – because it is the light of your etheric body. The blue sky is so soothing. Why? – Because it is the color of your etheric body. Whenever someone loves you, whenever someone touches you with deep love, he touches your etheric body. That's why you feel it as such a soothing thing

Whenever you do this – you feel light, levitating, as if you can fly – suddenly you will become aware that around your body form there is a bluish light. But that you can see only when you feel that you can levitate, that your body can fly, that it has become light, completely free of any burden, completely free of any gravitation towards the earth. Not that you can fly; that is not the point. Sometimes it happens. Sometimes it happens that it comes to such a balancing point that your body goes up. But that is not the goal, and don't think about it at all. This much will do: if you feel with closed eyes that your body has gone up. When you open your eyes you will see you are just sitting on the ground, so don't become worried about it. If with closed eyes you feel as if your body has gone up and you feel there is no weight to it, this is enough.

92. Be aware of moments of no-thought.

If your mind can be without thought, then it is very subtle, the subtlest thing possible in existence. You cannot conceive of a more subtle possibility. Consciousness is the most subtle thing. So when there are no thoughts in the mind, you have pure mind. The pure mind can move towards the heart, the impure mind cannot. By impurity I mean all thoughts – thought as such is impure. Even if you are thinking of God it is an impurity, because the cloud is moving. The cloud is very white, but the cloud is there and the purity of the space is not there. A cloudless sky is not there. A cloud may be a black cloud, a sexual thought moving in the mind, or the cloud may be a white cloud, beautiful, a prayer moving in the mind, but in both cases the pure mind is not there. It is impure, clouded. And if the mind is clouded you cannot move in the heart.

Thoughts can be expressed. There is not a single thought which is inexpressible, nor can there be. If it is inexpressible you cannot think it; if

you can think it, it is expressible. There is not a single thought which you can say is inexpressible. The moment you can think it, it has become expressible – you have already expressed it to yourself. Consciousness, pure consciousness, is inexpressible. That is why mystics go on saying that they cannot express what they know.

Put mindstuff above, below, and in your heart, and everything will become possible to you. All the doors of perception will be cleansed and all the doors of mysteries will be opened. Suddenly there will be no problem, and suddenly there will be no misery – it is as if the darkness has disappeared completely. Once you know this you can move back to the head but you will not be the same. Now you can use the head as an instrument.

This sutra says to come back to the heart center. Start feeling things. It will be a great experiment if you start feeling things. Whatsoever you do, give a certain amount of your time and energy to feeling.

The heart is your total being, and when you are total you can know the total – remember this. Only the similar can know the similar. When you are fragmentary you cannot know the total. As within, so without. When you are total within, the total reality without is revealed to you; you have become capable of knowing it, you have earned the right to know it.

93. Consider the body limitless.

Mind creates limits. If you don't think, you move into the unlimited. Or, from a different door, you can try with the unlimited and you will fall from the mind. The mind cannot co-exist with the unlimited, with the undefined, unbordered, infinite. The mind cannot exist with the unbordered, so if you can try something limitless, the mind will disappear.

You can consider the whole body. Just close your eyes and consider that the whole body is spreading, spreading, spreading, and then the boundaries are lost. It has become infinite. What will happen? You cannot even conceive of what will happen. If you can conceive that you have become the cosmos – that is the meaning, the infinite – all that is bound up with your ego will not be found there. Your name, your identity, all will be lost. Your poorness or richness, your health or your disease, your miseries – all will be lost, because they are part of the finite body. With an infinite body they cannot exist. And once you know this, come back to your finite body.

But now you can laugh. And even in the finite you can have the sense, the feel of the infinite. Then you can carry it.

Any area. You can just close your eyes and imagine that your head has become infinite. Now there are no boundaries to it. It goes on and on and on and there is no boundary to it. Your head has become the whole cosmos, without any boundaries. If you can imagine this, suddenly thoughts will stop. If you can imagine your head as infinite, thinking will not be there. Thinking can exist only in a very narrow mind. The narrower it is, the better for thinking. The greater the mind, the less the thinking, and when the mind becomes total space, there is no thinking at all.

Close your eyes, lie down on the ground or sit on a chair and relax. Just look within the head. Feel the walls of the head spreading, expanding. If you feel that it will be very staggering, then try it slowly. First think that your head has come to occupy the whole room. You will actually feel your skin touching the walls & coolness of the walls. If you can lock your hands, this will happen. You will feel the pressure. Go on moving. Your head has gone beyond – now the house has come within your head, then the whole town has come within your head. Go on spreading. Within three months, slowly, you can come to the point where the sun rises in your head, it starts moving in your head. Your head has become infinite.

94. Feel yourself saturated.

Try with simple experiments. For seven days try one simple experiment: feel your blood, your bones, your flesh, your body, filled with sadness – every cell of the body sad; dark night around you; very heavy, depressed; not a single ray of light; no hope, gloomy, just as if you are going to die. Life is not throbbing in you; you are just waiting for death. It is as if death has already settled, or is settling, on the feeling that death has entered throughout the body; it has penetrated deep to the bone, to the very marrow. Go on thinking in this way, don't disturb this mood.

And then, after seven days, see how you feel. You will be just a dead weight. All feeling will have disappeared; the body will not be felt as alive. – there is a new pattern of imagination around you. you will become aware that whatever sadness you have been suffering was not real. You were the creator of it, you were the author; unknowingly you have been doing this.

Try it consciously and then, you will never be sad again – because you will have known the key.

Then for seven days try just being in a stream of bliss – floating in it, every breath giving you ecstasy: just feel it. Start with sadness for seven days and then for seven days move to the contrary. And when you move to the direct opposite, you will feel it better because the contrast will be there. Sadness is the surface, happiness is the middle, and this is the last core, the innermost core, the cosmic essence.

Feel your substance, bones, flesh, blood, saturated with the cosmic essence with eternal life, with Divine energy, with cosmic essence. But don't start it directly because then you will not be able to touch it. Start from sadness, then move to happiness, and then try the origin, the very origin of life – the cosmic essence. And feel yourself filled with it.

Feel as if the Divine is flowing through you: you are not, but the cosmic exists in you, God exists in you. When you feel hungry, he feels hungry – then to give food to the body becomes worship. When you feel thirsty, he feels thirsty – the cosmic in you. When you feel sleepy, he feels sleepy, he wants rest, relaxation. When you are young, he is young in you. When you fall in love, he falls in love. Be saturated with him, and be TOTALLY saturated with him, to feel oneself saturated with the cosmic, is just wonderful!

95. Concentrated on the breasts, or on the root of the penis.

One: the male body and the female body are similar, but still, different in many, many ways. And the difference is always complementary. Whatsoever is positive in the male body will be negative in the female body; and whatsoever is positive in the female body will be negative in the male body. That is why when they meet in deep orgasm, they become one organism. The positive meets the negative, the negative meets the positive, and both become one – one circle of electricity. Hence, so much attraction for sex, so much appeal.

The attraction is because both male and female are half circuits, and there is an inherent tendency in existence to transcend whatsoever is incomplete and to become complete. This is one of the ultimate laws – the tendency towards completion.

Just concentrate near the breasts – on the breasts, right on the two nipples of the breasts, concentrate on both become one with them, forget the whole body. Move your total consciousness to the breasts and many phenomena will happen to you. If you can do this, if you can concentrate totally near the breasts, the whole body will lose weight, and a very sweet, deep sweetness will envelop you. It will pulsate around you, within you, above, below, everywhere – a deep feeling of sweetness. Simply relax, move into the breasts, let your breasts become your whole being. . If a woman really melts into her breasts, certain visions will follow in a certain sequence. And you are totally relaxing in them, moving in them. Then your creativity will arise. The feminine creativity arises only when the breasts become active. Merge into them and you will feel creativity arising. And this will be so real that it will change her total personality – she will become different. And if she goes on with these visions, by and by they will drop, and a moment will come when nothingness, void, emptiness will happen – SHUNYATA will happen which is the highest of meditations.

If man has to do the same he will have to do it with the sex center, not with the breasts. Hence the importance of the first chakra in all kundalini yogas. He has to concentrate just at the root of the penis – there he has the creativity, there he is positive. And remember this always: never concentrate on anything negative because with the negative everything negative will follow. With the positive, everything positive will follow.

96. Look into unlimited space.

One: to be alone is basic, foundational – that is how your being is. In the mother's womb you are alone, totally alone, and psychologists say that the hankering for nirvana, for enlightenment, for salvation, for paradise, is really a deep imprinted memory of the experience of the mother's womb. You have known it – the total aloneness – and the bliss of it. You were alone, you were God. No one else was there. No one disturbed you, no one interfered. Alone, you were the master. With no conflict the peace was intrinsic. Silence was there, no language. You were deep in yourself. You are not consciously aware but it is deeply imprinted hidden in unconscious.

Abide in some place endlessly spacious – on some hilltop from where you can see endlessly, from where the vision never comes to any end. If you can see endlessly and there is no end to your vision, the ego will

dissolve. Ego needs limits, boundaries. The more defined the boundaries, the easier it is for the ego to exist.

Thence comes the end of mind pressures. In such solitude, in such loneliness, one thing more has to be remembered: the crowd exerts a deep pressure on you, whether you know it or not. When you move alone on a solitary hilltop you have space all around you, endless space. The pressure of the crowd, the pressure of others around you, leaves you. You will sleep more deeply. You will have a different quality of awakening in the morning. You will feel free. An inner pressure circle is not there. You will feel unimprisoned, unfettered. But sometimes leave, relax, be useless, be alone, exist like a rock, be independent, free from the world, be a part of nature – and you will be rejuvenated, reborn. Then come back and move in society and in the crowd again. And try to carry that beauty, that silence that happened to you when you were alone. Now carry it, don't lose contact with it. Move deep into the crowd but don't become a part of it.

And whenever you feel that the feeling has become dull, that you are missing it, that society has disturbed it, that the dust has gathered around, that the fresh spring is no longer fresh, that it is polluted – move again. Fall out of society to renew it, to make it alive again. Then come back and move in the crowd. And then a moment will come when that original spring will remain fresh and no one will be able to pollute it or contaminate it. Then there is no need to move anywhere.

97. Fill endless space with your bliss body.

It will be better to try first to feel that the whole space is filled with silence, not with bliss. Feel it filled with silence, feel deeply that it is growing more and more silent. Nature will be helpful about it because in nature even noises are silent. In cities even silence is noisy. Natural sounds are silent because they don't disturb. They are harmonious. So don't think that silence is necessarily soundlessness. No, a musical sound can be silence because it is so harmonious – it doesn't disturb you. Rather, it deepens your silence. So when you move into nature, the breeze blowing, the stream, the river, the wind or whatsoever sounds there are, are harmonious, they make a whole. They are not disturbing. You can listen to them and the very listening will deepen your silence.

And when you feel that the sky has become silence, only then should you try to be filled with bliss. As silence deepens you will have the first glimpse of bliss. As tension increases, you have the first glimpse of misery, strain; as silence deepens you will feel at ease, at home, relaxed, and the first glimpse of bliss will come to you. And when that glimpse comes, then you can imagine that the whole space is now filled with that bliss

Consider space to be your own body of bliss. Meditating on a hilltop with endless space before you, you can do it. There are seven bodies. The bliss body is the last body, so the more you enter within, the more you feel yourself to be blissful. You are nearing the bliss body, the layer of bliss. It is just around your essential soul, which is the first body from within outwards, or the last body from without inwards. Just around your being, the essential soul, is the layer of bliss. It is called the bliss body. Sitting on a hilltop, looking at the endless sky, feel that the whole space, the whole plenum, is filled with your bliss body. Feel that your bliss body has increased and the whole space is filled with it.

Remember this for any technique you do – at the start you must do something you are acquainted with; you may not be totally acquainted with it, but a little glimpse will be necessary. Only then can you progress, step by step. But don't jump into something which is absolutely unknown to you because then you cannot feel it and you cannot imagine it. "Just be motherly to existence," and feel deep compassion. Feel that the whole world is filled with your compassion. Then everything else will follow."

98. Feel the peace in your heart.

The first thing is to be in an easy relaxed position – relaxed in a position that is easy for you. Don't try a particular position or ASANA. Don't struggle with the posture. You can sit in an easy chair and relax. The only thing is your body must be in a relaxed state. So just close your eyes and feel all over the body. Start from the legs – feel whether there is some tension or not. If you feel there is some tension, do one thing: make it more tense. Bring it to a peak – then suddenly relax so that you can feel how the relaxation settles there. Then go all over the body just looking everywhere for some tension.. Bring it to a point where you feel that no more is possible – then suddenly relax. All your tensions are in the mind so strain

your face as much as possible, don't be shy about it. Make it intensely anguished, anxious – and then suddenly relax.

The second thing: when you feel that the body has got to an easy posture, just feel that the body is relaxed, then forget the body. Because really, remembering the body is a sort of tension. Relax it and forget it. Forgetting is relaxation.

Close your eyes and just feel the area between the two armpits: the heart area, your chest. First feel it just between the two armpits with your total attention, total awareness. Forget the whole body, remember just the heart area between the two armpits, the chest, and feel it filled with great peace. The moment the body is relaxed, peace automatically happens in your heart. The heart becomes silent, relaxed, harmonious. And when you forget the whole body and bring your attention just to the chest and consciously feel it filled with peace, much peace will happen immediately. Between the two armpits is the heart center, the source of all the peace that happens to you, whenever it happens. Just feel peace there and you will feel it is filled. It is always filled but you have never been alert about it. This is only to increase your alertness, to bring you nearer home. And when you feel this peace you are farther away from the surface. Not that things will not be happening there – but when you are filled with peace you will feel a distance; the noise is coming from the street but there is a great distance now, a great space. It happens, but it brings no disturbance; rather, it brings you a deeper silence. This is the miracle. Nothing disturbs you so you are not involved – you have transcended. This is the transcendence.

99. Expand in all directions.

You have made yourself so tightly narrow, you feel always in bondage. It is coming from your narrow mind. And it goes on being narrower and narrower and you are very confined. That confinement gives you the feeling of bondage. You have an infinite soul and an infinite being but that infinite being feels imprisoned. So whatsoever you do, you feel limitations everywhere. Wherever you move, a point of cul de sac comes. You cannot move beyond it. Everywhere there is a boundary. There is no open sky to fly. But that boundary is created by you – created it for certain reasons: for security, safety. And the narrower the boundary, the more you feel secure. If you have a very large boundary you cannot watch over all of it, you

cannot be alert and watchful everywhere. It becomes vulnerable. Narrow the boundary and you can watch it, you can remain closed, you are not vulnerable, you feel safe. The safety, the security has created the boundary. But then you feel a bondage.

No boundaries, becoming infinite, becoming one with infinite space.... This will be impossible with your mind. How can you feel it? How can you do it? First you will have to stop doing certain things. "Live dangerously." Not that you have to seek danger positively, there is no need to seek danger positively. Don't create protections. Don't create walls around you. Live naturally, and that will be dangerous, dangerous enough. There is no need to seek any danger.

Then it is very easy. If walls are not there, you will already be feeling yourself pervading everywhere. Then there is no point at where you end. You simply begin in the heart and end nowhere. You have a center and no periphery. The periphery goes on expanding – on and on. The whole space is surrounded by it. Stars move in it. Earths are born and dissolve. Planets arise and set. The whole cosmos becomes your periphery. In this vastness where will your ego be? Your suffering be? Your mean mind be? The mediocre mind be? It cannot be there in such vastness, it simply disappears. It can exist only in a narrow field, walled, enclosed, encapsulated.

And peace happens only to those who are alive; remain alive, live dangerously, live a vulnerable life; open, so that everything can happen to you, you will not even need to practice it, just think and you will be pervading the whole space.

100. Remain detached.

You can start it as you are; no other prerequisite is needed. The method is simple: you are surrounded by persons, things, phenomena – every moment something is around you – but because you are not alert, you are not there. Everything is there but you are fast asleep. Things move around you, persons move around you, events move around you, but you are not there. Or, you are asleep. So whatsoever happens in your surroundings becomes a master, becomes a force over you; you are dragged by it. You are not only impressed, conditioned by it, you are dragged by it. Anything can catch you, and you will follow it. Somebody passes – you look, the face is beautiful –and you are carried away. You are not powerful.

Everything else is more powerful than you. Anything changes you. Your moods, your being, your mind, depend on other things. Objects influence you.

This sutra says that enlightened persons and unenlightened persons live in the same world. He moves among the same objects but he moves in a different way. He is his own master. His subjectivity remains aloof and untouched. That is the secret. Nothing can impress him; nothing from the outside can condition him; nothing can overpower him. He remains detached; he remains himself.

There are three steps of growth. Firstly, the situation is the master; you are just dragged by it. You believe that 'you are', but you are not that of unenlightened. Secondly, 'you are', and the situation cannot drag you, the situation cannot influence you because you have become a will, you are integrated and crystallized a person yet unenlightened – he has to be alert, he has to do something to be alert, he is the seeker, the SADHAK. Thirdly, you start influencing the situation: just by your being there, the situation changes a state of the SIDDHA, the enlightened one. He has become so alert that your reality also cannot influence him. For an enlightened person, things are there and he is there but there is no bridge between him and the thing. The bridge has broken. He is totally free. He remains in the subjective mood, he remains within himself, he remains centered in consciousness. Remaining in the subjective mood has to be practised. As many opportunities as you can get, try it. And every moment there is an opportunity, every single moment there is an opportunity.

101. Believe that you are all-powerful.

This is based on inner power, inner strength. It is very seed-like. Believe that you are omniscient, all-knowing; believe that you are omnipotent, all-powerful; believe that you are pervading, all pervading.... How can you believe it? It is impossible. You know you are not all-knowing, you are ignorant. You know you are not all-potent, you are absolutely powerless, helpless. You know you are not all-pervading, you are confined in a small body. So how can you believe it? And if you believe it, knowing well that this is not the case, the belief will be useless. You cannot believe against yourself. You can force a belief, but it will be useless, meaningless. You know it is not so. A belief becomes useful only when you know that it is so.

Start from the very beginning. Get a little feeling of this phenomenon, then belief will follow. If you want to use this technique, do this. Close your eyes and just feel that you have no body, feel as if the body has disappeared, melted away. Then you can feel your all-pervadingness. With the body it is difficult.

Sit with closed eyes for a few days just thinking that you are not your body – not only thinking but feeling that you are not your body. And if you sit with closed eyes a distance is created. Your body goes on moving away and away. You go on moving inwards. A great distance is created. Soon you can feel that you are not the body. If you feel you are not the body, then you can believe you are all-pervading, omnipotent, omniscient, all-knowing, all-powerful. This all-powerfulness or this all-knowingness is not concerned with so-called knowledge: it is a feeling, an explosion of feeling – that you KNOW. What do you know?” Knowledge must be objective. And if it is a question of knowing something you cannot be all pervading, no one can be, because there are infinite facts to be known. No one can be all-knowing in that sense.

But this will come through faith, this you cannot argue with yourself. You cannot convince yourself with some argument, you will have to dig deep within you for such feelings, for sources of such feelings. This technique can work only if you work with your feeling, not with your reasoning. So it has happened many times that very ignorant people, uneducated, uncultured, reach heights of human consciousness and those who are very cultured, educated, reasonable, rational, miss.

102. Imagine spirit within and without.

For this technique sit in a lonely place: if the surrounding is natural, it is good, if not, then a room can also do. Then close your eyes and imagine a spiritual force is felt within and without. Within you a river of consciousness is flowing and it is going all over the room, overflowing. Within and without, around you, everywhere, spirit is present, energy is present. imagine it in the mind, start feeling within the body – your body will start vibrating. Feel that the whole universe by and by is spiritualized – everything, the walls of the room, the trees around you, everything has become no-material, it has become spiritual. Matter is no more. Soon you

will feel that within and without have disappeared. The boundaries are lost. Now there is only a flow, an ocean, vibrating.

Imagination is only destroying the old concepts, matter, old patterns of the mind which go on looking at things in a certain way. Imagination is destroying them. And then the reality will be revealed. Until you feel that all distinctions have disappeared, all boundaries have dissolved and the universe has become just an ocean of energy.

Remember one basic thing: unless the pattern of your mind is thrown away, unless you are "depatterned", unless your conditioning is thrown away and you are deconditioned, you will not know what reality is – you will know only interpretations. Those interpretations are the workings of your own mind. Unpatterned reality is the only reality. And this technique is to help you to unpattern, to decondition, to dissolve from the mind the words which have gathered there. You cannot look because of them.

Imagine energy, not substance, nothing static, but process, movement, rhythm, dance, and go on imagining until the entire universe spiritualizes. Matter is no longer there, only immaterial, oceanic existence, just waves, vibrations. God is not a person it is a whole creative energy of existence, an ocean of energy. God is the creative force, the very creation itself, every moment you are being created, every moment you are in deep relationship with the divine, with the source of creativity. This is a very alive concept.

Through this technique you will have glimpse of the creative force, within and without. And once you can feel the creative force and the touch, the impact of it, you will become totally different, you will never be the same again. God has entered you. You have become an abode.

103. Do not fight with desire.

If you can bring your entire consciousness to anything, it will become a transforming force. The transformation happens whenever you are entire in it – in anything. But that is difficult, because wherever we are, we are only there in part, never in entirety. You are here listening to me. This very listening can become a transformation. If you are entirely here, this very moment here and now, if listening is your entirety, that listening will become a meditation: you will enter a different realm of ecstasy, a separate reality. But you are not entire. That is the problem with the human mind, it is always partial. A part is listening. Other parts may be somewhere else, or

may be asleep, or may be thinking about what is being said, or arguing inside. That creates a division and division is a dissipation of energy. So when doing anything bring your entire being to it

If a desire arises within you, don't fight it, that is futile. No one can fight a desire. It is foolish also, because whenever you start fighting with something within you, you are fighting with yourself, you will become schizophrenic, your personality will be split. Everybody is split, everybody is divided and fighting with himself. When desire arises, be alert just at the beginning with your entirety. Look at it with your entirety. Become the look. Don't leave the looker behind. Bring your total consciousness to this arising desire. Your total presence is needed. This is a very subtle method, but wonderful. Miraculous are its effects.

When desire has already arisen you cannot do anything. Then it will take its full course, it will complete its circle, and you cannot do anything. Just in the beginning something can be done – the seed should be burned then and there.

When the desire arises, just at the beginning, just at the first glimpse, the first flicker that a desire is arising, bring your total consciousness, the entirety of your being to look at it. Don't do anything. Nothing else is needed. With the entire being the look is so fiery that the seed is burned, with no struggle, with no conflict, with no antagonism. Without any conflict without any fight, this is basic. Just a deep look with the entire being and the arriving desire disappears completely, just like smoke in the sky, you are left with tremendous energy – that very energy is bliss. That will give you a beauty of its own, a grace.

104. The limits of perception.

Whatsoever we see is limited, whatsoever we feel is limited, all perceptions are limited. But if you can become aware, then every limited thing is disappearing into the unlimited. Look at the sky. You will see a limited part of it, not because the sky is limited by because your eyes are limited, your focus is limited. But if you can become aware that this limitation is because of the focus, because of the eye, it is not the sky that is limited, then you will see the boundaries melting into the unlimited. Otherwise existence is unlimited, otherwise everything is melting into something else. Everything is losing its boundary, every moment waves are

disappearing into the ocean – and there is no end to anything and there is no beginning. Everything is everything else also. Limitation is forced by us. It is because of us, because we cannot see the infinite, that we divide it. We have done it in everything.

Whenever you see anything limited, always remember that beyond the limit it is disappearing, the limitation is disappearing. Always look beyond and beyond. This you can make a meditation. Just sit under a tree and look, and whatsoever comes into your view, just go beyond, look beyond, and don't stop anywhere.

Wherever you look, look for the beyond and don't stop anywhere. Go on and on and on, until you lose your mind, until you lose all your limited patterns. Suddenly you will be illumined. The whole existence is one. That oneness is the goal. And suddenly mind is tired of pattern, limitation, boundary – and as you insist on going beyond, as you go on pulling it beyond and beyond, the mind slips, suddenly it drops, and you look at existence as a vast oneness, everything melting into each other, everything changing into the other.

Don't create any limitation anywhere, just try to find the beyond, and move and go on moving. Soon the mind becomes tired because mind cannot cope with the unlimited. Only with the limited can it be related, it gets bored, it gets tired, it says, "Enough, now stop!" But don't stop, go on moving. A moment will come when mind is left behind and only consciousness is moving. In that moment you will have the illumination of oneness, of non-duality. That is the goal. That is the highest peak of consciousness. And that is the greatest ecstasy possible to human mind, and the deepest bliss.

105. Realize the oneness of existence.

In truth, forms are inseparable. They appear separate, but every form is joined together with other forms. Our reality is a co-existence. It is really an inter-reality, an inter-subjectivity.

Think of yourself alone on this earth. What will you be? The first thing is that it is impossible to conceive of yourself alone. You will try and try and you will see that someone is just standing there – your wife, your children, your friends – because you cannot exist alone, even in imagination. You exist with others. They give you existence. They contribute. You contribute to them and they contribute to you.

Even your form and the form of the whole existence is inseparate. You are one with it. You cannot be without it. And the other thing is also true but difficult to conceive: the universe cannot be without you. The universe cannot be without you just as you cannot be without the universe. You have been existing in many, many forms always and you will exist always in many, many forms. But you will be there. You are an intrinsic part of this universe. You are an insider, an intrinsic part. And the universe cannot afford to lose you because if it loses you, it will lose itself. Forms are not separate, they are inseparate. They are one. Only the appearance gives demarcations and boundaries. This can become a realization if you ponder over it, penetrate into it; it becomes a realization, not a doctrine, not a thought, but a realization that, "Yes, I am one with the universe and the universe is one with me."

In truth forms are inseparate. Inseparate are omnipresent being and your own form. Realize each as made of this consciousness. Not only realize that you are made of this consciousness, realize that everything around you is made of this consciousness. Because it is very easy to realize that you are made of this consciousness, it can give you a very egoistic feeling, it can be a deep fulfillment to the ego. But realize that the other is also, then it become a humbleness. When everything is Divine you cannot have any egoistic mind. When everything is Divine, you are humbled. Then there is no question of your being somebody, or something above, then the whole of existence is Divine, and wherever you look, you look at the Divine. The looker and the looked-at are both Divine because forms are not separate. Underneath all forms is hidden one formlessness.

106. Become each being.

Feel the consciousness of each person as your own consciousness. This will be difficult because first you have to feel the person as a person, as a conscious being. Even that is difficult. First feel that the other is conscious, and then this can happen – you can feel that the other has the same consciousness that you have. Really, the 'other' disappears, only a consciousness flows between you and him. You become two poles of one consciousness flowing, of one current.

In deep love it happens that the two persons are not two. Something between the two has come into being and they have just become two poles.

Something is flowing between the two. When this flow is there you will feel blissful. If love gives bliss, it gives bliss only because of this: that two persons, just for a single moment, lose their egos – the ‘other’ is lost and oneness comes into being just for a single moment. If it happens, it is ecstatic, it is blissful, you have entered paradise. Just a single moment, and it can be transforming.

This technique says that you can do this with every person. In love you can do it with one person, but in meditation you have to do it with every person. Whosoever comes near you, simply dissolve into him and feel that you are not two lives, but one life, flowing. This is just changing the gestalt. Once you know how, once you have done it, it is very easy. In the beginning it seems impossible because we are so stuck in our own egos. It is difficult to lose it, difficult to become a flow. So it will be good if in the beginning you try with something that you are not very scared or afraid of. Become the tree, become the river, become the wife, become the husband, become the child, become the mother, become the friend – Then this can happen with the whole universe. It can be practiced every moment of life. Whatsoever passes around you become that. You will wonder how it can happen. There is no other way to know how it can happen – you have to practice it.

. Once you enter this world of empathy the whole world will look crazy to you. They are missing so much unnecessarily. Life gives in such abundance and they are missing it, because they are closed: they don’t allow life to enter into them. And life can enter you only if you enter life through many, many ways, through many paths, through multi-dimensions.

107. Know only consciousness exists.

If you close your eyes and try to find out who you are, ultimately you are bound to come to a conclusion that you are consciousness. Everything else may belong to you, but you are not that. The body belongs to you, but you can be aware of the body – and that which is aware of the body becomes separate. The body becomes an object of knowledge and you become the subject. Not only can you know your body, you can manipulate your body.

And not only are you not your body, you are not your mind either. You can become aware of your mind also. If thoughts move, you can see them, and you can do something with them: you can make them disappear

completely, you can become thoughtless, that a vacuum has come into being; but you will be there, witnessing that vacuum.

The only thing you cannot separate yourself from is your witnessing energy. That means you are that. You cannot separate yourself from it. You can separate yourself from everything else body, mind etc.

That witnessing is consciousness. And unless you come to a point from where separation becomes impossible, you have not come to yourself. So there are methods by which the seeker goes on eliminating. He goes on eliminating – first the body, then the mind, and then he comes to the point where nothing can be eliminated.

In the Upanishads they say, NETI, NETI. This is a deep method, So the seeker goes on knowing, "This is not, this is not me, this is not I." He goes on and on until ultimately he comes to a point where he cannot say. "This is not I." Just a witnessing self remains. Pure consciousness remains. This pure consciousness exists as each being. Whatsoever is in existence is just a phenomenon of this consciousness, just a wave, just a crystallization of this consciousness – and nothing else exists. But this has to be felt.

Analysis can be helpful, intellectual understanding can be helpful, but it has to be FELT that nothing else exists, only consciousness. Then behave as if only consciousness exists. Live with this notion. Be sensitive to this and wherever you move, move with this mind and this heart –Sooner or later, the world will change its face. Sooner or later, objects disappear and persons start appearing everywhere. Sooner or later, the whole world will be suddenly illumined, everything is alive, everything is conscious. Don't make theories; they are jumps into experience, jumps into conclusion.

108. Become your own inner guide.

The first thing is that you have the guide within you but you don't use it. And you have not used it for so long, for so many lives, that you may not even be aware that a guide exists within you.

You only ARE whenever you stop thinking. The moment you stop thinking, the inner happens. If you don't think, everything is okay – it is as if some inner guide is working. Your reason has misguided you. And the greatest misguidance has been this: you cannot believe in the inner guide. First, you have to convince your reason. Even if your inner guide says, "Go ahead," you have to convince your reason and then you miss opportunities.

Because there are moments... you can use them or you can miss them. Intellect takes time, and while you are pondering, contemplating, thinking, you miss the moment. Life is not waiting for you. One has to live immediately.

You will have to be alert: not to think, but to feel inwardly what is coming to the mind. When something comes from the inner, it comes from your navel upwards. You can feel the flow, the warmth, coming from the navel upwards. Whenever your mind thinks, it is just on the surface, in the head, and then it goes down. If your mind decided something, then you have to force it down. If your inner guide decides, then something bubbles up in you. It comes from the deep core of your being towards the mind. It simply bubbles up.

Whenever you are puzzled in a situation and you cannot see how to get out of it, don't think; just be in a deep non-thinking and allow the inner guide to guide you.

Lose the head and drop into this inner guide. Old scriptures say that the master or the outer guru can be helpful only in finding the inner guru, that is all, then the function of the outer guru is no more. You cannot reach to the truth through a master; you can reach only to the inner master through a master – and then this inner master will lead you to the truth. The outer master is just a representative, a substitute. He has his inner guide and he can feel your inner guide also, because they both exist on the same wavelength – they both exist in the same tuning and the same dimension. If I have found my inner guide, I can look into you and feel your inner guide.

109. Feel your body as empty.

Suppose your passive form to be an empty room with walls of skin... but inside, everything empty. Just sit in a meditative posture, relaxed, alone, your backbone straight and the whole body relaxed – as if the whole body is hanging on the backbone. Then close your eyes. For a few moments go on feeling relaxed, more relaxed, becoming calmer and calmer and calmer. Do this for a few moments, just to be in tune. And then suddenly start feeling your body is just walls of skin and there is nothing inside, there is no one inside, the house is vacant. Sometimes you will feel thoughts passing, clouds of thoughts moving, but don't think that they belong to

you. You are not. Just think that they are roaming in a vacant sky– they don't belong to anyone, they don't have any roots. They come and they go and the sky remains untouched, uninfluenced.

Feel that your body is just walls of skin and there is no one inside. Thoughts will still continue – because of old habit, old momentum, old cooperation, thoughts will go on coming. But just think that they are rootless clouds moving in space – they don't belong to you, they don't belong to anybody else. There is no one to whom they can belong – you are empty. One thought will pass, then another will not come for a period. Then another will come and then there will again be an interval. In those intervals you will know for the first time what emptiness is. And the very glimpse of it will fill you with such deep bliss you cannot imagine

Passivity.... Any posture that you take in meditation should be passive. Even while lying down you are not so passive. Siddhasana is the most passive posture; the body is in the deepest of passive states. In this posture the body is locked, closed. The body has an electric circle: when the circle is closed and locked, the electricity moves round and round inside the body, it does not leak out.

Suppose your passive form to be an empty room– just like an empty room –with walls of skin-empty. Go on dropping into that emptiness. A moment will come sometime when you feel everything has disappeared; that there is no one, nobody, the house is vacant, the lord of the house has disappeared, evaporated. In that gap, in that interval, when you are not present inside, the Divine will be present. When you are not, God is. When you are not, bliss is. So try to disappear. Try to disappear from within.

110. Be playful in activity.

This technique is based on the dimension of play. That has to be understood. If you are inactive, it is good to fall into deep emptiness, into the inner abyss. But you cannot be empty the whole day and you cannot be passive the whole day. You will have to do something. Activity is a basic requirement, otherwise you cannot be alive. Life means activity. So you can be inactive for a few hours, but for twenty-four hours you will have to be active. And meditation should be something which becomes your style of life; it should not be a fragment. Otherwise you will gain it and lose it.

While meditating, one has to look at the mind just frolicking, just like children playing, jumping out of overflowing energy, that's all. Thoughts jumping, frolicking, just a play – don't be serious about them. Even if a bad thought is there, don't feel guilty. Or, if there is a very great thought, a very good thought – that you want to serve humanity and transform the whole world; and you want to bring heaven onto earth – don't get too much ego through it, don't feel that you have become great. This is just a frolicking mind. Sometimes it goes down, sometimes it comes up – it is just overflowing energy, taking many shapes and forms. Mind is just an overflowing spring, nothing else. Be playful, Shiva says, Gracious one, play. The attitude of the player means he is enjoying the activity, it is good in itself.

If you are inactive one hour then for twenty-three hours you will be active. The active forces will be more, and they will destroy whatsoever you attain in your inactivity. The active forces will destroy it. So your mind must change its attitude about work and activity. Your mind goes on playing infinitely: the whole thing is just like a dream in an empty room.

You have started on a journey. If you are playful in life then you can be playful inside with the mind also. Then be as if you are watching something on a TV screen: you are not involved, you are just a spectator, an onlooker. Look, and enjoy it. Don't say good, don't say bad, don't condemn, don't appreciate, because these are serious things.

If you can be playful with your mind it will drop very soon, because mind can be there only if you are serious. Seriousness is the link, the bridge.

111. Beyond knowing and not-knowing.

Meditate on the positive aspect of life and then on the negative – then put both aside because you are neither.

Look at it this way. Meditate on a birth: a child is born, you are born. Then you grow, you become young – meditate on this whole growth. Then you become old, then you die. From the very beginning, imagine the very moment when your father and mother conceived you, and into the womb of the mother you came. Just the first cell. From there look to the very end, where your body is burning on a funeral pyre and all your relative are

standing around you. Then put both aside – the one who was born and the one who has died. Just put both aside and then look within.

There you are – that which is never born and which is never going to die.... knowing and not-knowing, existing and not-existing. Then leave both aside that you may be. You can do it with any positive-negative polarity. You are sitting here. I look at you. I know you. When I close my eyes, you are no longer there, I don't know you. Then put aside both the knowledge that I have known and the knowledge that I don't know – you will be empty. Because when you put both knowledge and no-knowledge aside, you will be empty.

One is identified with knowledge, the other with ignorance, but both possess something, both cherish something. Push both aside, knowing and not-knowing, so that you are neither – neither ignorant nor knowing. Then who are you? Suddenly the who will be revealed to you. You will become aware of the beyond, that which transcends. Putting aside both positive and negative, you will be empty. You will be no one, neither wise nor ignorant. Put hate and love aside, put both friendship and enmity aside... when both the polarities are put aside you are empty.

But trick of the mind is, it can put one aside but never the two together. It can put one aside – it can put ignorance aside, then it clings to knowledge, it can put pain aside, but then it clings to pleasure.

Clinging is the problem, because if you cling you cannot be empty. Just don't cling to anything positive or negative because with non-clinging you will find yourself. You are there but because of the clinging, you are hidden. With non-clinging you will be exposed, you will be uncovered. You will explode.

112. Enter the space within.

Enter space, supportless, eternal, still. Three qualities of space have been given in this technique. Supportless: there can be no support in space. Eternal: it can never end. Still: it will be soundless, it will be silent. Enter this space, it is within you.

But the mind always asks for support, it cannot sit silently with closed eyes, it asks for some mantra as support, as it can go on repeating the mantra that's easy. With support you are never empty, that's why it is easy. Something must go on, you must be doing something.

In emptiness you will attain to no-mind. If you want to enter inner space, don't ask for support. Drop all supports, mantras, gods, scriptures, whatsoever gives you a support. If you feel you are supported, drop it, and just move inside – supportless. It will be fearful; you will feel scared. You are moving to where you can be lost completely. You may not be able to come back because all supports will be lost. Your contact with the bank is lost and where this river will lead you, no one knows. Your support is lost. You may fall into an infinite abyss. Hence, fear grips you, and you ask for some support. Even if it is a false support, you enjoy it.

A master's whole effort is first to attract you towards him, so that you start clinging to him. When you start clinging to him, when you become close and intimate with him, then he knows that the clinging must be cut. And you cannot cling to anyone else now – that is finished. Then he cuts the clinging and suddenly you are left supportless. It will be miserable, you will cry, you will weep and you will scream and the whole being will feel that you are lost. Into the very deepest depth of misery you will fall. But from there one arises alone, supportless.

That space has no beginning, no end. And that space is absolutely soundless. There is nothing – not even a sound vibrating, not even a ripple. Everything is still. That point is just within you. Any moment you can enter it. If you have the courage to be supportless, this very moment you can enter it. The door is open. The invitation is for all, all and everyone. But courage is needed; courage to be alone, courage to be empty, courage to dissolve and melt, courage to die. And if you can die within to your inner space, you will attain to the life which never dies, you will attain to AMRIT, to immortality.

I

USING THE MEDITATION CARDS

Osho has often spoken about the 112 methods of meditation given by Shiva to his consort Devi, Vigyan Bhairav Tantra contains the complete series of discourses given by Osho on all of these mediation techniques and his responses to questions raised by seekers about the meditations. In the first discourse of the series, Osho suggests:

Really when you try the right method it clicks immediately. So I will go on talking about methods here every day. You try them. Just play with them-go home and try....And these methods are simple, you can just play with them.

Take one method and play with it for at least three days. If it gives you a certain feeling of affinity, it if gives you a certain feeling that this is for you, then be serious about it. Then forget the others, do not play with other methods. Stick to it-at least for three months. Miracles are possible. The only thing is that the technique must be for you

Osho

Vigyan Bhairav Tantra

1. In a quite place where you will not to disturbed, take the cards in your hands, close you eyes, breathe deeply, and relax, putting aside all the tensions and concerns of the day. Keeping your eyes closed, shuffle the cards, imagining that you are emptying your mind of all its preoccupations and pouring your energy into the cards.

2.Continue to shuffle the cards until you feel relaxed and centered. Then make a large fan of the cards, face down. Choose twenty-one cards from this fan at random, and put them face down in a separate pile. When you have chosen the twenty-one cards gather up the rest and put them aside.

II

3. Now lay the twenty-one selected cards, out in front of you, face up so that you can see all the images. As you place the cards, take note of which cards you feel drawn to, or particularly interested in. When all the cards are in place, look at all the images together. Now choose the card or number of cards that you feel most drawn towards. These may be different from the ones you noticed as you were first placing them down.

4.the card or cards you have chosen will be the meditations to try first. Each card contains a page reference from the book where the meditation is

introduced. Read the entire section describing the meditation, and follow the directions for the meditation to the best of your understanding, not adding anything or omitting anything. If you have chosen more than one meditation you can read all the descriptions and choose one to begin with or simply begin with one and read the others later. Osho suggests that you try the mediation you have chosen for at least three days before deciding whether or not to continue.

Remember that it is entirely up to you whether or not to try the meditation. If the description of the mediation does not “click” for you and you don’t want to do it, then you can choose another.

The books are complete in themselves and provide a comprehensive guide to the meditations. Osho often groups several related meditations together in one chapter and the following chapter often addresses questions related to the meditations or Osho’s guidance about them. Of course you are free to just put the cards aside and read the text in the order in which it was presented by osho, trying out the meditations along the way.

The cards have not relevance to the mediation except as a playful way to help you choose. They are not meant to be used as part of the meditation, or as an object of meditation in themselves. You may feel drawn towards an image, but not enjoy the meditation at all, or you may not like an image but find that you enjoy the meditation very much. The meditation is the thing and how you feel with it.

OVERTONE CHAKRA MEDITATION

This music is specially composed with different tones that relate scientifically to each of the seven chakras.

Listening to each tone will help direct your awareness to the relevant chakra, allowing it to open and expand. The meditation starts at the first chakra and ends at the seventh chakra. You can either lie down and just listen to the music while you watch your body or you can keep your awareness focused on the tone while you breathe deeply into the chakra to

which it is related. With each in breath, fill the chakra with that tone and let it vibrate there. Hold the breath as long as you feel comfortable with it. As you breathe out, give the sound some space by humming or singing it, Between the charkas, maintain silence.

The duration of each meditation is 45 minutes.

The chakras are located as follows:-

1. The first chakra is located in the center of the lower pelvis, and lies between the base of the spine in the back and the public area in the front. The functions of this chakra include sexuality, grounding, physical coordination and survival.
2. The second chakra is situated just below the navel. Its functions are sensuality, the ability to feel emotions and contentment.
3. The third chakra is in the solar plexus area, above the navel and below the breastbone. It gives vitality, power, the strength to express emotions and to have the integrity to be oneself.
4. The fourth chakra lies in the middle of the chest in the area of the breastbone. Its functions are unconditional love and peace: it gives the ability to love oneself and others unconditionally.
5. The fifth chakra is in the throat area. Its functions include creativity, receptivity and the ability to communicate.
6. The sixth chakra, the third eye, lies in the middle of the head, behind the point between eyebrows. It gives inner vision, intuition, and the ability to know oneself.
7. The seventh chakra is just inside the top of the head and extends above the head. It is the opening to universal consciousness.

These locations are just guidelines. You can discover for yourself the exact location of each chakra in your own body. Also, the charkas tend to be

located towards the center of the body from front to back, and connect into the spine. In other words, they are three-dimensional.

CHAKRA SOUNDS

This meditation used vocal sounds made by the meditator along with music to open and harmonize the chakras while bringing awareness to them. The meditation can bring you into a deep, peaceful, inner silence either through making your own vocal sounds or just by listening to and feeling the sounds of the meditation tape within you.

Stage One: Chakra sounds

This meditation can be done anytime. It is recommended to first do the meditation using side one of the tape which includes the instructions. After you become familiar with the meditation, you can use disc two.

Stand, sit, comfortably or lie down if you prefer. Keep your back straight and your body loose. Try to breathe into your belly rather than your chest. The sounds should be made with.

Stage Two: Stillness

After last sound sequence, remain, sitting or lying down in silence with closed eyes for at least 15 minutes, or longer if you wish. Remain in silence and don't focus on anything in particular. Allow yourself to become aware of and watch whatsoever is happening within. Remember, for doing any meditation. Osho has suggested that one be relaxed, remain a witness to whatever, is happening, and not judge it.

CHAKRA BREATHING

Chakra breathing meditation can help you become aware of and experience each of the seven chakras. This meditation is active and uses deep rapid breathing and body movement, accompanied by musical sounds to open and bring awareness and vitality to the chakras. The meditation enables you to bring silence and vitality into your everyday life.

Stage One: Chakra Breathing:

This meditation is best done on an empty stomach in the early morning or late afternoon before dinner. It is recommended to first do the meditation using side one of the tape, which includes the instructions. After you become familiar with the meditation, you can use side two. Side one is also helpful for introducing the meditation to the other people.

Stand with feet as wide apart as your hips or shoulders. Let your body be loose and relaxed.

Close your eyes and with mouth open start taking deep rapid breaths in the first chakra. As you breathe let your attention be in the pelvic area of your body, where the first chakra is located. Equal emphasis should be put on both in and out breaths. Don't force your breathing: breathe in a rhythm that feels comfortable and allows you to become aware of the feelings and sensation of each chakra. Breathe in the first chakra until you hear a bell, which indicates to start breathing into the second chakra.

Each time you hear a bell move this deep rapid breathing up into the next chakra, the third, then the fourth, fifth, sixth and with the last bell, the seventh chakra. As you breathe up from chakra to chakra your breathing should become more rapid and more gentle, so that you are taking about twice as many breathes in the seventh chakra as you were in the first.

While breathing, it is helpful to shake your body, stretch, tilt or rotate your pelvis and move your hands in any way that you feel but let your feet stay in one spot. Allow your feet, knees, hips, and other joints to become like springs so that once you set the breathing and body into motion, the movement will become continuous and effortless. Let your awareness remain primarily in the sensations of the chakra, rather than the breathing or the body movement.

After breathing in the seventh chakra, you will hear three bells. This is the signal to let your breath and awareness turn and fall back down through each chakra. As you breathe down allow your breathe to become slower from chakra to chakra. Let the energy flow down by itself from the

seventh chakra to include the entire spectrum of chakra energy from top to bottom, like seven colours blending into one rainbow. This downward breathing should take about two minutes and it is up to you how long you breathe into each chakra.

After you finish this sequence, stand silently for a few moments before starting the next sequence. This upward and downward breathing sequence should be repeated three times, or for a total of about 45 minutes. If you don't feel the energy of your chakras at first, just breathe into the area where they are located. Remember not to push the breath – instead, allow the breath and body movement to be like a bridge and carry you into the sensations and qualities of energy of each chakra. Becoming sensitive to the different qualities of each chakra comes not through force but through awareness and patience.

Stage Two: Just Sitting

After the third breathing sequence. Sit with closed eyes in silence for at least 15 minutes, or longer if you wish. As you sit don't focus on anything in particular. Allow yourself to become aware of and watch whatever is happening within. Remember, for doing any meditation Osho has suggested that one be relaxed, remain a witness to whatever is happening, and not judge it.

Above all, do this mediation only if it feels good and if it takes you deeper into peace, joy and bliss. If it starts bringing up emotions that are disturbing, it is recommended that you try a cathartic meditation instead, such as Dynamic Meditation.

Dynamic Meditation

WHEN the sleep is broken, the whole nature becomes alive; then night has gone, the darkness is no more, the sun is coming up, and everything becomes conscious and alert. This is a meditation in which you have to be continuously alert, conscious, aware, whatsoever you do. Remain a witness. Don't get lost. It is easy to get lost. While you are breathing you can forget. You can become one with the breathing so much that you can

forget the witness. But then you miss the point. Breathe as fast, as deep as possible, bring your total energy to it, but still remain a witness.

Observe what is happening, as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the consciousness is just centered and looking. This witnessing has to be carried in all the three steps. And when everything stops, and in the fourth step you have become completely inactive, frozen, then this alertness will come to its peak.

The Dynamic Meditation lasts one hour and is in five stages. It can be done alone, but the energy will be more powerful if it is done in a group. It is an individual experience so you should remain oblivious of others around you and keep your eyes closed throughout, preferably using a blindfold. It is best to have an empty stomach and wear loose, comfortable clothing.

First Stage: 10 minutes.

Breathe chaotically through the nose, concentrating always on the exhalation. The body will take care of the inhalation. Do this as fast and as hard as you possibly can – and then a little harder, until you literally become the breathing. Use your natural body movements to help you to build up your energy. Feel it building up, but don't let go during the first stage.

Second Stage: 10 minutes.

Explode! Let go of everything that needs to be thrown out. Go totally mad, scream, shout, cry, jump, shake, dance, sing, laugh, throw yourself around. Hold nothing back, keep your whole body moving. A little acting often helps to get you started. Never allow your mind to interfere with what is happening. Be total.

Third Stage: 10 minutes.

With raised arms, jump up and down shouting the mantra 'HOO! HOO! HOO!' as deeply as possible. Each time you land, on the flats of your feet, let the sound hammer deep into the sex centre. Give all you have, exhaust yourself totally.

Fourth Stage: 15 minutes.

Stop! Freeze where you are in whatever position you find yourself. Don't arrange the body in any way. A cough, a movement, anything will dissipate

the energy flow and the effort will be lost. Be a witness to everything that is happening to you.

Fifth Stage: 15 minutes.

Celebrate and rejoice with music and dance, expressing your gratitude towards the whole. Carry your happiness with you throughout the day. If your meditation space prevents you from making a noise, you can do this silent alternative: Rather than throwing out the sounds, let the catharsis in the second stage take place entirely through bodily movements. In the third stage the sound ‘HOO’ can be hammered silently inside and the fifth stage can become an expressive dance.

Osho talks about some of the reactions that can happen in the body as a result of the deep catharsis of the Dynamic Meditation. If you feel pain, be attentive to it, don’t do anything. Attention is the great sword – it cuts everything. You simply pay attention to the pain.

You feel that the leg is going dead, there is some itching in the hand, you feel that ants are creeping on the body. Many times you have looked and there are no ants. The creeping is inside, not outside. – be watchful, just give your total attention to it.– don’t scratch. That will not help. You just give your attention. Don’t even open your eyes. Just give your attention inwardly, and just wait and watch. Within seconds, the itching will have disappeared. It happens because in meditation the whole body changes. It changes its chemistry. New things start happening and the body is in a chaos. Sometimes the stomach will be affected, because in the stomach you have suppressed many emotions, and they are all stirred. Sometimes you will feel like vomiting, nauseous. Sometimes you will feel a severe pain in the head because the meditation is changing the inner structure of your brain. Passing through meditation, you are really in a chaos. Soon, things will settle. But for the time being, everything will be unsettled.

Vipassana

SITTING silently, just start watching your breath. The easiest way to watch is from the entrance of the nose. When the breath comes in, feel the touch of the breath at the entrance of the nose – watch it there. The touch will be easier to watch, breath will be too subtle; in the beginning just watch the touch. The breath goes in, and you feel it going in: watch it. And then follow it, go with it. You will find there comes a point where it stops.

Just somewhere near your navel it stops – for a tiny tiny moment, for a pal, it stops. Then it moves outwards again; then follow it – again feel the touch, the breath going out of the nose. Follow it, go with it outside – again you will come to a point, the breath stops for a very tiny moment. Then again the cycle starts.

Inhalation, gap, exhalation, gap, inhalation, gap. That gap is the most mysterious phenomenon inside you. When the breath comes in and stops and there is no movement, that is the point where one can meet God. Or when the breath goes out and stops and there is no movement.

Remember, you are not to stop it; it stops on its own. If you stop it you will miss the whole point, because the doer will come in and witnessing will disappear. You are not to do anything about it. You are not to change the breath pattern, you are neither to inhale nor to exhale. It is not like Pranayam of yoga, where you start manipulating the breath; it is not that. You don't touch the breach at all – you allow its naturalness, its natural flow. When it goes out you follow it, when it comes in you follow it.

And soon you will become aware that there are two gaps. In those two gaps is the door. And in those two gaps you will understand, you will see, that breath itself is not life – maybe a food for life, just like other foods, but not life itself. Because when the breathing stops you are there, perfectly there – you are perfectly conscious, utterly conscious. And the breath has stopped, breathing is no more there, and you are there.

And once you continue this watching of the breath – what Buddha calls Vipassana or Anapanasati Yog – if you go on watching it, watching it, watching it, slowly slowly you will see the gap is increasing and becoming bigger. Finally it happens that for minutes together the gap remains. One breath goes in, and the gap ... and for minutes the breath does not go out. All has stopped. The world has stopped, time has stopped, thinking has stopped. Because when the breath stops, thinking is not possible. And when the breath stops, for minutes together, thinking is absolutely impossible –

because the thought process needs continuous oxygen, and your thought process and your breathing are very deeply related.

When you are angry your breath has a different rhythm, when you are sexually stimulated you have a different breath rhythm, when you are silent a different breath rhythm again. When you are happy a different breath rhythm, when you are sad a different rhythm again. Your breathing goes on changing with the moods of the mind. And vice versa is also true – when the breath changes, the moods of the mind change. And when breath stops, mind stops.

In that stopping of the mind the whole world stops – because the mind is the world. And in that stopping you come to know for the first time what is the breath inside the breath; life inside life. That experience is liberating. That experience makes you alert of God – and God is not a person but the experience of life itself.

The Golden Light Meditation

You simply lie down as you are lying down in your bed, on your back. Keep your eyes closed. When you breathe in, just visualize great light entering through your head into your body, as if a sun has risen just close to your head. You are just hollow, and the golden light is pouring into your head, and going, going, deep, deep, and going out through your toes. When you breathe in, do it with this visualization. That golden light will help. It will cleanse your whole body and will make it absolutely full of creativity.

Mandala Meditation

THIS is another powerful, cathartic technique that creates a circle of energy that results in a natural centering. There are four stages of 15 minutes each.

First Stage: 15 minutes

With open eyes run on the spot, starting slowly and gradually, getting faster and faster. Bring your knees up as high as possible. Breathing deeply and evenly will move the energy within. Forget the mind and forget the body. Keep going.

Second Stage: 15 minutes

Sit with your eyes closed and mouth open and loose. Gently rotate your body from the waist, like a reed blowing in the wind. Feel the wind blowing you from side to side, back and forth, around and around. This will bring your awakened energies to the navel centre.

Third Stage: 15 minutes

Lie on your back, open your eyes and, with the head still, rotate them in a clock-wise direction. Sweep them fully around in the sockets as if you are following the second hand of a vast clock, but as fast as possible. It is important that the mouth remains open and the jaw relaxed, with the breath soft and even. This will bring your centered energies to the third eye.

Fourth Stage: 15 minutes

Close your eyes and be still.

Swaying Meditation

First stage: 20 minutes

Sit cross-legged with eyes closed. Start swaying gently, first to the left side, then to the right. The swaying need not involve the whole of the body, but bend over as far as you can go comfortably. When you reach the furthest point, let out the sound 'hoo' – do it forcefully, with a jerk. Do this at the end of the sway, on both sides.

Second stage: 20 minutes, Just sit silently, unmoving.

Third stage: 20 minutes, Stand in a corner, absolutely still.

Nadabrahma Meditation

It is an old Tibetan technique which was originally done in the early hours of the morning. It can be done at any time of the day, alone or with others, but have an empty stomach and remain inactive for at least 15 minutes afterwards. The meditation lasts an hour and there are three stages.

First Stage: 30 minutes

Sit in a relaxed position with eyes closed and lips together. Start humming, loudly enough to be heard by others and create a vibration throughout your body. You can visualise a hollow tube or an empty vessel, filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the listener. There is no special breathing and you can alter the pitch or move your body smoothly and slowly if you feel like it.

Second Stage: 15 minutes

The second stage is divided into two 7 ½ minute sections. For the first half, move the hands, palms up, in an outward circular motion. Starting at the navel, both hands move forwards and then divide to make two large circles mirroring each other left and right. The movement should be so slow that at times there will appear to be no move at all. Feel that you are giving energy outwards to the universe. After 7 ½ minutes turn the hands, palms down, and start moving them in the opposite direction. Now the hands will come together towards the navel and divide outwards to the sides of the body. Feel that you are taking energy in. As in the first stage, don't inhibit any soft, slow movements of the rest of your body.

Third Stage: 15 minutes

Sit absolutely quiet and still.

Nadabrahma for couples Osho has given a beautiful variation of this technique for couples. Partners sit facing each other, covered by a bedsheet and holding each other's crossed hands. It is best to wear no other clothing. Light the room only by four small candles and burn a particular incense, kept only for this meditation. Close your eyes and hum together for thirty minutes. After a short while the energies will be felt to meet, merge and unite.

Gourishankar Meditation

THIS technique consists of four stages of 15 minutes each. The first two stages prepare the meditator for the spontaneous Latihan of the third stage. Osho has said that if the breathing is done correctly in the first stage the

carbon dioxide formed in the bloodstream will make you feel as high as Gourishankar (Mt. Everest).

First Stage: 15 minutes

Sit with closed eyes. Inhale deeply through the nose, filling the lungs. Hold the breath for as long as possible, then exhale gently through the mouth and keep the lungs empty for as long as possible. Continue this breathing cycle throughout the first stage.

Second Stage: 15 minutes

Return to normal breathing and with a gentle gaze look at a candleflame or a flashing blue light. Keep your body still.

Third Stage: 15 minutes

With closed eyes, stand up and let your body be loose and receptive. The subtle energies will be felt to move the body outside your normal control. Allow this Latihan to happen. Don't you do the moving: let moving happen, gently and gracefully.

Fourth Stage: 15 minutes

Lie down with closed eyes, silent and still. The first three stages should be accompanied by a steady rhythmic beat, preferably combined with soothing background music. The beat should be seven times the normal heartbeat and, if possible, the flashing light should be a synchronised strobe.

Laughing Meditation

EVERY morning upon waking, before opening your eyes, stretch like a cat. Stretch every fibre of your body. After three or four minutes, with eyes still closed, begin to laugh. For five minutes just laugh. At first you will be doing it, but soon the sound of your attempt will cause genuine laughter. Lose yourself in laughter. It may take several days before it really happens, for we are so unaccustomed to the phenomenon. But before long it will be spontaneous and will change the whole nature of your day.

KUNDALINI Meditation

This is the much-loved sunset sister meditation of the Dynamic Meditation done at sunrise. It consists of four stages of 15 minutes each.

First Stage: 15 minutes

Be loose and let your whole body shake, feeling the energies moving up from your feet. Let go everywhere and become the shaking. Your eyes may be open or closed.

Second Stage: 15 minutes

Dance ... any way you feel, and let the whole body move as it wishes.

Third Stage: 15 minutes

Close your eyes and be still, sitting or standing, witnessing whatever is happening inside and out.

Fourth Stage: 15 minutes

Keeping your eyes closed, lie down and be still.

If you are doing the Kundalini Meditation, then allow the shaking, don't do it. Stand silently, feel it coming and when your body starts a little trembling, help it but don't do it. Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't will it.

If you force it will become an exercise, a bodily physical exercise. Then the shaking will be there but just on the surface, it will not penetrate you. You will remain solid, stone-like, rock-like within; you will remain the manipulator, the doer, and the body will just be following. The body is not the question – you are the question.

When I say shake I mean your solidity, your rock-like being should shake to the very foundations so that it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid, your body will follow. Then there is no shake, only shaking. Then nobody is doing it, it is simply happening. Then the doer is not.

Kundalini is just preparation. You are preparing your instrument. When it is ready, then you stand in silence, then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting – Once you are alert, then the waiting. Waiting is meditation. Waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

Work as meditation

WHENEVER you feel that you are not in a good mood and you don't feel good in the work, before starting work, just for five minutes, exhale deeply. Feel with the exhalation that you are throwing your dark mood out

and you will be surprised, within five minutes you will be suddenly back to normal and the low will have disappeared, the dark is no more there.

If you can change your work into meditation, that's the best thing. Then meditation is never in conflict with your life. Whatsoever you do can become meditative. Meditation is not something separate; it is a part of life. It is just like breathing: just as you breathe in and out, you meditate also.

And it is simply a shift of emphasis; nothing much is to be done. Things that you have been doing carelessly, start doing carefully. Things that you have been doing for some results, for example, money ... That's okay, but you can make it a plus phenomenon. Money is okay and if your work gives you money, good; one needs money, but it is not all. And just by the side if you can reap many more pleasures, why miss them? They are just free of cost.

You will be doing your work whether you love it or not, so just bringing love to it you will reap many more things which otherwise you would miss.

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