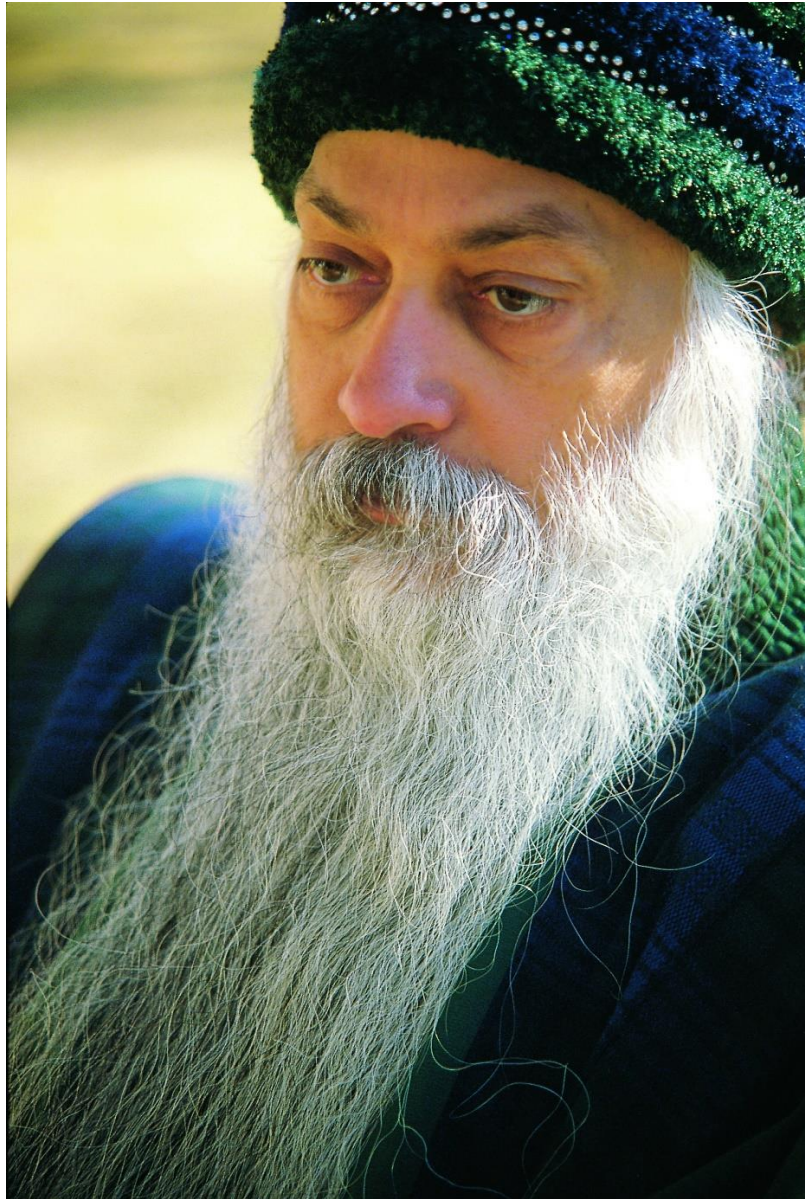


Meditation and Meditation Techniques



Osho explained all the ancient meditation methods and invented hundreds of new meditation techniques.

Some of the most prevalent systems have been compiled here.

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Concluding on the immortal words of Parguru Osho

Begins with the words of blessings of the Supreme Master Osho

Want to meditate?

Do you want to meditate? So make sure that there is nothing in front of you or anything behind you in meditation. Let the past disappear and the future too. Let both memory and imagination be void. There will be no time and no sky. That moment when nothing happens – only then know that you are in meditation.

How to meditate?

Do you ask for meditation how to do it? Don't do anything. Just wake up to breathing in peace. Consciously observe the breathing path. Witness the coming and going of the breath. It should not be a laborious effort, but a quiet and relaxed relaxing understanding. And then you will enter unknowingly, spontaneously and naturally, into a state of great pleasure. You won't even know when you have entered. Suddenly, you will feel that you are where you were never there.

How to be silent?

You ask, how to be silent? Just get it. It is not a very law and order thing. Be aware of what is happening around you. And listen to what you hear. Awareness of sensations is complete, but there is no reaction. Silence occurs spontaneously with zero awareness.

How do you get free of thoughts?

What is the way to get rid of thoughts? Ordinarily, as long as man moves with the movement of every thought, he does not experience the disturbance caused by the thoughts. But it is only when he pauses and looks at the thoughts that he becomes directly aware of their perpetual race and turmoil.

This is a necessary realization in the direction of liberation from thoughts. It is only when we stand and look that we can see the futile rush of thoughts. Surely, how can he who runs with them know this!

Adopt an impersonal attitude towards the process of thought – just a spectator's expression. It's as if you have nothing more to do with them than just looking. And when the clouds of thoughts surround the sky of the mind and move, ask them: Thoughts! To whom are you ?. Are you mine? And you'll get a clear answer: "No, not yours." '

Surely this answer will be received, because the thoughts are not yours. They are your guests. You have been made an inn. It is a mistake to consider them as your own. And that mistake does not allow them to be freed. The identification that arises from accepting them as

our own does not allow us to be free from those thoughts. In such cases, those who are mere guests become permanent residents.

Seeing thoughts in an impersonal way gradually breaks the connection with them. When a lust arises or a thought arises, notice that this lust is arising – or that the thought is rising. Then look and know that it is now disappearing – it has now disappeared. Now another thought is coming up... It has merged.

And in this way, calmly, obsessively, as a spectator, observe the continuous stream of thoughts. In this way, quiet and unelected observation automatically slows down the movement of thought, and ultimately leads to thoughtlessness.

In thoughtlessness, thoughts dissolve and the power of thought is extinguished. That thinking power is what I call wisdom.

It is very important to be free from thoughts for the awakening of the power of thought.

What is meditation?

What is meditation and what is the method of doing it?

Thoughtlessness is meditation. And the method for thoughtlessness is to awaken to thoughts.

There is a constant flow of thoughts – the mind. To be unconscious of this flow – to be asleep – to be awake is simply our state.

It is from this unconsciousness that identity arises. I begin to know in my mind. Wake up and see the thoughts.

It's like someone standing on the side and watching people walking by. Just by waking up to it, a revolution happens. Thoughts break the identity of the self. It is at the tail end of this discord that thoughtlessness is born. Just as when the clouds in the sky are removed, the sky is visible. The mind empty of thoughts is the fundamental state of the self. That is samadhi.

Meditation is the method. Samadhi is achievement.

But, don't think in terms of meditation. Thinking about meditation is also a thought. Get into it. ... Drown. Don't think about meditation... Taste.

The work of the mind is to sleep and think. He dies in waking. And meditation is waking up. That is why the mind says, "Come on, think only in terms of meditation." It is his last resort to self-defense.

Beware of this! Instead of thinking, changing when you see. Not ideas, but philosophy – that's the basic formula. When philosophy grows, thoughts weaken. When the witness wakes up, the dream disappears.

When meditation comes, the mind goes. The mind is the doorway to the world. Meditation is the door, the door to liberation. What you have found in the mind is lost in meditation. What you have lost in the mind is found in meditation.

How to witness?

Pay attention to these three sutras for the practice of witnessing:

1. Be awake to the movement of the breath while engaged in the work of the world. Soon the witness is born.

2. Be conscious of taste while eating. Soon the witness emerges.

3. Before sleeping, when sleep has not come and awake is going – be careful and watch.

Witnesses are soon found.

Is meditation simple?

There are some things that don't come from effort. For example, one thing in your introduction is sleep. Sleep doesn't come with effort. If you try to sleep, you will not be able to sleep. Try it, give it a try. Try to get sleep someday. Turn around, recite mantras, do something else, remember some gods and goddesses, and try to get sleep. Get up, sit, run, try to sleep. The more you try, the more sleep will fade away.

Tell those who are not able to sleep, "We put our head on the pillow and go to sleep." He will say, "What lies are you saying? Because I put my head on the pillow a lot, but I can't sleep.

Meditation is as simple as that, as simple. But if you try, there will be obstacles.

Meditation is the practice of awareness

Meditation means awareness. Whatever you do consciously, it is meditation.

It is not a question of what karma is, but the quality or what you bring into action. Walking can be meditation if you walk consciously. Sitting can be meditation if you can sit consciously. Listening to the chirping of birds can be meditation if you can listen consciously. Or it can only become meditation to listen to the voices of the mind within you, if you can be awake and witnessing.

The whole point is that you don't stay asleep. Then whatever happens, there will be meditation.

The first stage of consciousness

The first step to consciousness is to be fully aware of your body. Gradually, one becomes aware of every gesture, every movement. And as soon as you begin to become conscious, a miracle begins to happen; Many things that you used to do in the past fall away easily. Your body

becomes more relaxed, more rhythmic. A deep silence spreads even in the body, a subtle music spreads in the body.

The second stage of consciousness

Then start becoming conscious of your thoughts. Just as you have become conscious of the body, so do you now do with thoughts. Thoughts are more subtle than the body, and consequently more difficult. And when you awaken to thoughts, you will wonder what goes on inside. If you write down what goes on inside at any time, you will be amazed. You won't believe what's going on inside! Then read it after ten minutes – you will find that there is a mad mind sitting inside! Since we are not conscious, all this madness goes on like an undercurrent. It affects what you do or what you don't do. Everything is affected. And the sum of all this is going to become your life. So this inner madman has to change. And the miracle of consciousness is that you don't have to do anything else except be conscious. The mere phenomenon of seeing it is its transformation. Gradually, this madness dissipates. Gradually, thoughts begin to assume a rhythm; Their chaos is removed and a coherence of them begins to appear. And then a deeper peace descends. Then when your body and mind are at peace, you will see that they are also in harmony with each other, there is a bridge between them. They no longer run in different directions; They don't ride on two horses anymore. For the first time, there is a peace of happiness within and this happiness is very helpful, in meditating on the third plane. And that is to be aware of our feelings and emotions.

The third stage of consciousness

It is the subtlest floor and also the most difficult. But if you have become conscious of thoughts, then it is only one step further. A little deeper awareness and you will become aware of your feelings and feelings. Once you become aware of these three dimensions, then all three of them become one phenomenon. When these three become together – active and denounced, then you can feel their music, they become one rhythm... Then the fourth step is the turkey – you cannot do it. The fourth is by itself. It is a gift from a holistic existence... For those who have completed the first three stages, this is a reward.

The Peak of Consciousness

The fourth stage is the peak of consciousness which makes a person awake. One becomes aware of the awareness – this is the fourth stage. One becomes a Buddha, wakes up. And it is only in this awakening that one realizes what supreme bliss is. The body knows the pleasures of the flesh; The mind knows happiness; The heart knows joy and fourth... Turiya knows joy. Bliss is the goal of renunciation, of the seeker of truth... And awareness is the path for that.

The important thing is that you are aware, that you have not forgotten to be aware, that you are a witness, a watcher, a watcher. And as the beholder, the seer becomes more dense, more still, more shaky – a transformation takes place: the scenes begin to disappear. For the first time the seer himself becomes the scene. The beholder becomes the scene himself. You're back home.

- Dhyana Yoga: The First and Last Liberation

Space for meditation

If you can choose a designated place for meditation – a small temple, a small corner in the house, a meditation room – then it is best. Don't use the space for anything else. Because every job has its own waves. Use that place only for meditation and do not use it for any work. So that place will be charged and waiting for us every day. That place will be very supportive. An atmosphere will be created there, a wave will be created, into which we can easily enter deep into meditation. That's why temples, mosques, churches were built – a place that was used only for meditation and prayer.

If we can choose a fixed time for meditation, then it will also be very useful, because our body, our mind, is a machine. If we eat at a fixed time every day, then our body starts demanding food at that time.

Sometimes you can do a fun experiment, if you eat at one o'clock every day and you look at the clock and it's one o'clock, you'll get hungry – even if the clock is wrong and it's only eleven or twelve. Our body is an instrument.

Our mind is also a machine. If we meditate at a fixed place, at a fixed time every day, then a kind of hunger for meditation is created in our body and mind. At that time every day, the body and mind will demand to go into meditation. It will be helpful to go into meditation. A state of mind will be created, in which we will become a hunger, a thirst.

It will be very helpful in the beginning, until meditation becomes so easy for us that we can go anywhere, at any time. Until then, these mechanical arrangements of mind and body must be used.

They create an atmosphere – the room should be dark, there should be the fragrance of incense sticks or incense sticks, wear clothes of the same length and the same type, use the same carpet or mat, use the same seat. It doesn't get meditative, but it helps. If someone else imitates it, it can also be hindered.

Each one has to find his own system. The system does just that a pleasant situation is created. And while we wait in a pleasant situation, something happens. Just as sleep descends, so does God. As love happens, so does meditation. We can't bring it by effort, we can't force it.

How to choose the method of meditation?

Always start with the method that tastes interesting. Meditation should not be forced. If attention is forcibly imposed, the beginning will be wrong. Anything that is forced cannot be spontaneous. There is no need to create unnecessary difficulty. This has to be understood very well. Because in the direction in which the mind is innately interested, attention decreases effortlessly.

For those who are more sensitive at the level of the body, there is a method that can reach the ultimate experience through the body itself. Those who are emotional, emotional in nature, can walk on the path of devotional prayer. Meditation, alertness, and witnessing can be useful to those who are intellectually inclined.

But my meditation techniques are different in a way. I've designed meditations that can be used by all three types of people. They have full use of the body, full use of emotion and full use of consciousness. All three are used together and they work differently on different people. Body, heart, mind – all my methods work in this chain. They start on the body, they pass through the heart, they reach the mind and then they transcend into the psyche.

Remember, we can go deep into what interests us – only that which we can go deep into. To be interesting means that he is in sync with us. Our verse matches his rhythm. With the method we are in a harmony. So when a method is interesting, do not fall into the temptation of other methods, then go deeper into the same technique. Do this method daily or twice a day if possible. The more we do it, the more enjoyment it will become. Skip any method only when the pleasure stops. That means that the work of the method is done, now look for another method. No single method can take us to the end. We will have to change trains several times on this trip. Every method will bring us to such and such a stage. After that, it is of no use. His work is done.

You have to remember two things: When you enjoy a technique, go as deep as you can into it. But don't get used to it, because one day you have to go beyond it. If we become very addicted to it, it is also a kind of intoxication, then we cannot give it up. Now there is no pleasure in it – it does not even get anything – but it has become a habit. We can go on doing it if we want, but we go round and round, it cannot take it beyond that.

So happiness is the criterion. As long as you enjoy, continue. Don't let even a particle of joy be left behind. Squeeze out all the juice, not a drop left. And then be prepared to leave it. Then choose another method that you enjoy. Maybe, we have to change the method several times. This will vary for different people, but there is little chance that one method will make the entire journey.

But there is no need to do too many methods at once, because we can get confused, we can do opposite processes together and then there will be pain, there will be pain. So choose any two meditation techniques and then do them continuously. Actually, I would like to choose one meditation, it would be best. It is better to do the meditation that we like several times a day. That adds depth to it. If we do several meditations simultaneously – one day, another day. And if we create our own attention, the excitement will increase. There are one hundred and twelve methods of meditation in the Vijnana Bhairava Tantra. We can go crazy. We're crazy like that!

These meditation methods are not entertainment. They can sometimes be dangerous. We are playing with the subtle, subtle apparatus of the mind. Sometimes a small thing, which we are not even aware of what we are doing, can prove to be dangerous. Therefore, do not manipulate these methods and do not mix different methods and do not invent any khichdi method of your own. Choose any two methods and try them for a few weeks.

"When you enjoy a technique, go as deep as you can. But don't get used to it, because one day you have to go beyond it. If we become very addicted to it, it is also a kind of intoxication, then we cannot give it up. Now there is no pleasure in it – it does not even get anything – but it has become a habit. We can go on doing it if we want, but we go round and round, it cannot take it beyond that. So happiness is the criterion. '

In such a situation, when you cannot use active meditation techniques, there is a simple but effective passive technique available to you. Observing the breath is a method that can be used anywhere, anytime, even when you only have a few minutes to spare. With incoming and outgoing breathing, all you have to do is be aware of the fluctuations of the chest or abdomen. Or try this method:

Step 1: Watching the breath go in.

Close your eyes, pay attention to your breathing. First inhaled, from where it enters your nostrils, then to your lungs.

Step 2: Focus on the gaps that follow.

There is a gap between the inhalation and the outgoing. It is extremely valuable. Look at this gap.

Step 3: Meditation on the outgoing breath. Now look at the breathing.

Step 4: Focus on the gaps that follow.

At the end of the exhalation comes the second interval: look at that interval. Repeat these four steps two to three times – observing the cycle of breathing, without making any effort to change it, just with just the natural rhythm.

Step 5: Counting in breaths.

Now start counting: the breath going in, the breath going in, the breath going in, the breath. And count it to ten. Then count from ten to one. At times you may forget to look at the breath or count more than ten. Then start counting by one.

These two things have to be kept in mind: being aware, especially the interval between the beginning and end of breathing. The experience of that gap is you, your innermost center, your innermost being. And secondly: count but not more than ten; Then return to one; And count only the breath going in. They help in increasing awareness. You have to be alert, otherwise you will start counting the outward breath or you will go above ten. If you like this meditation technique, continue with it. It is precious.

Japan is perhaps the only country on the ground where the maximum number of people seem to be happy. There was a lot of research as to what was the reason for the happiness of the people there. So it was very strange and that is that in Japan, parents definitely teach small children one thing – that whenever there is anger, the mind is restless, when you are worried, then take a deep breath and meditate on the breath. This has made a fundamental difference in his whole personality.

So, at any moment of the day, if you feel disturbed, angry, worried, try it for a minute. Take a deep breath and meditate on the breath. And when you sit down to meditate, you must first take a deep breath for ten minutes. If this experiment is completed for one hour, then there is no need to do anything else.

The name of Buddha's meditation process is 'Anapanasatiyoga'. The Buddha taught his monks only one thing, and that was to remember the coming and going of your breath. Anapanasati yoga means the movement of the breath and its memory. Knowing that the breath came in, knowing that the breath went out. The more a person can concentrate on the breath – walking on the road, sitting in the bus, eating food, walking on the road – the more his mind goes down into the deeper and deeper layers of peace.

If this experiment can be done for an hour every day, then in three months you will see a transformation. And you will not be able to imagine how such a small experiment can bring such big results? There are reasons to bring in. As we inhale deeply and meditate on the breath, the breath is the bridge connecting our soul and body. Through Him the soul and the body are connected. When we breathe deeply, the gap between body and soul becomes larger. And when we meditate on the breath, the body gradually falls apart, the soul separates and the meditation intersects.

If you can use this much for one hour every day for three months, then your body is different from you, it will be clearly realized, it will not have to go to study in any scripture. Not only this, but if so many people of us sitting here can do this experiment, then at least thirty percent of the people may also experience some day that the body is separated, I am standing apart, looking at my own body. There may also be an experience of being outside the body. And even once you feel that the body is lying apart, I am standing apart, looking at my own body. There may also be an experience of being outside the body. And once you experience this, death is over. Because then we know that the body will die, there is no reason for me to die now. And the person who has the fear of death from his life, all fears go away from that person's life. Because the basic fear is death. And the one who sees that he is separate from the body, the door opens in his life which is the door of God. But do it in ten minutes at the beginning.

- Osho, Sadhana of the Witness - 2

Vipassana meditation

This meditation technique is an invaluable gift of Lord Buddha. Even after two and a half thousand years, there has not been a decrease in His glory and His dignity. And Osho believes that Vipassana can be the most effective in modern man's spiritual practice of inward travel. Vipassana means to see within.

This meditation is for fifty minutes and has to be done sitting. Sit, do not strain body and mind and keep eyes closed. Then focus your attention on the incoming and outgoing breath. Breath is not to be given any kind of arrangement; Let him go his way. Just focus on his journey.

In the journey of breathing, there is a place near the navel-center, where the breath is felt more. Pay special attention there. If the attention goes somewhere in between, do not be afraid of it. If any thought or emotion arises in your mind, listen to it too, but then lovingly bring meditation to the breath. And avoid sleep.

Explaining the importance of breathing, Osho says, "Buddha used the breath to do two things with the same arrow. The first is for awareness and as far as the breath goes, awakening will also spread. In the same way, this experiment is the way to fill the atoms of the body with consciousness. Buddha says, "Breathe consciously."

Breath is the easiest way to connect with yourself, to reach your center. The path of the Buddha was the middle path. Avoiding both extremes – balance in the middle. The breath is in the middle. They are not outside, they are not inside. Consciousness is within. The body is outside. The joint between the two is like a bridge to the breath. Breath acts as a bridge to move from matter to God, from body to soul. The body is one shore, the soul is the other shore and the bridge of breath is over this river. It is in the middle and that is why Buddha placed so much emphasis on Vipassana. They are the promoters of the Middle Way. They say, "The golden mean, the majjhim nikaya." Walk right in the middle. Don't be materialistic, don't be divine. Be aware of the breath. One end of the breath is puddle, matter. The other end of the breath is apocalyptic, vibrant.

A young man, Prince Shrana, was initiated to the Buddha. The capital couldn't believe it. No one had ever imagined that Shrana would become a monk! The emperor was Shrana, and the famous emperor was the monarch. His reputation was like that of a bhogi. The most beautiful women in his palace were of that time. The finest wine in his palace came from all corners of the world.

The other monks walk on a well-paved path, but the shronea walks in thorns and bushes. His feet were covered in blood. When it was sunny, the other monks would sit in the shade of the trees, and the ears would stand in the sun. The other monks were dressed in robes, they were wearing only loincloths. And it seems as if there is an eagerness to give up the loincloth too. And one day he even gave up the loincloth. The other monks ate once a day, Shrana once in two days. The other monks sat and ate, and the srona ate standing. The other monks kept the vessel, not even the shrana. He was a carpenter, taking food in his hand. Dried up. She had a very beautiful body. People came from far and wide to see his body. Her face was very beautiful and exquisite. Three months after he became a monk, no one could see him and could not remember that this was the emperor. The feet were blistered, the body was blackened, dried to bone; But he was tighter.

Then Shrana stopped eating too. He also stopped taking water. Went to extremes, and to extremes. Then it seemed that now he was a guest for a couple of days and would die. So Buddha went to his door. A hut was built under the tree for his rest. He was lying. Buddha said to him, "Shrana, I have come to ask you something. I have heard that when you were emperor you were

very eager to play the harp. You were also very skilled in playing the harp. You had great juice in the harp. I have come to ask you a question: When the strings of the harp are very loose, does music be produced or not? Shrona said, "You know how you talk, how can music be produced if the strings are very loose?"

The Buddha said, "Then I ask you, if the strings are very tight, then music is produced or not?" Shrona said, "If you are too tight, the strings will break as soon as you touch it, music will not be produced." There will only be the sound of wires breaking. There will be the sound of the instrument breaking, how will the music be born?

Buddha said, "I have come to remind you. Just as you have experience of the harp, so have I experienced the harp of life. I tell you, music is not produced if the strings of life are too tight, and music is not produced even if the strings of life are too loose. The strings should be in the middle of the eardrum; Not too tight, not too loose. The greatest skill of a musician is to bring the strings exactly in the middle, that is called the setting of the instrument.

If you wake up a little, you will find that when we are happy, there is a special pattern of breathing. When we are sad, there is a different pattern. Every emotion, mood, is associated with a pattern of breathing. If we change our state of mind, the pattern of breath will also change. The reverse is also true – if we change our breathing patterns, the state of mind will also change. It means our body, mind, heart; Everything is connected to the breath. So getting into meditation through the breath will be easy and very effective.

If we awaken to the breath on which our whole life rests, then every nook and corner of us will be illuminated by the light of this awareness. The Buddha gave the world a very simple but very effective method – its name is Vipassana.

This word is derived from Vi and Pashyana. Pashyana means to see, Vi means to return. Vipassana means to look back. Consciously look at yourself. Vipassana means to be a witness, to be a seer. Today, we will try to be conscious of our breath and also conscious of ourselves.

When you wake up to the breath, you will find that you are connected to existence through the breath. When this oneness is remembered, one is filled with joy. There is sadness in breaking, there is pain. There is joy in connecting, in meeting. When we join one person in love, life is filled with happiness. So you can't imagine how blissful life will be when you feel oneness with the whole universe.

The ego breaks us apart, tears us into pieces. It makes us feel like we're a small island. The most bitten, the detached, lonely one. And that meditation technique does exactly the opposite – again it breaks down the illusion of middle walls and gives us a feeling of oneness with existence.

The words of Kabir Saheb are:

Where to find Moko, O fellow, I am with you.

Searching, searching for a moment.

Say Kabir, listen to me, all in the breath of breath.

In the breath of these breaths, that is, in the gap, in the gap, it is found in the gap. Let's go for that ultimate union.

Active Meditation

Osho has created this new meditation technique to exhale the repressed impulses, tensions, and sicknesses that have accumulated in our body and mind. Through this purification of body and mind, the seeker is again in touch with his body-energy, life-energy, and self-energy – to their full potential – and in this way the seeker is able to easily grow towards spiritual awakening.

Active meditation can be done alone as well as in a group. But doing it in a group is more consequential.

It should be done after bathing, on an empty stomach, in loose clothes, blindfolded.

In order for this technique to be fully effective, the seeker has to practice it with all his might, in totality. It has five stages. The first three stages are of ten minutes each and the remaining two are of fifteen minutes each.

Morning time is most useful for this, so it can also be done in the evening.

Step 1: Ten minutes: Begin to breathe fast and deep with full strength. Breathe in without any rules, anarchically – in, exhale. Breathe through the nose. Put more force on exhaling, this will make it easier for the breath to come in. Inhale and exhale very quickly and quickly – and put all your energy into it. Keep on increasing it – your whole personality becomes a rapid breath. Look inwardly – the breath came, the breath went.

Step 2: 10 minutes: Allow the body to move completely and let the inner impulses manifest. Whatever comes out from within, cooperate in bringing it out. Go completely crazy – cry, scream, shout, dance, jump, jump, laugh – whatever happens, support it, intensify it. If you want, you can continue to breathe fast and deeply. If there is no catharsis and manifestation of the movement and emotions of the body, then choose one of screaming, shouting, crying, laughing, etc., and start doing it. Soon a cascade of stored and repressed impulses within you will burst out.

Take care that your mind and your intellect do not hinder this process. If nothing happens, continue the breathing and help an inner expression appear.

Step 3 – Ten minutes: Now raise both arms, stand on the toes, and while bouncing in the same place, chant the mahamantra hoo-hoo-hoo with all your might, and let his injury fall on the work center. Feel the increasing flow of energy. Continue to intensify the 'hoo' blow – and joyfully carry this phase to the peak of intensity.

Step 4 – Fifteen minutes: Suddenly stop all movements, actions and hoo-hoo-hoo sounds etc. and stay there in the position in which the body is sitting. Do not organize the body in any way. Remain completely passive and aware. A deep peace, silence and emptiness will occur within.

Step 5 – Fifteen minutes: Now express the joy, silence and peace that have crept within. Dance, sing and celebrate with joy and gratitude. Let the inner life-energy and consciousness manifest through the weeping of the body.

Keep in mind that if you are meditating in a place where there is no facility for the expression of emotions in the first and second stages and the sound of hoo-hoo-hoo in the third stage, then in the second phase let the catharsis be done only through physical postures – and in the third phase do not make the sound of 'hoo' outside but inside. But it is better to make a sound, because then the meditation becomes deeper.

Hesitation – What will people say?: In the second phase of dynamic meditation, catharsis seems to be a madness. One seeker has a question in this regard: "If we continue to do this at home, shout or dance or laugh, then the people around us will think that they are crazy." "The people around me still think of each other as crazy. You wouldn't say that's another thing. This whole land is almost a mad house, a madhouse. People think everyone else is crazy except themselves. But if you show courage and do this experiment, then your chances of going crazy will decrease day by day. He who gathers madness within can sometimes go mad. He who gives insanity can never be mad.

Then it will take eagerness for a day or two, four days later, no one is ready to take eagerness. No man is so eager in another as to take too long to be curious. And the change that will take place in your behavior for twenty-four hours will also be visible; You won't be able to see your crying and screaming. When you are angry, have you ever thought that people would not think you were crazy? Then you don't think that people will think crazy or not. Because you're crazy! But if this meditation is practiced, your twenty-four hour life will be transformed. Your

behavior will change, you will become more calm, more silent, more loving, more compassionate. That too will be visible to people.

So don't panic, let them think they are crazy for four days. After four days, after eight days, after fifteen days, the same people are going to ask you, can this difference be made to you?

From the nervous public opinion – what people say – then you cannot go too deep. Have courage! And whether people think they are crazy or intelligent, how much difference does it make? The real question is whether or not you're crazy! The real question isn't what people understand. Pay attention to yourself, whether it is your condition or not! Hiding that condition will not help. That situation needs to be eradicated.

Then this crying, crying, laughing, dancing, it will gradually calm down. As the madness freaks out, so will the calm down. It can last from three weeks to three months – at least three weeks, at most three months. The faster you remove, the sooner it will slip away. Each person will take a little different amount of time, as each person's accumulated insanity is different. But the louder Uleich, the sooner it will finish out and you'll calm down. As soon as you start to calm down, you won't be able to scream, you won't be able to dance, you won't be able to cry, you won't be able to laugh.

Nothing can be done just by wanting, something has to come out within. And as the depth increases, the first step will remain and the fourth step will remain. The second will fall first. Then you won't even feel like asking slowly. It would seem like a hindrance to even asking who I am. The third step will also fall. (Note: At that time, in the third phase, "Who am I?" he was asked. The fourth step was the end of the focus. A few years later, Osho instructed us to chant 'Hu' instead of asking questions and added a soulful dance in the fifth step. After that, the first step will also be a minute, two minutes, not a breath that you will go straight to the fourth step. Eventually, the deeper you complete, the first step will last for two minutes and the fourth step will come straight away. You will be able to stay in the fourth stage for the entire forty-fifty minutes. But if you try to bring the fourth stage from your side, it will never come. You will have to go through these two and third steps. When they fall, they come on their own.

-Osho, [Meditation Philosophy, Discourse 7](#)

Kundalini Meditation

It is a wonderful meditation technique and it makes it easier to go from the brain to the heart. This one-hour meditation consists of four stages of fifteen minutes each. In the first and

second steps, the eyes can be kept open. But in the third and fourth phase, you have to keep your eyes closed. Evening is the most suitable time for this.

The fellowship of the first stage is set with the bean-voice of the snake charmer. Just as the snake breaks its kundalini and wakes up on the bean-voice, and takes out the hood and starts dancing, similarly the sleeping Kundalini power of the seeker awakens on the right use of this meditation.

There are four stages of this meditation of one hour duration, the first three with music and the last phase without music. The Kundalini meditation performs the function of an energy-bath. It rejuvenates you by freeing you from the burden of your daily routine with gentle vibrations.

First Stage: 15 minutes

Let yourself loose and let the body vibrate. Feel the energy flowing upwards from the feet. Let what is happening happen and let the vibrations be me. You can keep your eyes open or closed.

Second Stage: 15 minutes

Dance to the rhythm of the music – as you like it – and let the body move as it pleases.

Third Stage: 15 minutes

Sit or stand, but straight and motionless. Listen to the music.

Fourth Stage: 15 minutes

Lie down passively and remain calm and witnessing.

'Let the vibration happen. Don't blame it. Stand still, feel the vibration coming, and when the body starts trembling, support it, but do not do it by yourself. Enjoy it, rejoice in it, let it come, receive it, welcome it, but don't desire it.

If you impose it, it will become an exercise, it will become a physical exercise. Then there will be vibrations, but just up and up, it will not enter you. Inside you will remain solid like a stone, like a rock, the controller and the doer will remain you, the body will just follow. The question is not about the body, but the question is yours.

When I say 'tremble', I mean your solidity and your stone soul must tremble to the roots, so that they can melt and flow into a liquid water. And when the stone prana is fluid, your body will follow. Then you don't have to tremble, just the vibration remains. Then no one is going to do it, it is just happening. Then there is no doer. '

Nataraja Meditation

Forget the dancer, the center of the ego; Just keep dancing. That's meditation. Dance so intensely that you forget that you are dancing and feel that you are dancing. This distinction of the two must be erased; Then it becomes meditation. If the distinction remains, then it is an exercise; It is good, it is healthy, but it cannot be called spiritual. It was just a simple dance. Dancing in itself is good – as far as it goes, it is good. After that you will feel fresh and young. But he has not yet become a meditator. The dancer has to keep saying goodbye until only the dance remains.

So what to do? Be holistic in dance, because the dancer can only have a dance distinction as long as you are not holistic in it.

If you stand aside and watch your dance, the distinction remains: you are a dancer and you are dancing. Then the dance is just an act that you are doing; It is not your life. So, become fully involved in it, become absorbed in it. Don't stand on one side, don't be a spectator. Get involved.

- Osho, Dhyana Yoga First and Last Liberation

Speaking about Nataraja meditation, Osho said, "We have thought of God as Nataraja. We have also made an idol of Shiva in the form of Nataraja. God is like a dancer, not like a poet or a painter. A poem or painting is separated from the poet, from the painter; But dance cannot be separated from the dancer. Their existence is together; You should say there is one.

Dance and dancer are one. As soon as the dance stops, the dancer also departs. The whole existence is the dance of the divine; The atom is absorbed in the dance. The divine energy is dancing in infinite forms, infinite and infinite gestures.

Nataraja-dance is a complete meditation. Immersed in the dance, one is immersed and the dance of existence remains. Dancing madly at heart is the key to life transformation.

Nataraja meditation is sixty-five minutes long and has three stages. The first stage is of 40 minutes, the second stage is 20 and the third stage is of five minutes. You can do it any time you want.

First stage

Dance and dance along with the rhythm of the music, just dance, let the whole unconscious emerge and enter the dance. Dance in such a way that you become overwhelmed by the dance. Don't make any plans, nor control the dancing. In dance, forget the witness, the seer, the perception – everything. Immerse yourself in the dance, get lost, get absorbed – just dance.

Starting from the work center, the energy will move upwards.

Second stage

As soon as the instrumental music stops, stop dancing and lie down. Now let the vibrations of dance and music penetrate to your subtle planes.

Third stage

Stand up. Celebrate by dancing for five minutes again – be merry.

Sufi Meditation

It is an ancient Sufi method that focuses us in conscious witnessing. The calm, soft, musical, rhythmic dreaminess of this technique is a special help in making us feel our Self-Source.

For a long time, the consciousness is broken by the rotation of the body; the body keeps on moving, but the consciousness of a trembling, immovable consciousness becomes evident within.

Do not take any kind of food or drink for three hours before starting this experiment, so that the stomach is light and empty.

It is better to have loose clothes on the body, and if there are no shoes or slippers on the feet.

There is no time restriction for this, you can do it for hours.

The best time for this experiment is before sunset. This is only a two-step meditation.

Step 1: Make your space where you need to move around. Eyes will be open. Now lift the right hand up to the same height as the shoulders, and keep his open palm facing the sky.

Then lift the left hand and bend it down in such a way that the palm is oriented towards the ground. The energy from the right palm will be taken from the sky and returned to the earth from the left palm.

Now in this posture, start spinning anti-clockwise – that is, from right to left – like a top. If you find it difficult to move anti-clockwise, move from left to right. The body and hands should be loose when walking – not taut. Start slowly and increase the speed steadily until the pace catches you completely.

As the speed increases, the objects around and the whole scene will become obscure, then stop recognizing them with your eyes, and help them become more obscure. Instead of objects, trees and people, let there be a startless and endless circular flow.

While walking, feel that the center of the whole event is the navel and everything is happening around the navel. Do not make any kind of voice or emotion catharsis. When you feel that you can no longer move, spin so fast that your body falls to the ground, unable to move any further. Remember, don't fall from the system. If your body is loose, falling to the ground will also

be mild and will not cause any kind of injury. Do not let the body fall prematurely by obeying the mind.

Step 2: Lie down on your stomach as you fall, so that your open navel can touch the earth. If there is difficulty in lying on the stomach, lie on the back. Let the whole body – including the navel – touch the earth. Cling to the earth like a little child and relive the feelings of the days when you clung to your mother's bosom when you were young. Now close your eyes, and lie in this position for at least fifteen minutes with silence and void. Feel that through the navel you have become one with the earth – the person has been immersed in the Virat; The individual has disappeared and the whole has remained.

Kirtan Meditation

Kirtan is an occasion to express one's joy and gratitude towards existence. The love and thankfulness we have for existence for the life that we have received by His grace, the joy and consciousness that we have received, we express it by dancing in kirtan, singing and dancing in the melody of His name and remembrance.

Kirtan is a festival of a heart full of devotion. Kirtan is an opportunity for the individual to be immersed in the emotional energy of the group.

In this experiment, having less and loose clothes on the body and emptying the stomach is very helpful.

Kirtan meditation is an hour-long celebration of four steps of fifteen minutes each.

Evening is the best time for this.

First stage

In the first stage, the kirtan-troupe sings a tune along with the music – 'Govind Bolo Hari Gopal Bolo, Radha Raman Hari Gopal Bolo'.

Sing this tune again, you get immersed. Immerse yourself in the melody and music, and let your body and emotions dance and dance without any conscious arrangement. Develop your emotional energy towards intensity and depth in the rhythm of dance and melody.

Second stage: In the second stage the singing of the tune stops, but the music and dancing continues.

Now continue dancing in harmony with the waves of music. Let the emotions and inner motivations be fully expressed as children feel free.

Third Stage: The third stage is that of complete silence and passivity.

You stop abruptly as soon as the music stops. Stop all activities and immerse yourself in relaxation. Let the awakened emotional energy work within.

Fourth Phase: The fourth stage is the completion of the entire festival.

Dance and express your feelings of joy, gratitude and thankfulness to the melodious music that has started again.

The Supreme Master Osho says:

Utsav Amar caste, Ananda Amar gotra.

I teach lyrics, I teach music,

My message is the same: celebration.

Festivities cannot be understood as theories, celebrations can only be lived and drunk. Whenever a Sadhguru leaves his body, he gives a promise to his disciples that how they will be able to connect with their Sadguru in a foreign state. One such promise Osho made to His beloved monks a few months before leaving the body is that whenever at least five of my sannyasis in white robes gather in the evening, in a meditative and festive atmosphere, they will definitely feel my presence. This was a promise made by a Sadhguru to his disciples... Since then, every day in the evening, seekers are bathed in festivities and kirtans in white clothes; With love, with thirst, with tears, with emotion, we call out to Osho. Now it is a matter of their own sensitivity as to who drinks how much of their presence.

By the way, Kirtan is a very ancient tradition of India. Many saints have found that God by dancing and singing, such as Meerabai, Chaitanya Mahaprabhu etc. Sikh Gurus have also praised his glory through Shabad Kirtan. In Bharat, only one form of God is called Nataraja. But Osho did only to combine kirtan, dance with consciousness. He connected it with self-remembrance so that by grasping the kirtan from the outside, we can gradually reach the unbroken kirtan within. This kirtan, this dance, can become a door.

In his discourses, Osho narrates a very lovely story: -

Narada is going to heaven. And he asked an old monk, " Do you want to bring some news from God?" So that old sannyasi said, "If you want to meet God, then just ask how long is it?" Because I have been doing sadhana for three births.

He was a great old ascetic. Narada said, "I will definitely ask."

Beside him sat a young man under another tree, playing his iqtara. He was singing. Narada jokingly asked him why, brother, you also do not have to ask God anything? I'm going to heaven.

He continued to sing his song. He did not even raise his eyes to Narada. When Narada shook him, he said, "No, his grace is immense." I've always got what I want. Don't ask anything. Don't give

him any trouble on my part. Don't talk about me, I agree. And all are mixed. If you can, please thank me.

Narada returned. He went to the old monk and said, "Forgive me, brother! I had asked, and he said that the tree under which the old monk is sitting, the number of leaves in it, the same number of births will take longer. The old man was very angry. He threw away the pothi that was reading, broke the garland and shouted angrily, "This is too much! This is injustice!" What kind of justice is this? I have been meditating for three births, I have been suffering, I have been fasting, I have been fasting for so many more years. It can't be.

Going to that young man too, Narada said that I had asked, you did not want to, yet I asked. He said that the tree under which he is sitting has as many leaves as there are births and... The young man got up at once, took his iktara and started dancing, and he said, "Amazing. Where is my entitlement? So soon? How many forests are there on the ground, how many trees are there, how many leaves are there in those trees, oh... Just the leaves of this tree? Will it happen in just as many births? It happened so quickly, it's too much for me. How will I be able to withstand this? How will I be able to manifest this grace?

He danced with joy. And the story goes, he reached Samadhi by dancing in the same way. His body was gone. That which was to happen in infinite lifetimes happened at that very moment.

This life of blessedness, gratitude is the real righteousness.

Osho says, "What could not happen in lifetimes can happen in a moment... You just need a call and thirst.

Therefore, this dance, kirtan, praise of GOD is an expression of bliss and gratitude. So let us also become like that devotee. Sing and dance with gratitude.

Today's method has mainly three steps:

First Step: Guru Vandana.

Second Stage: Kirtan.

Third step: Remembrance.

A million thanks to the Lord for these beautiful moments of life, full of gratitude.

Prayer Meditation

Prayer is a state of emotion – a process of flowing with nature, of becoming one. If you want to speak in prayer, you can speak, but remember that your conversation is not going to affect existence, it will affect you. Your prayer is not going to change God's mind, it can definitely

change you. And if it doesn't change you, then understand that it is just a trick of the mind. This vast sky will be with you, if you can be with it. Apart from this, there is no other way of praying. I say to pray – but it should be an energy-based event, not a devotional thing.

First stage

You shut up, you open yourself. Raise both hands in front. The palms should be facing the sky and the head should be raised straight. And then feel that existence is flowing in you.

As the energy or prana flows down through your arms, you will feel a slight vibration.

Then you become like a leaf trembling in the wind. Let the body tingle with energy – and whatever happens, let it happen. Give him full support.

Second stage

After two or three minutes – or whenever you feel completely full, you lean forward and touch your forehead with the earth.

Both hands will be spread in front of the head and the palms will also touch the earth.

You become a vehicle for the union of divine energy with the energy of the earth. Now feel the flow with the earth, the flow. Feel that heaven and earth, above and below, yin and yang, male and female – are all entwined in one great embrace. You flow, you dissolve. Let go of yourself completely and become immersed in everything.

Repeat both steps six more times, so that the energy can move for all seven chakras.

They can be repeated more often, but if left at less than seven, you will feel restless – you will not be able to sleep at night.

It is better to pray this prayer at night. Darken the room during prayer and go to sleep immediately after that.

It can also be done in the morning, but then a fifteen-minute break at the end will be necessary. Otherwise, you will feel that you are sleepy, drunk. It is a prayer immersed in energy. This prayer will change you. And as you change, your existence will also change.

There should be at least three persons for group prayer meditation. It is better to do with larger numbers. And evening time is the most suitable time for this.

First stage

Stand in a circle, close your eyes and take the hands of friends around you. Then slowly, but joyfully, and in a loud voice, start chanting Om. In between, let a silent clock enter between the intervals of utterance. Experience the divinity and wholeness of yourself and your surroundings and allow your ego to dissolve and immerse yourself in utterance.

Those who have eyes will see a column of energy rising up from the middle of the group. There is not much a single person can do – but if five hundred people join in and add to this prayer, it is a different matter.

Second stage

After ten minutes, at the behest of the group leader, when the hands are released from the hands, everyone should bend down on the ground and bow to the earth, and let the energy enter the earth.

This is a very old method of Tibet. Early in the morning, waking up between two and four o'clock, the seekers would practice this technique and then go to sleep. Osho says that we should do Nadabrahma meditation in the middle of the night before going to bed or in the morning.

Keep in mind that whenever it is done except at night, fifteen minutes of rest at the end is mandatory.

Nadabrahma Meditation

Nadabrahma meditation can be done both collectively and individually. This meditation should not be done when the stomach is full, because then the inner sound will not go deep. If done alone, it will be useful to put cotton or a stopper (ear plug) in the ear.

This meditation consists of three stages. The first stage is of thirty minutes, and the second and third of fifteen minutes each. Your eyes will be closed the entire time.

First stage

Close your eyes and sit comfortably. Now, keeping your mouth shut, inwardly, like the hum of a whirlpool, start the sound of Hoon Om Om Om Om. Start this sound so loudly that you feel its vibration in the whole body. The sound should be high enough that the people around it can hear it. You can also change the tone of the sound. Echo in your own way. Then inhale.

If the body wants to move, let it move, but the movement should be very slow and pleasant. Sound that your body is an empty bamboo pongri – full of vibrations just of humming. After some time, the point will come when you will be the listener and the sound will resonate on itself.

This sound purifies each and every fiber of the brain and activates them and is especially beneficial in God's healing.

It can be done for more than 30 minutes, but not less.

Second stage

Now place both hands near the navel in front of you and the palms facing the sky upwards. Now rotate both hands in a circular manner while moving forward. The right hand will go to the right and the left hand will go to the left. And then bring both hands back to the same place in front of you while completing the circle.

Keep in mind that the speed of rotation of the hands has to be kept as slow as possible. It was so slow that it seemed as if there was no movement. If the body wants to move, let it move, but its movement should also be very slow, soft and pleasant. And feel that energy is going out of you. This sequence will last for seven and a half minutes.

Next, turn the palms downwards, facing the ground and start moving the hands in the opposite direction.

First, let the hands placed in front of you move towards your body and then move the right hand to the right and the left hand to the left in a circular motion until they come back to the same place.

Do not release the hands to rotate on their own, but keep rotating them slowly in this circular structure. And feel that you are receiving energy, energy is coming towards you. This sequence will also last for seven and a half minutes.

Third stage

Sit absolutely silent and still – witnessing.

Nadabrahma meditation for couples

Osho has also described another method of Nadabrahma meditation for the pair of men and women, which is as follows:

First, darken the room properly and light the candle. Burn incense sticks with special fragrance, which should always be used only at the time of this meditation. Then both of them cover their body with a sheet. It would be better if there are no other clothes on both of their bodies. Now sit face to face holding each other's hands diagonally. (Left to left hand Hold your hands from right to right. Now close your eyes and keep on humming like a whirlpool for at least thirty minutes. Do both at the same time. After a minute or two, the breathing and resonance of both of them will mingle with each other and both will feel the union of the two energies.

Do this at night, before going to bed.

Shivanetra Meditation

I heard that a boat had capsized. One person survived the boat and landed on a deserted island. He waited for days, two days, four days, two weeks, for someone from the big world he was inhabiting to save him. Then months passed and years passed. Then, seeing no one coming, he slowly forgot to wait. After five years, a ship passed by. The men disembarked from the ship to rescue the man from that lonely deserted island, and when they told the lost man to go back, he was in thought.

They said, 'What are you considering; To walk or not? So the man said, 'I have completely forgotten that world, if you can remind me of something... They had some newspapers and magazines on the ship, and they showed it and said, 'Look at this, your world was like this.' Looking at the newspapers and magazines, the man said, "You take care of your world and the newspapers, I refuse to go." '

They were very surprised. His surprise was natural. But the man said, 'The peace, the silence, the joy I have experienced in these five years, I have never experienced in that big world of yours in fifty years of my life. And good fortune, and by God's grace, that day the boat capsized in a storm, and I came to this island. If I hadn't been on this island now, I probably wouldn't have known what great insane asylum I've been living in for fifty years. '

We are part of that big madhouse; We are born in it, we grow up in it, we live in it – and so we never know that everything that is worth achieving in life has been missed. And what we call happiness and what we call peace have nothing to do with happiness and nothing to do with peace. And what we call life is probably no better than death.

But the introduction is hard. There is a noisy world all around. There is a fussy atmosphere of words, noise all around. In all that environment, we forget the paths that can lead to silence and peace within.

Now it is not possible for all the boats to sink; Nor is it possible that so many storms will arise; Nor is it possible to find islands so uninhabited that all people can experience peace and silence. But, it is still possible for each person to find that uninhabited island within himself.

So meditation is the way to discover the uninhabited island within oneself. It is also like understanding that there is a lot of controversy in all the religions of the world – not about one thing – and that is that God is within us. The Muslims thought of something else; Hindus are something else, Christians are something and Parsis are something else; Jains, Buddhists, something else. They all have very different theories. But there is no distinction on this earth about one thing, and that is that the source of the joy of life is within. And if anyone has reached

God, it is by feeling it from within. He may be Jesus, and whether he is a Buddha, or whether he is Muhammad, or Mahavira – whoever; Anyone who has experienced the ultimate blessedness of life has discovered that uninhabited island by sinking deep within himself. Through today's meditation technique, we too will embark on a search for that uninhabited island within us.

Today's meditation is related to the third eye. Which we also know by the name of Shivanetra or Agya Chakra. This is our sixth cycle. To get into meditation through this technique, we will use concentration, also known as trataka. Tratak can be done in different ways-

1. With the rising or setting sun.
2. With a 100 watt bulb. (Which we're going to do today)
3. Looking at the Guru's face. (Osho Himself This experiment was done until 1974. In which the light fell only on Osho's face and there was darkness everywhere else.)
4. Looking into one's own eyes in the mirror.
5. Use of nasal vision.

Many traditions have emphasized the practice of the Agya Chakra because it is the doorway to the Sahasrara. Before that there is duality. and Advaita on Sahasrara. It is a thin curtain in the middle.

Precautions to be taken in Shivanetra meditation:

1. Use a 100 watt normal bulb. If you want, put a 'dimmer switch', keep it with you. Turn off the light before closing your eyes.
2. The bulb should be at eye height.
3. Sit at least 3 meters (10 feet) away from the bulb.
4. If there is frequent watering in the eyes, stop this experiment.
5. It is more useful to do Shivaeye meditation at night.
6. Do not do this experiment for more than three months.

Tratak Meditation

It is an hour-long meditation and consists of six stages of ten minutes each. A little farther away in front of the seekers, at a slight height, a blue light bulb is lit, which is slowed down and intensified, alternately, three times in ten minutes, by a light-reducing device. It is with the help of that that this meditation operates.

(A 300 watt blue light with a dimming switch, a light-decrease transmitter, is ideal, but usually blue light or a candle can do the trick.))

First stage

Sit still. Look at the light burning in front of you without any strain in your eyes.

Second stage

Close your eyes, and move the area above the waist gently from right to left and from left to right. And at the same time, continue to feel that the light that your eyes have drunk during the first phase is now entering the Shivnetra – that is, the third eye. It really happens.

Repeat both steps alternately three times.

This meditation is forty minutes long and consists of two stages of twenty minutes each.

First stage

Hang a large photograph of Osho at a height of five or six feet on the wall in such a way that enough light falls on the photo. Keep minimal and loose clothing on the body. Stand four to five feet away from the photo. Raise both hands, gaze at Osho's photo – and start bouncing with the loud sound of hoo-hoo-hoo. Feel Osho's presence and make the hoo-hoo-hoo sound louder. Do not close your eyes, do not blink. If the tears come, let them come. Keep your eyes focused on the photo and intensify whatever vibrations and actions occur in the body. Mahamantra - Hu's injury will lift the inner sexual energy upwards.

Second stage

Now stop all the activity – the sound of hoo-hoo-hoo, jumping and staring at Osho's picture – all stop. Absolutely still the body, close your eyes and feel the energy within. Immerse yourself in deep meditation. After 20 minutes, return to deep meditation.

In this way, this Tratak meditation will be completed.

Mirror Meditation

This experiment is one hour. The first stage is 40 minutes and the second is 20 minutes.

First stage

Close the room from all sides, and place a large mirror in front of you. The room should be completely dark. Now light a lamp or candle and place it next to the mirror in such a way that its light does not fall directly on the mirror. Only your face should be reflected in the mirror, not the flame of the lamp. Now look in the mirror into both your eyes without blinking – for forty minutes

continuously. If tears come out, let them come out, but try your best not to let the eyelid fall. Don't let the pupils of the eyes move around – keep looking right into both eyes.

Within two or three days, a strange thing will happen – your face will start turning into a mirror. You may also panic. Sometimes you will see a completely different face, which you have never known is yours. But all these faces are yours. Now the explosion of your unconscious mind has begun. Sometimes, the faces of your past life will also come into it. After about a week, this change of appearance will become very intense; A lot of faces will come and go, as it happens in the movies. After three weeks, you won't be able to tell which face is yours. You will not be able to recognize them, because you have seen so many faces coming and going. If you keep at this, after three weeks, on any given day, the most bizarre thing will happen – suddenly you will find that there is no face in the mirror – the mirror is completely empty and you are looking into the void! This is the critical moment.

Then close your eyes and realize your unconscious. When there is no reflection in the mirror, just close your eyes, look within – and you will see the unconscious.

There you are—absolutely naked—just as you are. All deception will disappear there. This is a fact, but society has created many layers so that man is not aware of it. Once you see yourself in complete nakedness, you start to be a completely different person. Then you can't deceive yourself. Now you know what you are. And unless you know what you are, you can never be transformed. Because, any transformation is possible only in the vision of this naked-truth; This naked-truth is the seed for any transformation. Now your real face is in front of you, which you can transform. And indeed, at such a moment, the mere desire for transformation will make the transformation happen, and nothing else needs to be done.

Second stage

Now close your eyes and go into relaxation.

Gaurishankar Meditation

There are four stages in this hour-long meditation and each step is fifteen minutes.

If you do the first step properly, the level of carbon-dioxide in your bloodstream will become so high that you will feel yourself on the Gaurishankar-Everest peak. He will lift you up so much.

In the second stage of this meditation experiment, a light bulb burns rapidly and continuously in front of the seekers.

First stage

Sit with your eyes closed. Now breathe in as deep as you can through your nose. And hold this breath in until it seems that it can no longer be stopped. Then slowly exhale through the mouth. And then do not inhale until it becomes a compulsion. Continue this sequence for fifteen minutes.

Second stage

Allow respiration to return to normal. Open your eyes and watch the bright light slowly while burning continuously. The vision is not to be strained. And keep the body completely stable.

Third stage

Stand up, close your eyes and let your body move slowly in a latihan manner. Through Latihan, you allow your inner self to manifest through the body, and give full cooperation in that expression.

Fourth stage

Lie down and be completely passive, be a witness.

Mandala Meditation

This powerful hour-long meditation consists of four steps of fifteen minutes each. The first step is to stand up; The second sitting; The third and fourth were utterly passive. It can be done anytime after sunrise or before sunset.

First stage

Run standing in one place with your eyes open. Raise the knees as far as possible. Keep breathing deep and even. This will cause the energy to circulate throughout the body.

Second stage

Sit with your eyes closed. Keep the mouth loose and open – and swing slowly in a circular manner – like trees and plants swaying in the wind. This will bring the energy awakened within to the navel-center.

Third stage

Now open your eyes and lie down straight on your back and rotate the pupils of both eyes clockwise – from left to right in a circle. Start rotating slowly at first, gradually increasing the speed and enlarging the circle.

Keep the mouth loose and open and the head absolutely still. Breathing should remain soft and gentle. This will bring the navel-focused energy to the third-eye.

Fourth stage

Close your eyes and become inactive. Go into relaxation so that the energy collected on the third eye can do its work.

Night-Meditation

At night, before bedtime, lie down in bed, darken the room, and close your eyes and inhale loudly through your mouth.

Start with exhalation – exhalation, not taking, extracting. Exhale loudly through the mouth, and make an O's sound as you exhale. As the sound begins to clear, Aum will automatically be created; You just pronounce 'O'. The last part of Aum, by itself, will start coming as the sound settles.

You don't have to say 'Aum', you just have to say 'O' – let E come. Throw out the whole breath, then close the lips and let the body breathe. You don't take it.

You have to take it, you have to take it. The body will do the work of taking. Don't stop breathing. You don't have to do anything while taking – you don't have to take it, you don't have to stop – you just have to leave.

So for ten minutes exhale with the sound of O', through the mouth; Then inhale through the nose, then exhale through the mouth, then take it through the nose and fall asleep while making such a sound of o'.

This will make sleep deep and dreamless and you will feel an unprecedented freshness when you wake up in the morning.

Patience in Spiritual Practice

Patience is the most important thing in Sadhana's life. How long do you have to wait after sowing the seed? At first, the labour seems to have been in vain. Nothing seems to be yielding. But one day waiting turns into receipt. The seed bursts out of the soil in the form of a plant. But remember, even when there were no visible results, there was development underground. Such is the life of a seeker. Even when nothing is visible, a lot happens. The truth is that all the evolution of the life force is invisible and unknown. Not development, only results. Stop worrying about the end and continue to do sadhana, then the end will come automatically. One day you have to be

filled with wonder what has happened! What I was and what I have become! Then the labor to get what is found seems to be insignificant.

To be completely immersed in meditation is the birth of fruit

Don't rush. Be patient. Patience is the fertilizer. Keep handling the attention. The fruit will come. It comes. But don't be worried about the fruit. Because that kind of anxiety becomes a hindrance to the coming of fruit. Because that kind of anxiety distracts attention from attention. Meditation demands full attention. Partition will not work. Participity will not work. Meditation is not possible without your totality. Therefore, engage in the work of meditation and leave the fruit of meditation to the Lord. And the fruit comes. Because to be completely immersed in meditation is the birth of fruit.

Intellect's efforts hinder cognition

I am very happy to know that your meditation is deepening every day. There will be many experiences – but don't try to understand them with your intellect. The efforts of the intellect become a hindrance. Nor should you have any lust to recur any experience. Because, such lust also becomes a hindrance. Whatever happens, you just have to thank the Lord and move on.

Anything can become meditation – Osho

That's the secret: to be non-mechanical. If you can de-mechanically do your actions, the whole life becomes a meditation. Then any small task – bathing, eating, talking to a friend – becomes meditation. Meditation is a virtue; He can be brought into anything. That is not a special act. That's how people think, they think meditation is a special act – when you sit facing the east, repeat some mantras, light a little incense, do something at a certain time, in a certain way, in a certain posture. Meditation has nothing to do with all that. They are all ways to make you mechanically and meditation is the opposite of being mechanical. So if you can be alert, then any action is meditation, any action will be of unparalleled help to you.

Meditation is to look within. – Osho

The seed has no idea of its own possibilities. So is human beings. He doesn't even know what it is—what it could be. But, the seed may not even look within itself. But humans can peep. This peeping is meditation. Meditation is to know the full truth of oneself right here and now, here and now. Plunge into meditation—deeper and deeper. In the mirror of depth, the full reward of possibilities becomes available. And what can happen, begins to happen. It is the realization of what is possible that makes it real. As soon as the seed is agitated by dreams of possibilities, it begins to germinate. Dedicate all your energy, time and resolve to your attention. Because meditation is the door. It is the one who introduces himself to himself.

Meditation that divides the universe becomes samadhi

After meditation, pray that the peace and bliss found in meditation will be scattered everywhere – everyone will find it. You have to meditate, but you have to distribute the fruits to the whole. That's when meditation becomes samadhi.

The Science of Meditation

There are some essential elements in meditation... No matter the method, those essential elements are essential for every method. The first is a resting state; No conflict with the mind, no control over the mind; No concentration. Second, just look at what's going on, without any interference, just with quiet awareness. Calmly, without any judgment and evaluation, just keep looking at the mind.

These three things are: relaxation, witnessing, indecision – and gradually a deep silence descends upon you. All the turmoil within you disappears. You are, but there is no sense of 'I am' – just a pure sky. There are one hundred and twelve methods of meditation; I have spoken on all those methods. They differ in structure, but their bases remain the same: relaxation, witnessing, and an uncritical approach.

1-Be playful

Millions of people miss meditation because meditation has taken on the wrong meaning. The meditation feels very serious, it feels sad, there is something churchy in it; It seems to be for those who are either dead or nearly dead—those who are sad, grim, whose faces have lengthened; Those who have lost all the excitement, fun, cheerfulness, celebration.

These are the virtues of meditation: a person who is really meditative will be playful... Life is fun for him, life is a play, a game. He enjoys life to the fullest. It is not serious, it is relaxed.

2-Be patient

Don't be in a hurry. Too often haste leads to delay. When your thirst awakens, wait patiently; The deeper the wait, the sooner it will come.

You have sown the seeds, now sit in the shade and see what happens. The seed will break, it will bloom, but you cannot speed up the process. Don't you need time for everything? You do the work, but leave the result to God. Nothing in life is wasted – especially the steps taken towards the truth.

But sometimes impatience arises; With thirst comes impatience, but that is a hindrance. Save the thirst and let go of impatience. Don't mix impatience with thirst. In thirst there is longing

but there is no struggle; In impatience there is conflict and there is no longing. In longing, there is waiting, but there is no demand; In impatience there is demand and there is no waiting. In thirst there are silent tears; Impatience leads to restless conflict.

Truth cannot be attacked; It is attained through surrender, not through struggle. It is won over by total dedication.

3. Don't seek results

The ego is result-oriented, the mind is always yearning for results. The mind has no interest in action, it is interested in the result – what will I gain from this? If the mind can get results without going through the action, it will choose only the short path.

This is why educated people become smarter, because they are able to find shorter routes. If you earn money in a reasonable way, your whole life can also be spent in it. But if you can make money by smuggling, gambling, or any other way – by becoming a politician, prime minister or president – all the shortcuts will be available to you. An educated person becomes clever. He doesn't become intelligent, he just becomes clever. He becomes so clever that he wants to get everything for nothing.

Meditation happens to those who are not result-oriented. Meditation is a state of not being result-oriented.

4. Respect the fainting too

When you are conscious, enjoy the senses, and when you are unconscious, enjoy the unconscious. There is nothing wrong, because unconsciousness is like a relaxation; Otherwise, the consciousness would have become a tension. If you are awake for twenty-four hours, how many days do you think you will live?

A man can live three months without food; Within three weeks without sleep, he will become neurotic and attempt suicide. During the day you are alert, at night you are resting. And that relaxation helps you to be fresh and alert during the day. The energies go through a period of relaxation and become more lively in the morning.

The same will happen in meditation. For a few moments you are fully conscious, at the top, and then for a few moments you reach the valley and rest. The senses have gone, you have forgotten. But what's wrong with that? This is simple. Unconsciousness will arise again, freshened, youthful, and it will go on. If you can enjoy both, you become third, and this sutra is worth understanding: if you can enjoy both, it means that you are not both – neither conscious nor unconscious – you are the one who enjoys both. Then something from the cross enters. In fact, this is the real witness. You enjoy happiness, what's wrong with that? When happiness has gone

and you have become unhappy, what is wrong in suffering? Enjoy it. Once you are able to enjoy suffering, both of you are no longer there.

And this is what I tell you—if you can enjoy misery, it has its own beauty. Happiness is a bit shallow; The grief is very deep, there is a depth to it. The man who has never been unhappy will remain shallow, will remain on the surface. Grief is as deep as a dark night. In the darkness there is a silence, and also a sadness. Happiness spills over; There's a voice in it. It is like a mountain stream, the sound is created. But no river in the mountains can be very deep, it is always shallow. When the river reaches the plains, it deepens, but then there is no sound. The river flows as if it is not flowing. There is a depth in the grief.

Why create a fuss? When you're happy, be happy, enjoy it. Don't identify with him. When I say be happy, I mean enjoy it. Let it become a climate that will change. Morning turns into noon, afternoon into evening, and then night comes. Let happiness become an atmosphere around you. Enjoy it, and when sadness comes, enjoy it too. No matter what, I teach you to enjoy it. Sit quietly and enjoy the sadness, and suddenly sadness is no longer sadness; She becomes a beautiful, quiet and silent moment in herself. There is no mistake in that.

And then the ultimate alchemy happens, the point where you suddenly feel that you are not both – neither happiness nor misery. You are the seer; You see the peaks and the valleys; But you are not both. Once this state is attained, you can go on celebrating everything. Then you celebrate life, and you celebrate death.

- Dhyana Yoga: The First and Last Liberation