

The Mahamudra: Part II

Letters to Students

by Swami Anand Nisarg

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55 On the Purpose of Life

Beloved Tara,

Love.

There is no "purpose" of life.

Life has no purpose.

Life in and of itself is the purpose.

You don't need to find any other reason for being alive aside from the very experience of being alive.

And all the things you will experience in that life are purposeful for their own sake too.

A wise man once said:

"Bow to God and call him Sir,

And if you don't know where you're going,
any road will take you there."

If you surrender, then everything you do in that surrender is purposeful for its own sake, and for the sake of the divine.

Love

Swami

56 On Conflict

Beloved Peter,

Love.

To some who look at Masters in the past, it would seem that some have been "violent", and others "pacifist".

Krishna, in the Bhagavad Gita, is trying to convince Arjuna that it is his duty to go to war and kill thousands, when Arjuna is reluctant because of a wish not to do violence.

Mohammed fought a war to take defend Medina, and take Mecca.

On the other hand, Buddha preached ahimsa (non-violence), and Jesus said that if someone strikes you, you must turn the other cheek.

However, it is not all as clear as that.

Mohammed said that the principle qualities of Allah are compassion and mercy.

Jesus drove the moneylenders out of the temple, and his followers were freedom fighters and assassins.

These teachers acted differently because they were in different times and different places, and that is the key.

You must act in accordance with the situation.

In truth, the answer to your question on how to deal with conflict is that one must be natural at all times. Nature is such that we must recall that we are a part of everyone else and everything else in life. If you strike someone, you are striking yourself. If you kill, you are killing yourself.

But this does not mean not to strike someone, not to kill. You must at times use force to bring about change in yourself, to stop what is unnatural. Everything must be done as much in the flow of naturalness as possible.

But if someone is behaving unnaturally around you, if they are acting in a way that is not within that flow, you do not respond by going out of that flow. You must stay true to what is natural. Sometimes, that means refusing to act violently when someone else is doing so. At other times, it requires you swiftly and strongly hitting the other person, literally or figuratively, in order to stop them from harming you, or others, or themselves.

When in doubt, it is better to be peaceful than to be forceful. But when it is natural, and there is no other choice, you must stand up for righteousness, and do what is needed to do.

Love
Swami

57 On Dreams and Reality

Beloved Tara,

Love.
Only this is not a dream.
This is reality.
Life is real.

It may be a game, but it is not a dream.
It is truth.

You can choose to live your life in a dream, however, and then you are truly alone because you are cut off from the real, by your own choice.

No one can force you to be cut off from life, any more than anyone can force you to be present.

It is all up to you.

The Mahamudra which I have talked about is the state of choosing the real, of uniting to life.

How about if instead of going around all day telling your self "this is all a dream", why not try to go around saying "this is all reality, this is real, and really happening, and I am part of that reality"?

Love
Swami

58 On the Speed of Life

Beloved Amber,

Love.
Life has no speed.
It is eternal.
Only you have "speed", as you rush to the future or the past, and away from the real.

Meditation is about stepping outside of time.

Love
Swami

59 On Shelter

Beloved Kamal,

Love.
The only thing you can take shelter in is meditation.
The Buddha, the Dharma, and the Sangha.

It is not a shelter from life.
That is the problem with all other "shelters"; starting from the way parents try to "shelter" their children from the world and reality, all the other "shelters" are actually an effort to shelter people from the fullness of the world.

They are a comfortable illusion to try to escape needing to be alive.

Only meditation is a shelter from illusion, it is a shelter that demands you be alive, and present, in the world.

Let the Mahamudra be your shelter.

Love
Swami

60 On Imaginary Saviours

Beloved Shya,

Love.

If there is a Santa Claus, its only because you choose to be Santa Claus.

If you sit around waiting for some other santa to show up, nothing will ever happen.

Love

Swami

61 On Seriousness

Beloved Tara,

Love.

If you're angry, you aren't playing.

You're taking things too seriously.

Osho used to say: "Seriousness is a disease".

Cure yourself of it, ideally with laughter.

Love

Swami

62 On Trust

Beloved Shya,

Love.

It is difficult to determine when to trust.

Often, the fear of trusting is borne of scenarios in the mind.

Other times, it is your intuition that tells you that you should be worried.

Remember the Mahamudra, and that you are a part of the person who wants you to trust them.

Be a part of them, and you will know what is the right course of action.

In the end, whether or not it is "warranted" to trust someone does not depend on the other person, but on that sense of right action.

You should not be a fool, act based on what is real, and if a person has been deceptive in the past then you should also consider that.

But the question of whether or not to trust them this time cannot be determined by that alone.

You must be aware of the present moment, and the present need, for you and for the other person.

When in doubt, seek clarity in meditation.

Be in the moment, and the question of trusting or not trusting should not need to be debated in the mind.

You will know how to act, if you are in the moment.

Love

Swami

63 On the Union of Opposites II

Beloved Dharia,

Love.

The Mahamudra is the great union.

It is where you unite the inner with the outer, the male with the female.

You are correct that meditation is beyond the duality of male and female.

But this is the product of uniting your masculine and feminine nature.

This is the real meaning of tantric symbolism of sexual intercourse as meditation, and orgasm as enlightenment.

When you unite all the opposites that you contain within you, you achieve meditation.

Then these opposites disappear, and the Mahamudra is what results.

Love

Swami

64 On Chakras

Beloved Amber,

Love.

Do not worry about Chakra six, or five, or eight, or fourteen.

This is just symbolism.

They were necessary at one time, but for an initiate they should be understood as what they are.

The body does have energy centres, and this can be called chakras.

But the symbolism of Chakras in some scriptures is also referring to different levels of awareness.

And in these cases it is more important to understand the processes being described than to get hung up on the details of the symbolism.

What this talk about the "sixth chakra" really refers to is that when you reach a certain state in meditation, you go beyond the internal division you and all human beings have within; the division between the part of you that is male and the part of you that is female.

Love

Swami

65 On Childishness vs. Child-likeness

Beloved Dharia,

Love.

Being childlike, which is what I think you mean by "inner child", is a natural state.

Infantilism, being childish, is an unnatural state.

The difference is that being childlike is a state of innocence and freshness, of non-seriousness, that lets you be more effective in the world.

On the other hand, being childish is a state of immaturity, of avoidance, where you intentionally sabotage your work, or social situations, with your "inner child" serving only as an excuse.

Also, those who are concerned about other people noticing their behaviour are being childish.

Childlike people are never concerned about others noticing how innocent they are, because they really are innocent!

When you try to create a childlike attitude, you will almost always end up just being childish instead.

This is because what you are trying to create is not natural.

You are trying to make it, because you think it is how you have to be.

You heard that meditators are childlike, so you imitate.

This is childish.

Real childlike nature comes naturally, out of meditation.
There is no effort to create it.

Finally, if your behaviour is making it more difficult for you to actually work in the world, or in the school, or if you are doing that behaviour as an excuse not to practice some kind of discipline, then it is probably childish behaviour.

Love
Swami

66 On The Only Path

Beloved Dasi,

Love.
You cannot develop real meditation and keep other conditionings.
Real meditation is the liberation of conditionings.

Your conditionings are basically your past interfering with the present, with the now.
They are past experiences which stay with you because you are attached to them, that keep you from acting in the present for what the present really is, and instead they make you base your actions in the present on what had been in the past.

Meditation is all about being in the present.
Thus one could not call himself good at meditation if he is stuck in his conditioning.

If you believe you are having great experiences in mediation, or great advancement, but you have done nothing to be free of your conditionings, then your meditation is only an illusion.

The only way to the Mahamudra is through reality, not fantasies.
Until you confront your past, and the baggage you carry, you cannot open to the Mahamudra.

Love
Swami

67 On Devotion and the Fulfillment of Love

Beloved Rasa,

Love.

It is ok for your inner child to ask for cuddles.

Only know that filling the void is as simple as giving love.

You will never fill it from anyone else, no one but you can fill it, not me or anyone.

But if you are able to give love, and turn the "lovemelovemeloveme" to "loveyouloveyouloveyou", then it can be filled.

The difficulty is in trust, in trusting that the other person, that life, will love you back.

Trust that I will love you, and then you can love me, and you will be filled.

That's devotion.

Love

Swami

68 On Being Meditative

Beloved Shakti,

Love.

Being meditative means that as you go about regular activities in your day, you try to remain aware of what you're doing.

Not distracted.

Not caught up in fantasies or daydreams, thinking about the past or the future.

It means eating when you eat, and walking when you walk.

This is very important, because it brings meditating into what you are doing; and it allows you to fully realize the moment.

Love

Swami

69 On Seriousness II

Beloved Tara,

Love.
In Mahamudra,
Even tears can be laughter.
Laugh and cry as One.

Love
Swami

70 On the Extension of the Buddhafield

Beloved Shya,

Love.
When you are truly extending the Buddhafield, it is neither an end nor a beginning.
The Mahamudra is neither an end nor a beginning.

Rather, the Mahamudra is union leading to correct action.
If you are truly in the Mahamudra, the Buddhafield you extend will lead you to know what to do and what not to do, not through some thought process but in a state of natural awareness of what is right.

If you are creating an experience of something mystical, imagining a buddhafield, but it does not lead you to that state of right action, then you have not achieved the Mahamudra.

Nevertheless, by extending yourself, opening yourself, even if it is imperfect at first, it will gradually lead you to that Mahamudra state, so long as you do not get stuck in some falsely-created bliss or illusion of experience.

Being in a state you believe to be the Buddhafield, but not being spontaneous and doing what is right, is only a product of your imagination.

Love
Swami

71 On Sahajo

Beloved Dharia,

Love.

There is a difference between intending, and actually doing.

You are right, it is not good to "intend" to have an effect in the world.

If you lust for transforming yourself, or transforming those around you, then you will create a false situation for yourself.

So don't intend, just meditate for real and do it!

Make a change for yourself and others.

When you are doing real meditation, there is no need for "intent", so don't have any intent, any lust of result.

When you are doing real meditation, the change happens automatically.

If the change doesn't happen, then you are not in real meditation.

If you only imagine change happening in you, but nothing around you changes as a result, that is also false.

And if you try to force it, it will work even less.

But if you do just meditate, then real change will happen.

This is what is called "sahajo" in Sanskrit.

It means "automatic", "instant", "easy".

There is no difficulty if you trust, and just meditate.

The results are instant.

Its only if you don't trust, that you think you have to force an experience, and then you create false experiences instead of the real ones.

Mahamudra is instant too, if you have trust.

Love

Swami

72 On Osho

Beloved Dhanyam,

Love.

Call me what you like, but Nisarg is fine.

I read Dharia's e-mail to you, and your reply to her.

Please understand that Dharia is very eager, she wants to be the recognized student of a recognized teacher.

Just as there were people that insulated Osho and tried to keep Him to themselves, there were also many people in those early years that tried to read their own interests and preferences into Osho's school.

If Dharia or someone else wishes to try to promote me through Viha or through new age bookstores, that is their choice.

But please understand that I am not in the "satsang business".

I have no interest in making promotional videos, T-shirts or commemorative soap.

If people in the new-age crowd find out about me, that's fine, but I won't be for most of them.

Most are looking for entertainment or affirmation of their own limitations; you are more likely to find a plumber or a McDonald's employee with a real passion to experience truth than a tarot reader or reiki therapist.

Those who are involved in New Age or other pop spiritualities who come to me will do so in spite of, not because of, their prior "spiritual" conditionings.

I have no interest in going to Pune or Byron Bay or Sedona to try to recruit Osho Sannyasins.

What Osho meant when he said that he would be found in his Sannyasins was that he would be found in ALL his Sannyasins, awake or asleep.

If an Osho Sannyasin finds out about an enlightened Sannyasin and wants to meet or talk with him, or help his work, and maybe get a zen-stick or two, that is fine.

But if that enlightened Sannyasin tells him to look for a Master anywhere other than Osho, he is a fraud.

There are people today, not yet initiates, who need a living teacher; and the awakened Sannyasins who find these people will choose to teach, initiate and assist them in their particular way.

These are people who can do the work: they may be caught up in new-age spirituality by default, and they are drawn to those real but no longer incarnate teachers (like Osho) whose teachings have been hijacked by the new age movement.

They are people who sincerely long for something real; to be a "finder", not a professional "seeker", and need a teacher who is in the body at this time to give them the kick into the real.

But those who were given initiation by Osho are Osho's Sannyasins; there is no need for another Master.

To attempt to answer some of your questions:

I was initiated in Vancouver.

I became awakened there some years later.

To talk more about my own experience of waking up is pointless, it will reveal no clues, hints or secrets about how to get there.

In my Sannyas years I was never a therapist, recognized meditation teacher, or administrator of any kind. I have never been to Pune, or the Ranch.

Pretty much the only interesting thing I have managed to do in my Sannyas years is to awaken.

Thank you for your offer of service.

If you wish to help me, I'd ask you to please use your inner vision, to sense those you meet who could be ready, and let them know about me.

Love
Nisarg

73 On Osho II

Beloved Dharia,

Love.

Dhanyam is not "someone like you".

His master is Osho.

For me to be promoted through Osho-related publications and groups in anything but the most general way possible would be pointless.

Osho Sannyasins already have a master; Osho.

At least in new-age bookstores it is possible to meet people, a small minority, that genuinely need a teacher.

But Osho Sannyasins already have a teacher, and doing what many of these false gurus have been doing and trying to gain "followers" from the ranks of the Sannyasins would serve no useful purpose; it would only confuse and divide these Sannyasins, and lead them away from the real teacher they already have (Osho).

The people who do this are leeches, of the worst quality.

An Osho Sannyasin could come to me to talk or listen, but I would only be a help, not a Guru to them. And while that is nice, it is not the primary reason for the work we are doing.

It is one thing to talk to people about about me; it is another thing to want people to think that you're "my Maneesha".

Also, when you do speak to people about me, it would be better to just talk about your personal experiences with me, not inaccurate half-truths of what you heard about me or what you think I might have said about things.

You start a meditation group by finding people who would like to do meditation; don't bother to sell me, just quietly have me present.

You, Dharia, are my best promotion, not anything you could say.

Just being yourself, and not hiding the Guru, that is enough; you don't have to push.
Then the right people will want to know, they will ask questions, and then you can answer or refer them to me.

And it is better to talk about what YOU feel, in meditation, in devotion, how your life has been affected by the school, than about what you think I say or want.
When a person wants to know what I have to say about things, you can refer them to me.
When you talk to them, talk to them about you, and how the school has helped you, and explain what you feel a guru does for you.
Do not assume your ideas for me, or put words in my mouth.

Otherwise, you are no different than a Christian missionary telling people what they think Jesus wants.

Love
Swami

74 On Dreams and Reality

Beloved Amber,

Sundra is right when she tells you that your dream was not reality in the sense that it was not this level of reality.

Your dreams and your visions are not something of this physical reality, and confusing them and the things you see in them with the same things and people in this physical reality is a serious mistake.

However, that does not mean that your dreams and visions are not real on their own level.
They are a reality, just not the physical reality.

The key is not to mix or confuse the two.
Just like your daydreams are real, they are a reality of their own, just as much reality as your physical life.
But they are happening at another dimension of existence.

The Mahamudra requires you to be centred at all levels of reality: the physical world, the world of the mind, and the world of dreams.
Part of that centring is accepting each as real, and another part is to know not to confuse one level with the other.

Love
Swami

75 On Truth and the Real

Beloved Rasa,

Love.

Very good questions.

Truth and the Real are synonymous.

It is important to remember, however, there are different levels of reality, and "truth" must be defined as what is real at each level.

So all levels of reality are equally real, but what is true on one level may not be so on others.

Truth and the Real are absolute qualities, they are not subjective.

Subjectivity arises in two ways.

In the negative sense, subjectivity exists in the sense of the degree to which a person is united with truth and the real.

This union is the Mahamudra, and in a perfect union a person embodies Truth.

The ego acts as a distortion, and the degree to which you allow ego to overshadow your perception of what is real in the moment is the measure of how subjective your truth becomes.

But even in the state of the Mahamudra there is a kind of subjectivity, which is the subjectivity of individuality.

But this kind of subjectivity is not a negative one, it is not a barrier, it is only an expression.

Each of us embody truth, but we each do so in a different context, as a different facet of that truth.

There is only one truth, but its facets are infinite.

And because each of us is positioned in a different facet, we are all unique in our expression of that Truth.

The truth remains the same, the expression is different.

When someone is situated in the Mahamudra, he can see all the Truth, and assist others in expressing their own individual facet of it.

This is why the Mystery is personal, and why there is no single formula to awakening; every person has a different journey to awakening.

Meditation is defined as connecting to what is real by witnessing and acting in this moment, the here and now, without being distracted by the false subjectivity of your conditionings.

It is being in the moment, without dragging either the past or your own fantasies and trying to force the Real present to fit that baggage.

Love

Swami

76 On Self-Inquiry

Beloved Dasi,

Love.

If by "psycho-analysis" you mean "self inquiry", the process of questioning why you act or react in certain ways in different situations, and discovering the root of your conditionings about different issues, that is an essential part of your spiritual work.

It may indeed be painful.

Usually when something is painful, that's a sign that it is actually making a difference.

I would recommend you don't stop practicing self-inquiry.

Love

Swami

77 On the Infinite

Beloved Rasa,

Love.

Reality has infinite levels, beyond anything anyone can imagine.

On a practical level, human beings can divide their reality into levels in various different ways.

The simplest for the purpose of this work is the Physical reality of the material world; the intellectual realm of the mind and imagination; the emotional realm of intuition, feelings, and dreams; and the energy level of immaterial force, of prana or chi.

When these four levels are in harmony, you are able to access the level of the divine, of centeredness, called the Mahamudra.

This is a state that permeates all other levels, and produces a vibration, the OM, that unifies all of creation.

The four levels have been symbolized as the four hermetic elements, or the four suits in the Tarot, and in many other ways.

Truth is dependent upon the perspective of the particular place where you are situated.

Something you see in a dream is true, its no less true than the keyboard I type upon.

But it is only true in the realm of dreams.

If you act on something you saw in your dreams in the physical world, you are likely to end up doing something wrong.

Because in the physical world, it is not true.

You might fly in a dream.

It is true that in your dream you were flying.

It is not true that you could therefore fly in the physical world.

It is not that one truth is better or worse than the other.

Just that the statement is false in one reality, and true in another.

Some people commit the error of believing that one realm is the only one that is true, that only the physical world or only their mind, or only their emotions are what matters.

These people are imbalanced, and cannot centre themselves or achieve the Mahamudra.

Others make the mistake of believing that things they perceive on one level of reality are applicable in some or all of the other levels.

This too is a kind of disharmony.

Finally, people are all located at different positions and experience different states from anyone else, on each level of reality.

So another error to be avoided is to believe that someone else's truth can be accepted as your own by belief.

It may be that they are wrong, or it may be that they are right, but believing in another's truth is just creating your own falsehood.

Only by experience can truth, harmony, or the Mahamudra be achieved.

Love

Swami

78 On Ideas

Beloved Amber,

Love.

You are correct about the ownership of ideas.

An idea is something that emerges from a person being at a particular place, at a particular time, in particular conditions.

Two people under the same circumstances can and do develop ideas that are identical without being connected to each other.

This demonstrates that ideas and concepts have an existence independent of individuals, but it also demonstrates that an individual can attune himself to ideas by creating the right conditions for those ideas to emerge.

Much of this is touched on by the practical use of astrology, something that most would-be astrologers fail to understand in any way.

The encouragement of certain conditions in key people can thus lead to the emergence of ideas that can transform entire cultures or societies.

Love

Swami

79 On Bliss and Ecstasy

Beloved Shya,

Love.

Bliss and Ecstasy are the same force, at different depths.

Bliss is the feeling of wellbeing, of fulfilment, that comes from being in contact with the divine, in meditateness.

Ecstasy is a deeper plunge into that divine, to the extent that one's own identity disappears in that divine.

One is swimming in the Ocean, the other is diving deep into the Ocean.

Bliss and Ecstasy are positive because they are a real experience, and they confirm the presence of the divine.

They can serve to give you a direct confirmation of the divine, and to encourage you to keep going on the path.

But they can also be a tripwire, in that if you are experiencing bliss without understanding, if you are experiencing it through the veil of your conditionings, you are likely to misinterpret your experience. There is also a danger of trapping yourself in bliss, of transforming your drive for awareness into a desire for the high of bliss.

Anyone can achieve bliss.

But only through a careful process of meditation can you reach awareness.

Love

Swami

80 On the Keys to Right Behaviour

Beloved Amber,

Love.

Goethe said "Be bold and mighty forces will come to thine aid".

To this I add, learn to hear your own sense of right action.

This is your naturalness, and if you listen to your naturalness, and act boldly, then you don't need to fear.

Get out of your stuckness by acting boldly.

Know how to feel when your action is right, or wrong.

The Mahamudra is the state where there is no division between right thought and right action.

Love

Swami

81 On Guilt

Beloved Dharia,

Love.

Guilt is a phenomenon that occurs when unnatural behaviour is taking place.

Usually, the guilt is caused by unnatural behaviour and is intended to lead you to more unnatural behaviour.

When you are acting naturally, there is no guilt.

When guilt arises, realize what you are doing that is not natural; be careful that your conditioning does not lead you through guilt into a spiral of increasingly unnatural behaviour.

Guilt is useful, because it indicates that you are already being driven by your conditionings to unnatural behaviour.

But then you must be careful that you move away from condition behaviour, not towards deeper conditionings.

Love

Swami

82 On Persistence

Beloved Dharia,

Love.

I've talked about this, including with you, many times in the past.

In any technique there are three stages:

1. The meditation is easy and interesting because it is something new. It might appear to generate quick results, which are real but fairly shallow.
2. The novelty wears off, and the meditation becomes "repetitive". The temptation in this stage is to move onto something new that gives you that sense of interest. It begins to feel like a chore to do the meditation.
3. If you persist, the meditation eventually reaches a stage where it becomes deep, internalized, and second nature to you. Here is where the real purpose of the technique is revealed and real and profound effects result.

When making a well, it is better to dig one fifty-foot hole than fifty one-foot holes.

Love

Swami

83 On Krishna and the Mahamudra

Beloved Peter,

Love.

You can drop everything, by dropping everything.

This is what Krishna advocates, and what is really meant by devotion.

There is the Yoga of Devotion, Bhakti, which is another process, leading you to the Mahamudra.

But the real devotion, the absolute surrender, is the Mahamudra, and it is an instantaneous process that transforms you the moment you achieve it.

In the Gita he speaks of various techniques, they will all get you there, but some are faster than others.

The fastest way is by this true devotion to the Divine, but more often than not a process is required to put you into the place where you can make this drop.

It is something that you either understand and accomplish, or cannot understand and cannot accomplish.

This is why even though Krishna's way is faster than the Buddha's, it is not as often useful, only someone like Krishna will be able to do it.

In reality, all enlightenment happens when you just drop everything all at once.

Its just that for some people, more work or less work is required to get you to the state of understanding where you can actually do the dropping.

Love

Swami

84 On Discernment of Experience

Beloved Peter,

Love.

You ask how to discern a facade of experience from the reality of a spiritual experience.

It is simple.

First you must trust yourself, and your feelings.

You know, within yourself, if what you are experiencing is real or not real.

That which is not real has to be convinced to you, by the mind.

It has to confirm it to you.

But the real experience needs no confirmation, it is undeniable.

So start trusting your senses, and practice honesty.

If you are not honest, you will not be able to be honest with yourself.

Love

Swami

85 On Walking Your Own Path

Beloved Rasa,

Love.

You are very right about the importance of discovering answers for yourself.

Asking me questions, and then being satisfied only with the answer, and not going through a process of actually experiencing an answer, will not get you anywhere.

It is important to understand that knowledge and experience are two different things.

My "answers" to any important question are not meant to be simply believed; rather the answer itself will be instructive, as something to do, that you must then put into practice to actually experience.

The goal is to learn to trust yourself, and if you do not trust yourself, you will not be able to trust me.

Learn to trust yourself, and you will be able to trust me too.

Then you will need less questions, and be able to receive instructions in the right spirit; that of experimentation rather than the acquisition of some kind of knowledge.

You will find that I generally try to avoid talking about the work I did, and try to put the emphasis of teaching you how to do your own work.

Learning about my experiences will not be of much use, because you will not get to here by imitating my path.

You must go on your path, and my job is only to help light your path.

Love

Swami

86 On Walking Your Own Path II

Beloved Amber,

Love.

You are absolutely right.

I do not rub off, I'm not a deodorant stick.

You can't just wipe me on and stop stinking.

Only you can actually walk your path, I can only help light it.

Love

Swami

87 On Transforming Energy

Beloved Dharia,

Love.

It is as I've said.

What is called Ki cannot become Gong.

Your reading of Osho is a misunderstanding.

Osho is saying that one kind of energy can be transformed into another; he is talking about ki.

You can change one "type" of ki into another type of ki easily, because it is all ki.

When you are angry, and letting out harmful energy, that is a kind of ki.

When you are sexually aroused, that is a kind of ki.

When you are depressed, that is a kind of ki.

Even tiredness is a type of ki. It is not a "lack" of energy, it is a negatively charged energy.

And all of these things can be changed into other things.

That's why anger sometimes becomes arousal.

Or why depression leads to exhaustion.

And you can take the energy that is making you angry and change it into meditative ki, meditative energy.

Ki is Ki, and this is one of the great secrets of the initiate: you can play with your Ki, change it from one thing into another.

Shaktipat, or Gong, is another kind of power altogether.

It is divine power.

You can build up ki for a million years and it will not change into one drop of Gong.

Gong, Shaktipat, is what you receive a drop of when you are initiated.

This simple drop is enough to unlock all your ki, to make it possible for you to shift your ki from one type of ki to another, from positive to negative or vice versa.

It allows you to extend this ki without barriers to other people.

It allows you to absorb ki in meditation.

But you cannot create Gong.

Nothing anyone does creates Gong.

Shaktipat can only be acquired in the Mahamudra.

When you are unified with God, then you receive Shaktipat.

Love

Swami

88 On Integrating Change

Beloved Tara,

Love.

Very good.

Keep on!

Any situation that changes your sense of "normality" is usually good, even if its unpleasant. It is important to have these experiences from time to time, and when they happen to try to get the most change and dynamism out of them possible.

Then when things are back to "normal", to try not to just forget what occurred, but to integrate it and make your growth permanent.

It is easy to have big "transformations", only to have them fall back and disappear when the conditions that created this crisis are no longer present.

Love

Swami

89 On Transforming Energy II

Beloved Dharia,

Love.

The shaktipat of initiation is what in Chinese mysticism is called Gong.

This Gong often creates the experience of bliss.

You absorb ki in meditation to transform it into the energy of transforming yourself, and unblocking yourself.

In other words, the natural state is one where ki flows evenly through you.

Your interpretation is correct: there is nothing you can do to acquire gong.

In Christian mysticism receiving gong is what is called the "state of grace".

This is what is called the Mahamudra.

But by working with your ki, which really just means being meditative, you bring yourself into a state of being an adequate vessel for gong.

Love

Swami

90 On Empathy and Honesty

Beloved Amber,

Love.

You develop empathy by developing honesty.

Any "empathy" where you pretend to feel concerned about the feelings of others, without honesty, is just a lie.

So you could criticize people without feeling empathy, in which case you are being judgemental.

Or you can avoid criticism out of a sense of false empathy.

You can show a fake pity, caring for how unfortunate others are, compared to you and how "wonderful" you are.

As soon as you honestly recognize that you are no different from any one else, that you are not a special unique snowflake that deserves to get special presents from god.

You are no better than anyone else, and no one else is better than you, in the eyes of the divine.

To be able to feel real empathy, you must first get rid of your sense of superiority.

That way you know, you deserve nothing more or better or faster or more special than anyone else.

Then you can really feel for the other people, because you know you are in exactly the same boat as they are.

You are all brothers and sisters.

No one gets special treatment.

Maybe right now, things are very good for you in your life, and really bad for someone else.

That doesn't mean that you are being treated specially.

It just means you are lucky right now.

Or maybe that you don't realize how bad off you actually are, or are about to be.

All these things pass.

Empathy is feeling yourself in the same place as someone else.

Feeling that their joy is your joy also, and their suffering is your suffering too.

And this is exactly true, because you are a human being just like them.

Love

Swami

91 On Gluttony

Beloved Dasi,

Love.

Enlightened people are not gluttonous.

They just eat a lot because they love life.

To be gluttonous is to eat out of a need to fill a hole inside of you, a hole that no amount of food will fill.

When you eat to take care of your body, and to celebrate, then you are eating rightly.

When you eat, eat whatever you want.

Its not what you eat that will make you spiritual, its what is already within you.

Only be sure that when you eat you are paying attention to your eating, feeling your food and your body as you eat it.

In every bite is the Mahamudra.

Love

Swami

92 On Aggression and Assertiveness

Beloved Peter,

Love.

There were many great mystics who were warriors.

It is about being watchful in your aggression.

Aggression born from unconsciousness is harmful.

Caring born from unconsciousness is just as harmful.

Aggression born from awareness is not harmful.

When you are natural, in the moment, and the moment calls for you to be strong, to not be a wuss, then this is the right thing to do.

Assertiveness is often needed, and aggression too, in order to restore naturalness to a situation.

If something is wrong in your environment, then to be passive and not become an agent for change if you can be would be an un-natural act.

Just as it would be un-natural for you to try to change what cannot be changed, or to try to force a situation to fit your desire rather than what is.

So it is not your assertiveness that is natural or un-natural, it is your cause for acting.

So do not be a wuss.

Just watch your emotions, and you will be able to know, within you, when you are reacting to some conditioning, and when it is right for you to act.

You will know what is born from your own ego feeling hurt and reacting, and what is born from a necessity to act in a way that restores naturalness.

Be strong when you are supposed to be strong, and gentle when you're supposed to be gentle, and be aware at all times.

Love

Swami

93 On the Big Surprise II

Beloved Sundra,

Love.

First the Mahalooloo and now the King Kong.

You're reaching higher levels every time!

There's Chi, and there's Gong, and then there's King Kong.

This is very good, and certainly the King Kong has the power to push one out of lethargy.

It is a symbol for the modern times: saying that receiving the Divine is like a thousand-petalled lotus opening was fine for the times of the Buddha.

But today, it is better to say that receiving the Divine is like a giant gorilla rampaging through New York City!

This is a very dynamic symbol!

So everyone must seek their own giant gorilla within themselves.

Love

Swami

94 On The Many Tantras

Beloveds,

Love.

You are both right.

You can avoid judgement by seeing how you are connected to who you would judge, to see your reflection; and you can avoid judgement by showing up and being in the moment, being open to what is, you will not judge.

Its interesting, isn't it, that this is an example of two different techniques, two different Tantras to the same end?

If you see the reflection, then you don't judge.

If you show up, then you can't judge.

If you are honest, then you won't judge.

Any of these will work.

Some are easier to a given person than others.

Consider the different methods, then do what works.

Love

Swami

95 On the Yoga of Death I

Beloveds,

Love.

You are on the shore, waiting to enter the stream.

The stream is life, and the stream is death.

You can't be in it until you embrace both.

People re-incarnate, again and again, not because they are coming back to more and more "lives", not because they are too attached to "life".

Rather, they keep coming back because they have never once lived.

To live, you must be as open to death as you are to life.

Only one who has died before he died can live.

The Yoga of death is the last stage of the Mahamudra work, to let you die before you die.

When you unite life and death, when they are one and the same, you achieve the Mahamudra.

Love

Swami

96 On The Yoga Of Death II

Beloved Tara,

Love.

It is a secret, of the Yoga of Death, that all the other work in your lifetime is a practice for it.

Meditation, mysticism, all of it is only about learning how to die.

And if you miss every other lesson, remember how to die.

Because mastering the yoga of death can lead to awakening even at the moment of death.

More people have awakened at that moment than at any other.

But to be able to awaken at the moment of death, you must be setting the stage, you must be prepared, or else even there you miss.

If you are prepared, then you can let go completely, and be focused, aware, at the time of death, and be set free.

Love

Swami

97 On Techniques of Extension

Beloved Tara,

Love.

When you extend, you are creating a link between your inner self and the outer world.

So yes, when you extend you are extending inward as well as outwardly.

The main effect of extension should be a feeling of connectedness, and physical relaxation.

A good indication of extension will be if you are breathing deeper or lower down on your body, from your stomach instead of your chest or throat, or if you are having a better posture, with your back straight, or if your shoulders are relaxed instead of tense.

You can extend generally, expanding the Buddhafield around you, or you can extend specifically, to particular objects or people.

Both are acceptable, the latter forming a specific link with you and your target.

This is often better for learning how to extend, because it has a stronger result that is more easy to feel.

One good exercise is to go walking down a street, and as you walk slowly, you extend to each tree as you walk toward it.

It is often easier, at first, to extend to trees, or small animals, or children, than it is to extend to other adult human beings.

That is because trees, animals, or most children will be more open and receptive to your extension, whereas adult people will usually have barriers, and be resistant to receive the extension of ki.

So if specific extension works for you, do it that way.
Let it be your way of practicing and continuing to develop the discipline of extension.

Love
Swami

98 On Work, Self-inquiry, and Meditation

Beloved Dharia,

Love.

There are three components to the "work" I'm asking you to do.
One is meditation (and all the techniques that involves), the second is self-inquiry, and the last is WORKING in the real world, doing something productive.

Your list of things to examine is a part of self-inquiry, and its very good.
What you should do, on a regular basis, is ask yourself these three questions (which your list partially connects to):

1. Why am I doing a certain thing/acting a certain way?
2. What is it I'm missing/not seeing?
3. What is the next step?

If you ask those three questions on a regular basis you will be involved in a regular process of self-inquiry that will help you make breakthroughs in meditation.

Finally, I have said it to you more than a dozen times, you do not seem to hear it, but I will say it again:
WORK!

Do not sit around like a vegetable.

Your work must be in the world.

It can be work for which you're paid, it can be work that you aren't paid for, it could even be work you pay to do (like school!).

That doesn't matter.

It can be volunteering, working with a club, or taking classes.

What matters is that you are doing some kind of regular process of productive activity, participating in human society in some important way.

This is all a part of learning to be human, and if you think that meditation is "more important" than working or self inquiry, then you will be deluding yourself into escapism.
All three are necessary and complementary to each other.

Love
Swami

99 On Connectedness

Beloved Tara,

Love.

It is in awareness that you make the real connections.

Everyone is connected, and everything.

If you can feel connected and see the divine of a sunset, or a forest, or a symphony, why can't you see the connection and the divine in talking with someone about The Simpsons or beer or fishing or the weather?

Why this hate?

What this isolation?

Your individuality is your own, but your pain, your joy, these are specifically not your own.

They are the common human experience.

Your experience of the phenomena of life is unique to you, but the phenomena themselves, the feelings and the events, they are common to all of us.

You must connect to your individuality within yourself, and to the unity with all life beyond yourself.

To reconcile these things is to each achieve the Mahamudra.

Love

Swami

100 On The Yoga of Death III

Beloved Shya,

Love.

To die before you die is the key to all mysticism.

To practice the Yoga of Death you must first achieve balance in the body, then balance in the mind. After you must practice the Yoga of Dreams.

When you are at that level of balance, then you must begin to choose the process of dying.

Start by lying in the nidra asana, lying down, on the floor or some other solid surface.

Relax all of your body, your muscles, and let your mind relax.

Feel your body relax completely, know that it is dead, that it has slipped away from you and you have lost it.

Remain centred in your meditation, do not flee from this reality.

Know that your emotional bonds have slipped away, that all your desires and ties to people and things in your life are lost.

Do not try to cling to these things, know that they are finished.

Remain centred in your meditation.

Know that your mind is disappearing, your knowledge is gone, all that you have learned in the world falls away.

Do not try to hold onto your intellect, do not regret the loss of your knowledge.

Remain centred in meditation.

Realize that what you called life is over.

Realize that it is lost.

That you will never again be who you were, where you were, that all of it is gone.

Do not regret this or try to cling to what is gone.

Remain centred in meditation.

Know that the guru is there, with you, and all of the Buddhas.

But know also that none of them can stop what is happening to you, or help you in any way, other than to guide you to the eternal.

Remain centred in your meditation.

Proceed until there is nothing left of what you believe to be your self.

Proceed until only meditation remains, the pure light of life itself.

The universal only, as all of the particular slips away.

Remain there, unattached, as pure meditation, undistracted.

If you are distracted by any of those things that are dead, you will not be able to achieve the Mahamudra.

Realize that you are already dead.

And that from this moment on, though you return to the world you know, you are already dead.

You have nothing to lose, it is already lost.

You have nothing to cling to, it has already slipped away.

You can enjoy and appreciate all things, because you know that none of them are yours, they are already done.

There is no purpose except union.

And in that union is pure consciousness, and peace.

Thus you become free of conditionings and karma.

Remember that you are already dead.

Repeat this meditation regularly, for no less than 21 days, and afterwards at other times in your life, that you may not forget you are dead and thus forget how to live.

Live knowing that you are going to die, because you will.

Live knowing that you have already died, because you have.

Then life will flower all around you, and you can accept life on its own terms, without conflict.

Love

Swami

101 On Truthfulness II

Beloved Peter,

Love.

If I ask you "what is truth", and you answer with silence, then you are already doing far better than most.

The first step is to drop your ideas about truth.

As long as you are full of these "truths" you have, you won't have room for anything real.

So the first step is to admit you don't know.

Even if this risks looking foolish.

Now, the next step is to be in the moment, to feel and meditate and experience with your senses.

This, what is there in the moment, is real.

That is truth.

Truth can't be read or heard.

Truth has to be explored.

Love

Swami

102 On Existence

Beloved Sundra,

Love.

None of us exist in the sense of what people think of as the "self".

The self is a collection of traits, attributes, knowledges, and physical, mental, emotional and energetic qualities that come together to form the illusion of a stable and singular entity.

Your conditionings go on to cement this concept by putting false limits and definitions on this constructed "self".

In reality, we are, all of us, existence itself in the form of nodes of the Divine.

We are facets of God.

It is important that you exist in the sense of what you are in the moment, of being true to your current "self", to the reality of your current experiences, and not the constructed "Self" that tries to keep you trapped in one identity.

You are the experience, and the experiencer, coming together.

That is the Mahamudra.

Love

Swami

103 On the Divine Sound II

Beloved Shakti,

Love.

Vibration is the key to working with mantras.

The vibration of certain formulas serve to transform reality around you.

When you vibrate a mantra, you are tapping into the current of awareness that mantra represents.

It is not you who are doing something, so much as you who are channeling.

The simplest and most powerful of the regular is the OM, which is the purest mantra of the Mahamudra.

Other Mantras reflect other specific aspects of reality.

You vibrate the aspect you wish to invoke.

Love

Swami

104 On the Ashram

Beloved Shakti,

Love.

There is definitely room for the spiritual retreat.

There is even room for running it.

A spiritual retreat, an Ashram, can be very useful to help people along, to give them time when they can go, for a certain length of time, to work solely on their spiritual work, and then later return to the world.

That is what Ashram's were originally supposed to be for.

The idea was not that people be there forever, except for the gurus themselves people would go, stay for a time, and then return refreshed to the world.

But over time, they were transformed from retreats to help one be in the world, into monasteries from which you could run away from the world.

This is unfortunate.

A good Ashram is a place you attend at certain key times in your development, when guided to do so by your guru.

Love

Swami

105 On the Sexual Techniques

Beloveds,

Love.

I will not go into detail about the sexual techniques of the Mahamudra Tantra.

These are very profound techniques, and are not to be considered by someone who is not prepared, and given authorization by the Guru.

Sex is one of the most powerful forces of the Mahamudra in the human experience.

The Mahamudra is the uniting of opposing forces, and the uniting of the male and female in the sexual experience is the most powerful of spiritual experiences.

However, human beings tend to have more conditionings and issues regarding sex than about almost anything else.

Only death rivals it, but it is still second to sex.

Thus, intending to practice “tantric” sexual techniques when you are still too early on the path, have too many conditionings that would get in the way, cause issues with you or your partner or invalidate the experience, would make the practices worthless.

Likewise, the release and intensity of real tantric sexual technique is so powerful that it can be overwhelming to the self.

It can be difficult or harmful to process this if you are not already centred in your meditation.

So it is more important to focus on the work that you already have before you and not worry or speculate excessively on these “tantric” practices.

Tantra, the Mahamudra work, is not all about sexual practices,

Nor are sexual practices the ultimate result or the inevitable conclusion of the Mahamudra work.

Many people can do the work of the Mahamudra without ever doing the sexual techniques.

If the Guru suggests you should examine this work, he will give you more details.

Otherwise, do not be concerned about these “secrets”, they are not important to you.

Love

Swami

106 On Spiritual Sex

Beloveds,

Love.

While the tantric sexual techniques are not for most students, this does not mean that sexuality is not a means for all students to enter into awareness.

Sexual activity briefly liberates you from external influences and allows you to concentrate on the very moment you are in.

It is when your body is the most sensitive.

And who ever realizes the truths of the body will come to realize the truths of the universe.

Sexuality is a most fundamentally human experience.

All animals have sex of some form or another, but only human beings do so as a vehicle to bliss, and not just out of instinctual compulsion.

The bliss of orgasm is intimately tied to what defines us as human beings as opposed to animals.

So the first step in letting your sexuality be a part of your spiritual experience is not to associate your sexuality with something regrettable.

Do not be uncomfortable with your sexuality.

Even if you believe that something about your sexuality is “incorrect”, for the moment accept and acknowledge that nevertheless it is what you feel.

The second step is to connect yourself to the physical.

Explore your own body first, let yourself experience all of your body, in the sexual state, without hurrying yourself or being distracted by sexual fantasies.

Understand that the key to sexuality is in the body, not the mind.

Even in sex the mind is present.

If it is present in an unhealthy way, the mind tries to use your sexual fantasies to distract you from the real sexual activity you are engaged in.

If it is present in a healthy way, the mind will unite your sexual fantasies to the real sexual activity you are engaged in.

The fantasies in themselves are not bad.

Remember that: the mind is as sexual as the body, the sex force transcends the body; and having fantasies is not wrong, it is inevitable.

But remember the difference between the fantasy and the real, and let the fantasy serve the real and not the reverse.

The second step is to connect to your partner.

Explore your partner’s body as you have your own, realize its sameness and its difference from yours.

Then call the divine into your partner, see your partner as God or Goddess.

Worship them, surrender to them as the divine.

Let yourself be passive, surrendered, and let them give their own divine nature to you.

Or invoke the divine in yourself, and let your partner see you as God or Goddess.

Let them surrender to you.

Give yourself and the divine in you to them, in gratitude for their surrender.

When you are uniting with your partner, you are uniting to the Divine.

When your partner unites with you, he or she is uniting with the Divine.

In this, you find the Mahamudra.

Love
Swami

107 On Doing it Yourself

Beloved Dharia,

Love.

Your letter to the hare Krishnas was very good, it was from the heart; and spoke directly about what you have known from your own experience, not stupidly repeating what someone else has told you or what you read in books.

You just keep being true to yourself!

When you speak out of the truth of experience and don't let others confuse you with unnecessary rules, you will find the path to awareness.

No one will be able to "handle" you.

Start your own meditation group, and soon you'll be having lots of people around you experiencing bliss, the real bliss, the only bliss there is, the bliss of opening their own hearts to discover the Buddha in themselves.

That is all that anyone is seeking, that divine inside of them and all around them.

And it is easy, not hard.

There is no need to make it complicated, or follow complicated rules created by outsiders.

That's only a hindrance.

When people are singing praises to god, or meditating, or praying, or bowing down, or being in silence or dancing, they are having the real experience; because they are there, in the moment.

That is Brahma, that is Nirvana, that is God, that is the Mahamudra.

The union of you with the moment.

But then people let others, priests, come in and tell them that these experiences have to be bought and paid for from the priests by following rules, by working for the temple, by sacrificing and doing certain things and never doing other things; in other words, by not being natural.

And the more you are fooled by this trick, and caught up in memorizing scriptures from holy books, or the writings of unholy idiots who misinterpret these books, the more you miss the natural.

That is why people who are in a religion for a long time become miserable, or deeply conditioned robots.

Those are the only two options.

The right books, all the great spiritual books like the Bhagavad Gita, do not tell you "this is what you must believe".

And only fools would comment on such a book and turn it into a set of rules.
The Gita tells you not what to believe, but what to try.
It has techniques, not rules.

So do not complicate things.
And do not listen to people who claim to know truth when all they have done is read the books, not had the experiences those books try to lead you to.
Better to read the book yourself, and then try the experience yourself.

Don't become a Hare Krishna, become a Krishna.
Don't become a Buddhist, become a Buddha.
Don't become a follower of a swamiji or a mataji, become a Swamiji or a Mataji.

A real awakened being will not give you rules and want your worship.
A real awakened being will show you the way, and not let you fall into blind worship; he will force you to either “walk the walk” and do the techniques if you sincerely want to be spiritual, or show you up for a hypocrite if you do not.

He won't just let you be a fake hindu or a fake buddhist, putting on an act to impress others.

Don't be impressed by the facades, watch what people really do, how they really are, not how they dress or the image they present.

So go and make a meditation group, a group of friends and people who want the real experience, and not the false.
Don't make facades to impress them, don't become a priest, just give them the meditation, and show them the moment.
And share in each other's bliss.

Love
Swami

108 On Birth

Beloved Dasi,

Love.
Yes.
The transformation of mysticism is very much like giving birth to your self.

And yes, the master is only a midwife.

Love
Swami