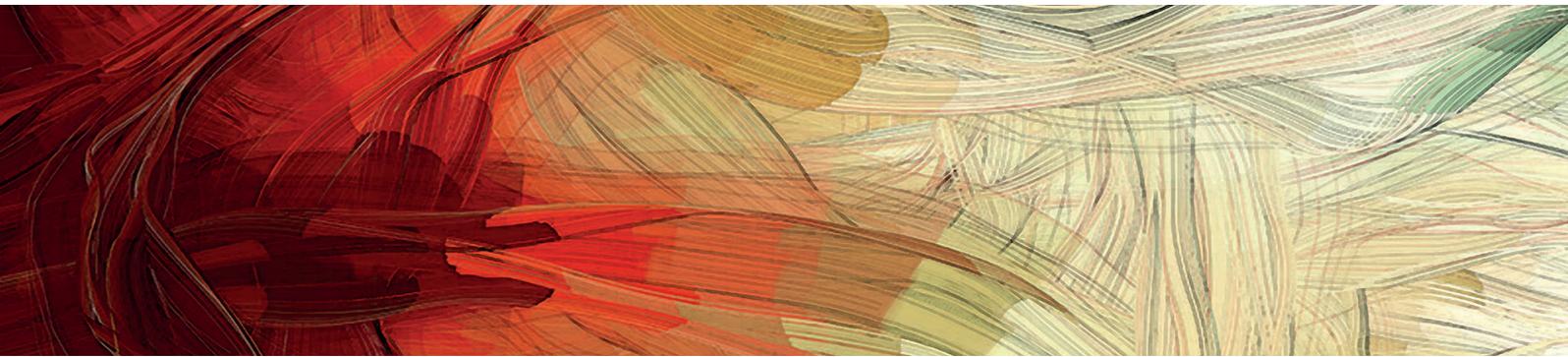




ATMA RAHASYA

SECRET OF THE SOUL

By Dhyan Vimal



E-book Edition March 2019
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eISBN 978-983-2940-49-4

First published in Digital Edition in 2019 by Zazen Design & Production Sdn Bhd
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eISBN 978-983-2940-49-4



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Question 1

The inquiry starts with the introduction of the base formula and the subject of growth and transformation – how we have perceived the subject of growth and transformation, and also to live being nourished or in fulfilment. The inquiry usually brings about how we associate relief from a pain one is experiencing as growth or even the ideology of growth as a movement of becoming better at something external, etc. As we observe the base formula and see how the ‘M’ or moment or reality that impacts the ‘I’ equation determines growth, transformation, fulfilment and yogam ... this reframes the whole subject of what it means to grow, transform and live in fulfilment.

Could Master please give us some insight into this base formula with regard to growth, transformation and fulfilment?

October 17, 2015

The basic fact that has to be addressed is that all views and ideas you have of you are just a view and an idea, and the moment it's a view and an idea, the mind has shaped it with its own limitation and prejudice, and in doing so it holds something as true and false, and the desire for this or that is the key active ingredient in it.

This forms the base false notion of oneself, and the moment it's false, it can't be with life and reality, and it's always felt as separate, and this feeling of separation is what is sensed as the self. When all is one and one fits in rightly, then this idea of self is not felt, at most a well-being or life is felt and life is not just oneself, it's life.

This false notion of separate and the need to keep and grow this separation keeps one trapped by this idea of self, and this keeps all problems and suffering alive. But this suffering and problem is not the problem for the self, for it actually wants this so it can keep itself alive.

Why this extraordinary thing called life and living does not happen to most, why is this missed by almost all ... the basic reason is this misunderstanding of who one is, or what the self is.

The Atma Rahasya is just one way to come to see oneself, or what is there rightly, and in this, one breaks the illusion of this separation and one becomes a part of life and living, and in this living, the extraordinary fact of living happens to oneself. And even when this happens, it's not a separation, it's just one.

So one can't say one is enlightened, all one can say if anything is to be said is that there is only enlightenment, that is all there is. It's even hard to feel this, for that is all there is. Until one comes across one who is separated from it, then the sense one is and the other is not can be felt.

The notion that it's an attainment, whatever you want to call it, life living, bliss or anything ... comes from the notion that one is separated, and it's birthed by the self that looks upon itself as separate, and this notion is false. You can't attain to happiness when you have separated yourself from it, only the one who is not separate can be living and part of life, and in that part or being alive in aliveness, all this happens as it happens, it's a natural process.

So again I repeat, the misunderstanding of who you are, and the false looking of what is there, is the key to this not being natural. So the Atma Rahasya ... which is the secret of your soul, simply is a way to come to see what is there, not by choice, but to just see what is there, existing as you.

It's a way to bypass this false notion of you, and in going beyond the false notion of you, come to be natural and in this all happens, as it happens

Almost every one that I meet has a wrong idea of themselves, and the very idea is false, and this false makes them think of this and that, and with that they make all steps that are wrong. And when the basic notion of self is wrong, all is wrong and with this, deeper and deeper suffering happens, deeper separation happens.

It's like being hurt, and one wants to heal it; for a fact most hurts are nothing but the seeing that one is not what one thinks one is. And the realisation of the separation, and the idea of healing is to help someone get back to the separation and hopeful they can remain separated. And this separation is the hurt, so it does not help at all. The hurt is good, for it's broken and now one can drop this idea one has carried about oneself, for its false nature is what has caused this hurt, and this hurt is a blessing, if you look at it really. Nothing is to be done to heal it, but to just let it go, and let it die.

When I put down the Atma Rahasya, it is a way to find back what is there, not as an idea but as a living thing, in reality, and to walk in a way to drop the lies. So there are two directions; for the sake of your mind I say this, for there is actually no two, but just so that your mind can grasp this. One is to walk in a way you become integrated, which is meditation in living, or to walk to disintegration, which is to live in separation and keep it so.

What I have come to see is that when one is not in a lie, or an illusion of what one is, and lives out what one is organically, one's life happens to oneself, and in this all else happens. There can be no greater magic than life, and living, when one who is not divided exists. Then it's pure magic and I use this word because I can't explain the unfoldment of life, and the event that happens as it does.

There is a constant unseparated reality with reality with life as one, but the only way to say it is - not as two. For what is lived out as themselves now is a lie to what is, is a mind which is away from what exists as one there living, and this separation from what is, is the cause of it all.

The word *yogam* simply means one, or what life is being one with as you, or the life is you which is living as you in life existing. And this word *yogam* has such a beauty to it; for it indicates that the union of your part and part larger than you, and it's you ... for lack of words. And this lives itself out as life living itself out as you, and it has a need to live itself out. And in this, all that is to happen to this *yogam* which is you, is lived.

This has been deliberately misled to all humanity so they can be ruled or managed. Most can't see this, and only see what is allowed for them to see and this sight over them is what is lost to them for they see something other than what is there. The way I have seen it, only in this right sight of oneself, and to see it for itself, this *yogam* starts, at least in the beginning. In it, it holds the energy for its fulfilment, and its role to life as life.

When the sight is wrong, all is wrong, and Atma Rahasya is a way you find this back for yourself to yourself, to live you out as what is there rightly.

Question 2

As we study the formula, the first part of the equation deals with the nature of the 'I' or the self that meets life and this for most is the first source of the separation or split we sense. As Master pointed out, this is captured in ideas, prejudices or interpretations of how we identify or see ourselves. In the formula, the split is visualised between 'I outer' and 'I inner' - the outer being the ideas, interpretations and identifications that define us from the environment, conditioning and influence, and the 'I inner' being the authenticity of me to me by me. One is the false and the other is the real.

It is observed during the workshop that we recognise ourselves mostly through the 'I outer', which are ideas that we have been shaped by, and these ideas vary from one individual to another. These ideas also seem like what is projected by us not just to create a convincing view of us to ourselves but also to the outside, in the hope that reality or life can validate it. This then pushes us to manipulate reality to fit our idea.

Could Master share some insights how certain ideas take root, creating the split and systemically dismissing that which needs to be authentically lived as me?

October 18, 2015

The 'outer I', is the 'I' that is put on for others to see. And the other is the society, and this is done in a way to show and sell others what one is, both passively and aggressively. It is a way to escape being what is seen by oneself as oneself within. And what is seen within oneself is what one has missed being, or the failure of not meeting the demand of the being.

So the outer is the sell of the failure of within, hoping the sell outward will not create a situation in which one has to face the demand or the pain of failing the inner demand. In some cases the outer is an easier way to live out the inner demand, so the outward achievement creates a self in which one does not have to embody it within, but this is rare.

What has to be understood is that for a fact there is no outward at all, there is no such thing as reality, but it only appears real because the inner is not met and then the outward is born. If not, it's just one, the inner is what the outer is and the outer is what the inner is. There is no split, it's just one organic fact.

Remember, when we are addressing this, we are addressing something which is broken and we are trying to put it together and that is why this language of inner and outer exists; if not, it's just one or as it is.

So the outer self is nothing but the self you fail to be within, or an escape to what you fail to be within, and the self balances this out, or explains this. Let's say someone's demand is to love and they fail, and they create an outward self of morality, and with this morality that is sold to the world, they can justify why they did not come to be love within. They set up conditions not to love, and with this, they never have to meet the demand within, which is to be human and a human loves.

So the story they would make out of their life is that they will remember or create memories of how others should love them but did not, and avoid the demand that they should have loved instead. And the pain of not living this demand is projected in the world as being a person of high morals, so they can judge others, and with this avoid the demand within them.

The moral person creates a reality or lives a reality that one has to be this way or that, in which one can be loved, and it's always set to be impossible. And now they are creating a reality in which to be them becomes impossible. In reality they have created this impossibility and this is because they failed to love, or meet that demand they need to love.

So the outward reality or the 'I', is nothing but the failure to meet the demand within, and the failure of the inner demand creates a self that one is not loved, and a story to go with it. This creates an outward moral state to use to not ever be able to come to love, which one has failed to be.

So the math is that first there is only demand, and the demand is the heart beat, the life force living, and wanting to live, and then somewhere it learns that it's easy to escape this demand, and then it creates an 'I'. The first time it fails to live the demand and the 'I' is created ... the 'I' is when one fails to learn something. It's easy to create a self that life is hard, then to meet the demand that one does not know, which happens only in innocence, and then this self happens, which is life is hard, my life is hard, it's hard for me, I am hard, I am not good, and so on.

And now this 'I' meets life, which is split for itself now, and then it says that people are not nice, or there is suffering in life to make sense of this self that is created, and once this story sets in rightly, then it is fixed.

Life is hard, for that I am hard or I suffer, I am a victim, and within - I am not good enough, to cover the failure to admit one does not know or one needs to learn. So the key is when innocence is lost all this starts, when the nakedness is lost, all is lost.

This is just an example, but if you take a person and look deeply you will see the whole thing and the reality that is created and the inner self that exists, and in seeing this, many who are sober can free themselves, and in this, the *yogam* they can come to be.

That is what Atma Rahasya is, it is showing a map in which many can find their way back to the demand and to find the meditation is to find a way to be innocent again, and then to live this *yogam* which is the origin of the heartbeat of oneself.

Now let's enter the next question ...

Could Master share some insights into nature of how certain ideas take root, creating the split and systemically dismissing that which needs to be authentically lived as me?

There are many reasons for this, but the basic is the need to be permanent, the idea of self that is created is somehow the need to be permanent and the fact is nothing is permanent. It's a kind of lie to be one thing, before one attains to it, to be the same at all times, when it's not possible. When one says I am an angry person, this can't be said. One can say one is angry now, and is not sure what one will be in few moments, but this is something unacceptable to the society and its stability. So everyone has to take a role and be permanent, and with this, all is created.

The idea of oneself is just a mind that is put on one's being and with this the self exists, and the self has to be the same at all times and with this, much has to be suppressed. The truth of all is nothing can be said for sure, it's a flux, it's a changing thing, but most can't exist this way. A mind can't be created this way.

At the end, one can be crystallised to be one thing, or one *yogam*, one is that, but it's an attainment, it's a state of being, independent to all. It stands alone without being changed by anything. It is as it is, but it's not there until one attains to it.

This lie is needed, and this lie is imposed on oneself and one has to create this idea of oneself, if not, the mind of the world can't function. There is a need for the world to put you into a mind and hold you to that, for it to function.

But the idea of self on personal need is just a lie that is needed to deceive, it's nothing but the loss of innocence for survival. Most will put on an idea that helps them to lie the best way possible so that part of them is never seen and so it supports their survival.

But the fact is that once innocence is lost, all is lost. For this, one must see the idea is just a mind for the society, but for a fact it's not true and in this one comes clean of it, and the idea can be dropped with ease.

Question 3

As the study of the formula continues, we explore the 'I inner' and what is noticed with most is that this is the element that is most elusive to the students.

Could Master also share some insights into the 'I inner' or the authentic self? Is it the inner restlessness that cannot be escaped? What is really the inner need that needs to be met and how is life or reality a mirror rather than a point of distraction or escape from it?

October 19, 2015

Before I enter this question, let me address a few basic truths that have to be known. The first thing is there is no inner self until one comes to one's awakening. The word enlightenment means just this, the coming to that which is, that which exists. Up to that point there is only the challenge that exists. One is not yet, one is still a process. It's like taking a fetus in the womb and thinking it's already a full grown baby or a person.

Yes it is, and it can be, but it's still in a process, that is why we call it a fetus, not yet a baby until its born. But this creates a difficulty, a problem for one has to fix something to have a sense that one is, to see oneself just as a process is not something that is easy. So one starts to fix oneself as this or that, but this fixing is just a mind or an idea that is placed on this process and in placing this, the process stops.

That which exists before one comes to enlightenment or at least the first stage of awakening is just a process. It's like a river, for a river is just a process of the water finding its final home which is the ocean. To hold it as a river is to stop it from becoming the ocean. Once it's an ocean, it's just that, much happens to the ocean but it remains an ocean. So you are not yet and the challenge that one goes through as oneself is nothing but this process of coming to this point of being.

So the assumption that one is already is the false understanding and this false understanding holds the process from happening, and then the only thing that happens is to break this that has stopped this process. This is the suffering that most go through, and this is the work or at least a part of the work of Atma Rahasya, which is to unblock this and to help this process to flow again.

The moment you become this and you hold that idea as true with evidence of life and reality, then to that you are stuck and then all that can happen is the breaking of this. It's like if you block a river then all there is, is a lake pretending to be an ocean, and then the whole work is to break this lake so it can again flow back to be to the ocean.

Once this is understood, you can see all that happens to oneself and others and how it's trying to break this that you have formed as you before time.

What exists for an unenlightened person is that challenge of being what can be, or the challenge that exists is the challenge that will take him to his enlightenment or to really come to being.

What happens after enlightenment is strange to be understood, for the fact nothing happens. For an enlightened man, nothing happens to him, a state of what is to be is being and then this being lives, and that is the most that can be said. So no enlightened man has a history, or a story. Nothing has happened to him at all, he has not moved, he is just where he is.

But for the one to whom this has not happened, all things are happening, much happens and it happens to him or it happens in a way for him or her to happen and that is all that happens.

This is why I say living is needed, for in living and only in living, you happen, and this is not something you can fix. You are one thing today and something else tomorrow. If you fix yourself to one thing, then you stop that from happening. This stopping within is what exists as a self, and this self is the pain, for now nature and all events want this to be broken, in one way or another. The wrestling with this is the suffering that is felt.

This is one of the truths of a disciple and why Masters make people who come to him disciples, for in this they accept that they are not yet, and they are in a process.

So part of the work of Atma Rahasya is to break this and to let it flow again, and you find the meditation that helps this to be broken, and to allow it to flow once again, and once it starts to flow, then life happens back. One starts to feel one is living and this living is like when the lake is broken and the water starts flowing back to the ocean, and its journey is the process.

Know that this is the basic truth that is there, and now we can enter the question of the inner I, and how to look at it rightly.

Your question ...

Could Master also share some insights into the I inner or the authentic self? Is it the inner restlessness that cannot be escaped? What is really the inner need that needs to be met and how is life or reality a mirror rather than a point of distraction or escape from it?

The word restless is the right word to be used for this, for that is what is there existing as you until that is lived and the being is birthed. The assumption that the being is there already is just an assumption. It's how Gurdjieff says - that man is not born with soul but can give birth to one. But this energy that wants to express itself, is the self that can be said exists for most, for now.

The basic fault is that most escape this or miss seeing this, and they want this to settle and do all they can so they don't feel this restlessness. The action that is taken to escape this or settle this, is the disintegration of what is there, it kills the possibility of what can be there. The birthing of the being, which is the possibility is missed. But there is mystery to this, almost all situations which one is born into, all the events that one undergoes is directly or indirectly related to the birthing of oneself, but for now it is just used to give birth to more of a mind which is the escape or the betrayal of this possibility.

In the East, when a Master takes you as a disciple, he gives you a name, a spiritual name, and this is in a way to label the possibility, and the sadhana that is given is to give birth to this, which is now a possibility to a living reality or a state of being.

Now in the second part of your question, you have asked about the mirror of life, and this is the right view to have ... to look at life and to see what it is trying to birth as you. With this, for the first time life makes sense.

If you have observed you will come to see that for most, their life and events do not make sense. It appears as a punishment or events that do not make sense to them and most are lost to this. What I have observed is that most events, if not all, are a direct reflection of what is there, and that which has to be lived out. It's a way to come to this being, to birth it. And when this being is being birthed, then more events happen, no matter how small or big, this happens as the result of the being.

So two things are happening; one is the reflection of what has to happen and then what happens with the being, being there, and what happens when the being is there, is the *yogam* and this *yogam* lived is the being birthed totally and then this stands on its own, as it is for itself.

One of the things that is worth mentioning is that the Atma Rahasya is something very old, it has existed in most inner groups of the Gurus in one form or another. Now as we have put it down to a formula, for the first time this is available to people to see for themselves how it exists, how the self exists, how it's blocked and the result of the block. It also shows, if one follows this path, what will be the outcome, and if one follows another path, what the outcome will be.

The failure to have this information, not having this understanding, most are just supporting their own failure and misery, and the harder they try, the worse things get. This is the basic reason why many believe in fate and suffering and all that.

When one can see that the river has to flow to the ocean, and in this flowing is its living, for the first time they allow life to happen. One of the greatest interest in modern age is to follow the lives of people who appear living. This shows that they want to live and somehow their life is not happening as how they like it to be.

So the first goal is for life to happen - that life is happening, the right events that supports living of one's being is happening.

The nature of most is to escape this, or they have unknowingly blocked it, and this causes many problems and pain and in dealing with this, they create more problems. The very instinct of most is to block themselves from living and this is caused by the ideas they have created, and this idea is a block that happens in time and now it's part of the past, which will not allow the present to live itself out.

Once life is being lived, and it's lived as how one's being is demanded to be lived out, then for the first time the inner grows. Something is there, which is unchanged, which is independent of life and reality. It does not happen without living but once it has happened, then it's there despite life and its events. This is when a state of mastery happens, and in this for the first time, they can effect life. Up to this point they are just participating with life and letting life take them and events drive them, but once something settles in them, and then something more can happen.

Then the doer is there as how some esoteric cultures call it, the creator is there, the *Brahma* is there, and then one can make reality. Only to the one who has come to this, the word enlightenment and all this truth has some reality, for others it can't be, for they are not yet formed. In the early stages love is happening, and at this stage it's them happening, and at the highest, all there is, is just love living.

Nothing much can be done about this, but just to play a role in one's dive into living, to let life happen until they start to happen and when they start to happen, and they are living their *yogam*, their gift, and what is that they are here to do, the Master comes in and makes them a disciple, for at this state the higher truth is alive and lived with the grace of the Guru.

Question 4

Master wrote, "So two things are happening, one is the reflection of what has to happen and then what happens with the being, being there, and what happens when the being is there, is the yogam and this yogam lived is the being birthed totally and then this stands on its own, as it is for itself."

If now the being is being birthed by acknowledging reality as a reflection, is only then one is clear of the reflection of what needs to happen? Is this then when the being births itself totally to live out its yogam? Could Master please help with more insights into this?

October 21, 2015

The first thing is that only by living one's *yogam*, can one come to be awakened. Until you live your *yogam*, you are not even on the path of it. *Yogam* is that which is in you that will come to the highest, but once you come to the awakening, this *yogam* itself will exist as your *siddhi*, or your magic so to say.

So if you want to understand this, you must start from understanding that which your reality is showing which is there, is to see what is there. It actually reflects what is within, what is that which exists, and the eyes to see this is always lost. So from the beginning you miss seeing what the reality is showing and then the demand, the reality places on you to be, the invitation to rise is also missed.

So the reality in which one is, when seen rightly shows the being or what is being, and what is needed for the being to be right with it. For most what happens is the reality they are born into breaks them or they totally escape it. With this it almost always fails to awaken them. So there is a function to the reality one is birthed into, and this leads to the discovery of the need and the movement of growth.

The base creates the reality that holds what is. Without this reality, this being can't come into being, it needs this environment for it to exist, and it exists to meet a demand, the demand once seen, one sees the life which is born out of this reality. Living this life that is born out of this reality is the beginning of *yogam*, or the *yogam*.

For this, one must see without the idea of what is right and wrong about one's life, as a child and as it starts to develop, and then see the challenge it poses for one to live oneself out rightly which is the birth of *yogam* or *yogam* itself, then life happens in a big way.

But this is so hard for many, for almost all get their life wrong, and the mind that is formed out of thinking of their life, misleads them more. This is the first thing has to be put right, and in this rightness all comes right.

Question 5

As we study the split of the 'I outer' and 'I inner', what is observed next in the workshop is what happens as this split meets the demand of reality and the teethu or sin or conflicts that happens in one's life.

Is teethu the wake-up call events or hit that reality delivers to re-awaken the process by forcing the attention back to the being by disproving the idea one used to prove life?

October 22, 2015

All is perfect, and this is hard for most to see or even accept, but the fact is for you to come into being, and the situation you are birthed into is the situation that can allow you or the being that is you to come into being. Without this, you as you are is not possible.

In the East, they have understood by the truth of past lives, and the birth of this, and for this being, this reality is needed. But from the very start this is not accepted, and one can't come to see why this is your life and your reality. The reality shows much of you, and why this is needed for you to come into being, and in understanding this, one does not have to stay there, or in that reality, the movement can happen to the evolution of what one can come to.

But by birth most wrong this, and this wrong creates a wrong idea of oneself and this wrong idea of oneself can only do wrong in regards to one's evolution, and this is one of the *teethu*. So most efforts are to right this wrong that they believe that has happened to them, not to know where they are and how they are and to move from there.

Master was born in a small fishing village, and that was the start. If I had wronged that, then there would have been no way to move, all I could have done was complain about it and want something else. But where I was born was the perfect place for this being to come into being and it was also perfect for me to grow to what I can come to be.

For the you to come to be, that reality holds that key, and if that reality is allowed to be, it will hold you to be right with what is birthed without *teethu* and then the flowering can happen.

What happens most often is a fight with this reality happens and this creates a self or a broken state. If someone is born into poverty for example, it could mean this being does not need material comfort to exist, and they can exist free of it. If this is lived rightly there is a kind of dignity that can come to exist, for nothing of this world can shape them.

But what happens most often is one feels a lack. And this feeling of lack can create an anger or a fight that comes up as a self and this self is a *teethu* and once it's there, it goes on making one wrong. There is no way one can get right, with this self. Life will go on stripping one from all which is of this world, until one sees the secret of this birth. And only when one bows to this, the life energy begins.

Almost for all, the first part of the life is nothing but setting this being right. To bow to how it's right, and in this rightness, the next step of the evolution happens. Most often this is what meditation is, to bow and to be with this rightness of all, and with this, the next step of evolution happens and this is the living part of one's life.

The way I am saying life is right is not in a way to be defeated by it, but to hold you right, that the right life can be lived. It feels like one loses in accepting this reality, but in this acceptance the higher of one is shown, and the growth that is needed will come to be.

This is why almost all teaching demands for the self to be dropped, for life to happen, for this self is always wrong, and it's how one has wronged oneself with the reality that holds oneself.

When I was young, I had much love around me, but by six I became alone, and I became the man of the house in many ways, I did not have the care that a child would need. But it was perfect for me, for that care could have destroyed my independence. The reality was so perfect to hold something that I already have, and not to be disturbed, so I could grow from that. In my case, I did not have a mind about it, so I just lived from and off it, and it's perfect.

Now part of the Atma Rahasya is the undoing of the *teethu*, by seeing it, and to hold one right with oneself and in this, the *yogam* starts and is lived.

This *teethu* is the key that has to be understood and be mindful off so one can move away from it and to see how it prevents one from living one's *yogam*.

Let me also touch on the word *teethu*, which is a very common word in Tamil, and an understanding that exists in Hindus. The first thing it indicates is what spoils something from being what it can be, or that which takes away the highest expression possible; given a person or a situation.

This idea is not very well known in the West in regard to oneself and the unfolding events. When one is wrong, or the self which was created wrongs oneself, this self is known as a *teethu*. And this is the basic lesson, this is the basic insight one must search and find out for oneself.

For this is what I have observed has made many miss their *yogam*. When you are right with what is there, and when the sight and the intelligence is there to live it out rightly, then *yogam* becomes awake, and with this the best of oneself is lived for oneself and all.

The Atma Rahasya formula is for most to come to have some grasp of this or over this so they can find out for themselves what is right, or being right with what is and in that, the *yogam* can be lived.

Most problems that people live can't be solved, for it is a by-product of this *teethu*, and only by undoing this and putting right what is right by oneself, all this is lived out rightly. If not, suffering continues no matter what is done ... as how I have seen it in many.

Question 6

Is it correct to say then that one can only begin to happen when one comes to see that one must be right with respect to the reality that is present, whatever it may be? And only from this point whatever one lives out, is more of the being happening and hence life happening? So for most, what can be, cannot really be conceived until this is rested? So the direction of correction is a resting of this destructive momentum of teethu?

October 23, 2015

The way Master has seen it, there is a right and a wrong clearly, not as a moral judgment, but as an actual reality. All these years working with so many, this is what I have paid attention to and come to see, that there is a right direction and a wrong one. The right direction is always that which awakens oneself, and wrong destroys all and all the possibilities.

The right path or action always leads to the living of the *yogam* and the wrong always leads to the *teethu*. I must again explain the meaning of *teethu*, it is that which spoils the *yogam*, that which takes away what can be, that which throws one to deeper darkness. It also stops the flowing of oneself, and that which is there that can be the more.

The experience of *teethu* is suffering, the feeling of darkness of this life. In a simple way, there are two directions; one is of the integration, and the next is of disintegration. To learn this is the key to anyone - to know what is the flow of integration and what is the flow of disintegration. Meditation has only value when one sits in the right direction for oneself.

This is personal investigation and this is what the formula holds at best. It gives an insight to oneself. When I was younger; that was all that I concerned myself with, not any attainment, to get this being to flow rightly, and once that was found to some extent, all else happens, all else explodes. But this requires work, this requires to learn to look beyond how the mind thinks in normal terms, to get real insight to oneself and one's nature.

The mind that has assumed much about oneself has to be put aside and this is what I have seen, almost all fail to see themselves rightly. They can't see at all and what they think they see is again another wrong. This is the basic effort of most Gurus who take a disciple, more than giving them any discipline, they work on them seeing what is there rightly and in the most honest way. This right sight over oneself for oneself is the key, is what starts all else from happening. Once this is there, all else happens as it happens but the misunderstanding of this can only lead to more pain no matter how hard one tries.

In the East, there is a saying - the Guru's sight is a million blessings, and this is just this ... his sight sets your sight right with yourself, but this too if the disciple can allow. But with this formula people are starting to see or start the seeing process rightly for the first time, and once they are looking in the right direction, all else can fall right sooner or later.

A few more things. The first is to fall right with the reality, no matter what the reality may be, is one right by it for oneself and one's reality? Is one holding the reality to go wrong more or one holds it right for it to go right? The next, is one holding oneself rightly in regards to this reality? Is one using this reality to provoke the right in oneself or using that to support the wrong in oneself? This is just the first part and this has to do with the reality one finds oneself in.

The next is, is one right by the reality one is to birth oneself into, the reality one is here to hold and live out. Once these two things are held rightly, then the *yogam* explodes. I have seen this over and over again in people, in disciples, once this is touched, life explodes like a river that is unblocked ... it rushes to the ocean.

Without putting this right, all other work cannot lead to anything that is a blessing, it can only lead one to more darkness and pain. So this is important, and is the key. As it's said when one knows oneself, one has known all.

One more thing, the discovery of one's personal meditation is just this, in the beginning it's to hold one rightly, and then the next is to be right with the awakening of the *yogam*. This is what has to be discovered by all, but this word meditation has been made as a mindless exercise and once it becomes something mechanical, it has no value. It has a very deep profound action when one knows for oneself what is one's meditation. What is it holding up for oneself and what is the *yogam* it lives out. In Atma Rahasya, this is the key. Pay attention to finding your meditation or your correction, and then all else is magic.

Question 7

Master had mentioned with the teethu, one loses the right to something while at the same time, a choiceless direction opens up. Master spoke once about the alchemy of the past and how after your experience working in a restaurant when Master was young, and the realisation after the experience with the boss thereafter, that the choiceless direction to rise to independence was born, and that Master had risen to it.

As the next part of the workshop moves into the correction, please share how understanding the alchemy of one's past, clicks the re-direction or turning point from disintegration to integration for a person?

October 27, 2015

The nature of life is to come to balance, in one way or another it holds *dharma*; no matter what, just that most can't see this. This life and all that is alive can't live without rightness, and this is a discovery of the ancient Hindus.

Right now for most this is missed or unseen as they are only living out goals but that which they are seeking is not the whole. It's always one part, not the whole. This investment into only one part, has caused balance to be missed and in missing this, much is lost.

Remember this, nothing happens without balance being answered. No matter what is done, the balance comes to its own, it has to set it right, for life can't be without rightness. The trouble with this is that rightness finds the easy way to become balanced, and in that you might not be considered and you will be put into balance without considering your possibility and growth.

Yes, you can have 'this', but 'that' might be lost. So with each, one can be taken another has to go, and that which goes is not seen by many, and by the time they come to see it, it's too late. The illusion of many is that, they can have anything or be anything or do anything without caring about balance and *dharma*.

This loss of *dharma* is felt as suffering, as meaninglessness, as many things; and this is lived out as *teethu*, which is what you try to put right by this formula. The whole of the Mahabaratha is just this; which is to come to *dharma* and what it takes to put things right when something is off balance. The key to most is just this which is to find a meditation or an action or *tavas*, which will play a role to put balance back to hold on in *dharma*.

This is all meditation is, without knowing this meditation has no meaning or can't produce any result. When you find out what is your meditation, and what the correction is and when you live that out, and balance is met, then all else comes alive by itself.

Almost all that I have seen in most whom I have worked with is, the pain of this imbalance, and the loss of the sight of this. It's like your body; almost all illness is just this, when the body loses this balance, and its *dharma* is violated. This is the way of natural healing too, to put the body back to balance and with it, the body comes to be healed.

The nature of man is this too, to live in balance and in *dharma*, but most are lost to lust and desire, and in this, they lose the sight of this, and live in a way that their suffering is the way the balance is placed back. And in this suffering, what is lost is, the possibility, and what one can be is blocked out.

When suffering is a way for balance to be restored, and it restores, but it also blocks the *yogam* that one can live out. That is why the way of *yogam*, is to find the balance back and to place the balance again and with this, the *yogam* is lived naturally and in balance.

Question 8

I have noticed in the workshops, the struggle for most seems to be the suffering that is caused by constantly reacting to the teethu and in some way trying to manage what is going wrong or avoiding the 'helpless' state of being able to do which feeds the outer I. Master once spoke on the futility of 'doing', that at some point one has to stop doing as all doing, no matter how right it may seem, leads to one wronging one's self more and hence the double teethu.

As we enter to formulate the correction to restore the balance, two points are usually contemplated on - what it takes to stop the need for reaction and the other to see that the blessing or choicelessness that is there when one places reality and one's self rightly or as it is. Is this the direction where the balance can be triggered for dharma to be restored, and with this, the yogam to be re-awakened?

October 29, 2015

One of the things that has to be stated, after working with so many over such a long period of time is that, it's almost impossible for people not to go wrong. They will always choose something that causes *teethu* for themselves, and this is one of the hardest disciplines, for anyone to learn and live by.

It's almost a default, in which they will move there, and in one single move towards it, they can set themselves back years. Many times I will see someone hold something right and for years they can manage it, but when something happens, something triggers, then they move towards the *teethu*, and all can be lost and has been lost by many.

Now what I like to say about this formula and this work is the importance of it, how deeply one has to study it and master it, for that is the only way they can come to a point to know this, and to know this and to know this so deeply that they can be right by this. But this is the truth of the journey that most will fall out and most will go astray but this formula and this work helps to put back oneself.

When one goes wrong, one can't go back, one has to go forward, and this forward action is always an action in meditation. So the right understanding of meditation is not as how many hold it, it's the action of correction - the right forward movement based on past error. So *teethu* to be put right is the action of meditation. One has to know the right action, one has to know what is that which has to be done, for this to fall right again.

There is no such thing that one can be lost for good based on one's wrong action, but most create a self or a state in which this action can't be taken by them. They create such a strong ego that this action becomes impossible.

In the understanding of meditation, one has to take time to learn what it is for oneself, what is the correction that one undertakes in which balance or *dharma* is restored and in this, the state of meditation is just lived. Thus the word *sahaja* meditation is a state in which there is just pure meditation unreasoned, and this is when all correction has been done.

Yogam is always by the right action, with each right action which is an action not of *teethu*, wakes this of oneself, which is a *yogam*.

Many times Masters keep the disciples close to them for this reason, to hold them in rightness and for them not to do *teethu*. The word *teethu* also means what is not used for worship or worthy of worship. It's always something that destroys what is divine.

To the one for whom *teethu* is the reality, nothing of the divine can happen, nothing of *yogam* or *bogam* can happen. This life in some sense can never be the reality of the highest. Much morality is birthed around this, almost all morality is birthed by this, but for now it's lost to ideas and mind and at most has become a social governance.

So it does not play a big role in the holding of this for oneself. All that is that can be done is the understanding of what is that which takes one away from oneself, and takes one into *teethu*. Learning this deeply is the only way. So when one attains and understands one's meditation and lives holding onto it, is the key, the key to all that life holds for oneself.

Now your question ...

Could Master please give us some insight into this base formula with regards to growth, transformation and fulfilment?

This has been my pressure and work, to find that which will awaken oneself and one's *yogam*, and much I came to see is in regards to this. The first thing I saw was that when one knows how to be right, to what is right for one's being; all else happens; and this is the most simple truth. The missing of this rightness is the key for one to fail in living out oneself.

The next thing that I came to see is, most feel that living the wrong and somehow getting away with it, is the inner happiness they want or are addicted too. So in many sense they want this wrong, and this wrong is what is lived out. Almost all who come to see this has to go or has to change; a great reaction comes up, a great fight comes up, and when they lose, there is a deep sadness and anger towards life.

If this is the nature of man; and that is something I am not yet ready to say, but it's a fact that is there, which is a kind of self-destruction that most participate with.

This is not just now, it has been so for a long time, and out of this, the word surrender has been created. With the past Masters, this is the key to be with them. The surrender is just this, to surrender this wanting for the wrong to be lived out.

The study has shown that most want to escape the natural law, and if they can go beyond the natural law, there is a sense they don't have to subscribe to the law or to what is that all of us can't escape. It's a kind of living a life without *karma* or reaction to action, which is also a way to deny death. But this is the joy most have falsely learnt.

Meditation is only possible when one learns this, and learns not to go with this, and finds a way or a discipline to live in a way that one supports the balance and the *dharma*.

This need to break this rule, the need to go beyond what is right, is something part of human. As I see it, it has made us break much out in this life, but it also can go wrong, and this wrong is the base *teethu* that is lived out.

In the East, there is a word which is always used – *bayam bhakti* ... which means fear and *bhakti*, and this has a connection to this, this nature of man going beyond *dharma* to do the wrong and feel right about it. For this, they say one must have some fear, and *bhakti* is to bow to what is the right, and to celebrate it.

Coming to this rightness is the key, and this takes a few years of living for one to be able to see it, and to hold it and bow to it too. Until this happens, nothing happens. Then one is just a right making mind, which can make any wrong right with argument.

If one uses life and what life reflects; more so the personal reflection, one can come to see very quickly what is the *anavar*, which is the ego that wants to go beyond what is *dharma*, and to believe it has no effect on oneself.

With this, and only this, one comes to a point to bow to what is right, and with this and only this, *yogam* comes alive, but what has to be said is that one can't follow this, one has to learn and come to see this for oneself. Until then, it's just a mind. This is the work you are undertaking with others, and this will help, or at least lead them to the right direction and the right inquiry.

Question 9

In the workshop, we study the element of anavar as Master wrote on how one goes against dharma and believing that it has no effect on one's self. Master once has mentioned also about vasana, the pull or inertia that may have been present through lives. Is this the base pull or vasana that gives birth to the anavar or is this the same?

Master also wrote, "When one knows how to be right, what is right for one's being, all else happens, and this is the most simple truth. The missing of this rightness is the key for one to fail in living out oneself."

Is the correction then awakening the mastery to break this pull of vasana? Is the non-serving of vasana and anavar then not just not reacting or serving it but also rising to embody what will hold one in rightness? Is making a stand to the vision or truth one chooses to live to and then undertaking the discipline, the key action here?

November 4, 2015

This question that you have asked is one of the reasons for meditation, or the cultivation of deep awareness of oneself or what is existing there as oneself. Without knowing this, meditation has no meaning really, it's just an action to numb oneself. The real work is to develop this deep awareness to see and to be aware of what is there operating.

And this takes time, and it takes involvement. It's like learning anything, for an example music, it takes time to know what is what, to know the difference between a C and a D cord. It takes much work to develop this, and this work is the involvement of you observing you.

What has to be known is that, most action are not actions but just reactions, and reactions to something that is already there. So with this, one goes on making the same choice and the same action over and over, and this is why most will make the wrong choice.

This is the reason why Masters go on speaking, and they do this to hold you looking at you, over and over again, until it becomes clear and when this awareness is born, then all comes right. For this they hold much for others to come to be awakened to their awareness, and the work is to give light to what is that one needs to come to be aware of. It gives the insight to what has to be looked at. For most, just to find what to look at alone takes time and many times they never come to see it at all.

Atma Rahasya is nothing but shortening the search, and to help one hold and pay attention to what is the most important. Meditation without this has no meaning at all, it just becomes another escape.

Question 10

Master had just done the online meditation on the discipline of a disciple. It was beautiful, a melodious song of the disciple. It brought about a deep realisation that the ultimate correction or meditation is the discipline of one being a disciple. Could Master please share some insights on this?

November 6, 2015

The entire thing in regards to living, growing, love and coming to this truth called enlightenment is the truth of a disciple. It's not the truth of the ordinary man, it's not the truth of the worldly man, it's a truth of the disciple.

But this word disciple has been misunderstood, and it's always associated with another, with a Guru or someone, and this is a false understanding. Disciplehood is one thing that is yours and yours alone, and when it's there, you can be with a Guru or a Master. Only when you are a disciple, can you be with him, for the truth of the Master is only for a disciple, not for anyone else.

When the disciple is there ... the Guru can take you in. That is another step, but in him taking you in, you are not a disciple. You have to be a disciple, which is the ability to learn, to have the discipline to learn.

For most the truth is, all that is there is the defence to keep the self alive, to keep this that exists as oneself, which is the memory and reality which is held by the mind as oneself, alive. The whole teaching of *yogam* is just this, to learn to be a disciple to it, to awaken the disciple in oneself, and in living this disciple, is the living of the *yogam*.

In the East, most will come to a Guru and touch his feet, and there are poojas in regard to this too, and the truth behind this is that, when you touch the feet of the Guru, you are touching that which he stands on, the very root of him. To bow to the feet is to bow to the roots, that which the Guru stands on and that which took him to where he is, and one of the truths the Guru stands on is this truth of being a disciple. So this touching of the feet is a symbol or a gesture for the disciple to bow to the truth of being a disciple for himself, by bowing to the Guru's root, the tattva he lives by and has grown from.

Many times many can disagree with the Guru's view, as how I do with many of my own Gurus, but the essence of them, the state in which they stand on, the base that they have grown by, is something that is agreed too, and surrendered too.

In my case that is the truth, I bowed and remain bowing to their feet, and the truth they stood on. I might disagree in the ways many things have grown out of them, or the view, or the approach to some ideas, but never to the essence.

Now the question of discipleship is just to live without *teethu*, which is not to live wrong with what is possible, which is the discipline of the disciple, but for most who live in the ego and the idea of self, they can't be a disciple. They are no more learning, more so they are teaching the world how it is, they are saying what they are, not learning and discovering what is there existing as them.

This has been the only reason why so much pain has happened, so much suffering has come about, the ability to learn is not there. It's easy to learn about the world or to do something, but to learn in a way that the idea of oneself is put on stake, to see the self that has to go, the self that has to die, is something most can't do. Most just live protecting the self, and with this, they must betray their discipleship. A child before it forms a self, is a disciple, the only thing is they are unaware of it. That is why a child can grow and is in such delight, such joy.

Know being a disciple is yours, it's your action, and your discipline, it's the innermost truth you live out, the discipline not to make the self trap you, and to be open to more. Many times love allows this, when one is in love, one is more open, and one looks at oneself and holds oneself rightly to this love, if not this love will not survive as how most times it happens.

Discipleship is the highest love that can be lived by anyone, and almost all that we got in this life, that have benefited mankind, is something birthed by a disciple, who lived his *yogam* in being a disciple.

The gesture of putting the hands together as a greeting in the East is just this symbol, which is one is living as a disciple, and what is living is the disciple, and with this, one is open to all, and only the one who has this in him or her, can ever meet a Master, and be taken in by him. Until then, nothing has happened, it's just mind playing.

So remember what is being put down for others is to come to see what is there as their *yogam*, and to live it. They have to rise to be a disciple and meditation learnt rightly is the discipline to come to this, and to live this. And only when this is there, the Master can be, and take them in as his beloved.

My blessing to all who do this, my hope and prayer is with you, to awaken yourself as a disciple to your *yogam*, and in that we may meet.

