



THE TRUTH OF MEDITATION

Dialogue with Students
Dhyan Vimal | Sweden 2016

Dhyan Vimal Institute for Higher Learning

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Our demand to be absolutely fulfilled, to live a life in which things get completed within, rarely emerges. So, one of the things we need to look at is the distress we live out in this life.

The way I look at it, if you recognise distress or unrest, it is nothing but an indication of what is there as you which is not being lived.

Somehow you being you has not been an important thing in this world. You being how someone else thinks of you has been made more important. Thus, another's view over you is far more important than how you view you. Many of us have become experts in managing how others view us, adapting ourselves to that. In that we abandon ourselves, and that sense of self-abandonment is what appears as distress.

If you are living yourself out, whatever the result there may be in the world, there would be no distress, there would be a sense of fulfilment.

This has not been something popular in the major consciousness of people. For most, this is unimportant. Very few who have that integrity, have somehow managed to keep that importance, that 'I am' and 'I am important'.

That is why in most relationships, it is very important for the other to feel you consider them as very important.

Now, where are you at? If you are interested in meditation, this is meditation, the true exercise of meditation. It is rare for someone to come to see that they are, and being who they are is of utmost importance. Very few people are actually there. These are the people who become awakened, these are the people who happen to live themselves out, these are the people who find fulfilment, these are the people who complete the process of this living. Thus, we must acknowledge that most are absent, they are not there. What is there is what is conditioned to be there, they are not there.

The first time they told us to be a good boy or a good girl, we started learning what was wanted from us, and in order to survive them, we became that. That is not the problem, but in becoming that, you betray what is here, and in that you miss out what is there for you to live out.

First of all, see for yourself how deeply are you interested in this? Can you consider this as important?

You see in the world, the view of the other is far more important than the view one has over oneself. This is understandable, because the world is such a dangerous place and in order to feel safe, one has to satisfy the other's view. If not you might be homeless, you might be hungry, you might be alone, you might be unloved, and so on and so forth. We have all been subjected to this.

I do not wish to play a role in helping you to be more efficient in living out what you are conditioned to live out, the best that can happen out of that is that you feel safe, and even that safety is not real. In one single move, it can all go.

So we are sitting together paying attention to ourselves and we are beginning to see whether we can understand that me living me out is the most important thing, because when I fall into me for me by me without being subjected to the conditioning, That, which is the more becomes awake. In the awakening of That, the energy to live the life I need to live out is there and in living that life out, all that has to come to pass comes to pass as me, for there is nothing else one can actually really do except participate in living oneself out. And in this, we become dreadfully afraid of being selfish.

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If you truly ponder on this, how deeply have you missed it? The critical understanding is **when you come to you for you in you, and when that is present, that energy is released for what is to be to come to be, which is the life you need to live out.** Thus, understand it is you who creates the life for you to live out. You attract the reality and all of it.

I have spoken about this directly or indirectly for many, many years. The only thing I sense about this when I put it out is the deep rejection of this, and the rejection is not what I speak is not the truth, it's because many cannot handle the fear. They cannot step beyond the conditioning.

Now, if you choose to survive this, you deal with the conditioning. You start dealing with the orientation.

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The first orientation is for you to have the right to exist as you, and to live the life you need to live out. And if you agree to that for you, you will agree to that for another too. As you have the right to live you, I have the right to live me. Thus, in the East, we bow to each other.

Even though the subject I deal with is awakening and enlightenment, ever so often you see that I am very concerned about your life and what is unfolding in your life. In my observation, **more than 90% of humanity will live and die without living themselves out at all.**

They will never allow this because the rule is they can never pass beyond the fear of survival. Remember, the society is about survival, nothing more. The best you can do with society is to survive in style, it's just about survival, nothing more. There is no love in society. There is no fulfilment in society.

I do understand the distress, I do understand the conditioning, I do understand the pain that has been inflicted. Now, that is what you somehow need to work through and for that **the acceptance of one's aloneness must be the first step.** In order to do this, you are on your own – suddenly you are free.

But to transcend, to grow, to rise to that beauty, one must go beyond the tribal thing, one becomes an individual, one comes to oneself, for oneself – then suddenly you are.

From my investigation, the fear of aloneness comes because we only survive as a tribal group. We are not lions, although we like to pretend to be. We are group creatures, we cooperate for survival. Some animals can survive just on their own, that is not a problem and we admire them. We don't use the rabbit as a symbol for anything, we use a lion.

By pre-disposition I think we are equipped with a brain that can adapt to the common interest, to the collective. So as a group we get together to survive, but that ends with survival. **But to transcend, to grow, to rise to that beauty, one must go beyond the tribal mind,** one becomes an individual, one comes to oneself, for oneself – then suddenly you are.

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To survive you must form cooperation. I do not think it is easy to survive just by yourself. You can't manufacture something and sell it to yourself, and call it a business.

You do live in the world, that is for survival. I am not condemning it, I am just saying master it if you can, because it gives you a rest. Then you can turn within, then that which is there can live.

If the scientists are right, if you are the three-fold brain: the first is the survival part, the primitive part; the second is the mammal part. These two belong in the world of survival. The mammal is slightly expanded but still related to survival.

Then the third part, the prefrontal cortex, which now they are discovering as the height of humanity. That is the dimension in which there is fulfilment, love, enlightenment, all of it but it is very rare that someone passes through the first two phases of the brain.

And I am sure many of you have tasted that sense, that expanded state of you, the more of you. And remember when you touch that, all is good, life is fulfilled. **As you undertake the learning at the DV Institute, this is nothing but you and I sitting, learning to be rightly orientated.** If not, again all these tools can be used again for survival, and to fulfil the conditioning you have been conditioned to be, if that can be understood.

So the true identity of you is that which is within that seeks fulfilment, that seeks awakening, that is the real you, isn't it? It must be. The true identity of a seed, if you plant an apple tree, the true identity of it is the crescendo of it. When it gives fruits and flowers and lives itself out, that energy is there.

Many are lost to it, almost every idea of self that is created can be quickly brought down to the necessity of survival. If you say you are sad, the sadness was created as a means to survive something around you. 'I am angry' – investigate and see, you will be surprised. Almost every 'I' that you attach yourself with is nothing but a survival tool, you have to be that to survive that environment, if not the 'I' has no value. The view of another over me does not matter, it only matters for survival. **My view over me, my recognition of me is what determines my awakening.**

Now, if at all you feel distressed, what is the distress? What is distress, suffering, depression, all that, what is it? It is the missing of you living you out, simple as that. More than looking for the cure for it, look for you. That's the solution, that's it.

In the East, there is a concept, it is called samadhi. The word samadhi – it is two words, sama – adhi. Adhi means origin, sama means to be one with the origin. When they say he has attained samadhi, it means that he has gone back to the origin. It has many, many meanings; one of the meanings – from what the world had defined him as, is that he has gone back to what he originally is and he has died into that, that is sama. He has come to himself, for himself, by himself. And whenever someone comes to that state, that adhi, that samadhi, they come to them for them. Something happens to them, there is no technique for it, something happens, something is awakened. Great bliss, great joy, whatever you want to call it. It is a by-product of that.

Now, see whether your instinct is directing you there or not, do you want to go to the origin of you? You don't need to care about what I say. I am unimportant in this. See the instinct for you to get back to that.

In the Institute, many lessons are put down which are to be studied step by step. It is to inquire into some of the fundamental things so one can come back to the adhi for oneself. It is not left to another, it is not left to holding a belief, it is something one earns for oneself, and one falls within.

But can you sense that instinct in you, because only the people who have some remaining instinct of that, will do this. The rest are lost to the world.

What am I saying?
I am saying that
as you are, there
is something
amazing ... just
for you, it might
not be for another.

What is in the way? The struggle for survival, and the betrayal of That, it is there even now. You see safety is wonderful, but if only safety is seen, it would be at the expense of you.

Usually people who dare to be themselves usually don't bother about safety too much, they take risks. That is why this knowledge will always have that play, only a few will grab it because it needs an enormous amount of courage. I am going to live me out. I am asking you to see whether you can see it for yourself.

Again, I don't want you to fight and create a distress in you. I am not asking you to do anything. I am just giving you an insight. Can you see? Could this that I am saying be the source of the distress, the un-fulfilment, the meaninglessness, which the economy is dependent upon to sell you things?

And if you are here, see for yourself. Do you see this that I am saying? I am just verbalising it. I am not giving you anything, you yourself have stumbled upon this for yourself. All higher faculties of you become awake when this is acknowledged. Something happens. Love happens. Life happens. Delight happens and in that the fear of death vanishes. Then you are delightful, you live to be finished. It is done.

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in that, the fear of death vanishes.

Is that instinct still there, or has it been destroyed? The majority of humanity is so afraid of their survival they would never step into this ever, even if they hear it. Again, am I asking you to do anything? No, I am not. I am asking you to see what is happening there.

There is a you, and you have a life to live out. You have a death to earn, and a love you need to exhaust. Being with someone like me, that will become awake. That which is here to live itself out will become awake.