



The 7 Stages of Simirthi
DHYAN VIMAL



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*The world of simirthi is the world of happening.
Before anything can happen, you must happen first.*

Dhyan Vimal

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Foreword

At one of the satsang sessions with Master, the ancient understanding of the word simirithi surfaced, and was made known again. Stemming from a Sanskrit word, meaning self-remembrance, much understanding about the experiencer has unfolded ever since.

In the 7 Stages of Simirithi, Master unfolds the science, secret and discipline of the upward flow. Following that satsang session, a series of simirithi programmes are currently being shared worldwide.

Over decades, humanity has lost sight of its grandness, only to dabble with matters that have taken us away from our birthright. With simirithi, we are reminded of the joy of just coming back home. The understanding helps reclaim what is, before extending from a place of overflowing love, to what can be.

Our prayer is that the understanding of this ancient discipline unfolds humanity's grandness, one person at a time.

Swami Jeeva Jothi



INTRODUCTION

Dialogue 1

Dear Master,

You spoke earlier tonight about the 7 stages of simirthi. You outlined it with so many examples and insights, that I see the work we must come to undertake with ourselves. Master, can you help elaborate in greater depth, the following 7 stages - so we may come to study this sacred work?

Stage One : Simirthi

Stage Two : Order

Stage Three : Baseline Expression

Stage Four : Just

Stage Five : The Higher Stage

Stage Six : Surrender

Stage Seven : That Which Is

Thank you Master.

Your disciple,

Swami Jeeva Jothi

Of all that which is worth learning, and all that which is worth attaining as a human being, it all starts with this knowing and learning, which is known in ancient times as simirthi. The word simply means self-remembrance, and this has come to exist for many reasons, but the base is that one is unaware of one's self.

One loses touch with one's self and all one has is just the mind, and the memory of the self. The real self, the being that is embodied as this body is missed. This falling is the key to the suffering that humans go through as a being, for they fail to grow to that which they can be. If you watch, almost all suffer, it does not matter what situation they are in. In this life they suffer, there is no bubbling happiness and joy, all is just momentary and it's set up by the mind.

Just the other day, some Westerners who were here to travel, came to visit and we entered into a very interesting discussion, and the whole thing was about happiness. I told them there is no such thing as happiness, it's a lie created by the mind and the society. It's just an exercise chasing after the mind and what it has set up to give itself a meaning, that is all. They seem to be travelling around the world and they believe that will give them happiness. All one does is to search for this thing called happiness, but this very search comes

to being because they have missed themselves. What they are is not a living presence, but more of an idea. The mind takes up an idea and starts to live that out as one's self, but the real that is there is missed. It's like watching a movie, one watches the movie but one loses one's self in it, only the mind is there, one is not there, one is absent. This absence is the falling, and in this absence one is never in touch with one's self, one is just living out the mind, the idea of one's self.

To undo this, to awaken the real contact with one's self, this exercise of simirthi is taught. Without this ability nothing happens, and when nothing happens to one's self, the real self remains un-growing. Then there is only the mind and with this mind one is always lost, one is just a thought, and much misery happens because of this.

There is another thing that has to be understood. To be in contact with one's self, one has to experience all there is, one has to go through the growing pain, and in order to escape this one just lives out an idea, a mind. The Zen masters go on talking about no-mind, and this is what no-mind leads to.

At the end of simirthi one comes to this, and with this one is, one exists. Whenever one exists, one is happy and this is the natural state of one's self, it's not something

which one searches for out there. The idea of happiness is a lie. There is no such thing as happiness, it's just you - when you are back to be in touch with you, and you are being, then you see the being is happy, that is its nature. There is no need to seek it; it is just you.

But for now the search for happiness is a reality, for all has been made into a mind, and there is much benefit to the society when you seek happiness, for it is the business of many people. Almost everything that is sold, is sold with the idea that it will make you happy, but for the one that is in simirthi, this state called happiness is just his truth, his reality, and from this flow of energy he moves. And whenever this movement which is the base of one's being happens, all comes right, life unfolds rightly. When one seeks happiness, then sadness or the missing of this happy state is moving you, and it can only create itself, which is more unhappiness. This fundamental understanding is the key to simirthi, when one comes to see that one is missing one's self, that one is not totally in touch with one's self, and that this ability to be in touch is the key to enter growth. If not it's just the mind.

One more thing must be said, this basic understanding is missed so totally, that most can't make sense of why their life is the way it is, why there is so much struggle,

why there is so much meaninglessness, why there is so much suffering. Most keep thinking it is this or that, but the whole thing is there because one has missed one's self, and that failure to be in touch with one's self is the root of the problem.

Something happens when one enters simirthi, something happens to the brain, it becomes in-touch and an awakening starts. This has been found out by studying people in meditation, but simirthi goes beyond just meditating, it's a way one lives, and the one who is serious about this, lives it all the time. At all times one is in touch with what is happening to one's self, and one is in touch with what being one's self is.

So beloved Jeeva Jothi, this is your name, the light to your own soul, and in this you come alive, and this aliveness is the energy that moves one to grow and this growth is effortless. The whole of the being and the body comes alive, and when this aliveness is lived, one starts to become awake. These 7 stages which hold ten steps are the awakening that happens to one's self, and this has been observed over many thousands of years and exists as the inner teaching of the masters.

Now let's enter the first step of simirthi.



Stage One
SIMIRTHI

Dialogue 2

The first step in simirthi is to learn how to come back to oneself, to be able to set some time aside where one comes to be in contact with one's self. Just to sit and be in contact, and this is when the first layer of resistance will come up. If there is anything one wants to avoid looking at, this is when it will show up as resistance. And at this point, one will come to see how one really avoids one's biology and reality and how one rather drift away in the mind to keep one distracted from one's self. This is when one can see how much one is disconnected to one's self and one's reality. This will show how much of one's life is not in order.

The first step in simirthi is just to come back and be able to be with what one is and what one is being in that moment. This strength is the first attainment, the ability to prevent one from needing to distract one's self, and to escape one's self. When one can be and has put the need to escape aside, the first step of simirthi has been attained.

Now this is easy to be said but harder to be done. If one can just stay aware of oneself and how one is, just the body and the mind, just being aware for seven minutes, this will be an attainment. When this is achieved for the first time, the brain engages to what is, it starts to see what is there. This is the base of the brain, it will learn and grow to manage this, and this growing to be that which is, is missed when one is constantly distracted. This distraction makes one unable to cope with one's life and what it demands, and this leads to many problems in life. What has to be kept in mind is that most have not allowed themselves to grow to what their life demands them to be, and this un-grown state is what leads to much suffering and pain. When this pain is there, the more one wants to distract oneself, and avoid oneself. The breaking of this is the first step of simirthi, the exercise of self-remembering. For this one must learn one more thing, which is to be in quorum.

The way this word is being used here - is to come to a state in which one is right with what one is at that moment, one is almost in a formal state with one's self ... where one does not escape anything, and this I am referring to as quorum. When you enter quorum and understand the way to be formal with all that is, and not escape, this is the first attainment, and with this the other doors open up.

There are a few more facts to be seen and one will only do this if this fact has been encountered. Otherwise sitting in simirthi can be something one will avoid. And this exercise is not just something one does once in a while, or a few minutes a day, but something that one is living out at all times. Yes, one may enter the quorum with a group and do this for a few days, but it is something you must commit to live out, and be in this state always.

Dialogue 3

Dear Master,

The more I come to understand simirthi, the more I am seeing why meditation cannot happen unless and until one comes to simirthi. So if we even try to attempt meditation without coming to simirthi, the whole “doing” is merely an act? And because it is an act, hence holding the awareness from rest seems almost impossible?

Thank you Master.

Your disciple,
Swami Jeeva Jothi

You have stumbled upon something that has been missed by so many down the ages, for all has been reduced into doing, and this doing is the missing of it. In simirthi when one holds the attention to one's self,

and stays with it long enough, then one is, then the escapes die, and one falls into one's self and one exists. This state of existing is the first step to meditation.

The absence of meditation is when one is not. One is just a mind, or an idea, one misses what is there. Almost all have become a victim to this, they are not, just the idea is there, and existentially they are not. When one is; and one comes to this by being in the state of self-remembering which means in all doing one knows they are there, the awareness of themselves, the embodied is not lost ... then something happens, this happens as it happens, it's not a doing, it's a by-product of simirthi.

Another thing to be understood is that the ego reduces all into doing, it can't see that there are things that happen. The way I am using the word is that it's a by-product of something else, and in this case it is the awareness of one just being there.

One more thing that has to be mentioned here is that this state of being can be mistaken with the memory of one's self. Most will say they are there, but this is not so, it's just an active memory at work keeping them believing they are there, but just by the fact the mind

is working and keeping this idea alive, they are not. To enter simirthi one has to first be with the body, just to be how the body is, and then one starts to see how one is in this body or how one has embodied this. And in this paying attention, something happens on its own and this is meditation, if at all we can use a word for it. This word meditation is also an indication that one is present, as a living flame. One is alive and aware, and this that is alive and aware has intelligence, and this intelligence is both inner and the biology, and in this harmony one can grow.

So meditation is a state in which growth can happen, one starts to grow, and in this growing one's flowering happens, and only when this happens, there is fulfilment. When this is not present, then it's just an idea at work, and this idea has its idea of fulfilment, and even when one comes to achieve it, it never fulfils one's self.

It's like when you meet someone, first you meet the mind of the persona, what the person wants you to think of them, and then you start to see in time what that person really thinks of themselves, and if you get close, then you will come to see what is really there, and this that is really there is missed by most.

Even if it comes up, they are angry about it, and they always look for people to support what they think of themselves and what they want others to think of them.

This absence of really being in touch with that which is existing as the real, is the falling. When one is in touch and not moving away from it, then this state of contact with what is, is what they call meditation. Now you can see why so many miss this, and why they like to make it a doing, all doing is just simirthi ... and the rest happens as it happens.

Stage Two
ORDER

Dialogue 4

Before we go into the next step in simirthi, there are a few things worth knowing. The first thing is that to attain to basic simirthi itself takes time and effort on your part. One has to break the habit of escaping the moment, and to free oneself from the mind-made ideas, and this is done by remembering one is, at all times and in all situations.

It's like someone who walks on a tightrope from one building to another, he has to be there, and not only to do what has to be done, he has to be aware of himself and to be in that moment.

There are many ways one comes to this, but just to exercise simirthi is one of the best ways I have seen. Whenever there is a group and a quorum is established, it is very, very useful, it helps the brain to understand and adjust to this, and with this all else begins. Without this basic, all learning is useless in regards to personal awakening and transformation.

It just becomes another mental thing, and this is what is happening in most situations in the name of transformation. No matter what experience or learning one goes through, if one is not aware of one's self and can't be in that moment as how one is, then it's no use.

Now when this has been established, and all I am saying is, if one can just hold this for seven minutes then the next step of simirthi happens.

And the next stage is when one comes to see one's personal order. Is one right by how one is and how one's reality is?

Most will miss themselves so much that they are not right by themselves and reality, and if at all reality pushes them to see it, they get angry and try to escape it. One of the key things to know is that when one faces how things are and how one is, the inner system will find its own order, it will find a way to evolve. But if one denies it, then it will never come to pass.

In order to manage this disorder one starts to do many things and one of it is the birth of the false self to pretend all is ok, for only in this way the brain can make some sense of one's self and one's reality. What has to be known is that the brain needs order, it can

happen by imagination or it can really happen. If one lies to oneself, it starts to use the lie and never grows, and this becomes the base of so many people's lives.

Order is easy when one is in simirthi, and when this that is there, both outward and inward is met, the change and growth happens by itself. This is the key point one has to come to see and develop faith in. That if only I allow myself to be seen and my reality to be met without escape, my brain and being will grow. This is a natural happening, this is effortless. The effort is to face it, that is all. But this is not as easy as one may think, one has created so many ways to escape and so many stories and view points that it takes work to get to this, and the work is again simirthi; to be and to remember one is, and this constant awareness will break this block, and then for the first time, one's life falls in order.

Dialogue 5

Now let's enter a question.

Dear Master,

It has been very disturbing mentally, and the mind is at a loss most times. The body has gone through and is still going through changes since having a baby. Just when I thought I could settle and rest, I'd go through a whole motion of helplessness again. Being totally dependent on my husband and a baby dependent on me, I have felt handicapped, unable to do most things like before, for example, going to the centre to just sit with you. I miss this the most. I've had to turn down many invitations and requests to be out there for work, to gather, and meet. It is very difficult to engage the mind, so I don't even try anymore. I'm just surrendering to the process, in a humbling acceptance of reality. All that I had been before is no longer valid, I am now embracing a totally new maternal side of me. But every now and then it gets triggered, and the urge

to have things in order or in control gets underway. I see a lack of internal discipline. Thus I'm lost and confused, I have been sitting with this state for a while already. I finally have some clarity to put these words together to ask for your help and insight into this. Can I stay in surrender and yet be in mastery over myself? When to surrender and when not to just leave things to chance? How to hold it altogether and allow nature to unfold itself?

Eternal gratitude and love to you.

Your disciple,

Lu.

Beloved Lu, this is not just your question, it is the question of all, in different situations that come up in life. The events and the situations are different but the question remains the same. The first thing is that you have understood the first part rightly, which is just to surrender to the situation and then the growth happens. But there is something more that is hidden that one must address, which is to actually see how one is resisting this change and growth that happens by this surrender.

Your inner system is trying to bring order to the new reality, and this new reality is very challenging, but a growth must happen, and remembering yourself and to be with what is, is the key, but one must also see what is preventing this from being totally in contact. The key is what you have understood - if you are in contact and are in surrender, which means you accept your reality, and are open to growth. This is what surrender means, and then it will happen, the energy and the growth will unfold.

If it's not happening fast enough then one must see how one is avoiding this, how one is wishing the reality is different, and this prevents or slows down the growth process. And sometimes this un-grown state will remain a wound in one's self for a long time, and that can cause much pain and problems. The key is for you to be in deeper simirthi, even though the mind wants to escape it. Just to remain and go through it and the growth will happen and it will happen in a healthy way, and it will lead to a bliss and a joy, and this reality that is challenging you will become the greatest blessing.

What you need to see is the demand to grow and how there is still some hidden resistance. To give up this resistance is surrender and rising from it is mastery.

You have asked, how can one be in surrender and be in mastery over oneself? Know this, that the surrender is allowing oneself to grow and the result of the growth is the mastery. When the brain has evolved and the body has risen to the new reality and the being has flowered to this, then there is total mastery. Even as I explain this, you can feel the joy that is waiting to happen and explode in you, and all one has to do is to be in simirthi and to allow order to happen.

One thing you have seen is that there is no order yet, or you are struggling with coming to order with the new reality. This order will come when you grow, and to grow two things are needed, one, to be aware of the reality and secondly the one who is aware of this has to be kept in mind, and when you and the challenge meet, then you will grow. This is the understanding and the faith one lives out when one understands this. Now in your situation to become a mother is a big thing, but it's natural too, you are just growing to be a mother from just being a woman and a wife. Allow this, be in contact with this and let it happen, and you will rise to it, it will be your step to your own total awakening and in this life, it seems to be a mother first.

Dialogue 6

Now let's enter deeper ... into the second stage of simirthi, and this begins when one has established the need for order. This happens when one comes to see the way one is, is how things are, and for anything to change one has to change first, or a better word would be to grow. Now, one may ask what is that which has to grow, is it mental or something more?

Before this can be understood, one must see how one thinks in terms of growth. Most often one thinks of changing something about one's self, if you have been nice maybe now it's not the time to be so nice, and things like that. Know this is not growth, and this does not bring order, it's just a shift of the mind from one point to another. It's in a way self-manipulation.

Growth can only be seen by observing that which is, how one is existing ... and that which is existing grows, one rises higher than how one has been, one becomes more open, and the brain too has evolved. That which appeared as a problem is no more.

It's like the question earlier, no change can help her, she has to drop something of the old and rise to be a mother.

Now, what is that you have to rise to be? In the rising to be this, one meets one's life challenges and in this there is order based on growth. If one has lived in deep worry, to change is not possible, all one can do is change the mind and feel like one is not worrying anymore and it has never happened. But if one rises and sees what is that about oneself that has to rise, and in this rising the worry or the subject of worry does not look so big and one can manage it, then there is order to that which has brought worry before.

Order can be seen by knowing what one has to grow into, and grow to be. The false notion of changing, and manipulating is not the answer for order to happen. It is like life on this planet, it has evolved and grown to survive the environment. And this growing, was lived out in order with the nature of their surrounding.

The question is, what is that you have to grow into? When there is self-remembrance which is simirthi, then this will be known. One will know what one has to grow into and then the method can be learned,

but the inner will happen by simirthi. The nature of simirthi is that it opens the question and it answers it, itself. Know this, at this point we are doing the same exercise, and just doing it deeper, and deeper.



Stage Three
BASELINE EXPRESSION

Dialogue 7

Now let's enter into another question. What is preventing me from resting in my being?

Dear Master,

I am starting to be more aware of the fears and feelings of my unsettled state within. As I move slowly into meditation and sit with myself, I find it challenging to just simply rest. What is preventing me from entering into the seated state of just being?

Thank you Master.

Your disciple,
Karen

To just be is an attainment, it's not something one can just do, it's a by-product of being in order. When there is no order or it is not complete, one can't be, one struggles to be. Nothing settles, including oneself, and this is the indication that there is no order.

At this stage one has to find out how one can settle this, one has to look deep and find out a way to settle it. It can be by having an understanding, or it can be by changing and growing into something. Now find out what is that you have to grow into to find this inner order and the result of this is settledness. When one does not rise to what one can be, one is never settled, one is always restless. To find out what is that one has to grow into and rise to be, one has to go on paying attention to oneself, and this is the work of simirthi. Sometimes just being in simirthi settles this, for the growth happens without one even coming to know it mentally.

As we enter this question, another stage of simirthi will open up and this is what has opened up for you. This shows that you have grown in simirthi and the next stage of growth is happening. This stage is the third stage and I call it the baseline of one's self. This is how one is, and that which is, is creating the energy and where it's flowing. One is never rested when this is flowing unconsciously, and when it's creating without one being aware of it.

Beloved Karen this is the stage I believe you are in and this is the next learning for you, and to enter this, one has to go deeper into simirthi and now you enter in your own flow of energy.

Dialogue 8

Now let's enter the third stage of simirthi, which is called the Baseline Expression. The baseline is missed, for it is the background of one's self, it is how the energy moves. This is the base of one's creation and what one is producing and giving birth to.

This is what is encountered by people who are closest to you, and this takes much time and involvement to know.

The baseline is where you are flowing unconsciously. It is like someone shouting about peace, but as a result of looking for this peace he creates much fight and much unrest. One part of him, the conscious mind is sold on the idea of peace, but the baseline, that energy that flows in him is actually looking for conflict. This might appear as a conflict to you, but to this person, it's the same thing, his reason to look for peace is this inner conflict. He will never come to see that he is causing conflict, and is for conflict, for the energy and the

baseline is what determines the reality that happens and where one flows to.

What has to be understood is that most are innocent about this, they are true to the mind and the beliefs but the inner flow is something they are unconscious of, and this is flowing where it's flowing.

And only when one becomes conscious can this be put right and higher order can be attained. As long as this remains unconscious, it goes on working. At this point the work of simirathi is to be so in touch with oneself that one becomes alert of it. One starts to notice and watch how it's working, and in this state of simirathi one for the first time puts where one is flowing to rightly.

One thing has to be said, which is that most of people's suffering and pain is based on this, this is also called unconscious creation, where one unconsciously creates the reality and flows towards that which does not support one's well-being. Whenever one is asked to be real, this is what is asked of them; this is what one needs to get in touch with. But this real is only real until you become conscious of it, then it flows with you, and your awareness. Most live in denial and deny what is happening, for they just hold on to the idea that they

have of themselves, they can't see the actual, and at this stage of simirthi one starts to see it, one is so in touch with what is and one starts to see this, and see the conflicts it brings.

At this stage of simirthi one starts to be able to put this right, and in this rightness there is a deeper order. What one is and what one is becoming is one and the same, and there is order and harmony in one's being.

Know this, this can only be when one has entered simirthi and has lived it to some depth, when one's ability to be in this has penetrated this stage of oneself. To the person who can put this baseline right, much starts to happen, this life unfolds rightly, and they will experience much, much will be accomplished and lived out, this life will be how they choose it to be.

One more thing to be said is that by this time, one is not personal about this and that which one is holding, one's ability to be a witness and to watch uninvolved is deep, and only then this door can be entered. Whenever a new stage is entered, the new height is seen, a new truth is lived. This is when you see people grow and flower.

Dialogue 9

Dear Master,

Baseline energy

You told me a truth today that I am immensely grateful for, the realisation that my energy is still directed to self-destruction and this is not a reality that I want to be in. It is not serving me in any way and I don't want to miss this life and this self stands in the way. The self that I have created in this life consciously or unconsciously has not served me at all, that realisation has hit me hard. Every truth that you have shared or I have come to see has just shown the ugliness I have participated with in creating this self, a lie. All of it has to go Master, more so this baseline energy. The need to transform and grow is far greater, more so not to miss the life right in front of me. I have seen the error and how far off I have gone Master. In deep surrender I beg for help to transform this, I am willing to do all it takes, more so I realise that I can't do this alone.

In deep surrender - these are the only words that come to me repeatedly.

Thank you Master.

At your feet always,
Prem.

A few things are worth understanding before one can truly transcend the baseline that one comes to in simirthi, which is that most carry an energy that never serves them, and most of this energy is infected with anger, escape, laziness and things like that. It's formed as a child and it goes on working in the background. You don't think about it, it forms and influences the thoughts one may have, and most of these thoughts are rooted from this expression and creation. That is why when you look at your thoughts, you can start to see why it's there.

Now to your question, you have come to see this, and now just seeing would not be enough. You must learn to be with it, and to watch it, and in order to do this, you must learn not to be affected by it, one must not take this personally. It is like an illness, it is not you, it is what is happening to you. Once you can establish

this, you can in your simirthi see it, and in seeing it, you can stop it from operating. If you fail to stop it, know that you have identified it as you still and it is still in some way unconscious.

This energy, the baseline, is what you really consider as you, and that which you think you can't help but to be, and this forgetfulness is the key for it to be so strong. If you can remain watchful and this happens by keeping awareness on you at all times, which is to be in simirthi, then you will see you are disengaged from it. And you can recreate a new flow, a new you, in the sense of how you choose to express you in this life. Those who have come to see this, are the ones who say that life is what you make of it, and it's you and up to you.

This is also why so much celebration is incorporated in meditation, for in this you choose a new direction to your baseline energy. And you make this you. This is only available and one can only do this, after attaining to deep simirthi, without coming to deep simirthi this can't be done, it's another idea and another pretense. The work is to change the whole of one's energy, and how it flows. Masters go on saying the upward flow, and this is where it starts, and this word upward indicates a flow of energy that transforms all to light and to love.

Now to your question, you have come to see that you are flowing towards finishing your self and total escape, and you can know this by the need to end all, and this can be expressed in many ways, by illness or meaninglessness of this life. Now that you have seen it, the first step has happened ... you know. Allow this knowing to be your simirthi, be aware of it at all times, don't let it infect you, and move towards living in celebration, living in love. And this is the effort; this is your part to do. In all situations move towards this, make your life a celebration, and when you are not in this, sit and rise to it, this you will learn when you start to deal with it.

Know this, this that you have come to is an understanding, now it has to become a living reality. This is when a few years of meditation which is simirthi has to be committed to. Never allow at any time for you to fall back to the old, create and recreate the new flow, and die into the new flow, this is the way. In many situations people suffer or are in a reality they don't want to be, and this is because of the baseline energy, and even if they don't like it and are suffering by it, it will not go away, one can move this way and that, but it will just come back in one way or another. Until one takes up the exercise to change this.

The change of the base of themselves and set a new flow of energy, nothing happens. The trouble is that most think this is them, and this misidentification will not let them change it. Only when one can see, that it is not them, it is just an energy, an unconscious energy, then something can be done. Many protect this and become very defensive when this is touched, but when you know it's just an idea and energy that you can transform and be anything, then you will exercise this freely and without much pain.

For anything to change this baseline energy which you think as you has to change, and for this simirthi is needed and a new exercise of changing this energy has to happen, then all settles. In ancient times people undertake *homa*. For 48 days they do a ritual, and they repeat some holy mantras and in this, they are changing this, this base energy of what is there, to a higher one and they know when this is changed, all changes and a new reality will unfold.

Stage Four
JUST

Dialogue 10

The first three stages are the stages of reality, worldly reality. It is about being right with you and this world. If there is any issue with the world these first three stages are at play. The base energy, or baseline expression is the unconscious creation one has created, and this always shows up in the problems with reality. Someone wants to have a good relationship but struggles to establish it, then this is the area that has to be looked into. But if one persists with their simirthi, and goes on remembering themselves, no matter what they are doing, this can be changed very easily. When the base energy can be seen and be made conscious of, then one can choose. The power to choose what energy one wants to live out, and where one's energy is flowing to can be mastered.

As much as one must learn about how to live in this world, and the ability that one needs, this inner is the most important and the most missed. The first three stages of this evolution are to live this life rightly. Usually only when these three stages are put right and are in

order, one starts to explore the higher. Without this, this will keep pulling one down, and the doors of the higher can't be found or entered.

In the past many who have mastered this, don't show this part for they have transcended it so much that this world and surviving it does not matter to them.

I have had masters who lived like beggars, but this is not because there was no order in this first three areas, but they have gone so far beyond it that it does not matter.

All over the world this is the main problem people suffer by, and many don't know the answer to their problem. These problems go on stopping them from growing further, and just managing this becomes one's life. If the first three are put right, and the base expression is set deliberately, then the other doors open.

Over the years, many have asked me why the majority of people or humanity don't come to know this or take up this kind of discipline, and the answer is simple, they never pass the first three stages, and they just spend time managing this part of themselves. They go on creating something other than what they should be creating.

When this is set right, and when the practice of simirthi has done its work, and one has order, then the next stage happens. This stage is called just; I call this just, for this is when one can just be. There is no reaction, no drama and one is just being. This state of just being is the state of happiness, one exists, and one is being. In this one is neither this nor that, one is what one needs to be, and one is rested. If you watch people you will see very few come to this state, all are restless and are doing this and that, some are running to get attention and others are driven by fear and just looking to be safe and so on. This is seen as how most are, and the personality and reaction one holds.

To just be, is when the faith of where one is and where one is flowing to is right and is conscious and all is in order, and I am not speaking of life being perfect, but it's moving rightly, and growing rightly. Then one comes to just be, and in this, a new door opens. Only in the state of just being, the possibility of the more of what one can be, comes into view. Until then, it's just an idea, an idea that one can be this and that.

You would have heard others saying, they are going to be this and that, or you might have said it yourself. Know this, until the just has not happened, this is just an idea,

a fantasy, nothing more. And most often nothing comes out of it, just more disappointment.

When one enters just, there is a deep desire to just be, and this is when the true seeker is born, meditation happens, and it becomes a lifestyle. Many have come to this by the feeling of needing to be alone, needing to be with oneself, and this is the sign that one is entering just. This stage is a midpoint, between the world and the world of possibility as a human being. This is when the words of the past masters and the higher reality become real and one may even be interested in this ... not before. I used to hear Osho say that he was the rich man's guru, and the fact is, that he is a guru to people who have come to just, this world and the creation that is needed to set this world right has come to pass and they have somehow mastered it.

Almost everyone has a desire for this, all the work and money people look for is to find this state, to settle and just be, and this is expressed in many ways. But as long as the first three stages are not set right, this will just be a dream, and when this is set, then this becomes who you are. You are just being, and then the higher starts to call.

Dialogue 11

The capacity to be in just, is the start of all. It is the start of being human and to be that which a human can be. This is the growth to bliss. There are a few things that have to be known, first is, one can't want this, it's there or not, one can't wish for it, one can't even work for it, it is there or it is not. One comes to it when the first three are settled and mastered, and then this takes over, one starts to just be. There have been many stories that someone was just being and then the search started, and an awakening happens. This is the story of many masters in the past, they were just being, or being just, and then something more started in them and the journey began.

Most of humanity will miss this and at most it is sold as an idea, and many seek this idea, this idea can be of a spiritual experience or any modern day seeking. But all this goes wrong for this state of just has not happened. Buddha has said, only when the desire is no more can one move into the higher, and desire is no more when all

is right, and one is in just. In this state of just, all is good and then one is, and in this state it starts. So wanting this has no meaning. So many in this modern day sell this state as something you can do, and it is a product, a thing to desire, so many fall for this and start to want this, and miss the whole point. Nothing can be done about the higher, it happens as it happens, but what has to be understood is that when the just is there, it starts, one can't stop it, it is there. Life takes on a different meaning, a different quality. One becomes a seeker, seeks their own highest. It seeks all that is possible not as an idea, and it is not a movement of desire.

If you observe life, you will come to see that some have it, it's very rare, but some have it, they can just be, and be just, and in them you see many things, the first you see is that they can love. Only when one comes to this state of just one can love, and it's not a doing, it's a happening and then this life is a sharing of this. The quality of their life is different, the quality of their creation is different, they bring order and they bring well-being. To just be is hard for most, for the ego is there, and the ideas are there and the pretense is there, and they are always doing something, and all of this they are doing is based on an idea that can help them to be settled or in order. But the fault is that they are doing this to the world or the other. It's like some think,

if only they can make others believe that they are good or loving or successful, all will be ok. This is the kind of stupid thing that happens and goes on.

Another thing that is worth sharing here is that when one can just be, they have a certain alchemy, a certain magic about them, they can build and make things more beautiful, but this is not a desire in them, it is just how the state of just is. This state of just does not exist as itself for long, it always opens the higher, the higher that you can be, is seen, and this can be seen by the humbleness they have, and this humbleness is there because they can see the more, and that they are not that yet. When this more is so deep and it is seen in its totality, then one becomes a disciple, and this is a state of one learning how to enter this totally. One may even find a living master at this point and what one has to know is that the relationship with the master is an assistance for them to come to the higher. This is when the words I and I become real, and one is falling back to oneself and the movement to the higher of oneself. Nothing of this world can be important anymore, it can't take one away as the flow and the movement towards the higher is the only movement. One comes to realise that living this out and coming to this higher is the only true meaning of living.



Stage Five
THE HIGHER STAGE

Dialogue 12

This higher has two possible expressions, one it can be something outward, if one is an artist then it would be something of art, the highest of him and what he can give birth to. What has to be known is that this outward achievement is also an assistance to achieve something inside, it is a tool, a technique, a meditation, but then there are people that look directly inside, this is very rare but it has happened. These are people who have known about meditation and the inner flowering. The state of just and the state of higher are associated, as one opens up the other opens up too, and in this union one exists.

Most of humanity will miss this, for the lower is not in order, and struggling with the lower takes up most of the life and energy. And when one is stuck in the lower, this higher is a non-reality, and one is not even interested and does not even believe it. When the higher is present as a reality, not as an idea but as a living truth then the discipline to enter it will be born and this discipline is different from individual to individual.

No one clear thing can be said, but at that time the discipline and the technique will be realised. Someone who has mastered this level can give some insight and point out much that will help them on the way, but this is only applicable to the one who has come to this point. With each height, a new reality opens up, a new truth opens up and a new discipline comes to life. Living this discipline is the key and becomes that which one gives oneself to.

The Four Disciplines of Mastery is this, it's for the one who has come to see some of their highest and their possibility. It is the base understanding and the fundamental discipline that is needed, and how it is lived out is based on the individual and at the point they are in. When these personal heights and the possibilities are entered and one starts to live the discipline, one is, a whole new truth hits, and at this point the word surrender comes alive. And the understanding beyond self comes into existence.

Stage Six
SURRENDER

Dialogue 13

Before we go into the further stages, a few things have to be said, and they have to be said again. One can't want this, and no one can promise you that you can be delivered here. This is one of those things that happens when the lower is lived. Even if you want it badly it won't help, for it's not up to you or the self, it's in the world of happening. This is when most seek out a living person who has entered this, and this is when the past masters' traditions were formed. At this point is when the master's work starts, not before this. Before this at most they put down what is that one has to do, the discipline one has to live out, and when this is total then this new state happens.

This new state starts with the deepest understanding of surrender, and the basic of this is the capacity to surrender to truth as it shows up. This is the key, when a truth hits you, the self dies, at least a part of it dies. The basic of human instinct is not to let this happen, and to defend this. But when one enters this state, then surrender is the only discipline lived out.

Evolution will be based from truth to truth and with each truth a self dies, and with this death a new being comes to be. One is no more solid but more cosmic, one does not have a form of oneself, but the formless is the form.

At this point, much happens, much explodes and much ability starts to surface. Most of this inner ability did not come into being because one has become this or that, and that which one has become limits one to just be that. But when this form is dropped and one is just pure cosmic or without an inner form, then all that can be comes to be. The first taste of deathless is seen, the first state of all is seen and one just becomes a part of it and dances.

In the past, when a sanggha was created, it was created by people in this state, or people who have some ability to be in this. This is a sense of belonging, they can be a part of the whole and play the role that the whole is choosing them to play. If you have observed, most don't want to be a part, they want it to be about them and they want to be the whole, this is the human dilemma. If you fall in love, the other has to be all, or you want to be all, no one can be a part, and play a part.

But the whole of human nature and evolution is to be a part, a part of this existence, but the nature of self is this, it wants to be all. The one who has come to this can be a part, and this is possible because they have attained to no-self in some sense, and the cosmic nature is being lived and they become a part. Most religions share this truth, for one to be a part of god and play a role on his behalf. For most, this is just an idea, but to truly enter this, is a whole other thing. Even if the self is there in the unconscious, it won't allow.

If you have done work and you need a team, you are looking for people who will be a part and don't mind playing their part, but this is the struggle most organisations are faced with. One can pay someone just to do his part but he will do his part as his whole and this whole may fit into the bigger picture, but even in this you will see the subtle ego. The fight of most is to make them all, and to make all others surrender to them. When one can just be, and in that he has seen his highest, the need to prove is over, one is settled. There is a deep rest, there is an allowing, and in this they can put their form aside. Even the higher is a form, and in a sense a self, but this self is the highest one can be, and even this self has to be put aside or has to be put at the feet of the beyond to serve it.

In the East, when one goes to a master, all of him has to be put at his feet, and this is a ritual, and what it shows is that one is ready to be a part and one is ready to enter the cosmic reality, and let the beyond play its role through you. This is why many masters give their disciples tasks to do, and this is the training of it. Many will not survive this state, and the East believes it takes many lives for one to come to this point in which one can just be open and be cosmic and the door of surrender opens. When the door of surrender opens for the first time, one starts to see that one is guided, something is flowing and taking one to where one has to be. But this starts when one just surrenders to any truth that shows up, one is ready to put one's self-interest aside, and allow the truth to hit home and do what it is supposed to do.

Again, for many who are reading this or listening to this, know this, you can't want it. But it is said that when it starts to happen, you will know it, you will not misunderstand it. For at this state, love is surrender, one surrenders to love and let's love do what it may, and they live in great courage. Above all, they never give up on the surrender, for this is when it takes you in to be a part of the whole and the work and the unfoldment ... the whole is unfolding.

Dialogue 14

At all these points I must remind you that the thread of simirthi runs through, it is just the evolution of simirthi. At this point, one remembers one's surrender, and one never loses awareness of it. And every time one comes to this remembrance, it starts and when one forgets or becomes unaware, it stops, and creates situations for one to have to remember this. There is a natural force at play and it will not stop until this awareness is born totally. Many go on suffering, and most of this suffering is there to awaken something, some simirthi in them, but most go on missing this, and try to fight the suffering. This is why so many can't explain their state and their pain totally, for they miss what existence and the natural flow is trying to wake up in them, and want them to be in awareness of.

This is simirthi. Even now if you look and see what is that you have to be aware of, what is the simirthi you have to live out and if you can find it, then you will see the suffering will start to drop away.

No matter at what stage one is in, this simirthi is the key. This is the only effort one can really do to change all that needs to be changed, and enter where one should be. All these stages are nothing but the doors that will open when this is lived.

Dialogue 15

There is one more fact that has to be observed before one can really begin on this. The first is the understanding of that which is at stake, that which is there which one is missing out. This has missed most, most have been told this is all life is, as how you have seen most people live, this inner is never known, and this inner is just not the inner, it affects the outward too, but most miss this. They just seek the outward and this outward is the way it is because of the inner in most situations. This is the illusion that most are involved in, and this is what the masters mean when they go on saying that people are asleep, and are in *maya*.

This is a brain conditioning, and most are so conditioned that all this is not a reality at all, not even a remote reality. They are not even in that direction, they just live out wishing ... survival is all there is and the better ones can survive, that is all there is in this life. And the people who have settled to this, live in all kinds of pain and suffering, but never come to see it, for too many people are in this, and the chance of waking up is so slim.

But some of you would have come to this, and some insight might have happened, and to this person these words may wake something up. When one is honest to this waking up, then it all starts, and this life is something else. This world is so filled with ideas, and ideas are not reality, they are just something that can be, and most move from one idea to another. Even this, so many have made this an idea and a new age movement, but the real movement is an ancient one, and it's your evolution.

In this modern time, this has become worse, the space for this is never found, and ideas have taken over, and all becomes a lie, and at most is a pretence. The best one can do in regards to this is become a pretence, and then it becomes role-playing, and once this happens, all is lost forever. The nature of this path is real, existential, it is what happens in you as a reality, not as an idea, it's the fundamental science of your inner alchemy.

There is another reason why this is missed by most, and the reason is that it has been made hard, and impossible. This is possible only for a person who is not affected with this idea, as their limitlessness is still intact. What would be interesting for you to investigate about yourself and others is that the amount of limitations that are set in you, is the depth of your suffering.

This has many reasons, and one of the main reasons is that people have made things difficult to exert their ego. The ego works on making things hard, for this is how it dominates another. Almost all suffer by this, in their life they would encounter many who make things difficult and block the flow of the limitless in them. And once one falls victim to this, they will give up on themselves, when the limitless is limited, then one never moves, just settles to what is.

The first exercise is to free one from all conditioning that makes one limited and blocked, and know this, this is always manmade. There are enough people out there to teach you that things can't be done and it's not for you and so on. Know these people are just doing this, because only by making things difficult, can they make an impression of themselves on you, and this is how they exist.

The fact is this, you are limitless, you are all possible, and until one comes to face this, and see how one is limited, nothing starts. Even simirathi is only for these people, and any one who even tries, has this limitless in them still alive, no matter how small or big.

One more fact that you must know is that the way to control you is to make you limited, and to block you.

Otherwise you will demand freedom and live in freedom in this life. This is the nature or the ugly part of society, but if you are mindful, then you can be the one who leads it to freedom. Freedom is the flow to what you can be, and these 7 stages are the path to it. Now that part in you that is still limitless is the one that will carry you to this, and this is the invitation of simirthi, which is you to you, in you the movement to the highest you can be.

Remember this, to be limited is to be dead.
To be limitless is to be alive, and whatever that stop it has to be transcended and mastered.

Now let's enter the seventh stage of simirthi.



Stage Seven
THAT WHICH IS

Dialogue 16

To enter the last stage of simirthi, that is to enter that which is, and this is the only way to say it, any word that is given to it will be misleading, one has to first survive surrender. For in surrender, one is totally naked and allows all truth to hit one. When one has lived this way without any defence, then one can come to this, that which is. But this stage of surrender is the hardest for most because it's against the brain and how it has been conditioned. The need to fight or flight is in the way. Whenever anything happens where the self feels like it's going to die, one will fight or run away. And this is why you see so many escape and do this in every imaginable way possible. Until this is transcended and the part of the brain that deals with this has evolved, one can never enter the last stage. This has been taught with many words, from the word surrender to nakedness as how Buddha said it.

This can be done when one starts with a simple thing—start with the day-to-day, and slowly but surely one can come to this. The nature of the ego is this defence, and

that is why it's always blocking one from flowing to the higher. So this stage of surrender is the longest and the hardest. If one can survive this, and if one can let all truth wake one up and go beyond the self that is there, to that which is, that which is deathless can be seen, and the first sight is that you are there and that is there. This is most often seen as the divine or holy, but in time one sees that that is what one is.

When this division is dissolved, when this division is no more than one is that which is. This is when one comes to see the deathless.

But I like to add this, this state has been advertised too much and sold in many ways, and has created much confusion and is misleading. The one that comes to this, it is not up to you, at this point all one can do is surrender ... that is all, nothing else can be done. Any desire for this will prevent it, for that desire is that which does not want to go, that does not want to die, the self in a subtle way.

But if one can just live in surrender and be in that, then that becomes the simirthi, the self-remembering, then this happens as it happens. It is always a happening, never a doing, it's not an attainment, but a grace, then this is complete at this level. One is home, and all is and one is the all.

But in the world, one still lives out the first three stages but the other stages makes this life more beautiful, simple things have a deeper meaning and truth. One is no more, only that is lived as oneself and that is enriching all that it comes in contact with.

This I say from my truth, it is not that the special person can enter this, it is for all and once you enter it, it does not make you special, that is special ... one is not. In reality one is just oneself as everyone else is, just that one knows and is living this truth.

As you read this, know this ... I am not persuading you to do this in any way, shape or form. There is nothing to sell about this, at most I am trying to reach the one who is in this, and I am saying simirthi is the way, and it's the way till the end.

Anyone can do this, at any point one can get started, and then all else happens. This is just a reminder for those who have the insight to this, and there is nothing much as a master I can offer you till one comes to the higher. And only in the higher I may play a role, so this is not for a large group, it is for the few, but all can start this and go with it. When the higher happens, then I may play a role if at all it's needed.

As the organisation around me organises the simirthi sessions, do come and be a part of it, for one of the things the sessions are supposed to do is create the quorum for you to enter this faster. A right session of simirthi with others, just an hour can be worth a hundred hours on your own without quorum. This is why these sessions are created worldwide and you are invited to explore. Nothing else can be done, only this quorum will do, and if your heart opens up to this, then much more can happen.

In the beginning, a master is not needed, and this is because you must enter this in your aloneness and then all falls right. To all the disciples who do this, I urge you to share this, and introduce this to as many people as possible, for this is what I see as the key lesson for everyone, to bring wholeness and to end the suffering that so many go through. But the key is that their aloneness is kept intact and then, in that all happens. At most, house this aloneness and create the right quorum for this to flower. For me, simirthi is the start and the end, there is nothing more to this than this.



Q & A

Dialogue 17

Dearest Master,

Can you please explain this?

The first work the sannyasin undertakes, is he learns about his own restlessness and tries to find his rest.

I sat in a simirathi class last Friday, and can see myself enter greater depth within the quorum set by the class, versus sitting alone. What turned up?

The fear of losing a self that is old and decayed and henceforth ... anger, boredom, the list is endless and much, much restlessness. It seems like an abyss of much mayhem, a gap, with some sprinkling of gratitude ...

Please do give me some clarity on this.

Thank you Master.

There is much to know about simirathi and the science behind it, and we will enter a few today. The first thing

you must know is that you are in a process of healing, and this is the deepest healing one can go through in regards to being oneself and the flowering of oneself. What you have come to experience is just the healing and what you have perceived is just what your conscious mind lets you see and this is your version of it. It might be right or wrong, but that does not matter, this is how the mind puts it so you can have some understanding of it.

It's like the glimpse of the beyond, of enlightenment or no-mind, after the glimpse has happened, the mind steps in and tries to make some sense of it. Some see light, some see this vastness or much more, but this is not that which they entered, it's just how they have perceived it and this is normal and it's ok, as long as you know that this is just how the mind has interpreted it. If not, you hold on to another idea and this idea will stop all other processes. Next time it might be something else the mind comes to perceive, and to have the same thing happen again is impossible, for the mind comes only after it has happened, so it's just guessing.

What you have to understand is that when you are in simirthi, something is happening to your whole being

and brain, it's coming to order, and in order to put all things to be right, it will adjust itself. In this adjusting many things come up and go, one must just let it pass, and know it's nothing more than just things getting right. If you hold on to anything, then one gets stuck there, and this is how people get stuck in the processes, and never move on.

Unless it's the same thing over and over again, and it's there always, then we can look into it more, but most often it's just a passing thing. And to know this, is one way to remain rested. It's not after one has been healed, one rests, but one is rested with the disease, one is rested in the process itself.

For most, the inability to rest itself is the disease, so when you can rest with the disease itself, it becomes a cure for itself.

Now you must be careful how you use this mind, sometimes I have seen people use much cleverness and make this and that out of something and this itself creates much pain and suffering. Now just stay with it, and the ability to stay with it, is the key understanding of the sannyas.

It's good that you are in simirthi and keep at it. Now know this one session or two will not do, do it for at least six months, and as often as you can, and in quorum as much as you can, and then what is left will just be this gratitude that you came to, which is love flowing as you now.

So all is good, much more will come and go, don't be restless about it, just go with it, and remain rested and when this rest becomes deeper, the deeper you can transform. Just remember this, it's not the rest after one has arrived, but to rest in this itself is the way.

Now you can celebrate and all is good, move deeper into simirthi.

Dialogue 18

Beloved Master,

Thank you for explaining the stages of simirthi and the importance of it. After reading the explanations, I realised that I have had a basic, major misunderstanding about simirthi and being in quorum. I always thought that being in quorum or that formal state was putting on a false front that was necessary in order to do what needed to be done. I am in some sort of quorum most of the time and now of course, I can see that things flow smoothly when I am in quorum and all is good. Master mentioned to me that being in quorum is the real you.

All my biggest challenges happened when I was not in simirthi and there was no quorum. I can now see that existence was pushing me to come to my aloneness absolutely and I was trying to escape it in every way possible especially by using relationships. I have observed how easily the old habits of escape kick in

and I lose my simirthi and this is something I need to be aware of at all times.

What do I need to pay attention to for the discipline needed to be in simirthi at all times? What do I need to rise to? Something has shifted recently for me though I'm not quite sure what exactly, but there is more rest.

Eternally grateful.

Your disciple.

This first thing to know is that to come to simirthi, is to come to quorum, and this quorum is the real you, and what is interesting is that most are not real to that which is real in them, they escape it and avoid it. To break this is the first exercise of simirthi, and this is not that easy for the modern mind. The modern mind has been conditioned to be this and that, and it has not been allowed to be with what is. There are layers and layers of conditioning that prevents one from being how one's being is, and in most situations it's not allowed and not right, so one goes on acting, and in this acting one loses one's self and the in-touchness that is needed for transformation to happen.

This loss of touch is the basic problem, something is going on inside and something else is going on outside, and with this the brain is never with what is, and it never grows, and this un-grown state is what makes all things go wrong. The brain that is not in touch with what is can never grow to cope with life, and then this life becomes many things, and managing this deformed state becomes this life.

To your question, you must understand there is an effort to get in touch with what is and what is real. This effort may not look natural in the beginning, but it's the effort to be with what is, and what is going on. When this has happened, then you will see that you are evolving, and you are growing, and then this life and you in this life will appear different.

You have also asked what is that one needs to pay attention to - the discipline needed to being in simirthi at all times?

The more you are in touch with what is, the more you grow. It's as simple as that, and the discipline is to do just this, to go on paying attention and this is done knowing that when you are with what is, what has to happen will happen. Life comes to order when what is, is encountered, and seen.

This is known as psychology, therapy, but this works deeper, in the energy level. When truth is seen, no matter how hard it may be, the science of the brain kicks in and starts to work. At this point, there is nothing spiritual, this is just the order of the brain for things to fall right and inner harmony to happen.

You have also asked what is that you need to rise to?

The first thing is a non-escaped state, all that happens within and without is not escaped. You are with it. For this some inner strength is needed, for many don't have the strength and avoid it. But when you know only when you see it, will things grow, then you will understand and have faith in this process. Many believe they can't handle it, or it hurts too much and this is because when it was small and when all was light and easy, they escaped it, and now that it has reached a critical point, they know they will fall apart.

So the first step is to start with just the basic, and slowly go deeper. Your insight will not allow you to, its job is to protect the brain, so even if you try you can't, but when you start with what you can, then you will grow. And finally you will escape nothing, and this is the point of growth and transformation.

Know this, and I have said this before, all one has to do is get in touch with it, and if this in-touchness is deep enough, and long enough, it will change and evolve. One just has to be a witness to it. That is all.

You have gone on to say that you have found some deep rest, this is how the result is always. Whenever simirthi has done its job, there is deep rest, and this rest is what will explode as the joy of living and light in this life.

So many I have seen fight and fight so hard to live without doing this, and this is the tragedy, for the ego will always set it up in a way that one can't see it. In seeing it, they can feel like they can't handle it, or take it, this is the ego, and only when the ego is not holding you totally can simirthi happen and when simirthi happens, the ego is not dominating.

Now you are on the right track, just move into simirthi and grow into more rest, and deeper rest will come, and this is the first state of samadhi.

Dialogue 19

Beloved Master,

In simirthi one becomes aware of how one is sitting in oneself and how the body has been affected from years of unconscious neglect, thus much tension is observed.

In this new level of awareness it is clear that the body is no longer a match for that which is growing inside, it acts old and crippled and is strained from many years of coiling tightly, closed in fear and distrust.

Subtle postural adjustments are made throughout the day and the fine line between conscious effort and acceptance of oneself as one is, is watched closely. Sometimes the line is blurred and confusion arises around curiosities such as: "Who's doing what? What's at work here, the personality or the being? Perhaps both? Does it even matter?" Catching that is another Jedi mind trick I laugh, yet remain somewhat confused ...

Eternally grateful.

At your feet,

Jen H

The first thing to know is that the body is the foundation of you, it's not all of you, but it's where the all resides as you, so it's the foundation of you. Once you understand this, you can see how the body is and how you are. It's like when you are tense, the body starts to become tense, which means the foundation of you, that which is rooted is being affected and this body is one of the most honest parts of you. The biology rarely lies, so to be in touch with the truth of how you are, you can be in touch with the body.

This I have observed, whenever there is an inner shift and growth, the body shows it and this can be seen. And when the body shows it, the reality changes, the new reality is there or is growing to be there. Your reality and the body are almost one, you can see how they are related if you look closely. All fundamental changes will show in the body, and when the body shows it, it will show in the reality, and when you can understand this relationship, things become easy.

Then the statement - how you are, life is - can truly be grasped.

Now when you enter simirthi, the first layer you will hit is how you are, your inner real state, and whenever

this state is touched, you will touch that which holds this state of being, with the body and how it is. When people work on the body, they feel good, and this is because the body can help the inner being rest, but this will never last, it's just for a while. The body which houses the inner is changed, but the inner is the commander of the body. So sooner or later the body gets back to how it has been.

But when the inner is touched and this is the world of simirthi, then the body will change for good, it has to, and body work to help the body adjust can be helpful, but most often not needed. On its own the body will change unless there is a trap and the body is blocked, then one may need some help.

Osho created a technique called Dynamic Meditation, and this works for both the inner and the outer. The inner is worked by him and in his talks and teaching much changes just listening to him. Then a body based training is needed to help the body to change. But in simirthi the same thing is done, but not in a very aggressive way. It's the same thing but in a more gentle way, and this way is a way to teach the body to adjust rightly without much effort. At most, the effort that is put forth is the effort to celebrate, so the body can find

its way. For all, the teaching will lead to this, and all the growth will lead to this, so taking this up as part of your simirthi trains the body rightly.

Simirthi has another important component to it, once it enters you and the way is established, this is how you will exist, and it's not just something you do for a while. It becomes your way and once this is there, the body will also change along rightly, in a very natural way. I always insist to not make this an effort but to allow natural ways to take over, for effort can hurt the body. I am not saying there are not times where some things are needed, some extreme measures are needed. Like dynamic meditation is wonderful for a very suppressed person or to help release some blocks that are coming up, and I recommend it for a while, but eventually one has to fall into oneself and simirthi has to take over.

Now once this is established, then the whole physical transformation starts to happen, and this can be truly amazing. Many things happen, the whole body at one point turns to be like light, it's almost weightless, and many more things happen. This is the indication that the inner has transformed or is transforming, the body shows it. Great stillness takes over the body.

This is something I have been saying and this is a truth to me, the whole of the body changes. This is how I encountered it, every cell in the body changes, even the brain changes. Now it works in a new way, this word enlightenment is not just inner, but the body too. It's like what Buddha said - the very body, the very Buddha.

Now to your question, how physical transformation manifests itself through simirathi?

When you are in simirathi, you are giving the body the room to transform and grow, the quorum that is there is the key to the body, the body is put in a state in which it has to transform and grow. One more important point to know is that, whenever you realise something and it's about to grow, the body has to grow to it too, if not it just becomes the mind. So many come to realise things and fail for the body to grow into it, and then all is lost. With this the body becomes the one that holds the old and all the habits, and make the old reality and fact relived.

The beauty of exercising or any body movement is that it helps the body to be in a space to grow and not get fixed. This is the idea behind yoga too, to have a body that can grow when realisation happens. Understand this, that you have come to realise many things, but

you most often fail to embody it. Now once you are aware of the body and know the art and science, then it becomes easy. Every day you allow the body to adjust to the realisation.

The failure to adjust the body causes much illness, for the body is fixed in the old reality and a new has come up and the body fails, actually a natural body will adjust, but the mind is holding on to the old.

When you are in simirthi, and you hold this state as much as you can, then the chance for the brain and the body to change is there. The failure to be in touch is the key fault. Most are lost in the mind and the body is never in touch with what is happening, and then it gets shocked when something deep hits it. When you have trained yourself to be in quorum and are in touch with what is, just this a little at a time, will help the body to learn and grow.

There is no awakening without the body, there is no you without the body, the body is the cocoon which holds you to grow to be the light you can be, and if this body fails you, then there is very little chance for anything to happen.

In most situations people are not in touch with themselves and the body and the quorum is broken. There is no connection at all between them, the body, and the awakening, and this failing is what keeps one in pain and suffering.

If you can understand this, then you will see why the quorum is so important, for in this the body is held right and you are being aware of yourself. In this meeting all things happen, and then the result is just a body that can celebrate, a body that can be happy and a body that can love, and when this is there, all is there.

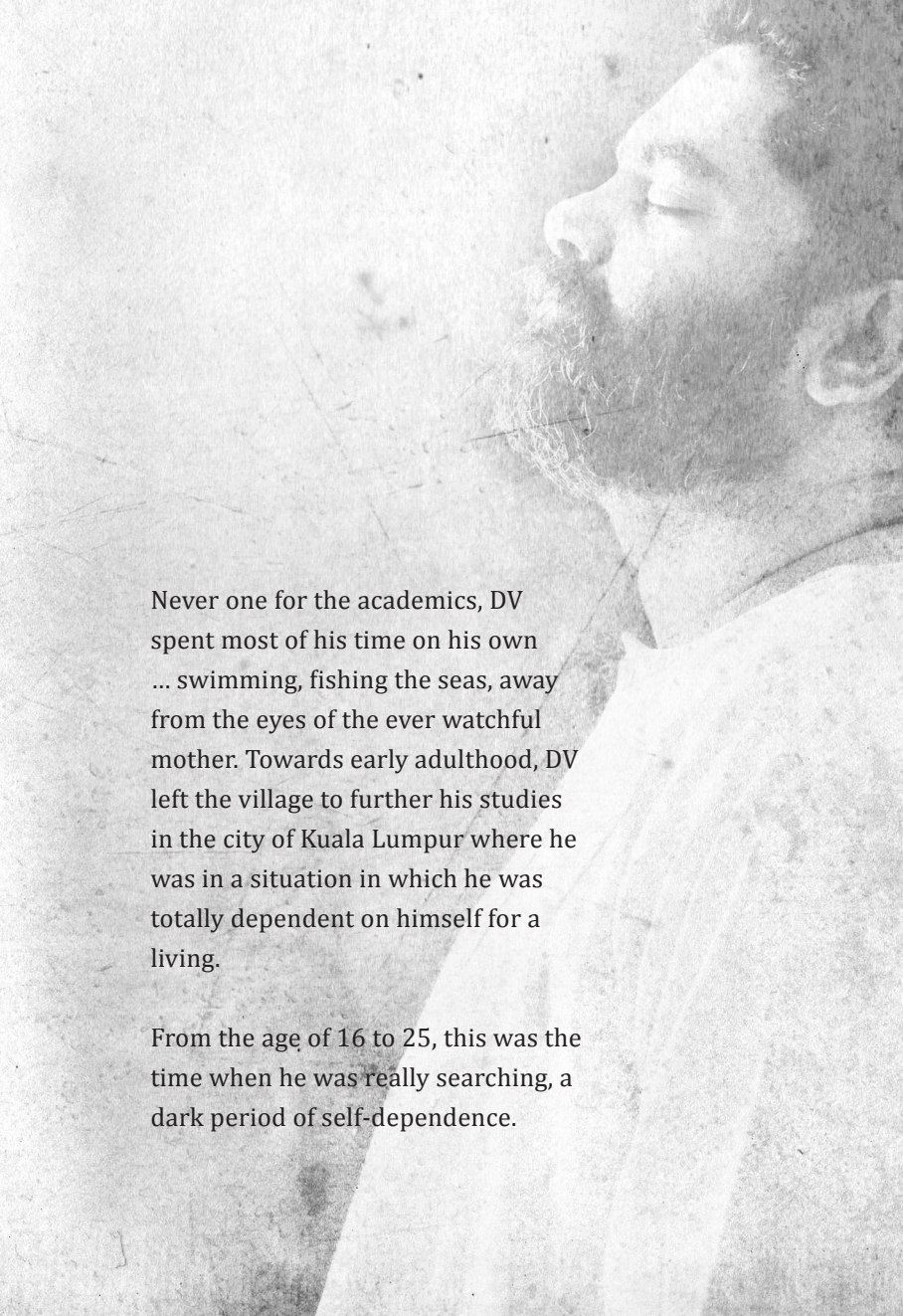
About Dhyan Vimal

Born in a small fishing village off the East coast of Malaysia, DV lived a childhood of simple means. His parents were traditional Indian second generation immigrants.

Throughout his childhood, DV was never interested in the normal pursuits of boys his own age. This situation left this child spending most of his time in solitude but also the complete centre of attraction because of his penchant for being a great storyteller where he attracted and would be surrounded by the customers at his grandfather's shop.

The first most profound experience that he remembers was at this time, at the age of six when an experience, a taste of the beyond was experienced.

This DV later came to recognise as the first satori. However his mother has related an earlier occasion at the age of four when he had another experience.



Never one for the academics, DV spent most of his time on his own ... swimming, fishing the seas, away from the eyes of the ever watchful mother. Towards early adulthood, DV left the village to further his studies in the city of Kuala Lumpur where he was in a situation in which he was totally dependent on himself for a living.

From the age of 16 to 25, this was the time when he was really searching, a dark period of self-dependence.

This period yielded a few interesting and important moments which DV has shared with me, which I feel must be put down.

One was a meeting with an old rishi who had resided in the Himalayas for many years and had only come back because he was dying and his family wanted him to. DV didn't know or recognise the significance of his meeting with this kindly, old man. All that it meant at that time was that this old man placed his hands on DV's head and said, "What I have, I pass on to you ..."

Another interesting time was when DV would eat at a certain restaurant every day. As this was the time when he was alone, he was always short of money. This was where he met a yogi whose family ran the shop. He described this yogi as someone who looked very clean and had a glowing presence.

The yogi would always promise that DV did not have to pay if he would sit and talk to him. DV has said that the yogi would sit with him and look into his eyes, laugh and say, "You'll do this."

One event which was very important to DV was a mystical experience he had at Lumut, a small coastal

town. He has told us never to repeat it so I'm keeping the details out.

Up to this point DV had not decided to teach nor speak on these subjects but the occasion and the events led to his decision to seriously do this work. This was the beginning of the teachings of Mastery.

In 1988 for reasons known only to him, DV decided to take on sannyas. Despite being with many Masters this was when he received the name of Dhyān Vimal from Osho.

After this he began teaching small groups of students and spent many years doing so. Life mainly consisted of hours spent in solitude.

For many years, DV would spend his time alone, always sitting silently. Sometimes he would go fishing which is often his time of preparation for classes.

At the age of 26, DV attained the first state of samadhi. This was after years of studying, practise and a life devoted to this path. This was the point where things started clearing and we saw the beginning of Mastery and Meditation.

DV began many different teachings, implementing meditation into life. Students of meditation began coming, most of the students who came then are still here with Master. From this point, he began creating and modifying many trainings which have come to a point of perfection in the Four Disciplines today.

In 1994, just before a state of enlightenment, DV taught a miraculous class in a resort. I would like to quote a statement made by a participant who became a student after this meeting. She said, "When he walked in, I felt like I was looking at a prince walking into the room, the room was bright and shining and filled with him and his magnitude."

Briefly after that Master said that the 'I' was no more.

This is what we later came to know as enlightenment. What he wrote down and created then is The Master Training, known today as Discipline One.

Today Master has created a simple system, The Four Disciplines, so meditation is for you and me, for us who live this life, in this world. For us who are here, now in this moment, in this mad, chaotic, exciting, crazy life.

All I have written is just my observation and may I add that it has been a blessing and my privilege to have been around in this space and time with the Master.

Beyond that, this observer has only seen the mountain grow in magnitude.

D.Vivek

Dhyan Vimal Academy

www.dhyanvimalacademy.com

The Dhyan Vimal Academy is dedicated to bringing programmes, knowledge and meditations which are directed to one's awakening.

The word 'awakening' the way it's used here, is to create a platform where you can participate, and move from where you are to where you can be rightly, and at the same time is that which will help the whole of humanity to heal and grow.

There are three parts to this Academy. The first two parts are for beginners, where most of the programmes are free or sponsored, and designed for you to explore the basic and key understandings of the knowledge that is shared here. The next level is when one is ready to do the work. This starts with the first three Disciplines and the 21 Day Sadhana which are available online. Discipline Four is a residential programme. I & I Discoveries and Healing Your Reality are conducted at our centres worldwide.

We welcome you to this Academy and MySanggha.com where you can meet others who are already doing this work. All of the programmes are a result of many, many years of research and testing, which are now made available.

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Breathing Wealth

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Twenty Seven Fundamental Awakenings

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Participating In The Work

Discipline One

Discipline Two

Discipline Three

Discipline Four - Turiya

Simirithi

I & I Discoveries

21 Day Sadhana

The Mustard Seed

Healing Your Reality

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A Community with a Quest

MySanggha is an online community which is dedicated to serve as a communications and contact platform for all those who are interested to stay in touch with Master and his work globally.

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To The Mind That Is Silent, The Universe Surrenders
Living In Creation
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Personal Victory
What is Love?
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Sri Guru Gita
The Seated State