SCIENCE OF AWAKENING

MODULE 1

BIOLOGICAL ORIENTATION

SCIENCE OF TRANSFORMATION

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LECTURE 1

The entire esoteric teaching, the entire thousands of years of Masters working and Gurus working, is in a very small spectrum. They have spoken about enlightenment, and That. Most often it is a philosophy, most often it is a Master’s encountering of That. Some call it divine, some call it life, some call it love, some call it this, which is quite irrelevant, it is just a description. Like Osho’s (an enlightened Master) description of That ... Osho said it is celebration, Buddha said sunnya, silence ... the experience of the divine. So that is irrelevant. The entire five to ten thousand years of teaching is a very small spectrum.

The majority of life, they never talked about it. They only talked about that part when things turn from this to that - it was a very narrow band. And they were talking about transformation, what does it take for something to transform? But before we can even touch transformation, we must talk about all the resistance to transformation.

A disciple asked sex, survival and inclusion, is it all there is? In general, almost anyone you take, you can analyse everything down to sex, survival and inclusion. When I say sex, it is not just the act I am talking about. Being attractive, it does not only mean to invite sexuality, it also means to wear the gender. Sex also means gender - I am male, female, it is gender. It is the gender coming to bloom.

The entire spectrum below only lives in these three dimensions - sex, survival and inclusion. Anything above is beyond sex, survival and inclusion, so all the discussion is how can I do the turn. And so many religions have been created by it, so many traditions have been created by it and it is not a simple phenomenon. It is not very complex either but it is not simple.
First, what has to be understood is sex, survival and inclusion are the main functions of the organism. The organism wants to survive, it wants to reproduce, it wants to be included if it is a tribal creature. If it is an animal that can be in solitude, it doesn’t have that demand. The entire brain is dedicated to that, and most people cannot imagine anything more than that. If you look at this world, almost everything in this world falls under these three categories. Why does one become successful? They can survive better. They will find a mate, and if they are successful many people will want to be with them. Just these three factors.

Now, another issue is that these three factors have been camouflaged in every possible means you can imagine. They have brought words in, they have used words like love ... this, that and the other and these three factors cannot even be seen for what they are. An animal has no problem - if it wants to mate, it mates. If it wants to fight for survival, it fights for survival, if it wants to be included, it goes. It is almost very transparent. For the human being it is not transparent. It is all mixed around with words and it is like a soup, and the problem with this is, it will never be seen for what it is. If you take a relationship, most often if it is in survival, it means you don’t want to be alone. Sex means it is sex, and if you want to be included you create a family. It falls in this dimension. But the pain of this dimension is just by itself it cannot fulfil, it only sustains life, it doesn’t become a life.

If you are here, and if you are at all interested and can relate to what I am saying, somehow that has happened to you, you have come to see the basic cannot be enough. There is a quote by Jesus in the bible where he says man shall not live on bread alone. The way he says it, man shall not live with bread alone, he is saying, survival alone cannot be the goal of life. There should be something more. But I must say this again, for most that is all there would be. We are talking to the exceptional people or people with some luck or something that is very hard to actually quantify, who start seeing there is more, and now they say they don’t want to limit their life just to these three octaves, they want to go beyond.

Now, what are the hindrances? Everything is a hindrance. Your whole biology is designed for that, your whole psychology has been prepared for that, so nothing is going to let you out.
Therefore, in order to embrace transformation, the first thing you must embrace is this sense of dying. It will feel like dying. Earlier someone asked what is the Shivalingga (a Hindu symbol)? The Shivalingga is actually the bowing to that acceptance of that dying - dying of all that is there which has limited itself to itself. There are many mythological stories on the Shivalingga, but the basic is you are bowing and you are telling your brain I accept that I need to transform, I accept the old must die, the new must come, I accept just living with the basic is not enough, something more is needed. What they did in the past is they tried explaining it but it didn’t work. People understood it but they could not participate with it, so they figured out a brain science.

They figured out – whatever a brain bows to, it accepts it. Bowing also has an idea like defeat - when you bow you are defeated, which means there is winning. So, the brain is designed to win. Winning means to keep only the three octaves alive. The bowing is to say to the brain I will accept the transformation, I will not hold on to the past. Transformation is not hard, but the conditioning against transformation is what is the challenge.

When you are sitting with me, let’s say if I talk, or if you sense something in me or you have a connection, that moment your past must die, it is over. The past is over, something more is birthed. But as I say it, have you seen the entire brain has been dedicated for so long only for survival, sex and inclusion – no matter how well you design it, or how beautifully you groom yourself.

I am not asking you to accept this but can you see this? And don’t say you are the exception to the rule; what everyone else does is sex, what we do is not, everybody cheats by using the love, but my love is the purest, the best, the most whole. No, you are not the exception to the rule. I am not even an exception to that rule, no matter what I have attained.

Having said that, just by looking at this, can you see the gravity against this is a lot? Because we feel if we don’t dedicate ourselves to survival, sex or inclusion, we will be alone. Our need for sexuality might not be met, the supply won’t be there, and we won’t have food, and we will die.
Transformation is almost the courage that these three things will not bother me. In the East, they have almost five thousand years of making people monks. I am not agreeing with it, but I will explain to you the experiment. The monk is someone who cannot have sex, so that is over. He doesn’t worry how beautiful his beard is. Survival - he lives from begging, so that is solved. Inclusion - he is supposed to be alone. And they say only when you become a monk, the higher can be taught to you. I am not asking you to be a monk, it doesn’t matter. I don’t think the system works – or at least it worked for a while – but it won’t work now. However, can you see the logic in the application of it?

When everything in the world, everything we have learnt, every skill we have acquired, every defence mechanism we have adopted, is nothing but to serve these three octaves, I myself by virtue of my own cultivation, protect myself against transforming. But you know that that is not all. That is why I don’t subscribe to monk-hood because it is not all. It is not a big deal, it is a small part of your life which is very easily manageable. Even the monks failed, they set up a monk organisation and thousands got together, and then there is a president. They might not own anything but they own most of the temples. It is very strange, some of the monks are some of the richest people around. They don’t own anything but they have so many properties, so it actually catches them from the back door.

Let’s pause for a moment. What are we talking about? When I come to see there has to be something more than these three, or a glimpse of more than these three presents itself, I am seeing my precondition is not allowing me to go there. Can you see that? Someone asked a very beautiful question: I can see my transformation and then sometimes it goes wrong, what happened? The cultivation is so strong. Why did these three octaves become so big? It is never encountered, it is never faced. It is never looked upon for what it is.

A disciple was telling me that many years ago, to start a business just to make money, it was not something praised. It was a pure survival instinct. Ultimately why do you do a business? To make money. I don’t know, why else would you do it. For love? For the other? I don’t know.
Almost all words like love, friendship and all these are used to escape seeing what is already there, and then everything becomes cloudy. And then you are trying to experience more with the little. Until you know clearly this is survival ... that is more, and you can see the distinction, you yourself will not allow yourself to transform. Love must not exist in the realm of survival, sex and togetherness. Love cannot exist there. There is a kind of feeling of love when you are together with people, but that is not really love. That is tribalism. You are feeling you being stronger because you have more people with you. You are in love with the more of you but actually it feeds the feeling of security.

Now, what is transformation? One of the exercises I really want all of you to undertake, for at least an hour with a small ceremony is to bow to this truth. Remember you are not bowing to a statue, you are bowing to a truth that is represented by the statue. The statue has no divine power, it is just man-made, but you are bowing to the truth in such a way that your brain accepts – yes I need to grow.

When you are in love, when two people are together, if you don’t bow to surrender – that we will surrender to each other, we will allow each other to transform each other – you are going to fight. It is not that you don’t love each other but you didn’t surrender to transformation and whenever you are together, transformation is demanded. And if there is a resistance to transformation, then you destroy what could have been. If I point out something to you, if you have bowed to transformation, you will have no resistance to growing, you will grow. Each bang, each truth reveals you, awakens you. A lot of the Masters in the past, a lot of people have put truth down but there is no one to bow to that truth, they manipulated that truth. When they use the words ‘I am spiritual’ – if you really encounter something spiritual, you will not call yourself spiritual, because to call yourself spiritual is to look at someone as not spiritual – you will suddenly see everyone is spiritual, then it is not even a demarcation to separate you.

What is missing is that point ... that small spectrum in the brain that transforms, moves higher, and the beauty of the higher is, it is actually not obligated to sex, survival or togetherness. It doesn’t care about it, even though in the higher realm it masters it, but it is unconcerned about it. For example, when you work for working’s sake, it doesn’t mean it doesn’t pay you well – actually those are the times you really become very successful – but you don’t do it for that alone.
I want you to pay attention to these words. Can you relate with it?

Like when I wrote a commentary on the *Avadhuta Gita* by Dattatreya, there can be nothing more beautifully said than what Dattatreya said. The commentary of a thousand over pages which I wrote was just me praising it. I was just going wow, wow, wow. This is provided you are in that space in which you can surrender to it, in that moment everything happens.

The effort is just that part, a small part - to really learn the science of transformation for death to occur and rebirth to happen, because it almost feels like you are dying. It can have a physical manifestation, it can hurt, it can be traumatising, it can be many things ... it can be. That is why a Master is needed. The way I teach you, I hold you. It should be blissful if I do my work rightly, but it is still not a hundred percent blissful. The slip should be easy, but the preparation is what will tell if it hurts or not. If it is ill prepared, it can be like a death. If it is well prepared, it still feels like a death but it is a beautiful death, a beautiful finishing, an ending.

For five thousand years, although I speak about India but it spreads all the way to China and Tibet, the science behind it is they said, we have to get the brain to surrender to this. So they created every way of bowing, but that created another problem - by saying what you are is wrong, what is that is right, a moral judgment was born. Sex, survival and inclusion is not wrong, neither is it right ... it is just what is there. Because some thought if we condemn it, they will go off of it. Why is there so much talk of love? Because we have not accepted sex, that is all. If not, there would not be so much talk of love, nor talk about sex. It would just be a natural thing that happens; but we cannot face it.

That is why you see one of the studies in the Science of Awakening, is the study of how you were made wrong. How as you are, you were made wrong, how the system makes that as you are, you are wrong. So there is another issue in transforming, you have to deal with the right and wrong, and most often many never even want to look at it. It is not the more does not become available, everyone talks about more – everyone watches love movies, reads love stories, they read the more. No one reads the less. Everyone loves the more, but everyone is resigned it is not for them.
Now we are at this point, the cultivation for someone to bow to that is the first step, when there is something that hits home – I am ready to transform. I am not resisting. What happens to Masters is that thin line, they mastered it, and it almost becomes an automation for them. They just transform, they are constantly transforming, there is not anything blocking them. There is almost nothing blocking them, they can just transform – just by the way they are things change around them. Then the more is presented. Sometimes when someone has a contact with the more and the contact is so deep, when they lose it, now they are willing to do anything to get there. Sometimes people see the three octaves are hell and then they move there. Thus, it all depends on the point of beginning.

Remember this, this is most unique, you cannot approach this personally. You cannot say, ‘I have a sexual desire.’ You must see it as humanity has it, my species has it, and then you see how you are in it. For example, if you see someone working hard to make a living, you see that is what we human beings are. We do everything to survive. If you see someone trying to fit in or not fitting in, you see this as part of the human condition – we need to fit in. You cannot bring the ‘I’ in. It is not your condition, it is the human condition. When you say it is my condition, then you are misrepresenting the truth. It is similar to - you have kidneys, I have kidneys. It is not your kidney, my kidney ... we are talking about kidneys.

Can you see one of the most important things to be dropped here is the idea of ‘I’ as it is a separate reality, and then in there, find out how you are that too, that’s all. It is not you are sexual, it is not you are selfish, it is not you want to be included – it is what we as a species are.

This is the notion of the Buddhist statement, compassion is only valid when you look upon it as every human species’ truth, not as an individual truth. How are you compassionate to someone who lies? To know we all lie, it is a human condition, it is not an isolated incident.
That is why the way science approaches illness, they discover the nature of the illness first, and then they figure out how you have that illness and how to cure it. But they find the cure for everyone first. For example, if you take addiction, addiction is part of the human psyche, every human being has it, it just depends what you are addicted to. It is not a personal flaw, it is a just a human precondition. Then we discover in what area you have more addiction and then you can manage it. When it is said it is yours, that is when it is too big to be handled. Can you see there is a liberating effect?

She brought up a beautiful point when she said I have to acknowledge I have sexuality, I am a woman, I am this. Actually, you don’t have sexuality. You cannot approach it as - I have sexuality. You must understand the human species is sexual. Can you see there is no room for ‘I’? Even the seeking of enlightenment, you cannot say ‘I am seeking enlightenment.’ Part of the human condition is to seek enlightenment. Thus, you are freed. It is not you are sexual, the whole humanity is, it is not you are seeking survival, the whole humanity is. You happen to find yourself as human, and then you see how you are expressing that. You cannot say, ‘I am sexual’, because that is an untrue statement, there is no ‘I’ in it. Of course, I say, ‘I have a kidney’, but I don’t know whether my kidney is my ‘I’. Kidneys are what all human beings have. Then you can figure out, in this body the kidney that is running this body, what condition is it in?

The error is we think, you and I are different ... there is no difference, the difference is how you wear that humanity. You thinking that you are unique is untrue. My headache is the headache all human beings experience, but how am I experiencing this truth human beings are experiencing? This is such a freedom. So when you say I am sexual or not sexual, you truly mess yourself up. Fear is part of human beings. It is your brain’s system. Jealousy is a part of human beings.

One of the discoveries I have had recently is about horses. I was so puzzled. Maybe it is my misconception of horses that they are brave animals, they go to battles and all that. I didn’t know they were so scared, that they are scared looking at a chicken. A leaf flies by, they react. It was quite a big blow for me. But it is not that horses are scared, it is the fight or flight in horses, and horses seem to be more dedicated to flight, not fight. It is not this horse, or that horse, it is just the nature of horses. How this horse is living that out, that is the only individuality.
Thus, even in sex, survival, and inclusion we have made a mess by creating an ego using that illness. For a fact, it is a base for everyone. Now you are free, now you can accept you as a human species. In accepting that, you can master it. Master it does not mean control it, you don’t allow it to master you. With that the more opens up.

Now we can learn the art of transformation, and one of the ways of transformation is to bow to the death of the old, and to be open to the new, actually. You see anger is human-based, everyone is angry. Whether you become angry or not, everyone has anger, it is just how they express it. This means even in sex, survival and inclusion, the ego must not be there. Once you put the ego there, you are not going to free yourself from it.

Now you can accept you, without guilt. That is why I will always say, I will never apologise for being human. I am not different from you. Maybe I express it differently but we are both functioning from the same fundamental. The notion of morality, moralising these three octaves is what gives a false sense of self and makes one feel that what one goes through is separate from the entire species, is what has created a nightmare.

That means if someone fights for survival, it is what humans do. If we go to war, it is what we humans do, it is there, it is what we are. Trying to make a living, trying to find a mate, trying to feel included, so we can feel stronger ... it is what we are.

For example, I am trying to make friends with a horse called Timbre. On the first day, the horse was scared – I think that horse was abused. So I kept going. Everyday I gave it an apple, very quickly we became quite relaxed around each other. Now the horse knows it doesn’t need to kick into the fight or flight around me and now maybe the more can happen, because that has to be rested. Initially the horse can be frightened, I can be frightened, that is a 700-kilo, 600-kilo beast standing there. But now that the fight and flight has settled, maybe we can form a bond of something beyond.
Sometimes when you watch experts with a horse, they have that, something more – the horse doesn’t get frightened, the more is present. What we are probably trying to rise to is the more, and we have understood the personalisation of your three octaves is the fundamental error of looking and the moral judgement placed in it makes you defend it, because of that you are unable to transform.

Now, maybe we have to think about how we look upon ourselves as how every human being is, and in doing so, we don’t allow ourselves just to be reduced to that. You are freed. It is not a ticket for obsession, but it is definitely a fact. You cannot make an identity out of it. So, whether you like it or not, you are part of the human species, and are part of the condition the human species inherits and that is that. You can’t ask forgiveness for you being you.
Lecture 2

What happens once you see how you use the morality to create an identity – and morality is nothing but the 6, 8 and 12 used to separate you – the moment you can see it, the more has to kick in. Now, your sight over you would be seen as the yogam, (a gift), you live out, so you actually see the gift you bring. By that gift there is a uniqueness to it, not specialness. Unique ... then you are truly unique because that is the creation you bring, that is the ingredient you bring to life. And living that out alone is enough to lead you to everything else.

If not, the morality that you created using the 6, 8 and 12 is all you fight with and the only suffering is because your yogam is not lived. Then the yogam becomes a longing. But the 6, 8 and 12 and the identity with it will not let the yogam be lived.

Question: Is the yogam known by someone?

No, you have a suspicion, that is why you have a claimant. Even when someone says I can love, it might be an ego in the beginning, but it is actually their reality unattained. It is something Ramana (an enlightened Master) said - the ego is nothing but the reflection of the real, unattained. He said the ego is nothing but the reflection of the real, I just added the last bit - unattained. For example, if you think you are wonderful, you are wonderful but why isn’t it being actualised? You cannot cry or suffer over something that is not yours to be.

For example, how many of you are suffering because you are not world class musicians? It is because that is not yours to be. If you are suffering because you are not in union with someone or you are not being with someone you love properly, that means that is your yogam. You are suffering because you cannot actualise it.
Another example; I paint and I will suffer with my painting. You might just draw a tree and say look at that. But if it is my yogam to do amazing paintings, let’s say, then my inability is what creates my suffering, right? If not if it is not yours, you won’t pursue it long enough, you will abort it, you suddenly realise that is not yours.

So your suffering is very unique to you. Someone suffers for some reason that is different from the other person. So if you follow your suffering, your suffering indicates to you what can be, and whatever can be is your yogam and your yogam is being betrayed because you made an identity using 6, 8 and 12 in which you are separating yourself from everyone else and you can never let it go.

If you take your suffering, you take your deepest longing, you are supposed to live it, it is not something you are supposed to reject, it is what is showing who you are. You may misplace your wanting; you may want a big car, the object might distract you, but the very movement tells you something about you.

Whatever you dream of that you think you can be, it is yours to be, just that there are mechanisms that are blocking it from actualising. If not you won’t even long for it. You cannot feel the pain. As an example, you don’t watch the Miss World competition and cry because you didn’t win, you are not even in the playing field. But for someone else that would be a reality.

Whatever you feel, think it can be, it is an indication of what can be as you. The only question is how you are preventing it from actualising. That is why when someone comes and sits with me and they like being in this energy, I know it is their possibility. There are others who come here and nothing happens, no connection ... it is not theirs to live out. It is very strange, I can speak to a crowd of two thousand people and by the time I finish talking, they are raving, talking, jumping up and down but five of them will come and see me after that talk and eventually stay. For the others, they made an experience about themselves, but for the five who came, I was an indication – what I am is what they can be, that is why they pursued it.
Buddha used to have a method, he would never stay in a village more than three days. He would travel, find a spot where people were passing by and he would sit under a tree for three days, silently. And then he would get up and leave. Whoever followed him, followed him. Whoever did not, did not. Because in that sitting, if they can see they can be that, they will follow him. It is not that he persuaded them. He never even spoke, he just sat quietly. Many passed by and nothing happened.

There is another man by the name of Guru Nanak, he was the one through whom Sikhism was birthed. After he became enlightened, he travelled everywhere and just sang. He had one man with him who played drums for him and he just sang poetry and walked away. And those who came, they came, and there was no rational reason. They saw that in them, by loving that. So whatever you love, or you flow towards is yours to be, if not how can you participate in it?

Thus, if you follow your suffering, if you follow your longing, it clues you in to your yogam. But you must kind of look at your suffering to find out what is it showing. If not, you don’t have a gauge to discover your yogam.

If you really look at it, you kind of have an identity of the possibility that you can be which becomes the yogam that is placed on you. Do you accept all of us cannot be everything? Some can do some things. Some people have some things naturally, that is their yogam, that is the uniqueness about human beings. Not everyone can do everything, simple as that. Maybe now the real quest should be to be able to recognise your yogam for yourself. It might not be easy, but you can, and I think that is the real identity of you. Everything else is a false identity.