



# How to Meditate

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by Sam Fryman

(the cover painting is *The Son of Man* by Rene Magritte)

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## INTRODUCTION

Since the days of the Beatles and the Maharishi in the 1960s, *meditation* has become a household word, and millions of Westerners have ever since apparently been engaged on a “journey to enlightenment” which previously had no precedent in Europe and the Americas in recorded history.

Of course millions in India have meditated in one form or another for generations, whereas the Western principally Christian and Arabic Muslims worlds appear to have had only “prayers” as their form of communication with “God” or “the Divine” or “the higher dimensions of consciousness.”

In particular, in the West, the priest, the bishop, the cardinal and the Pope have been the “intermediaries” between man and God, though as long ago as the fifteenth century, in England, with the support of Cambridge university intellectuals, Henry VIII decided he would appoint himself as the direct contact between the English Christians and God, which title of “Head of the Church of England” the current British Queen, Elizabeth II, still holds even today.

(we shall assume for the purpose of this book that God exists either as an impersonal “Nature God” or a “Personal Deity” as the reader pleases, though no “belief” in God as such is required to benefit from the meditation technique described throughout).

But the modern, scientifically informed mind is no longer satisfied with the rigmaroles offered by the mainstream Church, not that we are denying the right of people to attend churches and get whatever comfort and sense of community they are able thereby.

For since the 1960s in particular, with its quest for experiences rather than mere words and promises – whether by drug use, sexual exploration or “spiritual” or meditation techniques – the hunger and indeed demand is now for *direct contact* with some kind of “god” or higher states of consciousness.

But the whole premise of our book is that *most* of the efforts at “enlightenment” to date by use of meditation techniques and drugs and even sex, as per the “Tantrik Sex” practices, have been flawed in a fundamental way.

That is, they have been pursuing *sensation*, and not *understanding*.

That is, most users of drugs and seekers after sexual delights are unashamed and honest about just what it is they are looking for.

They are seeking a powerful sensation, they are seeking a glorious and delectable feeling of floating in a velvet haze that entices and torments and “blows their mind.”

We are not condemning drug users or those who seek out more than a moderate amount of sex for desiring these things, though neither are we saying they are wise or “right.”

For most of Western society enjoys sex and some form of drug, most popular of which currently is obviously alcohol, so it would be hypocritical to deny the right of anybody to a certain amount of sensual gratification and pleasure.

But what we are saying, is that to obsess on these matters beyond a certain measure can only be regarded as immature *from the spiritual point of view*, as equally therefore can be meditation techniques whose main goal and consequence is the pursuit and attainment of such states of *gross physical sensation*.

The point we are making, is that “enlightenment” on any level *must include* some kind of expansion of one’s faculty of understanding, there must be a “mental expansion” in one’s perceptive, intuitive and creative powers, or else all we have is just like any drug user or sex addict, a compendium of experiences of having “a quick buzz”, no matter how satisfying or intense.

We would however also wish to demystify the idea of a “spiritual quest” altogether, as something reserved only for the “high minded” or “ivory tower” class of beings, who consider themselves far above the ordinary run of the mill “pig at the trough” kinds of people, whom they see the rest of society as being by comparison.

Of course no uneducated or illiterate person is going to read a book such as this, but it is not right to deny the mass of humanity a spiritual goal, as is the current status quo, because all can advance according to such spiritual luminaries as “kundalini guru” Gopi Krishna, apart from really the lowest or subnormal classes of society, which means that at least seventy-five percent of humans alive can advance spiritually, so that nobody desiring to do so is incapable.

But then not everyone who meditates in some fashion thinks in terms of a “spiritual goal” or getting “enlightened” anyway, many millions – perhaps the majority – are just seeking some kind of yoga or meditation techniques out as a means to gain an “inner peace and harmony.”

Again, we should point out that if this is the goal, then the pursuit of exciting or thrilling experiences via meditation is obviously not the goal, as the states of excitation and peace are clearly incompatible.

For we live in a very stressful, nerve jangling society, whose goal seems to be to destroy our peace in every conceivable way.

The national governments of our world, are all becoming ever more concerned with this term *security*, because really, we have before us a world which has threatened our security in any number of ways, in terms of our job security, the security of our close personal relationships, our individual security in the face of crime and terrorist threats, the alarming appearance of so many scary new diseases, and the background fears of weapons of mass destruction whether of biological or nuclear kind.

Yet we feel mostly powerless to do anything about all these threats to our personal security, so then we seek escape and solace in our various pleasures including sex and drugs, and if we are still not happy after that, we may finally turn to some kind of religion or spiritual practice to try to take away our pain, or give some kind of meaning to our lives which they otherwise now lack.

So this preamble has been felt necessary, because it is surely essential to ask ourselves when we are considering embarking on some kind of meditation or other “spiritual practice” exactly what it is we are trying to achieve, and what our *motivation* really is.

So we see, the answer to the question implied by the title of our book has begun already, because most of us are not in fact quite sure what it is we are trying to do when we “meditate” anyway.

If we think we are seeking “enlightenment” what do we really mean by that, what is it that we think “enlightenment” really is?

From the point of view of Gopi Krishna or J Krishnamurti, enlightenment is a state of consciousness, a state of intuitive understanding, it is a state of knowing and understanding.

Whereas if we are honest about it, what most of us are really seeking is not a level of understanding which may in fact have a great burden of knowledge and responsibility attached to it, but rather a state of pleasure or worry-free “ignorant bliss.”

And this we see, is why drugs, alcohol and lots of sex are so popular, because this use of powerful physical *sensations* blots out at least temporarily the feelings of insecurity and thoughts of worry which are continually to be found occupying our minds.

There may be war in our world, unresolved pain and conflict in the relationships all around us in our personal lives, our career plans may be going astray, our finances in some desperate condition, but if we have a good session on the juice, or get lost in some sexual pursuits, we can at least temporarily blot out this near constant torture of mental anxiety and worry which *our mind imposes on us whether we like it or not*.

The last words of the previous paragraph have been emphasized as they are *the key* to this situation, to what we would here describe as *real meditation*.

We have identified that our uncontrolled and compulsive thinking is the problem, so the answer is that we must learn how to “discipline” our minds, whereas when we fail to do that, we have to run to a doctor for a tranquilizer tablet to *chemically* subdue our wild and self-abusive minds, or else we go and find a powerful non-prescription drug to do the same, to give us that sense of “blissful ignorance” and “freedom” that our minds currently lack.

For we must be aware above all that whenever we have got *a problem*, whether it is we cannot get a date with a member of the opposite sex, or we have a leaky roof, there are going to be a million exploiters out there who are going to *sell us* solutions to our problem, so they thereby make a living or get wealthy, regardless of whether these solutions are genuine ones or frauds.

But in the “spiritual field”, the motives can be far more complex than merely money, because the activities of the people who offer us cures to our mental problems – whether of a conventional medical or “alternative” kind – can make those people feel very important indeed, so that they get to seem like some great guru whom every one bows down to and speaks of in hallowed terms.

But as *Master Kan* said to *Kwai Chang Caine* in the famous *Kung Fu* series when it was time for him to leave the temple forever, a really wise or “great” man or woman should not seek out the worship and adulation of others:

*Remember always, be humble . . . like the dust. A wise man walks with his head bowed.*

We do not of course mean bowed *literally*, we do not wish anyone to develop a crick in the neck - what is meant is that *the wise man or woman must always be ready to give respect to others, rather than seeking it only for him or herself.*

Of course, as the famous five thousand years old ancient book of Chinese wisdom, *the I Ching*, says - there will always be high and low in society in terms of *natural endowment*, and thus in that sense “equality” is impossible.

We are not all born equal, all our human characteristics such as intelligence, physical strength, height, weight and even “beauty” are possessed by individuals on a kind of Gaussian or bell-shaped distribution, meaning that most people are only averagely intelligent or beautiful, and only a few are either very ugly and imbecilic, or on the other hand, very beautiful or at genius level intelligence.

But the thing to do is to not obsess on comparing ourselves with others, which will only screw our lives and minds up and theirs also, if we envy them and hate them, or alternatively despise and look down on them if we feel superior; but to simply learn to accept ourselves as we are, and learn to make the most of whatever natural attributes we do possess.

For we *all*, barring perhaps those really unfortunate few percent, have an equal chance to *evolve*, to expand the horizons of our mental worlds and lives, so the basic outlook is surely an optimistic one for all of us.



Thus our goal here is to help every man and women deal with this most important issue of gaining peace and happiness by *gaining control over our minds*, which as we will see, cannot be learned by any simple technique in five minutes, or merely the possession of a mantra to chant, not that we are saying such techniques are always valueless, depending upon the person and their circumstances in life.

But what we are offering here we might subtitle as *the intelligent persons' guide to meditation*, and when we say intelligent, we mean only whoever has the patience and natural ability to listen and understand, so this is wholly regardless of any preconceptions you may have about yourself, or have perhaps had forced onto you by other teachers, gurus or miscellaneous advisors and opinionated people in your life ever before.

## Chapter one – A Brief Review of Existing Meditation Techniques

As we have said, the Maharishi was perhaps the first major populariser of meditation amongst *the millions* though there had long been Western fans of other earlier gurus and Eastern yoga type techniques since probably the Victorian era in England.

For example, there was around the turn of the twentieth century a “Ramakrishna mission”, conducted by Vivekananda, his closest disciple, and Gopi Krishna for one has identified Ramakrishna as a genuine enlightened case.

But not all the missions of those who would seek to offer us “spirituality” are so honest and philanthropic as Vivekananda’s.

We meet many people in all walks of life who aggressively seek to gain power over us, and it is a sure sign that this tendency alone identifies them as not high in true spiritual terms, which would imply they were “caring and sharing” rather than desirous of dominating and enslaving others.

Many of the techniques offered to us may for all we know also not be safe.

The outcome of deliberate attempts to meditate such as using mantras, concentrating on an object or idea, or other “forcible means” of stilling the mind, can sooner or later be very disturbing or scary in their outcomes.

Just as *for some* so called “psychedelic” drug experiences can be terrifying, and even result in a person’s death.

Those who believe otherwise about drugs do not realise that what may be relatively harmless *for them* may be extremely dangerous to *someone else*.

(not that we are ultimately implying these drugs are safe for *anybody*, as there could for example be genetic damage, which may only appear in one’s children or grandchildren, as Krishnamurti suggests).

We are *not* all the same, mentally or physically. Some of us are tough, hardy and insensitive, and others are more finely tuned and fragile both physically and mentally than a Stradivarius violin.

Just as the same food ate by a Neanderthal, virtually savage man hundreds of thousands of years ago might cause merely a burp and a grunt in him, but would likely cause a modern man or woman to be sick to the stomach and hospitalized for maybe a week.

In assessing all these matters, we have to realise that we are as humans not all the same – we are as different as the animals in the jungle or the creatures in the sea or sky.

Some of us may be like snakes, slithering around, looking for a quiet and sandy hole to hide away in, some of us don't like the sunlight too much, and only come out at night, some of us are repulsed by the idea of eating even an omelette due to its containing eggs, whereas others could wolf down an egg and bacon breakfast without hesitation, but rather delight.

Some of us even found we could do such things in youth, which now repulse us in older age.

We are not saying anyone is “right” or “wrong”, we are saying, we have got to stop believing that just because some activity or meditation or food or drug is suitable and safe for *person X*, it will necessarily be suitable and safe for *person Y*.

In the “privileged” Western nations we can now eat and drink and do pretty much whatever we like, and so superficially it may feel like *we have never had it so good*, but then why are we all cracking up whilst surrounded by all this extravagance we have got?

But we do not question this indulgent lifestyle hardly ever at all.

Instead we believe that we can live a decadent, over-stressful life, with inadequate rest and sleep, burning the candle at both ends, having orgies of sex, drugs and food, but then still imagine by somehow finding some yoga technique or mantra, or relaxation method to do a few minutes a day, we can retain our sanity, mental balance, happiness and health.

So before rushing off to a guru to get ourselves a mantra, perhaps we should stop first to think what it is exactly we are doing with our lives, more specifically, what we are doing *to our bodies and minds*.

The odds are that if you are the average person, even a young person, you are now reading this book before you, only by stealing a few fleeting minutes in your otherwise busy and non-stop day.

Because there are a hundred other things you have been persuaded that you should be doing, you likely will feel guilty if you spend too much time reading this book, when you should *so you have been led to believe* really be mowing the lawn, or booking that exciting holiday abroad, doing your never ending academic studies, chasing members of the opposite sex, or formulating some new and clever plans to make that business of yours prosper ever more and succeed.

So we would advise you most urgently, do not think merely in terms of some “panacea” type meditation technique to save you, which at best would be a “sticking plaster” solution to fix the gaping wound, rather it is time to press the *stop* button now and rethink your whole life afresh.

We imagine we can just squeeze a few minutes of meditation in here and there amidst our crazy, out-of-control non-stop life, and everything will be alright.

But no, it can't be done that way, and only a *liar* who will take our money regardless of the truth of the matter, will tell us that it can.

That is, when we say *liar*, we are not suggesting that such a person actually is *consciously* lying, and doesn't actually believe in what they recommend, though that cannot be denied as a possibility, as we know there is pretty much nothing that people won't do nowadays to make another pound, yen, rupee or buck.

But it is a lie *against Nature* nonetheless, because they are saying – *bleed all day long, and here is a little syringe you can use five minutes a day to pump the blood back in.*

If we were all being bled only a little, a little syringe and a little time might do the trick, but that is not how the body functions in terms of the huge *energy* which we are encouraged to put out due to the demands of the frantic modern Western, and now increasingly so, the modern Eastern lifestyle also that is being thrust upon us.

We have to be so *smart* and “with it” don't we, they tell us, or we will “miss the boat”, we will get left behind in the race of life.

Shall we put it differently?

We all want to be *free*, don't we?

But we think we can accomplish that miracle whilst daily signing up to commitments and pursuits that make us ever more a slave.

For example, let us say that a friend calls us up on the telephone.

He or she says "well, are you up for it? Are you coming?"

They are inviting us to a parachute jumping session we have almost agreed to this weekend.

That is, when our employer or college finally lets us out of the pen for the weekend to get some recreation, and ceases to whip our mind and body to exhaustion with a metaphorical cat-o-nine-tails, to get some relief from being imprisoned all week we decide that the only sensible way to spend our free time is to "live life to the full", to do something exciting and crazy, even jumping out of a plane, scaring the pants off ourselves, and not too occasionally more or less risking death.

So we are suggesting rather – hang on, our body and mind has been active all week, going at full throttle, so isn't it time for some rest?

The truth is we cannot waste our powers of body and mind as if we were racking up huge debts on a credit card, and get away with it. *Nature* will come knocking at our door one day, and like *Shylock* in *The Merchant of Venice*, will demand its *pound of flesh*.

For example, what of these people, so many so very young, who get what is known as *ME*, or *chronic fatigue symptom*?

The doctors and the scientists are looking for some virus or allergy or genetic deficiency as the cause, but maybe a lot of these people just *burned out*?

They had a sensitive body and mind, and they took it out and made it exercise hard everyday, as if they were training a race horse, and it might have won a few races, but after too many years at being forced *beyond its natural limits and survival needs* for the entertainment and gambling of humans, it may soon be fit only for the knackers yard.

Recently in the UK, we had a half-marathon in which thousands of amateur runners took part, and was televised and thereby popularized as an entertaining and worthwhile event.

But four people *dropped dead* during it. The experts said it was rather tragic because usually *only* one or two died during such runs!

No doubt a good number of the participants were “conned” into it, likely under some kind of peer pressure or duress, as many were running for charity, and therefore likely manipulated into doing an otherwise entirely useless and dangerous activity – as to their own personal survival, health and evolutionary development you see – which actually resulted in a number of deaths.

Many people also get addicted to jogging or other forms of “high energy training”, pushing themselves near or beyond their limits, because apparently there is some sort of chemical effect such as *endorphins* – the body’s own version of morphine or whatever – which happen when we put ourselves into such pain for long enough.

That is, we can feel some relief by cutting ourselves or pushing our bodies to their limits with athletic training, but we are also risking damaging ourselves physically by such methods, which may be quiet and stealthy damage that will not surface for many years in any discernible form.

For example, we have all heard stories of top athletes – e.g. ex-Olympic champion runner *Florence Joyner Griffiths* – who suddenly drop dead for one reason or another, but seemed by all appearances to us to be in “perfect health” or “fit as a fiddle.”

Whereas some versions of the ancient Indian largely *preventative* Ayurvedic medicine, suggest only three sessions weekly of *moderate exercise* lasting perhaps thirty minutes each time as suitable for *most* adults.

Similarly, some kind of discontent must be driving those who climb dangerous mountains, or go into equally dangerous caverns in the ground, dicing with death in both cases.

We have got to stop thinking of all these activities as *normal* and start asking, just *why* are people doing all these dangerous things that put their limbs and lives at risk?

Are they trying to make a name for themselves?

In many cases, that certainly is the answer, but by no means all.

For there are many *other* ways of more safely making one's name, and finding a place in life.

Is this about meditation?

It certainly is, because if we don't know what is going on in their minds and ours, how do we know we will not end up like them?

Perhaps we will get sucked into the next bungee jumping group outing from our office, lured in by the excitement that we will enjoy doing something "crazy" to escape this mindless imprisonment we are in all week, and we might end up having a heart attack or something when we fall those several hundred feet in a few seconds, which if the elastic snaps will anyway most certainly result in our death.

But well, you know, they will tell us – *thousands of people do bungee jumps everyday.*

Why doesn't the author stop whinging?

*It's normal. It's safe. It's OK.*

Yes, we agree, not many people have heart attacks or die, at least not *immediately* after these exercises. But then what about a few days, weeks or month later?

Is anybody keeping such statistics?

In this high pressure, no-time-to-stop-and-watch-the-sunset world we live in, we very much *don't think so.*

So we are saying, this subject *is* about *real meditation* because it is about freedom.

The bungee jumper is saying *we want the freedom to do something crazy.*

But if they don't know what is motivating them to do what in the author's opinion *no one in their right mind ever would*, how can they call themselves free?

Perhaps next they will be tempted to do “fire walking” and thereby lose a few toes, or become an Arctic explorer and lose a few fingers too.

We had for example British “legend” Donald Campbell, who broke land speed record after record in the 20<sup>th</sup> century, in his “Bluebird” series of cars.

These “Evil Knieval” type pursuits fascinate children of all ages. The British SAS has the slogan “who dares wins.”

But they don’t point out to us an equally or even more likely truth:

*who dares often DIES in the process*

And of course, many of these “daredevils” eventually prove the truth of that, as did the aforementioned Donald Campbell who finally killed himself in 1967 in the process of breaking the water speed record at over 300mph on Coniston Water in the British Lake District.

So we have a society that functions on these kinds of ideas, of taking risks, and subjecting ourselves to extremes of activity and risk *as a hobby, as a legitimate means of entertaining ourselves.*

Thousands die yearly in motorcycle accidents, usually in collision with a relatively invulnerable car or more or less wholly invulnerable truck, but they keep showing *Easy Rider* on TV, so people keep buying motor bikes, and feeling the thrill of the sun and wind on their skin, and imagining they are invulnerable, at least for a while.

Shall we summarize?

We are saying only, our purpose here in life is to enjoy what we can, to have relationships with others, to have children, and to *evolve.*

How does risking death come into this, when there is *absolutely no need?*

But others will say - *live on the edge, drive fast and dangerously, and thus live short and gloriously, if so be it.*

So all we are saying is – do what you wish, but are you *really* free, or is this desire to dice with death coming from a dark place in your mind?



Are you hiding a death wish? Are you in a sense *worshipping death* while pretending to celebrate life?

So we are going into some detail here, not because we wish to conduct a personal campaign about road safety, but because we are trying to show that some immature concept of meditation, that involves merely reciting a mantra or concentrating on a candle flame or image of a lotus in one's mind, is not going to be enlightening if we already have a mind – as most of us one sees certainly do – which is full of wild and unnatural desires, like the death wishes of those who pursue dangerous sports.

For do we not see that there is surely here a kind of “shaking a fist at God” in these “dicing with death” pursuits?

For example, astronomy is a nice, safe and enjoyable hobby, as we do not know of one single person for example who has been hit by a meteor whilst peering through a telescope, and being struck by lightning is also unlikely, because the stars, moon and planets are not much visible on a cloudy or stormy night.

But that would not be shaking a fist at God, one sees, but rather an admiring of his handiwork.

As Marlon said to Truman in the *Truman Show* while sitting on a rock together admiring the moonlit sky:

“Yeah, that’s *the big guy*. Quite a paint brush he’s got . . .”

But this quiet contemplation will not do for the “sophisticated” modern man or woman, so again, we see that the issue is *the troubled, rebellious mind*.

It is what is in our mind that is controlling our life, and that is what we have to do something about.

We have mentioned that deliberate meditation techniques can also be dangerous.

But there are many who learn these techniques without realising the risks, and some have got into awful states thereby.

But how can that be, how can this mere “meditating”, have got them into trouble, which seems to be just some innocent and ineffectual piece of spiritual claptrap?

Those who know nothing of meditation think it is all nonsense, and that merely doing something in one’s mind cannot possibly have any serious effects on either mind or body.

What little they know!

And what is more, we *do not* recommend they try it, in order to find out!

It may be in fact that some people are naturally resistant to these ideas of meditation practices *for very good reasons*, because were they to use these techniques, they might stir up all kinds of “monsters” in their minds.

That is, let us be “scientific” about this.

We are saying, what many meditation techniques will do is to “stir up” the unconscious mind, they will place the mind into a passive state somewhat like a waking sleep in which it starts to output repressed materials as if one heated up a cauldron of impure metal, and all the “scum” and impurities started to rise to the surface.

If this “stirring” is done sufficiently this can be very disturbing to one’s mind.

It can if pursued long enough almost be like having nightmares whilst one is awake, which one cannot necessarily switch off.

We are in summation merely saying – unless one is drawn to meditation of the types mentioned by an overpowering desire which the present author cannot dissuade you from, it is best not to use what are from the strict yoga point of view, deliberate or *forcible means* of stilling the mind.

Some people may practice these techniques all their lives without much problem, but others could get into dire straits just after a few sessions of these forms of meditation, perhaps even *only one*.

As we have said, *it depends on who you are*, what your genetic make-up is, how sensitive or insensitive you are, and also the general level of activity in your life and other lifestyle factors.

We are going to explain in more detail why in the next chapter.

We will however finish by saying that this does not mean anyone is helpless without some kind of way to stabilize their mind and control their thoughts.

For we are rather recommending a more natural way of achieving these goals which we will explain in due course.

## **Chapter Two – How your psychological balancing mechanism works – the importance of sleep**

Were we just the same as the other species of animals, which therefore can legitimately be called *lower*, we would not be aware that the source of all the thoughts appearing in our minds is a convoluted and indescribably complex organ inside our skulls known to human beings as *the brain*.

This piece of information which we are aware of and the other species are not, is absolutely vital to understanding our thought processes.

That is, merely given the information that the brain is a biological organ composed of cells just like the heart, liver or kidneys, we have a starting point for understanding our minds.

That is, just like our muscles, other organs and nerves generally, we can assume that the brain undergoes *wear and tear*.

We get tired and we cannot think so clearly any more, and though we can somehow force ourselves to stay awake sometimes, eventually involuntarily will come sleep.

This tells us that our body needs this sleep very badly – all animals sleep – and so obviously repair of various kinds is taking place.

So the question is – is it only our other bodily tissues and organs that need sleep or does our brain need it also?

Fortunately we do not need to speculate on this subject, as modern science has already done enough work for us.

What has been discovered, mainly using brain wave monitoring techniques and observing and questioning the subject themselves in the sleep experiments conducted, is that there are two kinds of sleep, both of which we need to maintain our mental efficiency and psychological balance.

The first kind is the well known REM or “*rapid-eye-movement*” sleep, which is the dreaming sleep. We can observe others in this phase, as we see their eye-balls swivelling about under their lids, which is a little creepy the first time one observes it.

The second kind is a deep state of dreamless sleep, which must be the nearest thing that we ever get to a state of “living death”, as obviously we have some kind of awareness during the REM sleep, even though its memory may disappear quickly, sometimes immediately on awakening.

The two sleep patterns alternate throughout the night, though the precise ratio of dreaming to dreamless sleep will depend on any particular individual’s age, make-up and other lifestyle factors.

If we awaken a person in REM sleep - which we do not recommend you do, as this is an important phase of sleep for them - we find that they have been dreaming, and their eyes are swivelling in order to follow round the scenes of their inner vision of dreams, which at the time they and we also when dreaming may believe to be real.

But the researchers went on to find out that if we deliberately deprive experimental subjects of this REM sleep by waking them up every time they begin to enter this phase, after a time they becoming very irritable, and after several days of this treatment they start experiencing mood swings, and can become paranoid and even violent.

So this suggests that if we deny ourselves the REM and dreaming sleep we will find the same happens to us. We will become moody and paranoid and therefore unbalanced.

So this implies the REM sleep is some kind of a psychological balancing mechanism, and therefore to miss adequate sleep regularly for any length of time will inevitably affect our mental health and well being.

But not only can we miss out on the REM sleep by failing to get enough sleep, it can also be interfered with by certain drugs, such as tranquilizers and also alcohol.

The researchers however also discovered that when someone who has been deprived of REM sleep for some days is finally allowed to have this phase of dreaming sleep once again, they dream continuously, and sometimes the dreams are far more powerful and frightening than normal.

This phenomenon is known as the paying off “*the dream debt.*”

But as we have said that alcohol and certain drugs, such as some tranquilizers and sleeping tablets can inhibit or completely prevent this dreaming sleep, we see that such people will also acquire a large *dream debt*, so that if they suddenly withdraw the drug use after a long period, they will find that they get masses of scary or even terrifying dreams.

In fact, after long term or heavy sedative, “hypnotic” drug or alcohol use, on stopping suddenly the person may even start to hallucinate and get all sorts of other unpleasant symptoms whilst awake, such as in the delirium tremens experienced by alcoholics, so therefore anyone with such a long term drug use situation should come off these things slowly, just as all doctors recommend.

Those who use alcohol will also notice that they dream more in the morning hours of sleep when the alcohol is wearing off, and this may cause them to have heavy eyes which have been swivelling about continuously in REM sleep for perhaps an hour or two or more to clear off this dream debt.

So what is this dreaming or REM sleep trying to do?

Why do we need it?

The answer basically appears to be “undigested psychological material.”

For example, if we have some awful experience, such as a car crash, or being raped or beaten up, or caught up in a war, we may have nightmares about it for a short or long time, or possibly even for the rest of our lives.

So it is our emotional and physical response to some “traumatic experience” – light or deep – which seems to cause some sort of “stress imprint” upon our brain and nervous system, which is required to be “ironed out” or balanced or repaired, with this REM sleep “output” occurring as a side effect.

Some gurus however such as Krishnamurti say they no longer dream, because their system has become so balanced and purified that this REM sleep is no longer required.

This would if true however seems to be an extremely rare achievement, and we would suggest with confidence that those who claim not to dream, simply do not remember the dreams they have, as in fact, most people do not remember the vast majority of dreams they have had in the sleeping phase, as this information is generally not helpful or necessary during our waking state.

But we now however can make a simple model of how experience affects the brain, and how the brain repairs itself.

We have some powerful experience or “stress”, which makes some mark on the brain, like a small graze on our skin, but in a few hours it is healed and gone, perhaps with some dreaming or other sensations as the “side effects” as we heal.

If the “cut” is deeper however, that may take far longer to heal, maybe a few days or even weeks or years.

But if we don’t give our brains a chance – by adequate sleep – these inner “scars” may not ever properly heal.

Then we find that we have a “congested mental system” in which many thoughts pop into our minds unrequested, and interfering in our ability to conduct our life and relationships in general.

In its extreme form, this may be the cause of something like “Tourette's Syndrome”, the sufferers of which may express involuntary movements, sounds and even rude speech.

We surely have to assume that any kind of “compulsive-obsessive disorder” must have this kind of “hard wiring” into the brain, which is not easily resolvable, due to some ingrained pattern of stress having created or forced the troublesome behaviour trait.

For example, a person who feels threatened or has been molested or whatever, may develop some kind of “nervous habit” to compensate, which may in time become more or less compulsive.

So we see that the problem is not the nervous habit but *the energy*, the “case of explosives” that sits beneath the habit and is causing it to continue as a symptom of the underlying problem.

As body language analyzers will easily point out, most of us develop some kind of nervous habit when placed under enough stress, such as holding our chin, shaking our heads, or drumming our fingers on a table top.

But we find we cannot *think* our way out of these behaviours, because we cannot get at “the hardwired circuitry” in our minds.

In the innovative movie, *The Eternal Sunshine of the Spotless Mind*, Jim Carrey volunteers to have his thoughts erased by some sophisticated technique which purports to track down his unwanted memories and erase them one by one.

But as in reality, no such technique exists, and as even the savage attempt by the psychiatric and medical communities of the not too distant past to remove “malignant behaviours” by “lobotomy” (cutting pieces of the brain out) or ECT (electro-convulsive or electro-shock therapy) has failed to change the behaviour patterns of mentally ill or obsessive patients, we are left with a serious problem on our hands and in our minds.

But in this problem let us observe something else – which is how *adults* often deal with their emotional traumas in comparison to children.

We see that more often than not, adults deal with their problems by *suppression* or *repression*.

That is, say we have a relationship breakdown, or are disappointed and rejected in “love.”

We tend to go through an awful series of emotions, mostly typically blaming the other party for everything that has gone wrong, whether this is justified or not.

But we do not necessarily simply allow the emotion to express itself and have a good cry or allow rage or whatever.

We sing songs like “I Will Survive”, we show *bravado*, we pretend we don’t care about that person, or their rejection of us, we say it is “their loss”, etc., we have all these “strategies” to paper over the immense pressure of this overwhelming emotion and pain we feel.



But really the only solution *from the point of view of normalizing the brain* is to (preferably in the privacy of our rooms) allow ourselves to *feel the agony*, to allow the *natural* release in tears or anger of the pain we really feel.

On the other hand, we typically see little children having some awful or even not so awful disappointment of getting hurt in some way, and *their response* is to bawl the house down.

But when they are finished – *hey presto*, they are bright and fresh and new – *it is like the tragedy never happened*.

And *there* we see a key.

If we cannot be wise enough not to invest our emotions and hopes in places and people it isn't safe, we have to allow ourselves to accept our own suffering without running away into denial.

For then we can come out fresh and new just like the child *as if it never happened*.

We do not recommend men bawl in front of their girlfriends or wives, or that mothers do the same in front of their children, because a woman needs to feel the security of having a man who seems to be in control of himself and invulnerable – *even if he isn't* – and likewise a child would be too distressed in seeing such pain and sorrow in its mother.

But this is all a last resort, and really should only be used for unavoidable pains, like for example one's close relatives or friends dying.

So we see now that the sensible thing is to avoid traumas to begin with, mainly by not having unreasonable expectations of the actions and loyalties of others towards us.

In a sense, we are all alone, as no one else can ever fully share our inner mental world, except perhaps our God, if such we believe in.

So really we have all got to build an armour of independence inside us, like Superman's "*Fortress of Solitude*" in which we can be ourselves, and at peace with ourselves in our own private inner world.

We would all like to be recognised, understood, but we discover like in Sting's *Message in a Bottle* that everyone else is seeking the same:

*I'll send an SOS to the world  
I'll send an SOS to the world  
Hope that someone gets my SOS  
Hope that someone gets my message in a bottle*

*Woke up this morning  
Can't believe what I saw  
One hundred billion bottles  
Washed upon the shore*

*Seems I'm not alone in being alone*

Others are not so interested in recognising and understanding *us* as they are desperate to have those things offered to themselves.

So the sensitive person feels the pain of seeing that others do not care much about him or her, as these others are too busy trying to find others to acknowledge and care about them.

But we do not run away from this *reality*. We must learn to live with it as a fact.

We can expect loyalty only from those whom we are important to by virtue of us giving to them in some way.

So we are saying, this *too* is real meditation.

This awareness of one's own pain, and that ultimately, except for a few remarkable people and close relatives or friends, and frequently not even them, nobody cares about us very much, unless they have something to gain from us.

If we just discovered oil on our land like *Jed Clampett* in *The Beverly Hillbillies*, we find a lot of people interested in us suddenly, who didn't much care that we existed or didn't before.

And then we hate them and we think – the greedy so and so's – they didn't care about us when we were poor, so why should they care about us now?

Whereas of course, the truth is, that they didn't care about us before and *they still don't* now. It's only *the money* they want, they don't even know who we are.

But then, we can get very hard and selfish, and we retreat into an angry little world, and we count our pennies and are ever on the guard for those idle, good-for-nothings out there who are trying to cheat us – so we become a mean-spirited Mr Scrooge.

So we see when we realise that only *we* care about *them*, but *they* don't care about *us*, that we have only two choices.

Either we don't give to them at all, or we give *without expecting anything back*.

So if we don't want to give, because we don't get anything back, that is up to us. But we have to be aware of it.

This is meditation too.

It is being honest and aware of ourselves, our own feelings and motives, accepting ourselves as we really are.

So then maybe we feel guilty, so then we give, not out of true desire to help, but to rescue our bad feelings about ourselves, to try to preserve in our minds the idea that we are charitable and good people when we are not.

But that is again *repression*, or *denial*.

If we hate, it is better we learn to live with our hate, be true to ourselves, and then one day we may not hate, but only we see when we stop pretending that we *love*, and not hate.

Because we are saying – love cannot be switched on and off like a tap – it is not definable by *positives*.

Love is only there *when hate is not*.

So we have to stop hating to become loving people, and if we can't, then we just live with the *fact* of being hateful and see how long we can last that way.

We need to find the root of it, because it is no good saying “ah, I will be a kind person” and then we give some money to a tramp, and he says “thanks granddad, you sucker!” or some other insult, and we are furious we gave, though didn’t even get a thank you, but worse, rather an insult.

Have they no gratitude, we ask?

So they made us angry after we gave charity to them.

So perhaps we should ask why we gave?

Did we want them to like us, respect us for being a good citizen?

Or did we feel they really needed it, just as the good Samaritan gave half his cloak regardless of the hate of the other person he was supposed by tradition of the hatred between their two tribes to have expected and received?

In the UK and other places we have had “aggressive begging.”

If we give a pound or dollar to such people, that is not enough for them, they then demand five or ten. If we give them five or ten, they demand still more.

So even “giving charity” becomes a problem for us, if our motives are not clear.

So where is the answer to all this?

We will find out as we proceed.

But for now, we have found out that we need sleep, probably more than the average person is getting, and we have discovered also that it can be interfered with by drugs, including alcohol, if we have more than moderate use of these things.

We have established a model of brain functioning, in which the mental stresses of life are relieved via this adequate sleep, mainly in the form of dreams, and that this is ultimately a process of healing or “purifying” the brain.

We have also become aware that the key to the healing of our mental states lies in not suppressing or repressing out true thoughts and feelings, but rather learning to live with them, and thus ourselves, as we really are.

### Chapter Three – How to Really Live in “the Now”

Many yoga teachers, psychologists and New Age popularisers have used this phrase – “*living in the now*” – as some kind of a panacea for all our mental ills.

But they don’t tell us *how*.

For most of us easily fall into some dream state, or fantasy or thoughts which have got nothing to do with the present, *the now*, whatsoever.

This is very tempting to do for most of us, because *we are not happy in the present*, we are not happy with the so called “now.”

So why on earth would we want to live in it?

So therefore, most of us tend to have regular escapes into either comforting memories of the past, or else fantasy imaginings of our future hopes, which in most cases can never be.

In our minds, if male we can be a glamorous VIP like the one *Steve McQueen* originally or *Pierce Brosnan* latterly portrayed in *The Thomas Crown Affair*, or even a fearless, heroic womanising figure like *Sean Connery’s* incarnation of *James Bond*.

If female, we can dream of being the belle of the ball, the Queen Bee, who “has it all” - career, family, riches, beauty, clothes, mansion and prize man; or if we are less ambitious, we can just settle for being loved and not too fat, somewhat like the goal of the fictional *Bridget Jones*.

So in this as Krishnamurti explains, is *the escape from what is*.

We don’t think we are so handsome or pretty, so we either have surgery, or we stop looking in the mirror, or we deny the greater attractiveness of others, or any combination of the above.

Or maybe we say – *ah, beauty and looks are only skin deep, I have values in me much better than that*.

But we don’t say to ourselves – why and how did we decide beauty or handsomeness was so important anyway?

And as it is impossible to define precisely, to say exactly who is beautiful and who is not, and why, we thus see we are living with an idea which has no real meaning.

We are tortured by an idea which is ungraspable, just a ghost or apparition that we can never capture or pin down.

For as Krishnamurti also explains, *we live by comparison*.

We measure ourselves constantly against what others seem to be, what others have got, and then we punish ourselves for not living up to them, or else we try to deny the value of or punish those others who seem to be and have what we are not and do not.

So what do we do with all these thoughts we have, all these escapes from “the now”?

A million self-help books, therapists and gurus appear to solve our problems, and as we have said, frequently take a lot of money off us for on the whole failing to do so.

So here, we have a different solution – we are going to solve them for ourselves, instead of going to the “shrink” or the “guru” to tell us how and what to think, we are going to *take responsibility for the content and management of our own minds*.

And we are going to do that not with some hazy *idea* of “living in the now”, which in practice doesn’t happen, but by *actually living in the now*, by learning *to live with ourselves as we really are*.

For suppose someone were to write a book, which boldly claimed as its title *How to Solve Every Problem Under the Sun*.

How long would we expect such a book to be?

A few pages perhaps?

Surely at least a few thousand?

Obviously no such book could ever be written, which could solve every problem we have ever had or might conceivably ever have in the future.

The real answer however is rather like the man who is given only three wishes by the genie, and if he is wise, he makes as his last wish that he should be given *an unlimited number of further wishes*.

The genie which gives us unlimited wishes is *the state of genius*.

It is *a brain that can solve all problems* that we need - that is the size of the book, it is the book of *intelligence*, not of limited *information*.

And that intelligent mind only comes about when it is not trapped in limiting ideas, and it is not tortured by forever flitting from memories of a troubled past or escaping into the fantasy of an imaginary future which does not exist.

So how do we live in *the now*?

How do we stop all these regrets and hopes like two opposite ends of a seesaw, swinging us up and down all our lives?

As we have said, we learn to live with our thoughts and selves as we really are, we learn to live with as Krishnamurti says *what is*.

So how do we do this?

Our mind is like an enormously long tape upon which all our memories and experiences are laid, or like the data on the spiral groove of a record or compact music disc.

On this long tape, not only are memories recorded and laid, but emotional content is also added to them, like the pitch and volume of sound.

Some parts of the tape are smooth and there are gentle experiences and memories there which do not disturb us, but other parts are like the scenes from some horror movie and are so shocking we would if we were able like to cut those pieces of tape out.

But the parts which disturb us tend to be the ones that keep popping up, and the more recent they were, the more they pop up.



So we have got as we have said a lot of techniques for ensuring that these memories don't bother us too much, but then the trouble is, those memories never purify in our system, the cut or scar in the brain never heals, and so we never get our mind straight and clear.

The techniques used are many, but after a while, our minds get dulled, especially as adults, so the thoughts from long ago do not disturb much, only the recent ones, but the consequence of all this is that *our minds stay dull*.

It is as if we were once a great athlete, with the quicksilver mind of the young child, whose burning desire and powerful focus enables it to learn to speak a language without any teacher in just a few short years; but now we have taken so many bumps and bruises, we are not lean mean runners any more, but the "walking wounded", who struggle just to keep an even keel amongst the never ending pressures and demands of our lives.

Or again, we might once have "floated like a butterfly, stung like a bee", but now we are old punch-drunk boxers, still fighting to earn our bread, but taking three punches for every one we give out, and often swinging blindly as if in a fog and missing without any real coordination any more.

So we are down on the canvas. We are weak and tired, but is the next step only being knocked out?

Where do we begin our fight back?

And the answer is, we begin and *end* our fight back in *the now*.

But we are going to make this *living in the now* real.

That is, we live with our feelings and our thoughts on a moment to moment basis without running away.

But we know our mind wants to run away into fantasises of empowerment and grandeur, in which all our problems are solved, and we are happy all the time; or alternatively it runs into self-punishing moods of despair, taking all our regrets and bad memories out of the cupboard and brooding upon them and our "bad luck."

So *here* come the great step, the step that stops those thousands of therapists and self-help guides, with their “one day at a time” plans, and “affirmations” (*every day in every way I am getting better, etc.* – what a lie!) invading our minds and lives and taking our hard earned money away.

The step is not a step, but *a realisation*.

The realisation is that we cannot *do* anything about what we are, what we think, except *become aware of it*.

For example, person X has entered our room and won't leave us alone.

He or she is driving us crazy when all we want is some peace.

So what do we do?

Do we take it - this verbal assault on us, telling us of things we don't want to hear, demanding the attention from us which we don't want to give?

Or do we send them away and feel cruel for not listening?

As we said, *we do not have the book of answers here*, we are *not* unlike your “therapist” going to tell you *what to do*.

Because you see, the answer is not a verbal solution but *a state of mind*.

Let us keep simple.

This person enters, and proceeds to annoy us, and we first try to smile, but then sigh.

We consider trying to reason with them, tell them we are busy, but we know from past experience this just produces a wounded “you don't care about me” response, so we keep listening to avoid the guilt.

But then a moment comes when we can't stand the torture any more and we verbally lash out. We say “you are driving me nuts! Can't you just write it all in a diary or something?”

And who knows, that *might* work, and when we have assessed all the angles of the problem by becoming *fully conscious* of the game in our minds we are usually playing, we may find some such answer we never thought of before.

But if we just go into some awful conflicted state, *as is typical*, we never find the new solution, we never rise above the same problem, it being one of many that goes round and round ceaselessly in our lives, driving us to despair, and sometimes drugs or drink, or perhaps even to an illicit sexual partner or "lover" to get some peace, sympathy and relief.

So we have to *face the reality in our minds, and live with it without running away, see it as a whole.*

That is, suppose we were in the dark, fumbling around with some kind of package, unable to open it, as it is fastened or taped or bound with cord in some complicated kind of way.

We blunder in the dark, not really seeing its shape and the details of its packaging.

But if we *switch on the light*, if we have that *clear light of consciousness* we can see the problem for what it is, and then we can solve or master it.

So that means becoming a lot more understanding of ourselves and all those around us, not running off into a dulled anaesthetised oblivion by for example reaching for the bottle, but rather being more sensitive to the subtleties of the situation and problem than we have ever been before.

For instance, we may feel emotionally blackmailed and be unable to say *no*. We see that is what is happening inside us, in the feelings in our body and in our mind.

We become as fully aware of all that as possible, and then maybe we say – *hey wait, I don't have to take this any more.*

*We perhaps* – remember, we are not giving answers – say to the person – *you are placing a burden on me that is unfair, please stop it.*

Then they may howl and scream and hate us for not being the emotional punch bag and convenience which they were accustomed to us being.

So we *feel, become fully aware of* the guilt, the pressure they try to put on us, we take it just as a hardy sailor who gets a flogging takes his punishment without flinching.

If it is a life partner, if we give them enough of this kind of response, they may then even leave us.

So of course if we are scared of that happening, *we don't dare* treat them like that, we don't dare ask them to be fair with us, as we see it.

So then we live with *that*. We realise – we are slaves, we are taking abuse for the convenience of having this person in our life, whatever benefit we get from them.

So in that process we see that *we are trapped by need*.

So then we have a choice. We can either be the permanent slave of others, due to our need for them, or we can choose to emotionally *grow up*.

That is, suppose we stand our ground and say we won't let ourselves be abused any more.

(but let's be careful, we are not saying *be intolerant or impatient*).

Then that person may turn against us, and desert us, we may lose that relationship.

But then you see, that could be *their chance* to grow too.

They could realise – which note, *they never will unless we do this* – that they too are not so grown up, and should learn to stop sucking on and taking advantage of others for their own emotionally immature needs.

But they might not, they might just run off and find some other mug to exploit.

So let us say they do that, and *in the now*, we find ourselves *now alone*.

Then maybe we miss them. We feel pain. We put on some comforting songs or a movie to make us feel better, but it still hurts.

Then they call us. They are in pain. We are in pain too. And maybe they say “let's get back together.”

And then we have a choice. They may mean – let us go back to what we were before, let me abuse you again, give you the good and the bad.

But you say – I want *only the good*.

And they say – you are immature, you can't have the good without the bad.

So what is the answer?

As we have said, we are not definitely giving any answer to any particular problem because that is no good.

We might solve *one* of your problems, but what will you do when we are not there, and you have so many new ones?

It is like the saying:

*Give a man a fish, and you feed him for a day; but teach a man to fish, and you feed him for all his life.*

So we wish hear to *teach* how to fish, and not give you a fish that fills today and leaves your belly empty again tomorrow when a new hunger appears, as it always does.

So let us continue our little imaginary drama.

Let us say you decide – *I am not going back to that life before, I am going to tell him or her so.*

So you tell them you still care, but you are not going to be a doormat any more, you ask them to grow up.

But of course, you can only do that if you are playing fair, if you are going to be grown up too.

If you want them to listen to all your moans and worries, but won't listen to theirs, then you merely ask *them* to be mature, while you remain *immature* yourself.

By “mature” we mean “self-contained”, “self-sufficient”, “emotionally stable.”

And maybe then in their pain and frustration at you not accepting them as they used to be and still currently are, they say some angry, rude or insulting words to you.

So then you get pain. When they hang up in frustration, you are alone, it is all silence, there is a wall between you which wasn't there before.

So we can either have a society and family structure that lives on hugs and emotional compliments and tributes to one another, telling us how wonderful we are, or we can be a bit more stoic, and learn to stand up without the crutch of someone patting us on the head, saying a kind word about us, or rewarding us with a smile and a hug.

We can have a bit of "austerity" as the true yoga texts such as *Patanjali's Yoga Aphorisms* recommend.

We feel great admiration don't we for a "*Spartacus*" who is willing to suffer a lot of pain for what he believes in, maybe even die, or *General Maximus* in the movie "*Gladiator*" who shows this same stoic heroism; but we have the choice not only to be a feeble spectator of such beings, such warriors, but *to live like a warrior ourselves*.

For we respect *them*, those heroes, but we do not respect ourselves.

We don't mean a warrior with a sword in his hand which is only the superficial aspect of what a warrior is, because *the real warrior is inside the man or woman*.

It is the determined spirit of freedom and justice, both for oneself and others.

In the recent *Spiderman* movies we see Peter Parker is constantly attacked and humiliated, and even as Spiderman he is tried to be murdered and persecuted, even by those whom he would help.

So this is what being a hero is all about.

No matter how much they kick us while we are down, or try to kick us back down when we are up, we still stand, we are still a man, or if a woman, we are still being true to our self, we are still standing for our dignity as a human being, our rights.

So we put it to you that a *real meditator* is not some kind of Houdini escape artist who uses a mantra or magic spell to zip off into another peaceful yet oblivious dimension, but someone who heroically faces all their faults and weaknesses in a brave way.

What do we mean by brave?

Do we mean like *Li Mu Bai* or *Shu Lien*, the male and female master warriors of *Crouching Tiger, Hidden Dragon*?

Well, on the mental level, *yes*.

What we mean is *someone who is capable of enduring pain for the sake of what they believe to be right*.

Because that is what we are going to get from *real meditation*, though we are also going to get *joy*.

That is, early twentieth century Russian “wise man”, *G I Gurdjieff*, for example upset some of his wealthy followers who sought him out as a teacher by first giving them a spade and telling them to dig.

They wanted to hear words of wisdom, but instead he gave them a spade and told them to dig, which they felt to be insulting, and only a labourer’s work.

His purpose was to teach them to enjoy labour, which many of these privileged visitors had never really done much of before.

For example anyone who has taken a “summer job” doing maybe fruit picking or other kind of manual labour may recall it as one of the most enjoyable times of their lives.

But in the modern society we are all asked to be intellectual and to tax our brains to the limit in the pursuit of knowledge, or more typically *profit*, but nobody stops to ask if this kind of work is really making anybody *happy*.

For when we work with our hands, our minds can be free, which explains why a good many saints did such work, even we might recall, Christ as a carpenter.

In the complex intrigue and chicanery that constantly surrounds us in the business, educational, political and even “spiritual” worlds, we have lost this concept of “honest work” as a worthy goal.

For example many people in the UK have given up professional jobs to develop property. They have discovered they would rather paint walls, lay carpets and plaster walls than do some complex but too mentally demanding job in law, accountancy or whatever.

As Gerry Rafferty sang in *Baker Street*:

*This city desert  
Makes you feel so cold  
It's got so many people  
But it's got no soul*

*And it's taken you so long  
To find out that you were wrong  
When you thought it held every thing.*

Or as Elton John sang:

*I've finally decided my future lies, beyond the yellow brick road.*

These are sentiments felt by millions trapped in the hostile, overcrowded urban environments, so very far away from green pastures, and roaring oceans and seas, upon which the bright orange sunlight twinkles, but the city dweller almost never sees.

So it is part of this dulling also of the average adult mind, that such feelings dim. We live in the maze, and we accept it - this stealing of our lives - as normal, as the only way to live.

So the meditator seeks freedom.

But how can you be free and in a cage?

The Maharishi said that the test of a true higher conscious state, would be to see if a man still has this “inner bliss” whilst stood in the middle of Manhattan with all the traffic blaring and raging around him, in this atmosphere of almost deranged hyperactivity.



But many New Yorkers say they love the constant, ceaseless throb of activity in the city that never sleeps.

But it's addiction. It's work non-stop, it's drugs and drink non-stop, it's shopping, partying and sex orgies that never end.

It sure ain't *peace*.

Perhaps one of the strangest of all the Beatles songs was *The Fool on the Hill*.

It depicted some kind of a scarecrow-like idiot, who grinned foolishly, but then was he really a fool?

*But the fool on the hill  
Sees the sun going down  
And the eyes in his head  
See the world spinning round.*

The strangeness of this number came partly as it was not remotely a "love song", it was not about a hero, it was not about any kind of figure such as "Eleanor Rigby" whom people had any real interest in or could easily relate to.

We are inclined to suspect it was a kind of "nonsense song", as inspired by the kind of "nonsense poetry" of Hilair Belloc and others, but the teasing aspect here seems to be – *is the fool on the hill really stupid or is he really wiser than any of us because he does nothing but live in harmony with nature?*

Fairy tales have frequently depicted some idle loafer or supposed worthless person such as "Jack" of "*Jack and the Beanstalk*" who when the circumstances were right, suddenly sprang into action and did something very remarkable, such a solving a riddle, or something heroic such as "fighting a monster" and typically ended up with the Princess's hand in marriage and a chest of golden treasure, even though he had originally rejected the "normal" life that others led and was considered therefore *just a fool*.

But we ask *who is the fool?*

Is it *we*, trapped in the technological competitive society, who barely get a chance to watch the sunset, our eyes hardly raised from our TV screens and computer monitors, frantically typing out “urgent messages” and “making the world go round”?

Or is it the fool on the hill, who free of worries and anxieties *lives in the now*, doesn't seem to want or need the relationships we have, which never really seem to work out anyway, and who walks in the golden gleam of sunrise and sunset each day, simply observing it all like a silent sage?

But we must have *responsibilities*, we cannot ditch human relationships as those who run off to some temple or monastery do, as traditionally has been the “sannyasi” path in India, and thereby leave our friends and families without our support.

That is, we cannot really “drop out” from society and expect to have any meaningful kind of life.

For when alone, cut off from society, we become like parasites feeding on ourselves.

We do not have personal experience of being in a monastery or temple, but we would guess except in rare cases it is pretty well much as petty and unsatisfying an existence as any life “in the world.”

The difference can only be, that all those who run off to a temple have made a kind of “pact” with one another to say “*I am holy, you are holy, so let us all feel superior to the scum of the world, and feel holy about one another.*”

Of course we are not denying the validity of a real temple, with truly wise or enlightened masters in it, as depicted in the *Kung Fu* TV series in the 1970s, but we would guess that finding a real life temple of that calibre is very far from being easy, especially in the corrupting modern age, where temples are opening their doors to all who would come, and often getting money from such “tourists.”

But the point is that running away from society, or becoming a “recluse”, is not generally the way to develop ourselves as human beings, because as Krishnamurti explains:

*We only discover ourselves in relationship.*

Relationships should be an opportunity to grow. The other person is in a sense always our “training partner.”

Just like with a training partner in a sport, sometimes we laugh and have fun together, but other times there is conflict, battle and rivalry.

So the only relationship between two people that can be always peaceful and without conflict is one either between two wise saintly people, or alternatively between two very repressed people who never challenge each other and thus never grow.

As Sufi “saint”, *Hazrat Inayat Khan*, pointed out, some of whose words were used on the Dutch rock group *Focus's* very good indeed *Moving Waves* album - *we are mirrors to one another*.

If we do not see another person, and therefore our reflection in them, in terms of how they respond to us, we do not see ourselves at all.

We just become a self-obsessed narcissist who doesn't evolve and grow.

So if the fool on the hill is really hiding out from human relationships, then yes, the odds are he really *is* just a fool.

We think there is security in isolation, because it brings freedom from conflict, but what we don't see is that the conflict is still locked inside ourselves, is just laying dormant, but will emerge as soon as we go back into relationships once again.

So we fail to grow.

Too naïve or unrealistic parents have unwittingly brought too many of us up to believe that life is just a bowl of cherries, they didn't prepare us to expect that it was going to be tough, by helping us develop this wisdom and stoicism, that is – qualities which are fit for being a warrior in battle, rather than a self-indulgent party goer and pleasure seeker.

But neither does that mean we should throw ourselves into tough battles, unequal contests, which we are not ready for.

We have to keep picking fights we can win.

Using a martial arts analogy, first we learn the basic moves, perhaps exchange a few slow and light slaps and block and parry one another, but we work up to fast and powerful moves and blocks, so that the fight is gradually more like *the real thing*.

But the real battle is *within our minds*.

If person X or Y says “we are no good”, bullies us, we can either crumble like a soft biscuit, or we can learn to take the punishment, we can watch our mind protest about them being unfair.

We may be able to defend ourselves verbally, which may or may not be wise.

But what we have to do is be aware of *our reaction* to this attack on us, and watch our minds play out all the scenes of revenge it typically will plan.

We may say to ourselves “who the hell does he or she think they are!”

We may tell ourselves we are better than them in a thousand ways.

We may decide what they need is a good slap, or picking up by the scruff of the neck and setting aright, for daring to talk to us like that.

But such people may have pursued a lifelong hobby of insulting people and enjoying watching their resentful reactions in this way.

So we have to know that people do play such *games*, of putting other people down to build themselves up, to intimidate others to gain power over them, etc.

On our first meeting with others, this kind of thing often happens.

If it is our first day on a new job, others are sizing us up, and at least some of them are going to try to “take liberties” to see what they can get away with and what they can’t.

But we are new, we can’t turn nasty and offend everyone, and get ourselves a bad reputation, so on such occasions, it is perhaps best to think in terms of this potentially humiliating initiation ceremony as a way for us to size *them* up, for us to discover *who is who*.

By observing very carefully on such occasions, we can gain information about others whilst they are not on their guard – because they feel powerful, and established in their identity in this group we are joining – which may be difficult to assess in them later on, when their true selves have “gone underground” again, acting all day long, as most people do in the work place, as well as in many other arenas.

So to gain this information, we have to be *there*, we have to be in *the now*.

We may feel anxious, scared, unsure what will face us, but we live with those feelings too, don't deny them *to ourselves*, and we will still see more clearly.

So in brief, the only true way to live in *the now*, is to know and follow all the pursuits of our minds which would take us away from it.

As time goes by we will find we get better and better at playing this “inner game”, and then our minds will grow clearer and quieter, and we will see more and more clearly in them, the reflections of others and the external world, and progressively see many more things that we have never seen before.

Thus meditation of the kind we speak of here is *not* something we do with closed eyes, without any awareness of the outer world, but something we do with our eyes *fully open*, and fully aware also of what is going on in us *inside*.

## **Chapter Four – Awareness is the Key**

As we have said, our concept of meditation does not involve hiding out from the world in some quiet little room with eyes closed, seeing and thinking of nothing and no one, except for perhaps the monotonous chanting of some mantra or more sophisticated kind of process or variation on that theme of technique we might be engaged in.

Not that we are denying the value of being alone and quiet at times, which surely must now and then be essential for our mental health and well being.

Neither are we denying that forms of meditation with closed eyes and some kind of contemplative or concentrative process can be of benefit to some people at some times, though as we have also said such forms of meditation may be dangerous to certain people in certain circumstances.

But what we are saying is that we are offering something here instead, which in one sense could not even be regarded as a technique at all, because in fact it is merely a natural process of our mind which in this stressful and deeply unnatural Western society we have overlooked.

That is, ancient man used to live with his thoughts, feelings and pains, he did not have the thousand escapes we now do which interfere with what really is a natural process of *awareness*.

He had no prescription drugs to take away his pains and anxieties and maybe put him to sleep, except in some civilisations or tribes who had discovered various drugs naturally growing and made use of them, which we would have to say that except for medical reasons was therefore the start of the modern corrupting process of drug dependency and addiction which we now see around us almost everywhere.

Equally he had no TV, radio, music recordings, books or magazines to lose himself in and help him put undesired thoughts out of his mind.

He even had no church to go to, and not necessarily any idea of a god to pray to.

So in a sense, we are saying, all these modern aspects of life, which most of us regard as essential, have been very much man's downfall in terms of the purity and clarity of his mind.

These machines and drugs, and rituals and beliefs have become the avenues of escape from *reality*, from *what is*.

But wait - how can we say that?

Surely the machines, the technology and other trappings of modern life are *real* too?

Of course they are, but they are not part of the version of *Nature* that existed in man's infancy and early youth – they are the products of his intellect.

And as such, they have taken over his mind and his life.

For hundreds of thousands of years man has been a hunter, a nomad, a farmer, or sometimes even a warrior with a club or spear.

But only in the last fifty-years has he become a *couch potato*, and the increase in his waistline is showing this fact.

Thanks to this *rise of the machines* only a small proportion of society in the developed Western world now does any significant physical labour to earn its bread.

The heat and light and energy we need comes out of a wire or a pipe at the flick of a switch.

The food we eat, we no longer have to forage and hunt for, we just go along to a supermarket and it is sitting there already prepared for us on the shelf.

If even the effort of having to push a shopping trolley is too tiresome for us, we can just speak some words into a piece of plastic and somebody brings it to our door.

So we are not going to debate the philosophical question of “natural versus unnatural”, but we are going to point out that throughout perhaps a million years of evolution, man's life – what he habitually does with his body and mind each day – was never like this before.

And we wonder why we are having problems with our minds and bodies???

Have we all gone insane???

Well, it would likely seem to an observer from another planet that the truth is *pretty much so*.

For what would we think of a bull in a field that decided to charge at a stranger with a red rag no more?

What would we think if it put its feet up all day long, sat on a settee and spent its time checking out the TV guide?

And if the farmer said – hey, you are a bull, you must charge and stamp your hooves and be aggressive and snort – it might just say – *go away, I am living a more luxurious life now, the life of a stupid bull is no good to me any more*.

And then just like we, the bull grows fat and lazy and obsesses on trivia, takes up bad habits like overeating, drugs and smoking and gets no exercise, because when it wants to go someplace, it is only willing to travel by car.

What a sad sorry specimen that once proud and glorious creature will become!

But we are not bulls in a field you might say – where is the comparison?

Well, we *are* animals aren't we? We need exercise, don't we? We have a body that if we pamper it, abuse it and overindulge it will make us as impotent as a fat old castrated bull, won't it?

But surely our subject is *the mind*?

Well yes, but we are doing the very same to our minds also.

If we feed our minds on dross, they become dross, we *dumb down*.

Most TV does little to stimulate our brains or our natural feelings of admiration, respect and even *reverence* for Nature as *Albert Schweitzer* put it.



What it forever does do however is *stimulate our emotions, our passions*.

We are mentally drunk on *emotion*.

We have the scary movie, we have the weepy movie, we have the *sexy* movie.

We spend our lives engaged in utterly convincing simulations of what appear to our minds and bodies real events, but of course, do not actually exist.

We watch *the Battle of Waterloo* with Napoleon and Wellington doing their battle cries, or the *Battle of Britain* with Spitfires and Messerschmitts doing battle in the skies.

We experience the agonies and ecstasies of all these great men and women and great events of the past.

Sometimes we squirm at some scene, sometimes we are elated, sometimes we cry.

All these powerful thoughts and emotions we have, about events depicted upon a glass screen in front of a box of clever electronic equipment, which are not real.

But our *real* lives lack freedom.

We are prisoners of stress, we have to drive ourselves unwillingly to the office or factory, because if we don't do it, we don't get any money, we lose our security and place in society.

Many people say they enjoy their jobs. But why?

We want to know before we believe them what they would do if their lottery numbers came up.

There are many who enjoy their jobs of course, because of the respect that it brings them, like for example being a TV presenter.

But what if society became enlightened - do we think a bunch of enlightened men and women would spend their days as couch potatoes watching TV?

So what would be the value of the TV presenter then, with no worshipping audience to adore them and write them fan mail?

For does any genius spend his or her days watching TV?

No – the genius is busy working on his next great thing – his novel, his painting, his album, his concerto or symphony.

He gets to be creative and do what he loves, and the rest of us get to watch his efforts on TV, or more likely the efforts of those who are rather more mediocre, but as we have said, simply know how to whip up our emotions and excite us with thrilling car chases, onscreen rows or sex scenes.

A book on sales technique claimed to tell us the great secret of selling – people do not want *goods or services*. What they want are *feelings*.

That is, suppose we want to sell someone a worthless wooden block for a thousand dollars or pounds, or even a million.

If we can make them *feel good* about the deal, they will buy, they will pay.

So we tell them, this is *not* just any block of wood, this is *the* block of wood, the greatest there has ever been.

It is the one that *Pharaoh Tutankhamen* stepped upon several thousand years BC. It is the one *Beethoven* rap-tapped out the rhythm of the famous theme of his Fifth Symphony upon.

And if we believe those wild claims, we get *the feeling* of being part of history, of something great, and so we hand over maybe our life savings for some worthless block of wood.

Every con artist and manipulator uses *our feelings* against us.

The gangster in *The Sting* is lured by the emotions of *pride, vengeance and greed*, into trying to destroy the enemy who has made a fool out of him in a card game in which he has lost what to him was a trivial amount.

But because he is driven by *vanity, hate and greed* he ends up losing half a million dollar, he gets *stung* as if by a bee, but he doesn't get to float like a butterfly no more.

And neither do we, when others *use our feelings, our emotions against us*.

This is partly why all these emotions – greed, lust, anger, envy, hate, etc. – are all decried by all genuine spiritual scriptures and religious creeds.

A true religion does not wish to dominate or enslave us – it wishes to set us free *in the true sense*.

For how can any man or woman be free if they are emotionally manipulable?

Politicians for example know how to use our emotions against us, to gain cooperation for their sometimes dastardly deeds.

For example, if they want us to go to war, they paint us a picture of “*the enemy*” as a beastly monster, their race as one of ruthless cold-blooded killers, rapists and savages who have no respect for us, our culture or our liberty to carry on our lives in peace.

So like in George Orwell’s *1984*, they teach us to vent our savage emotions on “the enemy” as in the *two-minute hate*, and then once they have *our feelings* in their hands, they can get us to agree to whatever military retribution they deem is necessary, and we will shout “*yes, kill the beasts!*” in agreement with their usually evil plans.

So we have got to become *aware*.

Not just chant our little mantras in a quiet room and then think we are holy and getting better every day in every way.

We have to watch the TV screen and *feel what it is doing to us*, feel what *they* are doing to us with it.

For example we innocently start watching some drama or movie with an innocent sounding name, and we might think it is some kind of “safe” historical romantic drama, but within five minutes there has been a murder or some shocking scene of rape or explicit sex.

Then we are *traumatised*, and *hypnotised*, we are thinking – “this is awful, these things can’t happen, where is the justice? That bad person has got to get their comeuppance, the good guy has got to hunt them down and punish or even kill them.”

So we go through another sixty or ninety minutes of anxiety watching the good guy threaten a lot of people into giving information to track down the bad guy, and eventually near the end, we get what we have *really* been waiting for, which is to see the “hero” giving it to the bad guy in no uncertain terms.

At minimum he has to get the handcuffs on him and have him sent off scowling and cursing to the pen.

Or we might get a better feeling of justice, vengeance and relief if there is an exciting “*Dirty Harry*” style chase and shoot out, and the bad guy ends up floating in a ditch or slumped on an iron fence post that sticks all the way through his body, which we know nobody, no matter how evil, could possibly survive.

So the TV dramas and movies so often feed on our feelings of fear, of blood lust or vengeance, and somewhere along the way they will - in those countries where they can get away with it - throw in a sex scene or two, to make us feel good in that way also.

And what is it all for?

It’s called *entertainment*, but in reality all they are doing is showing us what hooks us so we watch the adverts in between, buy the products, and pay them the licence fee.

Just think of the thousands of hours watching *total fantasy* that most adults now spend most of their spare time doing, that they could have used to do something else, something real.

Christmas time shows us what the game is really about, because all the TV stars and celebrities and presenters aren’t there any more.

They are busy partying and taking fabulous holidays abroad and celebrating *their success*.

On the TV we are all fed repeats of shows or movies or other productions made long before.

We watch their “entertainments”, they give us the privilege of having a little glance into their glamorous lives, while they are on a yacht in the Mediterranean or having wild extravagant parties and sex orgies at some mansion with security gates and ten thousand acres of grounds.

So are *we* trying to use *your feelings* against you, just as they do, are we trying to whip up *envy*?

Not at all.

But realising, becoming *aware* that we are far too often manipulated mugs, is surely a necessary process in becoming free.

Would there be any life, if we turned our TV or hi-fi off?

For most of us there would be only *emptiness and pain*.

Psychologists and other commentators saw what was coming in the technological age.

In centuries gone by men and women were kept busy just dealing with the survival needs and everyday tasks of their lives.

Women in the past for example could spend *hours* cooking, cleaning and washing clothes, whereas now those tasks are mostly automated in one way or another by the machines.

And as the robot factory machines – such as those incredible ones that make cars without any human participation on the production line – have taken away the need for men's labour, they too have got too much time on their hands.

So the “future watchers” saw that as the technological march of “progress” went on, there was going to arise a great need to deal with what they called “*unstructured time*.”

If we only work seven or eight hours a day or less for five days a week or less, there are going to be an awful lot of hours in which people will somehow have to be *occupied*.

So huge industries have evolved to tell us what to do with this *unstructured time*.

We have DIY, we have hi-fi and TV, we have now almost the ultimate “time stucturer” - the modern multimedia PC.

Like in *The Matrix* or some similar movie, one day we fear all that we will have to do is stick some wire running from the PC into our brain, and then maybe we will just spend our whole life sat in a chair, living a total fantasy of our own imagining *or someone else's*, and when it is over and we die, they will just take us off to the incinerator.

Because just what are we supposed to do with our lives anyway?

If we suddenly had to decide what to do for ourselves, how to live our lives, we would be in a state of shock and maybe even terror, just like any drug addict who suddenly has all their drugs taken away.

So as we said *we are not giving answers*, because the answer is for *you* to decide. But what we are saying is that you cannot decide what will be a meaningful life for you, when you are being hypnotised successfully by everybody and everything else.

The movie actor, TV chat show presenter or sporting star maybe earns millions of pounds or dollars a year, but we earn a tiny fraction of that.

Yet they *enjoy* their work, and most of us at least partly hate what we have to do.

Does that seem fair?

They get paid huge amounts for doing what they love, and doesn't look too hard, and we get paid not a lot for heavy responsibilities or drudgery we often hate.

So it's *not* fair, is it?

So why do we all worship *them*?

Because they are the people *we would like to be*, we live *by proxy*, we live by following their lives and at least for a while *pretending we are them*, just as in the movie or TV drama, we pretend we are the hero or the heroine.

So where is the answer?

Shall we organise and march on Hollywood and burn the TV and film studios down?

Surely, that's not the way, the path of *blame*.

Not that they are *not* to some degree to blame, but this is not about attacking others, it's about *gaining freedom for ourselves*.

We must start by blaming *ourselves* for being so stupid.

No one takes us by the scruff of the neck and makes us watch the movies and the TV.

We just have to realise that we have been *hypnotised*.

We are all like in *The Truman Show*, but whereas Truman is trapped *inside* the TV studio, and does not realise he is on TV, we are trapped *outside* of it, watching it, and still not realising we are prisoners, but thinking *unaware* that we are free.

For the only real freedom or imprisonment is *in our minds*.

So at times people point something out to us, or we hear something on TV which shocks us, and we suddenly realise that although we formerly confidently felt that we knew everything about everything that was worth knowing, we now realise that *we did not*.

We feel a bit naïve, though we will try our best not to let anybody else know that we were so ignorant and ill informed.

For example, we are admiring a nice young man or woman in our office or local gathering place, whom we would like as a friend or partner, and we think they are so special, and ever so discriminating in their choice of friends, and "the faithful type."

But then we find out from some gossip one day that they take lovers as regularly as they visit the hairdresser, and that we were the very last one to find this out (that is, if the gossip is *true*).

Then we experience a big fall and loss of faith in our own judgement, and after that we look with great suspicion at every person we are attracted to whom we see.

So the *fact* is that we are all to a greater or lesser degree *unaware*.

It is all relative. We know and understand something the person over the way does not, and they know something also that we don't.

Because most people are acting, not being what they pretend to be, we are always at risk of being taken in, deceived.

So what do we do?

We put it to you that there is only one kind of true therapy in life, and that is *reality therapy*.

We have to face facts, and when we become good at that, when we stop living in dreams and fantasies about others and about life in general, and start living with what is real, we start becoming truly *aware*.

But let us look at what is *awareness* in simple terms.

For example, J Krishnamurti, who is the main inspiration for much of what is written in this book, told a short story about the subject to make the point crystal clear.

He said he was once travelling along a country road in a car full of passengers who were all chatting away merrily, when suddenly the car ran over a goat.

But they all carried on talking away as if it hadn't happened, and he asked them "Excuse me, did you not notice that our car just ran over a goat?"

But not one had noticed, no one had been *aware* of it.

Or as the blind *Master Po* from the 1970s TV series *Kung Fu*, asked the boy *Kwai Chang Caine*:

*You feel pity for me as I am blind, but do you not hear your own heartbeat, do you not hear the grasshopper at your feet?*

And the boy Caine asked in reply:

*How is it, old man, that you hear these things?*

And Master Po answered:

*How is it, young man, that you do not?*



So we have the question of *how* to be aware.

And the answer is that there is no *how*, there is only awareness of the fact that *we are not*.

In the last sentence, perhaps you were not *aware*, but we have just unveiled perhaps the greatest “secret” in this book, so here we must repeat and explain.

For example, in some Zen Buddhist temples a monk with a big stick would give a whack to those monks who fell asleep while they were supposed to be meditating.

Is that really the way to go?

Is that how we learn awareness?

It is certainly how we learn *fear*, if we live in worry that the big stick is on its way.

It is *not* the way to develop *awareness*, because fear diminishes our awareness, all our senses and powers of observation contract.

We go into some scary situation, like a job interview, or an encounter with some very bad criminal type person, and sometimes we hardly remember what was said, or even what happened.

The fear overpowers our senses, and sometimes people in such states of fear, for example those who are asked to speak in front of hundreds or thousands of people unaccustomed, go into a state of paralytic shock unable to say or do anything.

So we may try to “beat ourselves” into awareness, but it is not possible.

All we can do is *be aware that we were unaware*.

Let us be clearer still.

We are sitting in the car at the traffic lights on red, waiting for them to change. All of a sudden someone beeps us from behind, because they are now on green, so it is time to go.

We were in a dream, lost in thoughts. The person is complaining with the beep of the horn that we were unaware.

So what can we do?

*Nothing.*

*Just be aware we were unaware.*

We were lost in thoughts, worries, and we see that when this is the background of our minds we will be caught unawares many times.

J Krishnamurti said to solve all our problems, we need *a mind that has no problems.*

That is, a mind that is not forever lost in dreams, memories, analyses, worries.

So *here* is the magic.

If we find that it *is* in such a state, we simply become *aware* of that. Then we are in *the now* again.

Every time we notice we are unaware we simply return to *the present moment, the now again.*

But we see this is not actually *a technique.*

This is *the normal action of a sane mind.*

But it is not happening in us now, because *we have lost our minds, our control over them.*

It is like when our computer locks up in some kind of a “system crash.”

Our minds cycle over and over, churning up the same material going round and round, and it may be minutes or even hours before we “come to.”

Particularly after some traumatic or unpleasant experience – e.g. somebody insults us unexpectedly – our minds can churn on and on for hours with feelings of resentment, hate, fantasies of revenge and so on, which mostly it would be extremely unwise for us to take.

So we have to learn to merely *watch* this. We are aware of it, and eventually it dies down.

Only *when all this struggle of the mind has died down*, does some solution come to us about how to deal with the situation, or even if it does not, at least we then once more have a feeling of peace, of calm.

When we gradually regain our minds, by practicing this awareness – which we will recall implies *no effort*, but merely *realising that we were unaware*, and therefore *automatically* being in a state of awareness - we find in time that our mind starts to become quieter, we are always *more aware* than we used to be.

Our attention can then get so fine, our concentration can then *naturally* become so intense, that we find a great joy in being able to see and feel things which we formerly did not, and we soon become aware in feeling and seeing these “new” things that many times others do not – *we hear the grasshopper*.

But what we never do, when we realise we were unaware, when we catch ourselves being unaware - lost in thought and dreams at any particular moment - is *get angry*.

Because that ties us to the past, that puts new blocks on our mind, lays down deep cuts on the track of our memories.

But if we *do* get angry we observe that *also*, for then the anger starts to fade already, as soon as we become aware of it.

Do we understand?

The mind is trying to pull us toward emotional whirlpools to escape into, and its never ending games of analysis, trying to solve *intellectually, linearly* problems that it cannot.

That is, we cannot see clearly with an angry, anxious or fearful mind, or one full of wild and confused thoughts.

We see clearly, just like the sky and mountains being reflected in the calm waters of the lake, only when *we have cooled down*, when we are relaxed but poised in our minds.

These savage emotions of anger, hate, vengeance, etc., dull our minds, blind us to commonsense, to clear observation.

So we must if it happens just become aware of and *see beyond it*.

Be aware that our teeth are gritting, our eyes are narrowed, there is a snarl upon our lips, we are like an animal ready for battle.

And then when we *really* see ourselves, it is gone, we are human again.

Once in such an excited state however of anger, passion or fear, it may take hours for it to die down completely, but each time we see our state, we regain control a little more, we are less likely to do something stupid than before.

So in this process we see that our business in life has changed somewhat.

We are not so much judging and blaming others for all that happens any more, but rather turning our attention on our own thought processes and “habits” as being the real cause of our misery.

For we have become aware that we are unaware – we keep running over goats and not noticing, we are so caught up in thinking about other things.

We sit hypnotised by our TV or PC screens, lured in by some images that draw us in like a magnet and take away all our free time.

Or even if we can turn the TV or PC off, which we don't realise how hard it may be until we try, and feel the awful silence and emptiness that happens to us when we are stimulated no more, then our minds start developing escapes of their own, fantasies and dreams.

So let us first be aware of one simple fact. We are unhappy because *we are losing our minds*.

They don't belong to us any more. They belong to the advertiser, the politician, the seducer or the bully, who has planted fears or temptations there with which to control us.

We imagine we are free?

What a joke!

All our lives are mapped out with “dos” and “don’ts” almost from the cradle to the grave.

We are handed from one person to another who bullies us into doing what they wish and tells us what we should think, and those who are by now totally in paranoia of this realisation, may well think that the author is trying to do the same to them also.

But no.

For we are saying only - *retake possession of your own mind.*

*Make it your own, make it “a holy place” to which are admitted only those whom you voluntarily allow in.*

And this you can accomplish merely by *being aware* that you are currently not your mind’s own true master, and this awareness alone *will set you free.*

## Chapter Five – Inhibition – the power of *No*

We are all the products of our past, or every experience that ever happened to us, and every response to that experience that we made.

Krishnamurti calls this shaping of us as human beings *the conditioning process*.

We are in our early years trained principally by our parents just like any other animal is trained by a trainer – either well or badly – and likewise that training process continues with the teachers at school.

Those who enter the armed forces of any nation also go through a period of strict disciplinary training, as do those who take up a martial art.

In most occupations in general, it is necessary for us to learn rules and acquire habits, which when eventually fixed firmly in our minds enable us to do the job without too much difficulty.

So habit is key to our lives, and habit come from our training, from being *conditioned*.

In this process of learning habits, the essential thing is that we have to make a persistent effort to establish the habit, for example to learn to play a scale on a musical instrument or master some verbs of a foreign language takes us a lot of hard effort over and over again, until it then becomes easy as it has become *automatic*.

But once a habit has got to this automatic stage it then becomes hard to change. It is in fact harder to change a habit than to create a new one, once it is formed.

So our minds are full of habits, or little routines cycling over and over, and it is the major part of the “awareness” process we have introduced in the previous chapters to identify these habits in our minds, especially if they are unhelpful ones.

Awareness alone may release us from the imprisonment of all habits eventually, but in the short term it is easier to change a habit *by force*.

But in dealing with an ingrained habit, we must realise we are in the position of King Canute, trying to force back a stubborn tide.

To defeat a bad habit, such as an addiction, we have to *never give up*.

For example, suppose we have a gambling addiction, and cannot get past a betting shop without being lured in.

We have to keep fighting it day after day for as long as it takes.

All modern people under fifty or so in the West have been brought up in what has been called *the permissive society*, that is, the society which doesn't like to say *no* to any desire it may have.

But we *must* learn to say “no” both to others and *ourselves*, or we are prisoners to our desires, we can never be free.

The point is this – any addiction or habit can be changed. We just have to *desire to change it* and never give up.

And in fact, this *desire*, this decision to give up, is the real problem.

Because many of our bad habits are actually some kind of self-destructive act, only on the superficial level of our minds do we often “want to give them up.”

So we have to realise that our addictions are because we are *self-destructive*, and we gradually have to become *aware* of what is causing this self-destructive tendency in ourselves.

But where there is a powerful *peer pressure* for example, to either do or *not do* some kind of activity, we see many people defeating these “incurable addictions” much more easily than it might have otherwise seemed possible.

That is, the majority of the people's most powerful psychological desire is *to belong to a group*, which in modern terms amounts to *being fashionable*.

Our lives are controlled by the desire to “fit in.”

We all like to think we are individuals, but actually most of us are desperate *not* to be truly individual – which would mark us out as “different”, “strange”, “odd”, maybe even “eccentric” – but only to become “fully paid up” and accepted members of whatever group we wish to belong to.

For example, a man or woman who desires to be a big business person or lawyer, is generally going to have to dress in a “high profile” but dignified way which befits the image of those who belong to those classes of beings - with perhaps a pin-striped suit and well shined, expensive looking shoes.

Similarly, someone who wishes to be a “heavy metal” rock musician is likely going to have to get at least one rebellious looking tattoo or piercing, adopt an unkempt or wild kind of hair style, and wear some leather and studs.

Such “rebellious dress”, as worn by some classes of rock star and the teen rebels who idolise them everywhere, are really just as much uniforms as the business suits of the business executives.

One is the uniform of the so called “conformist”, the other is that of the so called “rebel” who is not really the free person he or she thinks himself to be, as such people are only doing *the opposite* of what the “square” person does, which is just a different kind of conformism.

Really free individuals don’t follow any fashions slavishly, but rather seek their freedom mainly on the inside.

They are perhaps the fashion leaders rather than the followers, though a truly free person does not desire to lead others into any kind of slavery, including that of fashion.

But like say Picasso, Dali or Mahatma Gandhi they simply develop their own *style*, their own *individuality*.

But if we look carefully, there is nobody who in matters of dress or style is not imitating someone or something. We often just don’t see where it is coming from, because it is often a mix of other influences or ones that are long forgotten, and the same is mostly true in music also.

For example in music, rock and New Age music legend *Vangelis*’ classic album *Heaven and Hell* sounded like the most avant-garde album ever made to those teenage listeners of the 1970s, but when many of them matured, they realised that he was heavily influenced by others before him, such as *Carl Orff* and his well known *Carmina Burana*, though of course in fairness to Vangelis, this has been true of *every* composer or artist who ever lived.



For example again, in dress, over decades the same styles are rotated over and over again with only the barrier dictated by morals on what is permissible.

For instance, those who believe that the kind of modern day revealing fashions such as short skirts, etc. are unprecedented, do not realise that these were the same kind of fashions that were in vogue at the time of the decline of the Roman Empire, and no doubt many other societies and empires of former ages deteriorated into the same kind of decadent fashions, when the society become morally unrestrained and intent on instant gratification as we are doing now.

It is all like in that jazz standard song, *Anything Goes*, by Cole Porter which for its brilliant social commentary is worth quoting at length:

*Times have changed  
And we've often rewound the clock  
Since the Puritans got a shock  
When they landed on Plymouth Rock.*

*In olden days a glimpse of stocking  
Was looked on as something shocking  
But now, God knows  
Anything goes.*

*Good authors too who once knew better words  
Now only use four letter words  
Writing prose, anything goes.*

*The world has gone mad today  
And good is bad today  
And black is white today  
And day is night today . . .*

Our standards are changed *piece by piece*, just as under some excuse such as the so called “war on terrorism”, our human rights can be taken away likewise piece by piece so stealthily we hardly notice it.

And then we could easily end up under the excuse of “our own protection” living in a society in which we are not allowed even to have free speech, and express what we really feel in our minds and hearts.

Of course, the truth is that this situation has only been created by the botch up of those in high places, who have failed to make friends and peace with other nations on our behalf.

We might ask, what has this got to do with learning to control our bad habits?

The answer is that *the personal is the political*.

What we are *individually* becomes what we are *collectively*, which in turn becomes what we are as a world.

For example, there is a sect of religiously inclined people who live together in certain parts of Britain called "*the Plymouth Brethren*" who don't watch TV or vote in elections, or otherwise participate in the "artificiality" of modern society, perhaps somewhat similar to the "*Amish*" in the US, who were "celebrated" in *Truman Show* director Peter Weir's movie, *Witness*, with Harrison Ford.

Do we think if the world was composed entirely of such people who reject all the values of the current society, and devote themselves to living a simple life according to the religious scriptures, we would be having this kind of national and international chaos?

There would be no teen pregnancies, no drug addiction, no gangsters and guns, no rape and murder, and likely no civil unrest and war between nations.

So is this to suggest we should all take our TV's to the rubbish skip and become like the Plymouth Brethren or Amish?

Well, there are far worse ideas being suggested by our current leaders, so for those who are so inclined, why not?

They have peace, they have a stable life, they have schools in which teachers are listened to with respect, and not spat at, assaulted and raped.

Many local people to these kinds of communities have tried desperately to get *their* children into the Plymouth Brethren's schools, but of course, understandably this is not permitted unless one signs up to "the whole package" of this community's way of life.

But of course we are made to mock or laugh at these seemingly "repressed" peoples, who don't enjoy the same freedom as the rest of us to do all these bad and generally self-destructive things.

We do not for example think the pop star *Madonna* is ever going to join the Brethren, and therefore as she leads millions of women and girls by her example of "freedom", they are not going to do so either.

What we see in society is the desperate search for *identity*.

In rock band *The Who's* classic song

*Who Are You?*

is posed this question of identity, which if we look at *The Who's* output generally, was a central theme of their songs, as clearly even their chosen band name suggests.

When asked the social question “what do you do?” we are taken to understand it is about *our occupation*.

Thus the fierce, competitive struggle for jobs, because we are treated as a human being based on *our job title*, which defines what group we belong to, and therefore what privileges and respect we are accorded by society.

On a recent UK chat show a TV presenter confessed that on his first day in the office he was told by one of the other famous already established presenters: “We don't like you, we don't want you here. Why don't you just *disappear?*”

For he was seen as a threat to this bully's status, his identity, his *job title*.

As soon as someone says I am the *manager*, the *director*, the *chairman*, the *anchorman* (or woman) we think *high*, whereas if someone says *cook*, *bus driver*, *clerk*, *assistant*, we think *low*.

That is, as Krishnamurti points out, we directly associate *function* with *status*, and in turn *status* with *net worth* as a human being.

And this association of *status* with *function* might be a fair system of assessing others in terms of their *type*, but *if and only if* jobs were always awarded on merit.

Due to *ambition* however – that is, *the desire to become what one is not* – we find in practice that a lot of people hold jobs which they are unfit *by nature* to do, and then the job titles do not necessarily mean what in theory they should.

For example, let us take the case of the *lawyer*.

Lawyers are generally respected and esteemed, because like a doctor, we feel they can have decisive power over our lives at times, and they are generally very well paid, some of them enormously so.

But what is it that most of them are really doing?

Let's list briefly the main types – *personal injury* or *negligence* lawyer, *property* lawyer, *criminal* lawyer, *family* lawyer, *commercial* lawyer.

If we look at them one by one, we see that they are all there to force people to behave and be fair – *as defined by the law* – when they won't or don't.

So that is, the vast majority of lawyers only exist because *we are behaving badly, and unjustly to one another.*

But the reality is even worse, because the law is often used as a weapon by the more powerful against the less. We say we have *a better lawyer* than the other person, meaning, *a bigger stick to beat them with than what they have to beat us.*

So this may be “the law”, but it clearly is not *justice.*

But these lawyers who therefore *bully* the weak on behalf of the strong, we *respect.*

We are not of course condemning those lawyers who truly act in the spirit of justice and decency, though we fear they are not the majority, but we respect them *all* it seems equally, just on the basis of *their job title.*

So how do we escape from the tyranny of being categorized and condemned by the jobs we have, or perhaps do not even have, suppose we are some place where work is hard to find, or we are a mother who has decided not to work in order to devote all her time and attention to her children?

We simply say *no*, we will not accept society's criterion of judging people on what they do or don't do.

For example, Einstein was at first a clerk in the Swiss patent office, and only became a professor in later life *because of what he was as a human being, because of his intrinsic worth.*

That is not of course remotely to indicate that everyone will eventually get a job title that matches their intrinsic worth, certainly not in the current society.

Thus we may be deceived in this society by the confusion of job titles with intrinsic worth, as the job titles do not necessarily mean what we imagine they do.

Someone calling himself a priest may be a wicked greedy person abusing his flock, whereas some lady who is a hairdresser may be almost a saint.

Likewise someone calling him or herself an accountant may be really ninety-percent a crook, whereas someone who faithfully cleans the school floor and windows may be of a noble, trustworthy and honourable character.

Nature or “God” has its own “royalty” and “hierarchy” which may be very different than what we see in the outer world.

So we must not be deceived by worldly status and position, and should in general be more inclined to trust those who have little, rather than those who have so much (but only if their "modesty" is out of choice).

Kundalini expert Gopi Krishna said that in ancient India, when a truly civilised society existed, the rulers and leaders of society were allowed to own *no personal property*.

They *might* live in a palace as a symbol of their status, but *it did not belong to them*, it was not their playground to hold wild parties and orgies in.

They were not busy inspecting their balance sheets and portfolios of share and property ownership, but were rather busy in improving themselves and the lot of their people.

Why do we not hear that regarding our current leaders?

Why do we not hear “the king” or “queen” or “prime minister” has decided to give up partying for a while and cancel the holiday on the yacht in order to go on a spiritual retreat to ponder if he or she is doing the best for the people?

On this retreat, they talk to the wise, those who care about world peace and social justice and harmony.

We are not saying that no leaders, kings, queens or even princes ever do such things, but as peace, love and freedom are not seen at the heart of our modern society and world, they are evidently not doing it half enough, or else are not putting into practice the ideals which they may nevertheless really hold and feel, some place buried deep inside themselves.

Many politicians and rulers and people – in fact those in all positions of responsibility – started out with high ideals, but they, just as we, get *compromised*.

We find that the culture we have joined is not what we imagined or expected.

We join the law thinking *Gregory Peck* in *To Kill a Mockingbird*, who bravely defends a black boy accused of raping a white girl in a deep South racially prejudiced American town.

Or we think *Perry Mason*, or even Daniel Benzali's brilliant portrayal of a modern justice seeking lawyer in the clever series, *Murder One*, in the mid 1990s.

But the truth is more like *LA Law*, or any other of these "gritty" series with their constant corruption, sexual intrigue, blackmail and greed.

It is these kind of corrupt, corrupting, ambitious, deceitful, ruthless and sexually overactive people, who currently get to the top in our society.

Those who are honest, kind, and gentle – note, we did not say *weak* - rarely get above the bottom rung in anything, except the nobler professions such as medicine and teaching.

Yet they are the *real* power of intelligence and strength who hold the world together, while their superiors are doing their very best to smash it apart with their stupid and visionless decisions and policies.

We fail to understand the difference between the person who has *strength* and the bully.

The bully is the person who is forever willing to *use* what strength they have got, often in a cunning and manipulative way, so we regard them as dangerous, whereas the good person only uses force or power when driven to an absolute extremity by circumstances.

As said in Sun Tzu's *Art of War*, the best general wins the war without ever fighting a battle.

If however, we were to upset a really strong person – mentally or physically or both – they would be a far deadlier enemy, but to upset a noble person who just appears kind, polite and honest isn't easy, fortunately for those who are currently in power.

But the strong and honest should be warned that the bully type people generally act *in groups*.

They pull strings of power, they are nothing on their own, but when they get power in some group, for example in the workplace, they start to use whatever influence they have gained to repress and bully others who in themselves are far stronger human beings.

The insecurity of the inwardly weak, ambitious bullying types, drives them to forever assert themselves, going round interfering in everything, rather than letting the truly competent people, who are usually beneath them in rank, to get on with their jobs.

But the *Harrison Ford* type “lone hero” who successfully fights against a corrupt system, or evil group of people, for example in the movie *Frantic*, in order to get his wife back from a criminal gang, is a very rare figure in real life.

So the good have currently got to be *very careful* in exerting and maintaining their rights for what they need in life.

For example, if we are bullied in our job, and no complaints to higher superiors are of any use, as is typical also, we should get another one somewhere else, because otherwise this bad culture where we work is feeding off the energy and power of the good people.

When no good people will work for them any more, the bullies will have to change their ways, because the good people are the only ones who see that anything ever gets done properly, and thus, should be the ones in authority, but mostly currently are not.

Thus if as a married woman you are being abused at work, the option is there to not work until you find a job where you are not abused, as long as your male partner is producing enough income, or you are able to simplify your life and reduced your expenses so you don't have to work.

Of course we should fight injustice *where we can*, but sometimes all we can do is *refuse to cooperate, refuse to play the game*.

For example, when all men begin to feel ashamed for using prostitutes - though we would argue this can only be part and parcel of a society that makes sure we all have a partner by a properly arranged social life - men will stop using them.

Then the procurers of women will go out of business because there won't be any demand.

But men will not feel shame, or will ignore it, whilst society is telling them that they should be getting *it* every day or they are *losers*, and made to feel humiliated if they aren't sexually experienced, even by other women they may know.

Likewise many women are lured into prostitution by amassing huge debts, with all the easy credit available to them – *live now, pay later* – that they get in the Western society.

Women must become *aware* that accepting credit and therefore debt, could end up ruining their whole lives and forcing them into some kind of prostitution, or even slavery in a job they are abused in and hate.

We have all got to learn to say *no*.

Teenage girls are taught by their magazines how to give oral sex to boys, but they are not taught how to say *no*.

They want to be “in the gang”, have “sexperiences” to swap with their girlfriends, and not feel like they are the only *naive* one who doesn't know “what it's like.”

But when they find out the boys are deriding them behind their backs or just as likely these days *openly* calling them “*bike*”, “*whore*”, “*tart*”, they might think twice about whether allowing their bodies to be used by boys at such an early age was such a good idea.



They might consider, that they are getting sex experience alright, but what they are not getting is *love* and *respect*.

But we see, we become *aware*, that society does not care if we are respected or not, that is *not* what is *on sale*.

The best thing a wise person can do is to watch carefully all that happens in society and in the lives of their friend and families around them and thereby *learn from the experiences and misfortunes of others*.

When for example we see some celebrity who has been an addict, read about – if you can find a good *honest* account, which may not be easy – what happened to them *in great detail*, how it damaged their life and relationships, and maybe long-term health.

The media likes to gloss over *the real truth* and just make a good “story” out of it, and turn the disaster into a success – as they say, put “some spin” or “gloss” on it.

They just say, person X, the famous pop star or fashion model, has successfully beaten addiction.

*What was it like?* they ask. *Was it tough?*

And the star says “*yeah, man, there were times when I was really low, you wouldn’t believe, etc., etc.*”

They make addiction sound *cool*, they make it sound like an experience everyone ought to have, which earns *respect*, but those who have been through it *for real* and *aren’t famous* don’t agree.

They just got their lives wrecked, without the celebrity’s millions to start over again after they “get cured” (*if they ever really do*).

We just don’t see *the full story* in the potted highlights the media shows.

So the question is, do we have to personally try everything ourselves, to know what it’s like?

Do we have to try cocaine to find out if it’s a good idea, or hallucinogenic drugs; or if we don’t try these things, we stay “naïve”, we are mocked as “inexperienced”?

Should we desperately run into as many sexual relationships as we can, to get “experienced” in this way also?

Or should we be a *despised* “goody two shoes” and say *no* to all these things.

Well, let us point something out.

“Goody two shoes”, whether male or female, is despised for one reason you may not have considered.

For “the rebels”, the so called “experienced”, have lost more than they have gained - like for example *self-respect*.

If a girl has sex outside of a stable relationship, thinking she is like some glamorous pop or movie star always flitting from one man to another, or a part played by an actress in a film she has seen, she may think she is doing something wildly romantic and wonderful.

But what she doesn't see is that pain is on its way.

She doesn't see that if she was easy, the sort of guy she got was easy too, and has the ambition to put more notches on his bedpost than “the fastest gun in the West” had upon his gun.

She doesn't see that every man who believes in being faithful to one person is never going to respect her as much as if she had stayed a virgin till she met him.

If she is his first sexual partner, but she has had other “lovers”, he is always going to feel uncomfortable that she has had someone before to compare him with, and will fear she liked the other person better, no matter how much she may try to reassure him otherwise.

And then, out of this twisted desire in his heart, he may feel compelled to do the same, he may say to himself *what's good for the goose is good for the gander*.

So when women play around, they cannot expect men to be faithful either.

Does that entitle men to play around?

Not with virgins, it doesn't, we should definitely say.

Because any person who has a sexual partner other than the one they intend to have as life partner, is putting a doubt and fear in the other person's mind, which may sooner or later wreck the relationship.

To both women and men we would say – if it is too late for you, if you have had a “misspent” youth, the best policy would be to start saying “no” starting now, until you establish a non-sexual relationship with someone you want to commit to long-term.

And to women in particular, we would say, if you don't say “no” to a man, you will never know if he is interested in you, or if he is just interested in sex.

There is a well known modern book by two people working in the office of the *Sex in the City* production, giving relationship advice for women, called *He's Just Not that Into You*.

May we briefly point out, that if you go to bed with a man on the first, second, or even twentieth date, you will *never* know whether he is interested in *you*, because you have already given him what he wanted sexually, and therefore he has no *need* to commit.

The *only* way to find out if that man is really interested in you, it to make him wait a year or two, and see if he wants to be with you as a friend, before you start making a sex addict out of him, as so many modern girls and women do.

In women's insecurity, they use sex as the bait, but sex is not enough to *keep* any man, because *there is so much more of it available elsewhere*.

So can the lady reader now see how stupid is the advice she has been getting on how to handle her relationships, from those who think the behaviour of the *Sex in the City* characters is OK?

Let us advise *Carrie Bradshaw* here and now on how to get her *Mr Big*.

Go on dates with him, but tell him from the very first night out, that you are not going to have sex with *any man* unless he is willing to commit to you.

If he doesn't accept that, you must simply *walk away* – no more dates for *him*, no matter how much he may beg and plead and lie, because he is desperate to get you into bed.

It's called *self-respect*, something the *Sex in the City* characters don't seem to know much about.

Because you have discovered not only is he Mr Big, he is *Mr Lecherous* also, who can only think of you in one way – *as an object of sexual desire and gratification*.

But if you are a fun, friendly, interesting, and kind *human being*, he should want to be with you just as a friend, just as he likes being with his male friends whom he hopefully has no desire to molest.

Don't fall for all the romantic garbage, like the hearts and flowers and expensive gifts. There is *only* one thing that is really romantic, and that is finding someone *who wants to be with you, wants to spend time with you*.

And if this policy means that fifty men walk away from you on fifty first dates, then you are either meeting the wrong kind of men – perhaps you should be looking in the church or library, instead of the bar or night club – *or there is something wrong with you*.

If you can be honest enough to suspect there is some truth in this, take a good look at yourself, however hard it may be sometimes, and work on being a kind, interesting, tolerant and considerate human being.

But if it's *sex* that they wanted, then you are just well rid of unfaithful rubbish, aren't you?

And the tough fact is for either men or women, the more intelligent and discriminating you are, the tougher finding a suitable partner is going to be.

And that is *especially* why you have not got to throw yourself away, by accepting and having sex with people who don't deserve you, and thereby throwing your life away, which is incidentally a message both to women *and men*.

Because the man or woman who is out there somewhere, and is really worth the trouble, but maybe you didn't notice yet - he or she *knows*.

He or she knows if you are gallivanting around, flitting from partner to partner, and the faithful type of man or woman wouldn't touch you with a bargepole after they've seen or sensed enough of that.

So you see, the men and women and boys and girls whose reputations are already smeared, they are secretly regretting it, because they know their chances of getting the person of their dreams are seriously damaged.

And thus, if you stayed "pure", they resent or even hate you, because you still have a value that they do not.

Mr or Miss *Wonderful* does not want *them*, but he or she wants *you*.

To those who due to this corrupted society have let themselves go, the best they can do is put a space of a few years of reformed behaviour behind them.

If we see a man or a woman who maybe made a mistake, but stays unattached for a few years, we respect that.

We respect they are at least *now* being discriminating, choosy, and therefore capable of loyalty to "one special person" – whom for them we all want to be.

So more generally, we see that our great mistake in life is on focussing on *wants* (mostly implanted by culture for commercial reasons, or malevolent people) rather than *needs*.

Look at the state of the average person who has lived a wild reckless life doing all the drugs, sex and so on that they wanted, i.e. *has given in to all their desires*.

They are mostly depleted wrecks of human beings - supposing they are even still alive - as the expression goes, like "a jaded rock star."

They didn't discover the power of *no*, in preserving their dignity, their mental balance and their lives.

We *need* someone to love. We don't need fifty lovers, though we might *want* them sometimes.

We don't need *fifty ways to leave a lover* but fifty *No's* to turn down fifty potential lovers, who would have just made our lives a misery, but we were wise enough to stop them in their tracks, before they ever started deceiving us and ruining our lives.

Because if we have fifty lovers, we wreck society for others also, not only ourselves.

We make relationships into second-hand books, tossed around in grubby piles, and sold and bought cheaply for a few dollars or pounds.

Nobody really *respects* those books. But a *first edition*, which is still in *mint condition*, people will pay *millions* for.

Why should we regard human beings as any different?

So if we want quality in both ourselves and others, we have to learn to say *no*, to all the things and people who would *degrade* us, drag us down.

If we are lost, fallen into habits and relationships far beneath what we believe is our true status, we have got to change our *habits*.

Person X says to us "are you coming down the club?" (the dark, dirty, smelly, noisy, badly-behaved club) and we say "no, not tonight. Sorry."

And if they complain, harangue and pester us, we say "sorry, I must let you go there alone, there is nothing there for me any more."

And then we lose those "friends", whom we may realise after a while weren't really such good friends at all, because *they never let us be ourselves - they made us be something else for them*.

But then we find we are *alone*.

And then we have to live with the pain of being alone.

If you want to be a hero or heroine, you have to suffer, you have to learn to take pain, not for its own sake, but because to become free from a state of bondage, imprisonment, it will be unavoidable *on the psychological level*.

It takes time to let bad habits die, to change a life, to look in places we never looked before.

The people in those new, more respectable places may not accept us until we have stayed away from the old places for quite a while.

They *know* us too, because a thousand little clues tell them where we've been – the way we dress or wear our hair.

Most people advertise *on their sleeve* who they are, or imagine themselves to be via their clothes, their hair, their shoes, their mannerisms, the way they walk.

But we put it to you that being *aware* of this game of posing, we are now in a position to break free of this game, to pose no more.

We can dress nicely, with a little style, but we are not slavishly following the rules and dress code of any particular group – unless of course it is wise to dress that way, to fit in the group we must – but even then we do it *with awareness*, we do not mistake the real person we are for the pose.

And if we still have some bad habit that is betraying us, we learn to fight it every day till we win.

We succeed one day, we fail another, but above all *we don't get upset*.

Because anger and frustration pull us back into the same old pattern as we shall shortly explain in the next chapter.

Then we find we “win” more days than we lose, and as time goes by our bad habit disappears. It might take weeks, months or years to change the habit, but we can do it as long as we don't give up.

One day we look back briefly at an old photograph, and we are amazed when we say *did I really do that? Was I really like that?*

But in conclusion, we should say, that the answer is not to make ourselves into something, build a picture of ourselves in our mind, but rather *to learn not to try to be anything*.

We can *do*, but let us not glorify *doing* into *being*.

That is, we may play the piano or a sport.

That is what we *do*.

But if we then say *I am a pianist*, or *I am a sportsman*, we are building an image, *an identity*. Then we are that thing only in someone's mind or even our own, at the expense of everything else we might be.

That is not to say, we should not say, if we are Chopin or some lesser light, that we are *not* a pianist, or if asked what we do, not say that we *are*; but that when we meet another human being or assess ourselves, the questions *what do you do?* and *what it is you are?* are not at all necessarily the same thing.

When we see this “putting on airs and graces” in others, building themselves an identity as some powerful and mysterious person, we should just quietly become aware of this flight into egotistical fantasy they are performing.

Likewise, when we see it in ourselves, we can only be the same, *be aware*.

For example, as Marlon says to Truman in *The Truman Show*

*Come on – which one of us hasn't secretly wanted to be interviewed on “Seahaven Tonight”? (or Larry King Live, or Oprah or whoever else is currently the “chat show king or queen”)*

So we see ourselves imagining being a famous person, interviewed by the famous chat show host, and the audience looking at us with awe and reverence that we likely don't deserve.

There's nothing we can *do* about it, we just see that we are building images in our minds. We don't say it's *good* or *bad*, or *right* or *wrong*, we just see what our mind is up to, building ideas *about itself*.

Because the reality is that ideas in one's mind don't do any harm, but if we follow those up with *actions*, and actually *do* the things we dream, this has *consequences*.

Have we really considered what it would be like to be a celebrity, not being able to scratch our nose or someplace, without it being national news?

Never having a “private life” again, and when we open the curtains in the morning in our dressing gown absent-mindedly, there is someone camped outside or watching from a building opposite taking pictures with a telephoto lens?



So really, the wise build no images of themselves, especially not even of being *wise*, because we are all wise some days, and very dumb on other ones, so thus that would be to try to build an image about ourselves which will soon or later be knocked down, as there will always be some person or situation which will be like a pin “bursting our bubble.”

That is, being *humble* is not something we can do, going round thinking “I am such a modest person” (in fact, I am *so proud of being so humble*).

Do we understand how the “ego”, the mind thinking up ideas about itself, is lost in a game of chasing its own tail?

So being *humble*, which implies being impervious to insult you see, can only come about when we don’t keep creating ideas in our own minds about being “Ms or Mr Wonderful” and *taking them seriously*.

The person who cannot laugh at themselves is familiar, and is obviously the same person who is very vain, continually building these images of themselves as someone “special” and a “VIP.”

We see it’s easy to laugh at *others*, but not so much fun to laugh at *ourselves*.

But learn to do that we must, and especially in *private*, though of course, that does not mean we should throw away our self-respect and dignity and become a laughing stock to others, which we see would be allowing them to build a negative image of us at our expense.

However, we can see that most of the mockery that is directed at us comes from the usually right perception that we think we are something wonderful, and are advertising that fact to others, we think we are special, we think we are something they are not, and therefore they don’t like us for that.

Of course, they may simply hate us because we really *are* something they are not, even though we haven’t “advertised it”, which would suggest that perhaps we are keeping the wrong company, perhaps because we enjoy “slumming it”, feeling safe only with those who we know ourselves to be superior to.

So then the abuse we get is our own fault, isn’t it?

## Chapter Six – Hypnosis – the Modern Psychological Disease

The concept of *hypnosis* is a most remarkable one, because it is something which is extremely familiar to almost the entire population, but about which ironically the vast majority know so little.

Most people will also be familiar with the well known saying *a little knowledge is a dangerous thing*, and we would suggest that in the case of hypnosis, a truer word was never said.

Thus we need to make this concept *crystal clear*, and in its generality it is surprisingly simple.

By hypnosis is simply meant:

*the power of one mind or will upon another*

So when the evil hypnotist in the horror movie says “*you are under my power, your will is my will*”, this is *no fiction* - he really does mean what he says.

We may imagine we can safely go to a hypnotist who will help us with anxiety problems or a smoking cure, but unless one feels one hundred percent safe in his or her hands, we would suggest this is a risky step, and we should not be fooled even supposing the hypnotist is also part of a public health service into believing that is necessarily any guarantee that we will not be abused.

For let us be very simple about all this.

We are dealing with *the mind*. And our experience of the mind, is that quite frankly, it is not a terribly reliable instrument.

The computer can remember virtually flawlessly millions of pieces of data, but we struggle to recall even a phone number someone gave us a few seconds ago unless we have quickly written it down.

So when we say the mind is not really very reliable, what we mean is that *the memory is not terribly reliable*.

The mind is not good at processing lots of data simultaneously. It works best with one thing at a time.

What it *is* good at however is making sense of very complex matters *in an intuitive way*, which is still, and we would suggest always will be, beyond the capability of any computer ever possible to be built.

Those who play with ideas of “artificial intelligence” imagining they will one day be able to successfully simulate the intelligence of the human brain, fail to understand what *human intelligence* is really all about.

That is, it is certainly possible to build a robot which will successfully navigate any maze, or even play the piano from sheet music much more easily than any human ever could, but if we want it to produce for us an *original* Van Gogh painting or piece of Chopin piano music, when the artificial intelligence experts do not even know how Van Gogh or Chopin produced their works, surely there is going to be some difficulty with that vain hope?

That is, the human brain is *creative*, it produces works and discoveries which are “greater than the sum of the parts.”

It is “self-actuating”, it writes its own “programming”; whatever is at the root of our human intelligence cannot ever be stated in any number of lines of code, because the brain asks the question *why?* and sees *meaning* in reality, which no mere machine obviously can ever do.

We do however suspect that ultimately the intelligence of any particular brain is normally *limited*, and it will only be by progressive enhancements in the brain itself, which we believe are still happening via ongoing evolutionary processes, that its intelligence will actually increase.

Amazingly however, as we shall also later suggest, these processes are initiated inside the body itself, by a kind of immanent but ultimately super-physical force and intelligence known to yoga as *kundalini*.

But let us stick to our current theme.

We have said that hypnosis is the action of one mind or will upon another, and we will now explore the further implications of this point.

That is, as we have said, the brain and memory is not as reliable as the computer in terms of storing data and facts, so we have to be wary of its “inputs” and “outputs” to continue the computer analogy.

That is, if we allow ourselves to be put into a “hypnotic trance”, so that we are somewhat dazed like in sleep, if the hypnotist then puts ideas into our mind in such a dazed state, the first thing to observe is *we likely won't reliably remember what he or she put there.*

For example, we have what is known as “false memory syndrome”, in which it is suggested that psychologists could be implanting either deliberately or unwittingly memories of events that did not happen, for example in child abuse cases, so that some man (or even woman) may be accused of having carried out some abusive act when in fact they did not.

The other point is that anybody who has witnessed a person in a hypnotic trance answering questions, will be deeply suspicious of the source of the answers, especially in the case of someone whom we have known well.

Because most people have not had this experience of watching someone they know well personally under hypnosis, they tend to find what is said more believable.

But is it real, or is it fabrication, for example all these “past lives” that are supposed to be unearthed so easily in a hypnotic trance?

Is it what the subject believes the hypnotist wants to hear under the duress of “leading questions”, is it a “performance” intended to please, manufactured as easily as the fantasies we have in the dream state?

Or is it even “spirit possession” or some other kind of phenomenon of which we are not currently aware?

For example, recently on British TV, Princess Diana's ex-lover, James Hewitt, allowed himself to be questioned under hypnosis about his relationship with Diana, and produced different answers whilst in this state than the claims he had already made in his autobiography.

When he was returned to “normal consciousness” and confronted with a video recording of his hypnotised behaviour and utterances, he still insisted in sticking to the original story, and said he was “unable to explain” his hypnotised responses.

Was the mostly likeable and diplomatic Mr Hewitt using this as an opportunity to say what he was unable to in the “normal state”?

We cannot know for sure, as presumably only he, the now deceased Diana and a few others, such as those in the British secret service and perhaps some sectors of government, know the real truth.

But what we all *do* know, is that those who are hypnotised lose their sense of time, and frequently think only a few seconds or minutes have passed when they may have been in the trance state for an hour or more.

This tells us that their memory was not functioning normally whilst in this state.

So we are suggesting that those who either allow stage hypnotists or “hypnotherapists” to “put them under” are really taking a risk which is hard to quantify.

Let us explain a little further.

There is the well known experiment of *Pavlov's Dogs* which tells us how dangerous hypnosis can really be.

That is, the Russian scientist Pavlov began his experiment by ringing a bell before giving food to a number of dogs kept in cages.

He discovered that after a time, he could ring the bell, but give no food to the dogs, and the dogs would all salivate merely at the sound of the bell, at any time of day or night.

This is as we have said, an example of a *conditioning* process, or if we like, it is a *hypnotic process*.

The bell is an example of a *trigger*.

So the stage hypnotist can for example plant in our minds - given enough time to work on us - the idea that when the instant we put a certain pair of ordinary, cheap plastic “joke shop” glasses on, we will be able to see through a brick wall, so that putting on the glasses becomes the trigger or as they say in the trade, activates the “post hypnotic suggestion” even when someone is no longer in the hypnotic trance.

Under such a suggestion, the subject will actually believe they can see through the wall, and will if pressed start to describe what is on the other side of it, which generally will be a totally fabricated load of nonsense, *though they themselves will be unable to see that it is*.

This seriously suggests the ability of the mind to manufacture all kinds of imaginary data, but here is the crunch – *yet believe it to be real* – in order to “justify” some kind of fixed idea it has, *even if wholly untrue* such as the hypnotist’s deliberate fantasy suggestion.

So this is really a quite frightening ability of the mind, is it not?

That is, we are discovering *the mind can create its own illusory reality, based on fixed ideas it has implanted in it.*

So can we now imagine how a hypnotist could abuse his or her power in all kinds of ways?

For all we know the hypnotist could get us to reveal various hidden secrets that could be comprising for us, and rewarding to them – such as bank account numbers and passwords – and we might never remember we have given them this information.

Let us not however speculate too much on what else the professional hypnotist could do *if we let him or her*, but the obvious conclusion here, is that we should *never* let anyone hypnotise us for any reason whatsoever in such a deliberate formalized way.

Some say as in the movie *Conspiracy Theory* that there have been a number of people who have been hypnotised by government agencies at one time or another to kill a certain person on a certain command, which for example, might be given to them in some innocent looking item of mail that they receive, and they might not even register that they have had this "command" word or phrase given to them.

Apparently dogs can be trained to attack (and therefore possibly kill) on a verbal command, so this may not at all be as far-fetched as it might at first hearing seem.

We might argue that we have a human awareness that a dog does not, but then how can people go into the hypnotic trance and not remember what transpired during it, possibly even for hours?

In the striking 1960s movie, *The Boston Strangler*, we saw Tony Curtis giving a great performance as someone who seemed to carry out his murders in some kind of hypnotic trance, and could only gradually be made to realise that he had actually carried them out himself.

So when we are dealing with this *formalized* process of hypnosis, where we *voluntarily* agree for someone to spend a good deal of time “putting us under”, we are surely treading onto potentially very deadly ground, and the sooner the general public *wakes up* to this fact the better.

One last example of a girl who was hypnotised by a stage hypnotist may suffice to deter those who may still remain unconvinced.

The girl was whilst hypnotised and performing on stage for the public, given the suggestion by the hypnotist that she was having a five thousand volt shock.

She died the same night of a heart attack, and though we cannot definitely say it was as a direct result of this event, her mother certainly believed it to be the case, as this young lady had shown no signs whatsoever of heart disease or bad health prior to this incident of stage hypnotism only a few hours earlier.

But unfortunately, too many of the general public still cooperate with these often humiliating and potentially dangerous displays of stage hypnosis.

And in fact even more seriously, the public is not aware of the broader practice of what in actuality is really *hypnosis*, which is going on in all our everyday lives, virtually all the time.

For as we have said, the hypnotist gives *suggestions*, and our media and urban environment is absolutely choc-a-bloc with them.

In our exploration of this concept, let us first distinguish two concepts clearly – *ideas* and *facts*.

A *fact* is something we know to be real, it is clearly perceptible with our five senses, and preferably even measurable with scientific instruments.

For example, if someone said they saw a ghost, and some electrical or barometric test equipment was able to register significant atmospheric changes in the vicinity of what they believed they saw, there would be more assurance that it wasn't merely “all in the mind.”

Or sometimes we can be walking in the woods, and at a distance, we think we see a human figure, but as we get closer, we see it is only a tree stump.

Especially when we are afraid, or our mind is affected by drugs including alcohol, even “the morning after” when we are “withdrawing”, we are liable to actually *see things that aren't there*.

So evidently, we can *amazingly* create whole images in our brains, believing they are what we see with our eyes, and believe at least momentarily that they are real.

Some people may have also noticed that we can sometimes hear music in certain kinds of monotonous sound, such as the constant drone of engines, because somehow our brain is able to see or hear patterns in things which aren't there, due to its incredible ability to “fill in the gaps”, just as we can begin to imagine we see things whilst staring into the flames of a fire.

So clearly, we have to be very careful in assessing even the reality of what we think we hear and see.

But on the other hand, if we do not “believe” in our own minds, our own perceptions, then surely we are in big trouble also.

For we will then lose confidence in our ability to think clearly and *act with our own will*, and it is this field of “doubt” which the “common-or-garden” variety of hypnotist we encounter daily exploits.

Our senses are actually quite limiting.

We can see what is in our little room, or where the land is open, some vista, but we can only see clearly what is very close to us, and our knowledge of what is happening in the world is very much limited to things that are physically very close to us, and everything else that happens, which is therefore almost *everything* which happens in the world, unless we see film or photographs, we have to *take on trust*.

The TV or radio news reporter – who is always chosen we see as a very trust-inspiring, honest looking person – tells us of events happening all round the world, or new discoveries in science, and we are inclined to believe everything they tell us.



They “sit with us” in our living room each evening *on our TV screen*, and we begin to think of them at least somewhat as if they were trusted friends, which of course to almost all of us they can and never will be.

The essential point here is that *we trust them*.

We think that a nice person, such as national news presenters Trevor MacDonald or Katie Derham in England, or legends like Larry King or Walter Cronkite in America, could *never* lie to us.

And they probably would not do so *deliberately*.

But they have the same problem of only getting *their* information second-hand too.

So when we realise what a little bubble of *experience* we are trapped in, how limited our own powers of personally witnessing and verifying *anything* really are, it can become a bit scary.

We can start to go on paranoid conspiracy theory trips, and start questioning more or less obvious facts, such as whether the astronauts ever landed on the moon.

I mean, we believe that to be *a fact*, because we believe in nuclear missiles, and we think they are a lot harder to make than putting a man on the moon, in a rather dangerous space suit and craft, as one or two failed missions have proved, including the not too long ago Shuttle disasters.

It would be nice to imagine that nuclear weapons were only a “conspiracy theory” too, and didn’t exist, but we have this problem of all the people in Hiroshima and Nagasaki not agreeing with us, and this other worrying problem of that formula thought up by Einstein,  $e = mc^2$ , which suggests that they *can*, and *do* exist.

We have to become *aware* of what is *correlatable* – that is, what fits with *reasonable certainty* with pre-existing information we know to be reliable – and what is questionable.

For example, most of us have practically no data about genetic engineering with which to make decisions about the subject, and the governments - for commercial reasons most likely - simply reassure us, i.e. *hypnotically suggest to us* that this is all *safe*.

Whereas *the Maharishi* for example, tells us that genetically modifying life forms on our planet is potentially more dangerous than dealing with radioactive waste, because once *unleashed* these “artificially created” genetic mutations may possibly *never* again be eradicated, whereas even radioactive materials will in time decay and become harmless.

That is, once cross-fertilization occurs in the wild, it may be impossible to ever track all the altered seeds down and eliminate them from the “genetic pool” available to that class of animals or plants.

We may end up being in total fear about whatever we eat, if we are not one hundred percent sure of its source.

In fact, for those who want to “trust” the Maharishi’s viewpoint on this, he rather scarily assures us that anybody who eats a lot of this GM food isn’t going to be around for very long.

But we are not saying the Maharishi is right or wrong.

We are just saying, here we have two *suggestions*, two efforts at *hypnotism*, at *gaining control of our minds*.

We don’t have *the facts*, so we can’t make *a rational decision*. We can only decide in whom we will place our “trust.”

And as the Maharishi seems to be voting for “peace” and “love” and tranquillity, whereas the politicians seem to want to take us to war, thrive on conflict, and fail to solve most of our social problems, a lot of us are rather more inclined to trust the Maharishi, not seeing how he could gain from this situation if he is wrong.

On the other hand, he could just be deluded, couldn’t he, as could David Icke about some things, as could the present author himself?

So the point is, we can *place our bets* on what others say, but we must not go putting things people *say* - the truth of which we are in no position to assess - into either the “true” or “false” category of our minds.

The only logical place to put them is in the *undecided* category.

Yet we see that such blind acceptance of their *suggestions* as *truths* is exactly what the *manipulators* - the politicians, the advertisers, and others of ill or greedy intent - would have us do.

They want us to “buy” into their ideas hook, line and sinker, so we will *do* what they *will us* to do.

So as we have said, those who want to control us use our *feelings* against us, so the manipulators attempt to *bypass our reason altogether*, and appeal to *our emotions* in one way or another.

In terms of controlling men, *sex* is usually the key. With boys it is thrills and spills and toys.

Whatever *excites* us, or alternatively makes us afraid, can be used to control us.

Thus women are controlled by other means, which appeal to their greatest desires and fears.

As we have said, women’s *desire* to see the maximum spreading of *womens’ rights* for example has been used by the politicians to justify the Iraq war, and the general attack on the Muslim world, as well as our *fears* of the weapons of mass destruction.

But the politicians now have a problem, because before, we trusted them to tell us the truth, and now most of us don’t trust them any more.

So the issue here, is that we are given *suggestions*, we are told *ideas* as if they were *facts*, thus *bypassing our reason, our logical and legitimate objections*, just as we are told *without any justification* that GM food is “safe.”

This is *hypnosis*

They *say*, we *obey*, even if that just means being as dumb and mute as one of Pavlov’s Dogs in response to their suggestions, demands and commands.

Likewise, each day we turn on the TV we are presented with – apart from the genuine news items and film reports – an almost total fantasy from beginning to end.

The television set in every living room and bedroom of the Western world, is surely the greatest instrument of hypnosis ever invented.

In the middle of some program you are watching, we suggest you try a little experiment.

Try turning the TV off for a while.

You will feel an incredible *relief*, as whilst we leave it on, we are unaware that we are being *pounded* by suggestion after suggestion all the time we watch.

Each program that is shown is not merely the “entertainment” we may naively imagine.

Almost everything we see has *a message*, and if we are sensitive to this, if we are *aware*, we are almost astounded by the relentless efforts of those communicating their thoughts and ideas to us to get us to see the world and “reality” *their way*.

For example, the politicians’ speeches are always grand and high sounding, but if we get to the reality of what they *do*, we find that their actions are almost the exact opposite of what they say!

The UK government is currently saying how it is so concerned about our safety and security, yet is doing politically everything in its power in terms of foreign relations and jobs and trade to make us *insecure*.

For example, more rights are given to employers to hire and fire, and less rights for employees to job security, compensation or social security benefits.

Again, the British public has now been put in fear of its rights to an old age pension, and the implication seems to be that for those who have been too reckless or poor to invest in a *private or company pension scheme* – many of which have also collapsed without any hope of compensation or redress – we may either get no pension at all, or be forced to work until we die.

Readers around the world may also be astonished to learn that there are currently estimated to be over four hundred thousand homeless people in England, a problem which hardly existed in this “green and pleasant land” only twenty or thirty years ago.

Where is this security the government talks so many high ideals about?

They are either very great liars, perhaps so good they even believe their own lies, or else they are – as we believe in many cases – effectively blind, due to being hypnotised by the propaganda coming from their own party machine and already *conditioned, hypnotised* state in life.

So this talk of *security* is all *hypnosis*.

They give us *make believe*. They try to *make* us *believe* in what they *say*, when they do something else entirely different.

Abusive people in general behave in this way.

They continually *deny* all the bad things they do to us, they tell us “it is all in our mind”, they seem utterly shameless in the carrying out of their abusive plans.

They see *lies* as a totally legitimate means to get their own way.

Children from loveless, uncaring families learn these strategies from their parents at an early age. They see their parents continually lying to and cheating and abusing one another, and they think – *this is life, that is how things are meant to be*.

The point is, the liar feels *powerful*. The JR Ewing of *Dallas* always “dreams and schemes” *to get his own way*, just as does the Joan Collins *Dynasty* “bitch”, and both *usually* succeed.

When we see these devious characters in TV and movie dramas, such as the corrupting pre-revolutionary aristocrat played by Glenn Close in the historical period drama, *Dangerous Liaisons*, they make us feel *angry* and outraged, but they also *fascinate us*.

Many actors and actresses love playing the “baddy” part, they say “*the devil has all the best lines*.”

“Goodies” are mostly boring, unless they are really heroic warriors, such as *El Cid*, or *Kwai Chang Caine* out of *Kung Fu*.

But you see, why would we want to bathe our lives in *fantasy* anyway, especially of the typically formulaic and predictable TV kind?

But the sad truth is that we are satisfied over and over pretending *in our minds* to be a brave hero, and imagining that we too at the end of the movie, after gloriously disposing of or killing all our enemies, are going to win the heart and body of the pretty girl.

Or as a woman, we can imagine the hero is doing all these daring deeds just for us, and we can enjoy imagining we are the “femme fatale” or “belle of the ball”, whom all men fall helplessly at the feet of and declare to their undying love, like the Queen of Sheba or the Biblical *Delilah*, who conquered Samson with her womanly wiles, when the King and his whole army could not.

The true *history* of almost every Western nation is mostly the sordid tale of a bunch of unscrupulous, violent, deceitful, manipulating bullies and cowards all struggling *ambitiously* for supremacy, to be “cock of the dunghill.”

Those in the ruling families throughout history have lived in constant fear of assassination by their relatives or other ambitious upstarts, and we see this “intrigue” carries on into the present, for example with all the chicanery and scandal involving the British Royal family in the Princess Diana era.

No person in their right mind would have wished to be part of such a treacherous royal court, as it was clearly a threat even to their life, as in the constant executions of rivals and courtiers in the time for example of Henry VIII, who even had his own Lord Chancellor and lifelong “friend”, *Sir Thomas More*, beheaded, as depicted in the brilliant, multiple Oscar winning 1960s movie, *A Man for All Seasons*.

So as we see that so called “history” has been mostly the study of the tyranny and treachery of those who would seek to rule society, all cheating and murdering one another out of the seats of power or throne, why on earth would we suddenly imagine that our modern rulers – the politicians and dictators – would suddenly have become decent human beings, simply because the second world war was over by the nineteen-fifties and sixties of which the modern era is just the troubled child?

The brutality of which Saddam Hussein and others have been accused of by the West has in fact been carried out *or worse* by most Western nations at one time or another even during the last hundred years.

For example British national “hero”, Winston Churchill, who “defeated Hitler” gave orders to have the Afghan Kurds, whom he regarded as “a savage tribe”, gassed in 1919.

Likewise, in 1920, he created and ordered into Ireland, which was rebelling against the savage British domination of its country and people over centuries, the so called “black and tans”, who were a bunch of murderous and savage criminals let out of prison, given a non-regular “black and tan” army uniform, and allowed “carte blanche” to abuse the Irish people in whatever way they pleased.

At the time, Herbert Asquith, leader of the Liberal Party opposition in the house of commons at the time of the creation of *the black and tans* stated:

*"There are things being done in Ireland which would disgrace the blackest annals of the lowest despotism in Europe."*

And even though all but six counties of Ireland were finally made independent in 1922, we see that “the troubles” in *Northern* Ireland rumble on, even nearly one hundred years later, and British soldiers are still on the streets there, and thousands have died since the mid 1960s, when the modern phase of the unrest began in earnest once more.

And of course, Churchill described the Irish “freedom fighters” in 1919 as “terrorists.”

So this again is how *language* is used to *hypnotise* us, to *remodel our view of reality*.

As one of the “bosses” in the prison said to Paul Newman’s *Cool Hand Luke*:

“Luke, boy – you’ve gotta get *your mind* right.”

(and be a good little, well behaved *prisoner*).

Likewise those around us in everyday life – in our families, in the office or workplace, or in our relationships with friends and members of the opposite sex, are constantly attempting to revise for us *our view of reality*.

They want to take over our minds to control us, which you see – listen carefully – means *making us doubt our own ability to assess reality, finding ways to make us doubt the evidence of our eyes and ears and minds.*

For example an unfaithful husband or wife may say when confronted with allegations of infidelity: “*you are being ridiculous, it is all in your mind.*”

They say “that man/woman you saw me with is a work colleague, and that *kiss* was just a peck on the cheek as is customary now, imported from France.” (even though it looked passionate and on the lips to us).

And of course if we *are* paranoid, as we have explained, our mind *could* have manufactured an unreality we fear, out of some innocent events.

But the wicked and deceitful use this doubt in our minds against us, so how can we be sure that we can believe in what we imagine we sense and see?

The answer is, we have to realise that we do not see clearly when we are under the sway of *emotion*, that is of *desire or fear*.

That is why we have said in another book, that women *on average* are less suited to be in positions of high power than men *on average*, because women are generally more emotional than men.

If we are in the grip of powerful emotions like desire, fear, love or hate, we lose our objectivity.

We create monsters when we look at our fellow man and woman, just as Profess Morbius in the movie *Forbidden Planet* created monsters out of the power of his unconscious mind.

That does not of course mean that others may not be behaving monstrously towards us in reality, as such bad behaviour is now so common.

But the point is, whatever they are *really* like, and really up to, we can only see it reflected clearly in the mirror of a calm, objective and emotionally controlled mind.



Thus, we see that the powerful emotions or *passions* which the TV screen dramas, the romantic novels and even the pornographic materials would have us wallow in, are really not good for our clarity of mind, our objectivity and our mental health.

We are being *hypnotised* by emotion, they pull our “heartstrings” to gain possession of our minds, or maybe our strings in even less scrupulous places.

For example again, an insecure man who has married or is partner to an attractive woman or wife, can be driven crazy by her deliberate antics, flirting with other men when they are in public, and so on.

But it is a dangerous game she is playing, as he may end up killing her out of jealousy, like in Tom Jones’ powerful and somewhat scary song *Delilah*, or even the real life execution of some of his errant wives by Henry VIII.

Or again, a man may threaten or imply violence to dominate a woman, which is also not a fair or civilised way to behave.

Even in the context of business we surely have to reassess how products and services are sold, for this is perhaps the hugest area of hypnosis currently dominating our lives.

For it seems everything nowadays has ultimately the motive of *profit* at the back of it, as expressed in Pink Floyd’s classic 1970s rock song, *Money*, or even the quirky and somewhat cold-blooded earlier song of the same name, first sung by *The Flying Lizards*, with some very posh and selfish sounding girl who sang it like she was born wearing an evening dress, high heels and a string of pearls.

*The best things in life are free  
But you can give them to the birds and bees  
I want money*

*That's what I want  
That's what I want  
etc.*

*Your love brings me such a thrill  
But your love won't pay my bills  
I want money*

*That's what I want  
That's what I want  
etc.*

This song would have been very funny indeed, if the lady singing it didn't sound so much like she really meant it, as did *Madonna* in her *Material Girl*, which expresses a similar heartless, materialism obsessed sentiment:

*They can beg and they can plead  
But they can't see the light (that's right)  
'Cause the boy with the cold hard cash  
Is always Mister Right*

*'Cause we are  
Living in a material world  
And I am a material girl*

We are deliberately here quoting these song lyrics at length, because these are yet more instances of the constant *hypnosis* which is directed at us all, virtually all day long, especially by the TV, radio and other mass media.

The pop song – just like the advertising “jingle” – is again an example of how *our emotions* are used against us. We are fed some warm juicy sounds and *hypnotic* melodies to “suck upon” like a baby, while the *suggestions* of the words are fed into our minds.

We can hear those song lyrics being played in our minds at any time of day or night, long after our actual listening is over, so successful has this process of indoctrination, of *hypnosis*, been.

Or similarly a business person seeking to win a client will take them to a classy restaurant and wine and dine them, make them *feel good*.

Because when people *feel good*, they *buy*.

If the desired client is a man, and the seller a glamorous, sexy woman is wining and dining him, by her making him look like a successful man who will receive curious and envious looks in the public arena of the restaurant, he will usually feel *very good indeed*.

And it will be nearly impossible for him to say *no*, unless of course he is an equally manipulative scoundrel, and just using *her* for his advantage, but we don't sincerely believe that many businessmen are really that smart.

Or in terms of our relationships, if a man or woman wants to seduce us, they may invite us to dinner at their place, and after a drink, when we are *feeling good* we might then do something that we would not otherwise have considered was a good idea.

So then we *play now, regret later*.

For example, many a man could be “tricked” into having an affair or even getting pregnant a woman he would not otherwise ever have considered marrying by this means.

This is not a guide for women seducing men however, and we warn any woman who thinks that kind of technique of getting a man is a good idea, that she is only sowing the seeds of misery for herself and her children if she thinks that is OK.

But the broader issue is that as Krishnamurti points out, we conduct our human and business relationships not by *logic*, but by *persuasion*, and we would argue that this is *the wrong basis*.

We shouldn't buy from either a seductive woman or a pushy, bullying man unless the price is right, and we really need what is on offer.

But the advert on TV or elsewhere is constantly *suggesting* to us, that *if only we would buy we would feel* so much better.

If we buy that new conservatory, or that new sofa, or new dress, we will *feel* so much better about our life, about ourselves.

So because most of us don't feel so great most of the time, anything that promises to make us *feel better* surely has to be “given a whirl?”

But *the price* is frequently *our freedom*, the very lack of which and dispossessing from us, has made us feel insecure and miserable in the first place.

To own all these possessions we have to work like slaves, we have to put up with being bullied and humiliated by our bosses and colleagues and customers, and maybe we even have to neglect our children and other relationships to earn the money to pay for all these *luxuries*.

But we are constantly *hypnotised* by images from the media, that we *must* own these things or we are inferior, we are out of fashion.

For example, British TV constantly bombards us with obsessions regarding redecorating, extending or “trading up” our homes.

We are constantly shown images of those who have beautiful homes, whilst as we have earlier said, almost half a million British citizens don’t even have one, and if we look around and compare these “little (or not so little) palaces” to what *we* actually live in, it is inclined to make us feel ashamed.

Though as we have said, really we should be feeling more ashamed about the existence of so many *homeless* in what is a relatively rich Western country, when compared to the situation of those in the Third World.

And even in the past decade, in the UK, house prices have risen by as much as *three hundred percent*, so it has been made hard even for professional people to get on the first rung of “the property ladder.”

The TV and advertising industry makes us *compare ourselves* all the time with others who have “better things”, therefore making us constantly envious and insecure, and therefore *always willing to buy*.

And thus, we have made concrete and necessary the Flying Lizards’ sentiment in the *Money* song, and Madonna’s *Material Girl*.

The answer to all our human problems is always in the purse, wallet or bank account they imply, since if we are unhappy, surely all we need is a new car, holiday abroad or pair of fashionable shoes, and then we will be “cheered up” once more?

Which we usually are, *for a while*.

Soon however, like any other addict, we need another “fix” of shopping again, when the thrill of the last purchase has died down.

But we don’t stop and become *aware* that the only real happiness is in our human relationships – which we neglect – and above all *in the freedom of being in possession of our own unworried minds*.

We don’t stop to think, that by being forced to be workaholics to pay off our debt, because we can’t control our spending habits, we are depriving ourselves of the most precious rest and *sleep*, which as we have earlier explained, is essential to maintain our psychological balance, and therefore *happiness*.

In the innovative John Carpenter “cult movie”, *They Live*, as well as one of the most ridiculous (in an amusing way) and long fight scenes in cinema history, we are shown the idea of some special “glasses”, which upon wearing, we can see things and people as they really are.

The advertising billboards for example which showed glossy pictures, we see *when we have the glasses on*, only say in huge bold black-on-white letters - *CONSUME* and *BUY*.

We all need to have those “glasses” on *mentally*, everyday of our lives.

But “the glasses” are as we have explained, *the state of awareness*, the realisation that we are and have been *hypnotised*, bought into ideas, purchases and even *relationships* without properly having considered them calmly and objectively with our minds.

Yet we all get cheated, conned and deceived in all these *transactions* between humans every day. And when we wake up *briefly* we may see our image as a donkey’s head in the mirror, and we say “aw, I got cheated again.”

But now we have the option to *do* something, and break out of this deception we are imprisoned in, which as we have explained, is not to react angrily, but only *to become aware*.

Why not react angrily? you say.

Because as we have explained, *emotions control us*, they are used to *hypnotise us*, worst of all, therefore, we are *by our reactions*, in fact *hypnotised by ourselves*.

When we are caught up in emotion, we lose our objectivity, we make rash and hasty decisions, and usually the wrong ones we later regret.

So now that we see that *emotions* are more often our enemy that robs us of our freedom than our friend, that too is a new *awareness* in us, which “empowers” us in the true sense.

For we thought emotions were the most wonderful things. Well of course some classes of emotion are arguably the most wonderful things, and of course the expression of these *in certain situations*.

For example, if we express or feel *love* for someone who loves us in return that is a safe emotion to feel.

But if we express or feel love for a member of the opposite sex who doesn't love us back, that may be dangerous for us, we may waste our lives caring about someone whom we can never have a relationship with.

Thus as we are *aware* of that fact, we will not jump so quickly into new relationships, won't be ready to so easily "fall in love."

If we are sensible, we will make thorough enquiries and assessments to see if that person is really so keen on us, or otherwise we are going to likely get *burned*.

That is, of course, unless we are so big hearted we can love others without wanting to possess them, or expect anything in return.

But we must honestly say, that those who pursue a "hopeless love" are really just wasting their lives, and need to look much closer at themselves about why they are so desiring of something that can never be.

But no – don't end up on the therapist's couch, God forbid. We are saying only *become aware*.

We are saying, let us look at the rest of our life.

What is missing from us *as a human being* to think that happiness lies in the presence and affection of another, who doesn't want us for whatever reason, right or wrong?

Are we trying to unfairly punish that person, to compensate for an early feeling of rejection by a parent, by inflicting on them an obsessive and unwanted love?

If so, we must feel the pain, live through it, and come out the other side as a more independent, more self-sufficient *human being*.

We all want *someone* to recognise us, to make us feel that we matter as human beings.

But then everyone else is looking for *the same*.

So let us become aware of this unholy struggle for attention and affection that is going on amongst people, who are really mostly still children, emotionally speaking, and realise that it is the product of a world gone wrong.

A world in which children rarely grown into independent adults emotionally speaking.

We don't need to be smothered in love and kisses – we need to learn to stand on our own two feet, even if the whole world is against us – as it often seems to be – just like Truman in *The Truman Show* - as he bravely sailed away to freedom, with all the world against him and even trying to drown him in their efforts to stop him escape and break free.

For we see, when we do truly try to be our own person – but not in an angry, rebellious way – the world punishes us with such *isolation*, such *rejection* as happened to most of the “great” men and women throughout history, such as artistic “geniuses” like Van Gogh.

But then, if we can live through this typically long phase of rejection and isolation, live through our self-hate and self-pity, we can come out the other side as a whole and largely self-sufficient and independent *human being*.

And then *we see a miracle*. The miracle we discover, is that when we no longer need others so much, we find to our amazement, that rather others seek out and need *us*.

We can walk into a room, and they see our happiness, our self-sufficiency, and they are attracted to us without even knowing why.

For people are attracted to those who have *within them* happiness, peace and love, just as so many millions and billions throughout history have been attracted to great souls such as Mohammed, Buddha, Confucius and Christ for the very same reason.

Just as so many of society's accomplished and famous modern men and women also have been attracted to modern “sages” such as Krishnamurti and Gopi Krishna.

So in summary we are saying that by this process of awareness alone, which is really an antidote to the modern disease of hypnosis which surrounds us, we can progressively become the free and harmonious human beings which at heart we all surely want to be.

## Chapter Seven – Heaven and Hell – Meditation and Kundalini

We have earlier made the bold assertion that meditation can be dangerous, and here we are going to tell you exactly why.

In offering this information, we wish to point out that just as with hypnosis, there are thousands of so called “experts” or even “gurus” who will claim the exact opposite of what we are saying, mostly because they have a vested interest in doing so, whereas we emphatically do not.

For our *certainty* that meditation can be dangerous is based on the experiences of a substantial number of meditators of whom we are personally aware, and even some who have never meditated in a formal way but have had trouble with their bodies and brains nevertheless, as well as the various writings or “scriptures” of spiritual writers and explorers throughout thousands of years of experience and experiment in these fields, of which modern science has been so far not in any position to investigate and is even sadly mostly wholly unaware.

Right away we will point out the case of modern yoga author, Gopi Krishna (1903-1984), who authored around fifteen books, including two autobiographies, the shorter of which was called *Kundalini, The Evolutionary Energy in Man*.

The point is, that Mr Krishna had firstly some amazing and blissful but later awful and tormenting experiences over a period of several decades, *due to deliberate intense meditation practices*, and those who would say meditation is always a “fun” and “safe” activity, need to explain his case before making such a glib claim.

They also need to look at the more recent transformation of David Icke, who is a self-confessed “kundalini awakened” case, who said he went through a period of confusion and delusion for at least a year after certain dramatic experiences happened to him, somewhat similar to those described by Gopi Krishna, though not quite as decisive and dramatic we would guess.

We do not yet wish to explain *kundalini* at this point, as we desire to not confuse the issue with the undeniable and incontestable consequences of meditative processes which we will first describe.



For as we have said, we know *personally* of a number of people who have got into serious difficulties with their bodies and minds following meditation processes, which may or may not be due to this “kundalini” phenomenon.

Almost certainly the largest class of regular meditators in the Western world are those who have learned the Maharishi’s TM, or *transcendental meditation*, which is estimated to be at least four million people worldwide, most of them probably in America, Western Europe and Canada.

Whilst we do not wish to give any “secrets” of the TM movement away which we may or may not have learned, we think it is only fair to point out that we are aware of a number of people who have used this supposedly “safe” technique of meditation, but got into serious trouble with it as a consequence.

Some people on the Internet for example even claim that the TM movement is corrupt, though we do not have any significant experience of this personally.

But what we are saying, is that meditation is not some irrelevant bit of “head in the clouds” nonsense, but something which dramatically can affect our body and minds *in a physiological way*.

Some who meditate at times go into tremors or even mild convulsions, it can make different people vomit at other times, and can also cause certain individuals to be very “wound up” and aggressive for short or long periods following their meditation sessions.

Our best guess as to why we have had these negative effects reported to us is that this kind of meditation functions as if we were purifying metal in a cauldron, so that the scum and the “slag” starts to rise up, and causes a lot of turbulence on the surface.

There is the saying *fire purifies*, and this appears to be how TM and other similar meditation techniques work on the brain and nervous system.

In purifying the nervous system and brain, TM stirs up all kinds of material long trapped in our past, and therefore somewhere in the structures of the brain, just as when the blood stream purifies itself of poisons, we may get spots or boils on our skin, via which the toxins will be accumulated and eventually expelled.

So the issue here is therefore *how fast the poisons come up* from our past, and output themselves as physical discomfort or powerful and sometimes poisonous emotions.

If the “dross” comes up too quickly, we will cause problems both to ourselves and others, and we suspect that the vast majority of problems meditators have had with this kind of meditation is that *they didn't follow the rules*.

That is, this kind of meditation should only be done for a short time – the Maharishi's usual recipe was twenty minutes, twice daily for adults, and for children an even shorter time depending on their age.

Our purpose here is not to either recommend or discourage anyone who would do a meditation technique such as TM, but we are warning those who carry out these techniques, that depending upon who they are, it could be dangerous for them without their knowledge, and also outside of the knowledge of the TM teacher who teaches them the technique.

We would suggest also that it is even more dangerous to use these kinds of techniques from books, without any other guidance or supervision at all, and by “these kinds”, we mean - *any deliberate attempt to focus the mind with closed eyes for any significant period of time*.

There are of course many other “schools” of meditation, who have different techniques, such as chanting mantras out loud, etc. but again, we do not either disbar or recommend any of them to anyone who is discerning enough to read this book.

That is, we do not deny the right of those to do their own “religious practices”, but we are trying to be scientific here, and in order to do this, we must now introduce the concept of *kundalini*, which will hopefully make matters clearer.

That is, Gopi Krishna explains that there is an energy centre in every human body, located at the base of the spine, called by ancient yoga texts *kundalini*, which has been known to those of all races over thousands of years, for instance even by the Pharaohs of Egypt who built the pyramids.

This energy is active to some slight degree in all of us, and it is responsible for the development of our bodies in general, but in particular our brains.

It becomes more active during the transition from childhood through adolescence, when we note that our brains and therefore minds undergo a dramatic growth in capacity and intelligence.

We thereby, with this fresh “spurt” of development of the brain, become *aware* of and capable of doing and understanding many things which we could not possibly have done and understood as a child.

For instance, we can see many ten or thirteen year olds who are brilliant at playing *mechanically* some musical instrument such as the violin or piano.

But what we almost never see, is a ten or thirteen year old who can compose a symphony like Beethoven, or create a song like Lennon and McCartney, or paint a picture like Salvador Dali.

It is not merely *accumulated information* which produces this creativity, because that could occur in many people much earlier; the mind flourishes fully to this mature “awakened period” of the brain only in most people in their late teens and early twenties.

For example, we see the young John Lennon or Bob Dylan at age sixteen or seventeen producing nothing of any quality or lasting value, but then suddenly – *Zok, Pow*, etc. as they say in *Batman* – they hit a period of incredible creativity, which is at least initially as shocking to themselves as anyone else.

Because, if this was merely an accumulation of data, then millions could do the same as them. What makes them unique is some “superfluidity” in their brain, which enables them to create so many remarkable things in a very short space of time.

But then we see this period rarely lasts more than a few years – especially in *modern* man – and therefore something has “burnt out.”

This extra special quality of their brain is no longer there, just as the athlete past a certain age can no longer break records any more.

In the latter case it is the deteriorated state of the muscles, but in the former case it is clearly the somewhat diminished functioning of the brain.

For it may only be a “hair’s breadth”, that separates the true “genius” from “the very talented”, just an extra stage in the “house of cards” that enables them to see *for a while* vistas which the rest of us cannot.

It may comfort the many “fallen geniuses” of society, whose “greatest hits” are far behind them, to know that *exactly the same* happens to even most of the “prophets” and the “saints.”

The well known state of “samadhi”, “nirvana” or “bliss consciousness” is usually a fleeting experience, as in the case of Dr R M Bucke, who wrote his famous *Cosmic Consciousness* in 1901, but experienced it only briefly in his whole lifetime.

But let us be clear – he got it *once*, and most of us get it *never at all*.

Certain saints however, like for example the famous nineteenth century Hindu saint *Ramakrishna*, have apparently stayed in this state of bliss and understanding for hours, days or longer.

According to Gopi Krishna, some very rare few – one in *billions* - have so far in our human history attained this state for years on end, which he said he did in his own case, but *only later in life*, after long periods of inner havoc and horror before the condition stabilized.

For once we have activated this *kundalini* force in a major way, most of us are going to get *heaven and hell*, and quite likely most of us are going to get mostly *the latter*.

And the reason for that is fortunately very simple.

Little do those who dangerously play around with meditation techniques and “chakras” realise, but in “the golden era” of yoga, that is *when there were some genuine twenty-four carat specimens of enlightenment walking around*, nobody under the supervision of a “guru” was ever *allowed* to do formalised meditation without undergoing a tough and lengthy preparatory training period.

This is demonstrated by Patanjali’s “*Eightfold Path of Yoga*”, which states that purification processes and training in self-control are the first, essential and pre-requisite stages to taking up the practice of meditation, which is in fact the last step in the *true* path, or in fact we should more accurately say *the penultimate stage* before experiencing *samadhi*, which arguably is not a stage, but a conclusion to the path.

In fact, even the extremely rare attainment of this “samadhi” is not the final stage in our development, as the experience will generally only be brief, whereas it should ideally be made a regular or continuous experience, as is arguably the case in so called “cosmic consciousness.”

So briefly, we will explain *why* meditation is the last step rather than the first, which is to say, because such powerful, deliberate meditation techniques can awaken this *kundalini* energy, which once roused, could be compared to being bitten by a poisonous snake *if our bodies and minds are not ready*.

That is, whether we like it or not, we are grossly mistaken if we think we can live an undisciplined, decadent lifestyle – overeating, too much sex, overworking, using certain drugs of a prescription or non-prescription variety – and then meditate in order to arouse this kundalini safely.

Our life will become a torture if we succeed, or we may flip into some awful state of mental illness.

It is our considered opinion and Gopi Krishna’s that many people who are currently or have been inmates or patients at the Western worlds’ mental hospitals, have somehow had a sudden awakening of this kundalini power, but without any knowledge of what has caused their condition, or how to cope with it, and thus they will typically get pummelled into oblivion by some powerful medication administered by the medical staff there, without which they could not otherwise cope.

So apparently the issue of whether kundalini will awaken or not in any particular person’s life is largely a *genetic* one. Like those who are born with the rare vocal chords of an opera singer, or the lightning quick brain of a chess grandmaster, most of us will have had this capacity either stamped on us or not from birth.

But the question as to *who* can awaken, and who cannot, is both unanswered and likely unanswerable.

Perhaps the more important question is, who could awaken *safely* and who could not?

For the most fantastic and fascinating revelation about this subject which has come in its clearest form to date from Gopi Krishna, though Vivekananda's 1893 work *Raja Yoga* is fairly clear also, is that what the kundalini is all about is sending the *sex energy* up to the brain along the spinal chord, to "energise" and evolve it.

Gopi Krishna describes this as an intensified "nerve current" of a fundamentally *electrical* nature, so thus, we are asking the question, whose neurones and "brain circuits" can we safely "turn up the current up on", and on the other hand, more worryingly, and gravely - *whose brains are going to "fry"?*

Again, we are aware of people personally whose brains have been somewhat "fried", in the sense of the subjective experience of pain, disorientation and sensation loss experienced by these unfortunate folk.

Many other horrors can accompany a kundalini awakening *gone wrong*, in someone whose body was unfit to handle so much "energy" for whatever reason, or whose *lifestyle* was not suited to this dramatic, potentially dangerous and delicate evolutionary process.

Though we cannot prove this all to the skeptic and the scientist in one brief chapter, or even several, we are just going to state quite boldly what we are talking about, which we hope that *with an open mind* they will as soon as possible do thorough scientific research upon, as was Gopi Krishna's lifelong wish and most cherished hope.

That is, we are saying, human evolution is not finished, and it is also not random. It is caused by this energy centre at the base of the spine, and this has over the millennia and centuries evolved the brain.

This evolution is slow and almost unnoticeable throughout most people's lifetime, we just say, "they mature", but *in some few*, the "genius type" such as Van Gogh, Dali, John Nash (of *A Beautiful Mind*), Leonardo Da Vinci, Einstein and many others, this can be very dramatic indeed.

We have "unbalanced" geniuses for the reasons we have mentioned – that is – an undisciplined lifestyle, immature genetics, and particularly lack of control over the sex desire.

The good news for the “one hit wonder” type geniuses, who wrote a brilliant song or novel or whatever but were unable to follow it up, is that they very well *might* get their “purple period” back, by exercising a lot more sexual restraint for some time.

For example, cutting sex to say twice a week or once a fortnight, rather than once a day or more as is common. By sex, of course we do not necessarily just mean *conjugal sex*, we mean *any kind of stimulation of the sex organs*, and in particular that which produces ejaculation or sexual fluids.

People lower down the evolutionary ladder may get away with “sexual excesses” far more so than the higher strata of intelligence, because their systems unlike our examples of say mathematician John Nash and artist Van Gogh are not so sensitive and in fact therefore “souped up.”

With the average “genius type”, what we have is a “prototype” experimental engine, which we are “test piloting” to see how fast it can fly, using a technology which is not yet properly developed and standardized.

So we find it flies around a bit wildly, jerks and splutters.

Then if it doesn’t actually blow up, it may suddenly have a *short flight* at incredible speed and astonish us, but likely when we find it, the wings are broken, the engine is blown, and we need to do a complete refit.

And sadly, this is what is happening to a lot of modern human beings of this genius or near genius class, round the world, who are “blowing a gasket” under the impetus of this kundalini energy, of which science is currently blissfully unaware, but “yoga” in many countries has been aware of apparently for several thousands of years.

We are saying once again, and once again with some knowledge of real life cases, that this energy generally activates in those in their mid to late thirties, and it is somewhat like a “rebirth”, in that we believe we have reactivated in a definite way exactly the same processes of rapid growth – but in this case, only of the finer structures of nerves, organs and brain – which were going on in the baby in the womb and developing young child.

Those who have this experience of *kundalini awakening*, feel *heat* at the base of the spine, just like in the yoga books; they get to feel hot and cold and light, *just like in the yoga books*; and they have a lot of strange things happen in their bodies and minds, *just like described in the yoga books*.

And there are other things, modern science has not yet dwelt upon, such as the fact that many male youths in their teens and beyond awaken from sleep in the morning with an erection, as do many older males.

This has been long explained away as the consequence of sexual dreams, fantasies, or even a need for the toilet, but this is not always the case, and can persist long after the person wakes and any fantasies are long gone.

The truth is that when kundalini is most active, and is sending up the sex energy to the brain, as a “side effect” the male sex organ becomes erect.

This apparently is the reason also why many ancient temples have what are believed to be “depraved images” on them, when in actual fact, they are depicting this “great secret” and phenomenon, and also explains the snake on the headdress of the Pharaohs of Egypt which again signifies this phenomenon, of which their subjects were wholly unaware.

This same phenomenon of the erection accompanying the flow of energy up the spine to the brain, and thereby enlivening and evolving it, is also believed to be the origin of the so called “Caduceus” which shows two snakes coiled around a rod, or “Staff of Hermes”, this symbol being the modern one used by the medical profession.

The two serpents are the left and right nerves on the spinal canal, which carry the “hot and cold” energy currents, and the central channel, called the “sushumna” in yoga literature is the rod.

Furthermore, Gopi Krishna said that if the sex energy was conserved rather more moderately than most men are doing now, this would generally have a rejuvenating effect on both *the body* and *mind*.



He did not advocate celibacy however in most cases, but as we have said *moderation*, the *middle way*, or avoidance of extremes, so we mention this to discourage anyone with an “overzealous” wish to use this information from trying out such a celibate practice which might culminate in them having a terrifying awakening of kundalini, which according to Gopi Krishna *for example*, could result in “instant insanity and death.”

Likewise, we would warn those who are considering “tantric sex” practices, that these may be safe for some, but the long term effects cannot be known, and thus they are best steered clear of, especially for those of a sensitive nature and constitution, and in no case “enlightening.”

So here, we wish to point out that the ignored and misunderstood scriptures of most religions, such as Christ’s New Testament and other moral treatises by leaders such as Mohammed, Buddha, and so on, actually were not just irrelevant “religious” works, but were giving us *psychological and physiological information*, regarding the safe use and development of our bodies and minds.

The treatises were there to say that, the evolving body and mind needs *balance, peace, harmony, tranquillity*.

The poisonous animalistic emotions of greed, too much lust for sex or power or ambition, spelt doom to you see, not merely “the soul”, but to *the nervous system, internal organs and brain* of the evolving future human being.

Any sensitive person will discover that an unchecked trip into rage, shouting and bawling at someone will leave them in a wrecked and unbalanced condition for *hours* afterwards, perhaps even days to properly get the effects of such a “thunderstorm” out of their system.

If we *habitually* go into such uncontrolled emotional states, we will sooner or later get unbalanced or *mentally ill*.

The doctors and scientists don’t generally yet know this.

They limit their analyses to what is going on in the organs, how “stress” and “worry” damages the heart, or hardens the arteries, and so on, but do not seem to pay much attention to what states of rage and so on are doing to *the brain*, and therefore to *the balance of our minds*.

So we see that meditating *in the formalized way*, which is going to energise our brains and make us more sensitive, is also going to *unbalance us* unless we are very careful, and that once our minds are somewhat cracked up, just like *Humpty Dumpty* – well you know – *all the kings horses and all the kings men may never be able to quite put us back together again.*

And we jest not.

The other point that Gopi Krishna explains on this topic of meditation, is that because of our increasingly mentally focussed society which is reading more, concentrating more on studies and so on, we are *already meditating, we are already unwittingly speeding the kundalini up.*

So we actually need not *more* meditation, but for us all to *slow down*, we need a less frantic and gentler life style, which is less demanding on our bodies and minds.

Thus, we are here saying, let us instead use this *awareness* technique we have expressed in this volume, rather than focusing the rays of “concentration” and likely scorching a hole in our minds and memories somewhere, which may leave us “out of our minds.”

Let us concentrate on *the preconditions* to enlightenment, which you see has been ninety-nine percent of what all the major prophets – Christ, Buddha, Mohammed, Confucius, Lao Tzu, etc. – talked about.

They said *we must become loving, kind, forgiving, tolerant, self-controlled, caring and sharing people.*

*That is the real yoga.*

We learn *that yoga*, not by escaping into mantras and chanting, but by *being aware of our wrong desires and rising above them.*

By becoming aware of our bad habits, and gradually transforming them *to something good.*

The real meditation is therefore the true life, full of dignity, harmony, selfless love, true humility, and with just moderate passion, pleasure, material possessions and a few luxuries thrown in.

We should be not like the proud peacock with its thousand brassy feathers, but like *the dove*, with its quiet, sweet nature, its lovely white plumage, soaring gently through the skies up to the heavens above.

## Chapter Eight – Meditation and Authority – search for the guru inside yourself

As Krishnamurti points out, for example in his very easy to read book, *Life Ahead*, most of us are second hand people, whose whole lives are dedicated to serving and bowing down to the authority of others.

We all have this tendency to try to find someone to put our trust in, and look up to.

As Pink Floyd put it on *The Dark Side of the Moon* in *Time*

Ticking away the moments that make up a dull day  
You fitter and waste the hours in an offhand way  
Kicking around on a piece of ground in your home town  
*Waiting for someone or something to show you the way.*

We are not “self-directed” beings, but this “conditioning” process which starts upon us from when we are knee high becomes the pattern of our life, so that we never become true individuals who set their own compass and steer their own ship, but afraid people, who are really desperately asking the question *will someone please tell me what I should do?*

But in itself, such a desire is we would suggest *a good sign*.

That is, the arrogant people who imagine they are masters of life, and spend their days asserting themselves ambitiously to get what they don't need and rule over others, don't ask for help, they are never going to read a book like this, because they – very foolishly we would say – imagine that they know it all.

Traditionally in the East, where some kind of spirituality has had a much stronger hold for millennia, far more so than in the largely secular West, to seek out and turn to a guru has been long considered the way to go.

This idea has been imported into the West gradually however over the last hundred years or so, and in particular since the explosion of interest in everything Indian and Eastern since the “hippy era” of the 1960s.

But the “guru” is not at all merely an Eastern figure – a guru is really anybody who starts talking and writing about “the meaning of life” or “how to live” in an authoritative way, and who therefore professes to have some kind of access to secret knowledge that we do not.

And then, if we think we find such a person, such a rare and privileged being, who is some kind of an “oracle”, or “fount of wisdom”, we can start to feel a reverence for them, which on closer inspection is generally found not to be very healthy either for them or us.

According to yoga theory, there are four states of consciousness – waking, dreaming, dreamless sleep and what is variously described as *samadhi*, *nirvana* or “the superconscious state.”

This is the state which Gopi Krishna has described in his autobiographies - an utterly staggering and *transforming* experience, in which his understanding of what the human being is, and what everything else is, is forever changed.

That is, in this elevated state, he saw himself as a mere “bubble of consciousness” in a huge ocean of *consciousness*.

His experience was that the universe was not *essentially* of matter, which physicists are now tending to express the dubious nature of, but of *consciousness*.

That is, the universe is not a heap of dead matter, in which we somehow have become conscious beings, and therefore some kind of aberrant freaks, but is at root, one of *consciousness, of intelligence*.

The universe is at heart a *consciousness*, not a pile of elemental rubble which accidentally strung itself together and created life forms and man.

There are of course millions, including many esteemed scientists like Professor Richard Dawkins, who say all is random, the universe is the construction only of a *blind watchmaker*.

But their problem, we see, is that *they have not experienced this higher state*.

There are however a few who *have* had brief glimpses or intimations of such a state, but who then also wrongly prematurely attribute too much importance and surety to it, and build a whole cult around themselves on such a flimsy basis of only brief and partial awareness.

But this is all very far from being a Gopi Krishna, a Christ, a Buddha or Ramakrishna who has bathed in this higher state for hours, days, weeks or years on end, and has gone through an enormous transformation which has bestowed on them great knowledge and understanding, which no relatively ordinary man or woman could possibly possess.

For we must appreciate that Gopi Krishna has given us a *biological* explanation of what is going on with a true “guru” or “prophet.”

The reason for example that taking drugs could never possibly produce enlightenment, is that the ability to experience and *maintain* this superconscious state, this *next stage of human evolution* – is based entirely on brain physiology, which like the transformation of the brain of an infant to that of an adult can only take place over a long period of time.

What is it that separates the genius, the psychic, or the prophet from the rest of us?

It is surely merely in the structure and physiology of their brains.

Scientists have been unable to locate the difference however between an idiot and an Einstein to date, because the brain is such a fabulously complicated organ, that it may prove in the final analysis even to be beyond human understanding in its entirety.

For example, it is said that the possible interconnections between the several *billion* brain cells of the average brain, is greater than the number of atoms in the known universe.

Which means, millions of years would pass before we could even partially count them all, let alone understand what they are all doing.

The brain for example seems to be at least partly *holographic* in its nature.

That is, if we cut or damage a part of it out, as happens to some people in operations and for other reasons, we may well find it reproduces the functioning of the lost part elsewhere, as can happen in the recovery phase after having a stroke.

But more generally we mean, that when we shatter a hologram we find that *the entire image* is present in each single shattered piece.

This is deeply disturbing to our everyday logic, but has been proven true by simple factual observation nevertheless.

That is, the brain, and the universe are not necessarily what we think.

If we imagine the universe as a field of *consciousness*, in a sense therefore *a field of dreams* of some kind of omnipresent and omnipotent intelligence which is *holographically* present at every point in the universe, we see that *in dreams* anything is possible, when we are freed from the limitations of our concepts about so called “matter”, “time” and three-dimensional “physical reality.”

Briefly, the scientists are no longer sure what a so called “atom” is any more, as when they have searched deeper inside it, they have found that there doesn't seem to be anything much there at all.

The concept of matter has in fact been mostly replaced by the idea of energy or force, and reality is felt to be more some kind of vast collection of waves, vibrations and “force fields”, rather than “solid” and made of indestructible atoms like “billiard balls.”

Furthermore, what is now thought to be happening with these wave-particle hybrids inside the atom, appears to be more like a *probability*, than a certainty, so that ultimately we will never likely be sure of what is happening inside any particular atom or why.

So the scientists are trying to contemplate what reality is, using these advanced scientific ideas, but yoga philosophy suggests they will never find the answers to “the meaning of existence” questions on that level, because they are still trapped within a model of the universe and themselves as “material”, whereas we are suggesting life and the universe is in essence an *intelligent consciousness*, not a physical thing at all in the sense we currently imagine it to be.

That is, from the point of view of those who have dwelled long in the higher state of consciousness, life and the universe becomes not something limited by physical laws of time and space, but more in fact like an enormous and perpetual dream which we are all living inside of.

But let us not forget that in our own dreams, we can feel joy, we can feel pain, we can suffer, we can have the most awful and terrifying nightmares, and thus *in our current state of awareness*, it is not practical for us to imagine that the world we see around us is *not* real.

So in this enormous gulf between us and whatever or whoever animates the universe, there is a huge doubt, and thus there are a never ending queue of people wishing to step in to resolve our doubts – whether they really know or they don't – and quite often money, celebrity or adulation is behind their desire to answer our doubts, fears and questions.

Thus *the guru* is born, to tell us what we are and what we should do.

Some say we create “God” only out of our imagination and need to believe, and certainly the same is often true of the guru.

The “guru” could be just as much *a scientist* like Dawkins, Stephen Hawking, Einstein or Charles Darwin, because they are claiming to tell us the nature of reality and life, and we are *believing in them*.

We tend to place a faith and credence in the famous and celebrities, as if they had all the answers to our problems, just because of their elevated status in society due to possessing one of these special talents, such as a great ability to write songs or poetry like Bob Dylan, or having made some outstanding scientific discovery, like Einstein.

But the truth is that most of these genius types themselves confess to not knowing the answers to our fundamental philosophical and social problems, though ironically many of the lesser lights will soak up the adulation and pretend that they do.

Such is also the case with the lower classes of “guru”, who likewise seek out wealth, fame, and the worship of the crowds, whereas the true guru – the Christ, Buddha or Gopi Krishna – is something very different.

And as we have said, the main difference is that the “true guru” is someone who is living more or less constantly in this higher state of “oneness” with Nature, or “cosmic consciousness”, has got his or her ego totally out of the way, and is not therefore motivated by the common persons' egotistical desires for worship, adulation, grandeur, dominion over others and sexual conquest.

For surely, the desire to be a guru and have others – even kings or queens – bow down to you, has got to be the most intoxicating desire that any person can ever have, and thus we should *beware*.



That is, a beggar on the street might become a guru, though such a person will never be able to become a ruler or king or get such enormous power and influence by any other means.

The great true gurus such as Krishnamurti, who denied even the validity of the term, and described himself merely as “someone who points things out”, are frequently courted by the rich, kings and emperors, who all in recognising their own inevitable decline and mortality wish to seek out whether there is any meaning to life before it is too late.

But if we are not of this calibre, to resist the temptations of flattery and offers of gifts put before us by the great of the world, we are liable to become prey to the greatest vanity, and in fact, thereby ensure that we never advance in the true sense spiritually, and worse - mislead others.

That is, let us recall that Christ was tempted by “the devil” in the desert, who “took him up to a high place” and told him the whole world could be his, if only he would acknowledge the devil and deny his loyalty to “the Holy Spirit.”

So we are surely seeing in those words, just this kind of temptation which he who could - because of this “coat of many colours” bestowed on him from “on high” - have kings begging for knowledge at his feet, must undergo and reject, if he or she is to become and remain a genuinely spiritual and therefore humble being.

For as we have said, by humble, we mean merely someone who is not accumulating flattering ideas and images about themselves, which would then motivate them to assert themselves and dominate others using their “spiritual power” and superior knowledge and understanding.

Such a person would not become a Christ or Buddha but a power hungry and manipulative despot, a devil in disguise.

And thus, we find that some very talented or “inspired” people throughout history have fallen to being one of these power hungry seducers of their followers, whom they may have performing tricks for them like circus animals and serving them as if they were emperors, kings or even *gods*.

So on one level, that is the kind of risk that following a “guru” can bring, and as we have said, this need not at all be an *Eastern* kind, but could just as well be someone wearing a business suit, who seems entirely rational and scientific in his outlook.

But we find in the final analysis that most so called modern “gurus” will inevitably be some kind of hypnotists who are seeking power over others, and to glorify themselves.

Equally, such a “guru” could be hiding inside a health service, or as a so called “therapist”, hiding behind some kind of a qualification such as a “Ph D”, but beware, because quite likely, at root all we have is another egotistical, power hungry and frequently sexually overactive human being.

Or else, we see, that many people – women more than men – will get a feeling of security from seeming to cater to the psychological needs of others, especially so called “healer” types, who actually may seek to control our lives like puppets on strings.

The phenomenon here is that we can gain a *false* sense of security, from spending our working hours in “a seat of authority”, as the average modern “psychologist” or “therapist” does, purporting to solve the problems of others, when in actual fact we cannot even many times sort out those problems we have ourselves.

In particular, we should watch out for any guru, “healer” or “therapist” who is *telling us we are special*.

For that is the greatest trick they can play, *appealing to our ego*, our awful desire for *recognition*, so that we will “believe in them”, *pay them*, and *do what they say*.

And even if they don’t ask for money, let us not imagine that means we are safe, for the mostly sad and lonely people who populate this globe have many other motives to gain control over us than merely money.

So for us to place faith in and put any ordinary person on a pedestal would be an error and a misjudgement.

If we *must* bow down to and put someone on a pedestal, it appears it is *safe* to do so only with those who are the *real* gurus, such as Krishnamurti and Gopi Krishna whom we have mentioned, both of whom incidentally did not wish anybody to do that in their own cases.

Thus, what we have been offering in this book, is not another path to worship any “personality”, but rather *a path to awareness*, a path to coping with life by rising above illusions and delusions in so far as that is possible for each one of us.

In particular this means *thinking for oneself*, and *not* attaching slavishly to *any* human personality.

We have got to grow beyond the immature stage of “belief in a person”, clinging to a person, and start to awaken “the guru inside.”

More accurately, by cleansing ourselves of prejudice and preconceptions, which we have gathered during our long years of *conditioning*, we will clear the fog from our mind, and thereby awaken our *intuition*.

That is, we will find our own inner compass to steer by, and then alone can we be our own captain on the ship of life, and thus be free.

So does this mean that we should throw away all concepts of having a guru of any kind as some imagined that Krishnamurti for example meant?

Not at all.

But it means we must assess what exactly it is we seek and mean by having a guru of some variety in our lives, and what our relationship is with that person.

And we would suggest above all, that it should not be *emotional*.

The goal is *understanding*, lighting our own light, not merely living always by the light of another, and basking in their reflected glory.

Millions of us seek out stars and celebrities, since we believe foolishly that if even we touch them, we have touched “greatness” and thereby some of it will rub off on us.

And this tendency becomes even worse, when allegedly we locate a being who seems to be wise, and appears to “have god on their side.”

But surely we should all stop this nonsense of attaching to those we perceive to be “the wise” *in a slavish doe-eyed way*, like some young girl screaming at the mere sight of a pop star?

Let us be respectful of the intelligence of those who seem to have more than we, and therefore may see something that we don't, but let us not grow to be “idolisers” of other human beings.

That is, if we idolise *any* other human being, whether a great artist, musician, celebrity or whomever, we make the psychological manoeuvre of validating *our fantasy* of them, and denying *ourselves*.

We try to lose ourselves in them.

We seek to merge with them, in a way that really we should only try to do in actuality perhaps with a marital partner, for the sake of living together and having children, when we know our feelings are returned.

For logically speaking, to lose ourselves in another person, is the denial, the extinction of ourselves.

And when we become *aware*, we see that the reason we seek to do that is that quite often we don't much like ourselves.

We decide *they* are wonderful, and *we* are nothing, and so we try to psychologically “meld” with them, but in that process we fail to grow as ourselves, we sell our minds into slavery, and fail to develop a valid existence as an independent human being.

We idolise for example John Lennon or Bob Dylan or some more modern pop star such as Madonna or Robbie Williams.

They can sing and in some cases write songs and play music on a level that almost none of us will ever be able to achieve.

So to try to be like them, is not the way to *our* individual “success.”

Rather we must learn to find our own *vocation* in life, even if that is to be someone who digs the streets, and makes the roads safe for us all to travel and walk upon.

It is not what a man or woman *does* for a living that counts so much, it is *what is in their heart*, whether they have learned the only *true* success, which is to become a genuine *human being*, of value to themselves and others.

Not however, that we should fail to try to do what is best for ourselves and society to do, within the limits of our powers.

But we must not think in terms of *grandeur* and fame, but of being like a little bird that carefully makes its own nest and feeds its chicks, and lives in peace with its neighbours on the fair meadow in which it happens to dwell.

The lives of the “great” and famous mean no more than our own, unless we *voluntarily* throw the meaning of our own lives away, and hand all our time, energy and thoughts over to them.

Likewise even with the *true* “gurus”, who just modestly consider themselves as our friends, brothers and sisters, and as Christ said, as humble as even the least of us.

So let us rather think of all the “gurus” of one kind or another as like modest and kind professors we are studying with.

We are – this is the spirit in which this book is written – attending the classes of a lecturer, who has learned from other teachers in turn a few things he wants to pass on, which he has found of benefit to himself - that is all.

Let us put our attention not upon the guru, but rather upon *ourselves*, rather than looking outward to “hero worship” someone else, as if this was some kind of solution to our problems when *it absolutely is not*.

The game of becoming whole, harmonious and sincere, by becoming *aware*, we would suggest is never about dwelling on the personal lives of others, it is always about learning to be true and clear in ourselves.

By the continuous exercise of the meditation technique described throughout this work, which is as we have seen, merely a “habit” of developing *awareness of our unawareness*, and thereby exercising our minds to discern the truth amidst the hypnotic suggestions of the false constantly placed before us, we may gradually unfold to this state of clarity and an increased sense of freedom, meaning and harmony in the thoughts, actions and experiences of our lives.