

SEEMING REALITY

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by Alex A. O. Kobold

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Prologue for latest edited publication:

Since translation of the book (written in 1997) into English in 1998 by a professor of a university and correcting it by friends, after learning the language myself, I did my own first editing attempt in 2003. At that time I discovered few major mistakes, like omitted words which changed the meaning of sentences... it seems that they weren't just translation errors but the translators understood me that way (brain plays by its own rules, trying to put sentences by everyone's personal logic), maybe even thinking I made a mistake in my book... there weren't (for my own surprise). Now I have discovered few more mistakes in translation, not too significant but still, getting more familiar with English I'm removing some errors. I like to be as precise as possible thus it's necessary to deliver my originally written book without misinterpretations.

The linguist who first translated the book into English did actually a good job, above my capacity even now -- I still had to look up several words in dictionary to be sure they were delivering the meaning of my thoughts correctly -- in most cases the words which I never use in my way of talking (in English) translated the meaning very well. The thing is, that when I received the translation (it's now almost 20 years ago) and asked for the overall opinion, the professor said that he had never translated a crazier book in his life, which clarified that his world view was far from such thought processes as presented in the book.. and thus it's comprehensible that some thoughts weren't understood the way I had tried to convey. The final editing of the translation had to be done by myself.

About deeper research into the human capacities:

Since 2004, when life gave me a chance to work on a new book (for few months), there was waiting for editing over 500 pages of handwritten text and over 1000 pages of typed ideas and collected information from different sources in different languages. All that material was stolen with my computer in Tahiti (French Polynesia), where I lived/worked in 2008-2009, thus I stopped writing for a while and been just studying different sciences and life in general.

Now I dedicate more time for research in the topic of life and youth extension, publishing mostly selected material from other publishers, on my weblog..

youthextension.wordpress.com

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Once upon a time a traveller was wandering in a country of the colour-blind.

"What are you looking at?" asked an inhabitant of the country of the traveller who had stopped at a field.

"You've got marvellous butterflies here – I haven't ever seen such colours", the traveller answered.

"Oh...?!!!"

"Look at this one, green, with red dots and yellow stripes, it comes as if out of a fairy tale".

A local who had been observing the traveller for quite some time followed his companion and said to him in a low voice: "Poor man. Remember they had a similar case in the neighbouring village a couple of years ago – the man is still in the loony bin babbling about how they could fail to see it... But this one is completely off his rocker, using all those words that don't even exist. Otherwise the man looks like a regular guy, and he speaks our language, although you can tell that he is a foreigner".

The companion answered: "He probably comes from..., well, it escapes my memory what country it was. Anyway, a relative from there lately visited my neighbour and told him that he had been to a country where, there is a multitude of such loonies who keep babbling on like that behind stone walls".

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It is possible to imagine what became of the traveller, but let me offer you the following way of reasoning:

Imagine that your grand-grand-grand-grand-grand-grandfather dreamt about cars, airplanes, and about himself watching television and channel-surfing...

Waking up in the morning he might have told his relatives about carriages that moved without a horse, make no noise and emit smoke, or birds who flew without flapping their wings, or prattle about a saucepan filled with water that stood on its side without any water spilling out of it and showing apparitions of all kinds.

Now imagine that you dream about a palm-sized box enabling you to produce actually usable life-size objects... – would you accept the dream as a possible future? Even if science, given its present means and trends of development, turned out to be able to create something like this, it would take generations.

Now, basing the reasoning on the fact that the world will never be ready, and admitting that history has shown us that development, by and large, never assumes the predicted course, it is pointless to go on fantasizing. Rather, I invite you to accept as self-evident what you have in

yourselves as potential, as is the case of a seed. A seed may say that it has roots, trunk and leaves – and indeed it has them, but because of a lack of suitable earth the seed may die without having used this mode of life.

It is naive to think that bioenergetic capabilities are handed down from somewhere ("up there") when you ask for them or "wait for the right moment". Similarly you cannot learn to read without being familiar with the alphabet, you cannot learn to write without going through drawing lines, writing words and sentences, and only then writing a small story. It is necessary to work in order for the bioenergetic capabilities to develop. It may be a matter of having or not having certain talents, but a person who for fifty years keeps reiterating that he has good bioenergetic talents will never make any progress. Paganini's example shows us that hard work may make a world-class violinist of even a mediocre person.

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From early childhood you are told that $1+1=2$ and if asked when $1+1=3$, people are joking, as the answer is: man + woman = man + woman + child. The joke is about the untrue, unreal (?) solution, despite the fact that life itself offers a good proof of the equation.

But $1+1$ may be 4, 5, or much more. Therefore no equation can have an unambiguous natural solution. The unambiguous solutions are provided only in a special case – reason, which reduces all operations to bipolar connections holding only to the second degree of strength.

What is bipolar and what is the second strength of connection?

Bipolar is everything that can be encompassed by our reason: mathematics and physics (+ & –), ethics and aesthetics (good-bad, higher-lower), or any other field of human activity, be it logic, chemistry, psychology or philosophy. Reason approaches everything in terms of existence-nonexistence, its being better or worse than something else or in terms of opposites. Reason seeks to pigeonhole all natural feelings by finding an opposite to each of them. It is no wonder that people who try to "decipher" their love will obliterate the feeling.

Reason may perform curious tricks with the strength of connection. For instance, addition and subtraction involve the first strength of connection (in the case of separate elements the strength is 0, i.e. nonexistent):

$$1 + 1 = 2$$

$$1 + 2 = 3$$

$$2 + 1 = 3$$

(everything fits in, as the result is not dependent on the ordering of members added).

We may also be satisfied in the case of the second strength of connection:

$$2 * 3 = 6$$

$$3 * 2 = 6$$

The behavior of reason starts getting interesting with the third strength of connection where

$$2^3 = 8$$

$$3^2 = 9$$

also representable as

$$2 \otimes 3 = 8 \ \& \ 9$$

$$3 \otimes 2 = 9 \ \& \ 8$$

Here we end up with two answers and reason trying to deal with both runs into difficulty. But this is only the third strength of connection and nature is not that limited. It is interesting to draw graphs depicting several different solutions (on the premise that they are all true). The resulting graphs will be exceedingly interesting (even from the rational point of view), a flat sheet of paper will turn out to be too limited to depict the results and the space available will be insufficient to obtain a clear picture.

As reason opts for (the better) one of the two variants, the unidirectional strive from negative to positive, bad to good, etc. will emerge.

Such unidirectional movement does not arise because of reason. It is, however, reason that is able to select out of natural laws the connections that comply with its rules and subsequently calls them the laws of nature. For human reason the rest simply does not exist, being supernatural mystification.

Thus reason has created the rules:

$$(+) (+) = (+)$$

$$(-) (+) = (-)$$

$$(+)(-) = (-)$$

$$(-)(-) = (+)$$

or, in other words:

(to help) (good ones) is (good)
(to hinder) (learning) is (bad)
(to help) (bad ones) is (bad)
(to avoid) (foolish action) is (good)

(Don Men called such way of thinking the first intellect).

These equations may be developed into more complex forms but their content remains unaltered. Once you convert a novel into equations determining the "good" and the "bad" words, you may be able to establish the mood experienced by the reader of the novel depending on whether the equations hold or not.

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As a result of the linear mode of thought man is captured in the domain of dreams – to become better, to meet extraterrestrial (faraway, higher) civilizations, to annihilate (!) evil, to abolish poverty. As most of our real (i.e. supposed) life is actually unreal (i.e. unrealizable, not actual) most members of mankind pass their lives in illusory reality.

Example 1. Many of us make efforts to become a sports champion, top business executive,

eminent politician. Only a few attain their goals. If failure was to be predictable, how many of us would really give it a try (people who live in hope do it).

Example 2. How many "shepherds of the soul" offer example by showing the accomplishments of themselves and of the "higher one". Their followers should keep in mind the simple oriental wisdom: "Good brings forth bad" meaning that when you point to something and call it good, then the rest is consequently seen as bad. The more limited the "good" is, the more (and many times more) external "bad" is to be found.

The isomorphic or mirror system of the first intellect is the system of the second intellect that is contrary to it:

$$(+)(+) = (-)$$

$$(-)(+) = (+)$$

$$(+)(-) = (+)$$

$$(-)(-) = (-)$$

or, in other words

(being guided by) (experience) is (inhibiting)
(avoidance of) (examples) leads to (versatility)
(overcoming) (obstacles) is (instructive)
(absence of) (enemies) makes (weak)

Such mode of thinking is not accessible to everyone, and in Tibetan monasteries disciples are given much harder tasks. For instance the questions: "Why is mother's death good for the child?" $(+)(-) = (+)$, "How you're damaged by enemy's death?" $(-) = (-)(-)$, "What do you lose when you are given money?" $(-) = (+)(+)$, etc.

Thus we are able to conclude that good and bad do not exist. Good is the same as bad and bad is the same as good even for one and the same subject, everything being dependent on the purpose. Elementary mathematics is unable to handle the facts of real life as the equations of life lack unambiguous solutions ($+ \equiv -$ and $- \equiv +$, or, using the oriental 'tao' image – good contained in bad and bad contained in good).

Let us "dissect" the goals. When a person has a goal in his life it is considered to be a good thing, praised through the use of concepts like "purposeful", "resolute" etc. Through habitual exercise the goals lead to the shadowing of living, expressed e.g. in emergence of stress, say, caused by a bus being late or not arriving at all. The person immediately experiences tension and the failure to attain a small goal may spoil the mood for the whole day. Notice that the more purposeful the person is, the more deeply he will get introverted (a "serious person") and start pushing his way through life. Compare such person to an enthusiastic child who, upon finding that the initial goal is unattainable, is ready to embark on a new course of action. You will then understand why some people LIVE despite seemingly most adverse circumstances and why others with their "stable lives" keep seeking medical help for cardiac disease, radiculitis and other ailments directly conditioned by centering on oneself (we will return to the topic below).

On the other hand everyone knows the consequences of a lack of goals. Thus existence of goals as such is not a shortcoming or a virtue, but should just be seen as existence of goals.

In a crammed bus the degree of each person's adherence to his goals becomes immediately visible. It is expressed by the degree of dissatisfaction with the lack of peace and stability. Don Men: "Have you heard somebody to exclaim after exiting a bus: 'Oh, what a nice squeeze they gave me'. Instead of being happy people go to a massage parlor...".

In sum, most people live as slaves of their goals, either struggling to save money for something or being held prisoner to their goals in other ways. They are losing the INSTANT which is their very own TIME. And the slave master is their own mind guided solely by examples (of what is better, more stylish etc.).

The oriental art to live in the instant and use what is enjoyable in each situation has made the lotus blossom the symbol of wisdom (not the rationality of reason). The flower blossoms even in wettest swamps.

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There is an ancient Chinese saying: "You are not able to control yourself. How is it then possible for you to find the Way and control it?". Control over oneself does not mean the capacity to move one's feet, hands and ears. Besides perfect government of the body the control also involves feelings, states of mind and perceptions. It also involves the ability for voluntary application of these faculties.

"Thanks" to the selective control by reason the sensory organs are, through focusing of attention, applied independently of one another (i.e. in a primary manner). Thereby one of the organs always has precedence over others. The rest of the senses at the same time serve as sources of information for the subconscious. (The subconscious is not limited by bipolar rules that constrain reason.)

For instance, a worker operating a mechanism may for a long time fail to notice bodily damage to himself when the trauma is out of his field of vision. As soon as the person notices the trauma, his mind switches on the sensation of pain. As the matter concerns a vital function the pain acquires a primary status and it becomes increasingly difficult to direct attention to work.

Consequently self control makes it possible to avoid pain through directing attention to sensing something complex and demanding with other sensors.

The next step in controlling the "body" is the linkage of sensors (hearing, vision, smelling etc.). It is possible to train vision by hearing, tasting by smelling etc. To a certain extent such training is accessible to everyone (a trained individual is able to see beyond the "boundaries" of UV and infra-red radiation). A major hindrance here is the fact that mankind has manufactured an array of devices essentially hampering versatile development (e.g. thermometer, barometer, sensors for recognition of chemical compounds etc. which all reduce sensations to fit the dictum: "I believe it only when I've seen it".

When someone of us senses (calling it "seeing" as there is no other appropriate word) something not registered by the vast majority, then he is accredited with extrasensory abilities or considered to be mad. Moreover, the clearer the vision, the more likely the person is to be

committed to asylum.

Again there is an apt oriental saying applicable to the body and to other phenomena: "Only when the Sun sets are you able to see that there are thousands of stars in the world". In other words: "When you give preference to something, you deprive yourself of other immeasurably more multitudinous opportunities".

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A child who has become aware of its body might state: "My body is where my toes start and my hair end."

What or who is the spirit – this issue can be meaningfully touched by anyone able to access it.

Let us change our approach and suppose that my body is what I can control. We can now conclude that all objects which I can move and people whom I am able to influence are my body or at least part of it. And that my body proper, i.e. the part that I am unable to influence or voluntarily control (internal organs, the subconscious) do not belong to me. Now we might conclude that the size of my body is not constant, but changes due both to my will and the influence of other people.

It can be argued that the schoolroom definition of body is a convention adopted to facilitate communication. In fact, it is the same type of conventionality as that of mathematics. But think of the limitations that it leads to! Limitations not only of mind but of possibilities of life arising "when logic (+/-) does not validate something, then it is not possible and you can forget it!"

Your body is exactly as large as your love. Love everything and everything will be you, nothing but yourself can influence you.

For instance, take a mother loving her son who gets into an accident. It influences the mother and even if the son is far away from her he is a part of the mother's body.

The way to get rid of problems is not in giving up all love in order not to be influenced by it. In such case you would really be in contact only with your "small" body and in order to avoid all external contact with it you should cease to exist altogether.

Loving everything and being everything you will know the essence of everything and be able to develop yourself. Again, it is not feasible to use your linear thinking to extract all that is "good" from your "large" body, the result would be only too predictable. The body can be enjoyed in its changes. Not by dying bit by bit but by existing as a whole. To call some feelings positive and some negative would be a violence of thinking against feelings. Even assuming merely a rational viewpoint it can be concluded that only bad causes good.

How is it possible to learn to control the "internal body" (i.e. the body "inside the skin")? Here an oriental wisdom should be kept in mind: "The rigid and the hard will break, the soft and the loose will develop". Is especially true of people's preconceived attitudes towards their body and a soft attitude is to be taken to everything that the body itself makes felt to you.

It is attention that determines your contact with the internal (and external) body. It is a waste of effort to search your inside for "feelings" that are known to reason. You will come across some but there is no guarantee that they are not false images "filtered" by reason.

You will find true internal vision, hearing or tasting – call them as you wish – only when you "lock up" your reason until you again need it to perform its tasks in the primary form. A minimum of thinking and a maximum of feeling! A minimum of coercion and a maximum of seeking!

The saying: "Work without working" (or: "influence without influencing") by Dan Li alias Laozi (VI-III B.C.) can be extended to the development of internal capabilities. (Dan Li is said to have lived for more than two hundred years and nobody knows when and where he died.)

The best echo sonar for internal sensation is your own heart and pulse, the rest is just a matter of attention and observations. It is similar to how a newborn baby learns to know its body – there is no need for words. And there are no words that would be fit for it, as words come from reason and by using them we limit ourselves.

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People dream of traveling to other planets to discover something new there. It is ridiculous for what is man capable of on a new planet when all his sensors for external contact are the same as here on Earth. With his reason man can record the same things (i.e. what is based on the same principles) just in a slightly different form.

Vision serves as a good example of it. The eyes can only register information of certain light intensity and wavelength. Everything out of these boundaries is brought to our consciousness by various artificial transformers which in their turn are a creation of reason (read: bipolar, +/-) and therefore limited by it.

It is no wonder that the scientists who connect, say, an electrode to a toe and another one to nose are unable to register any biological currents, however sensitive their equipment. They are only able to register special cases of bio-energy that can be subsumed in the framework of bipolar concepts.

There is a weak connection between the subconscious and consciousness. Everyone can provide examples of it from his/her own experience: you may have done something without thinking of it and later discovered that you have narrowly and improbably escaped a dangerous situation, as if some supernatural power had been guiding you. There is nothing "supernatural" about it except yourself – your experience and subconscious observations linked in the subconscious by other than the "intelligible" rules of reason. Similarly, in the active stage of sleep we have a connection between our consciousness and the subconscious. Information is selected and systematized, but due to insufficient training the dream experience is a mixture of unbridled fantasies, desires and emotions.

By now you will probably understand that there is no need to go looking in faraway places.

It is all there in yourselves. You do not have absolute control over yourselves. Neither do I. What is new is what you cannot invent, but what you just have to take – influencing your soul, emotional state, the possibilities of organism (i.e. the material body).

We are getting to a point where it becomes necessary to define the "external body". Any internal sensation (I am not referring to self-deception) can be projected into your external body (i.e. the body outside of your skin). Similarly you can project the external into your internal body. In order to be able to absorb anything from the outside (even using the ordinary sensors) you have beforehand to possess the thing – or at least a readiness for its development – inside yourself. For instance the present work is a mediator of reason, of ideas. If you have no prior readiness: the knowledge about words and necessary experience, then this work will not develop anything in you, leading instead to disconnected mass of information discarded by reason. The effect is similar to that experienced by a primary school child exposed to a lecture on mathematics or cybernetics.

As the external body needs internal readiness to experience it (eyes, ears, ...), so does the internal body need external readiness for its external realization. Thus the primitive cults associated with "anomalous" geographical points. It was at these points that primitive peoples were able to express themselves and to apply their capabilities.

Another example can be found at the level of everyday communication: you find that an environment where you and your internal ways of expression are accepted and developed is much more adequate than other types of environments, and when due to reasons connected with vegetation you are not able to stay in this environment, you strive to get back to it whenever possible in order to LIVE.

It is possible to develop external environment in accordance with your love, keeping in mind that the rigid will break and the soft will develop.

A wise oriental would say of life: "Look at water – it takes the shape given to it by the external, but it cannot be broken – become like water and you will be for ever".

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Hegel gave currency to the notion of "stupid infinity". It means that something can be repeated for however many times, but it will remain what it was. In Hegel's footsteps Don Men employed the term "stupid multitude" meaning that whatever you may invent, it will be based on bipolar connections.

It is easy to see for yourselves. Take mathematics, physics, philosophy, ethics, aesthetics, "esoterics", sociology, theology, ... – is there anything that transcends the principle: higher, better, stronger, faster..., or the other way round?

Reason categorizes everything according to its rules. It is no wonder that, as reason sees everything as having a beginning and an end, birth and death, life is also seen as finite. Elementary logic tells you that you cannot achieve immortality through reason. Man can never achieve immortality if he is continually raped by limitations set by reason.

Reason should not be excluded – it is and should stay a special case in nature (reason is necessary for the existence of life and for orientation in time and space, which also is a special life-form – a special case). It is to be regretted, though, that the rape by reason referred to above is enjoying an absolute (in fact, only ostensible) approval within the system and has achieved an immense inertia of development thus hindering other routes of development.

Even the "cases of development" not connected with reason are often seen as fully or partially caused by reason that immediately starts looking for explanations to such cases or just gives up. For instance, reason might use terms like energy of the mind, sinful karma, good-bad aura, higher-lower chakra, or explain a "successful" or "unsuccessful" birth by numerology (!?).

Karma means a road passed from birth to enlightenment. Who is not enlightened does not have karma (a way passed or actions committed). Karma that itself cannot be good or bad shows the person's way to enlightenment.

Aura reflects energetic deviations (that do not mean illness) of the person who sees the aura (an optically manifest effect) and it is directly connected with the background (more precisely the color of the background) against which the aura is seen (a person sees auras in a moment of effort (with "peripheral vision") also of any lifeless objects).

Chakras are points of opening supplied with hierarchical meaning only by interpretations oriented to reason. The graphically depicted petals and signs symbolize the respective energetic application.

At his training sessions Don Men employed the following analysis to use vision for establishing internal deviations from "energetic balance". Everybody was given a large sheet of white paper and smaller pieces of paper of different colors. People were to direct the focus of attention to the white sheet and rotate in front of it (between the white paper and the eyes), say, a small piece of blue paper without looking at it directly but viewing it peripherally. When they obtained a yellow image against white background while moving the piece outside of the field of vision, it meant that at the moment internal correspondence was absolutely correct (without deviations).

If the background is moving, the "seers" should be seeing "floating" auras.

There are also scientists who indulge themselves in self-deception as the "multi-dimensional worlds" current in academic circles are based on the naive extension of a finite set of bipolar relationships to an infinite number of objects. To put it in a simpler way: scientists add coordinates to a given system and use the same old bipolar mathematics (+ and – and no more) to calculate multi-dimensional worlds.

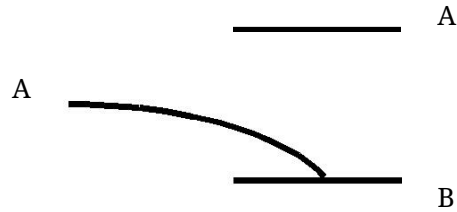
A note: linearity (of operations) cannot be eliminated by adding a neutral state to plus and minus. In such cases predilection towards positive will prevail. (Not true and false and neither, not North and South and neither, not $A+B=0$ (or $-a+a=0$, where $-a=A$ and $a=B$) or $A/A=1$, but $A+B+C=0$ etc.). Here we should avoid the temptation to add some element to the existing ones.

Linearity is eliminated only in a system where all (more than two) elements are balanced

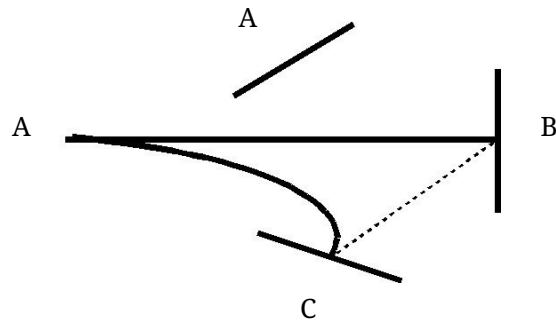
on equal bases.

For instance:

In (a bipolar) system AB charge A moves in the direction of B



In (a tripolar) system ABC charge A moves simultaneously (without being divided) towards B and C, charge B moves towards C and A, and charge C towards A and B



Time and space are superseded and reason is confronted with the paradox where

- A compensates B and C
- B compensates A and C
- C compensates A and B

yielding an "absurd" balanced system. The system is absurd only for reason as different dharmas (relationships) hold here and lose their validity in transfer to other loka (change of location). (Loka means world in Sanskrit.)

Due to definite dharmas reason has nothing left to it but to view life as a circle or a spiral – in a closed system it has to be able to return to the same point.

Even light is supplied with bipolarity by thought. For instance hues (not colors) blue A, green B, and red C yield a common white 0 ($A+B+C=0$). But it is not because of the properties of the hues, but because of the property of light to be also a wave, that bipolar equipment reduces a tripolar property to bipolar properties of a wave. Light is "universal", and complementary hues e.g. violet and yellowish green, red and bluish green, yellow and blue form a bipolar environment ($A+B=0$) and e.g. violet, yellow and green form a tripolar environment ($A+B+C=0$). In addition to waveform properties light also has corpuscular properties which are essentially "multipolar waves". Thus bipolar equipment is able to "see" photon jets only in ways determined by the

variants of answers presumed in designing the instruments.

In a tripolar system you can have telepathy, telekinesis, clairvoyance or any other "mystification", even the original (not interpreted) Trinity, the states of Buddha, and whatever other original teachings about the achievement of the so-called super-powers (straight from the master, without a mediator).

It is paradoxical that "super-powers" cannot be acquired straight by a book, but at the same time it is possible to develop oneself in this direction even without reading any books, even without knowing of their existence and the existence of teachers. Development is a personal way that, when imitated, will be nothing more but an imitation.

Only these who are in a certain state at the very moment are able to give direct guidance to people who have got sufficiently close to this state (only a loving person can evoke love in the other who is close enough to it – mere words "you have to do like this" do not create love).

Books on "finding" energies can only make us conclude that there is no need to add to the multitude of such books.

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In the following list can you find something that you would cross out as unnecessary (even in small amounts) to retain your vitality and resilience in the environment you live in: skill to tell lies, aggressiveness, envy, anger, cruelty, greed, lack of perseverance, ambition, lack of compassion...?

If you in fact lack a greater part of these properties, then you are probably not one of the "successful" people looked up to as an example in terms of results or material welfare achieved (of course, matters beyond your control, e.g. inheritance, do not count here).

We are faced with a paradox – the society is trying to free itself of vice and at the same time thrives on it.

Another paradox (and one that is contrary to the rules of reason) – oriental martial arts, originally designed for self defence, turned aggressive, but on achievement of real expertise excluded aggression and other properties necessary for social existence! Take for instance the saying: "A real master is not the one who wins 100 contests out of 100, but the one who can handle 100 potential fights without fighting".

It can be said that the skill of living or vitality is adaptability, forgiveness, also stupidity, cynicism, whatever. All this is vitality, if put to adequate goal-oriented use and adapted to what the environment is able to understand and what can be used to influence it.

Oriental martial arts (I mean practical arts, not sports) allowed the use of these deceptive manoeuvres on condition that the fighters retained their internal stability and kept loving whom or what they intended to influence. Only through loving (I do not mean going crazy with passion) is it possible to understand everything as oneself and thus also foresee every movement of the opponent. An angry martial art is only an aggressive stage of martial art.

Imagine that well-being, trust, mutual understanding, helpfulness, etc. prevail in the world. Suppose that an expedition from another planet comes to Earth to study the life here, they land on the roof of a slaughterhouse and peep in through the window...

Thus it is nevertheless impossible to create a good society as goodness is so subjective, momentary and one-sided that it is possible to say: "There is no absolute good or absolute bad", or: "There is no good or bad".

Similarly there is no "truth" or "falsity". There is a legend about it.

A legend about the old wise man.

Once upon a time a man came to see the old wise man and complained: "What bad luck I've had with my neighbour. When my chicken got out of my yard he set his dog on them. The dog killed some of the chicken right away and I don't know how many crippled chicken I have got to kill myself. I know that you've always made just judgments – do I have to claim damages from my neighbour?"

"You're right," answered the old wise man.

In some time another man came to see the old wise man: "My neighbour is a vicious man – he let his chicken loose in my backyard and they cleaned all my beds. I cried out but my neighbour refused to call back his chicken. Then I set my dog loose and it killed some of the chicken. Now my neighbour claims damages. The whole village knows that your judgments are wise and just – tell me – am I right that I don't have to pay my neighbour anything?"

"You're right," the old wise man answered.

When the man was gone the wife of the old man who had heard everything came in from the kitchen and reproached her husband: "How can it be that both of them are right at the same time – you're not a wise man but an old fool!"

"You're right," the old man answered.

Everyone has his own truth. When a girl asks her mother, if this or that village boy is the right one, then the mother is able to evaluate him only in the light of her own experience, her own truth capable of reflecting only a hypothetical future. This is also seeming reality.

Take a look at society. Have some empathy and put yourself into the position of politicians (our own representatives). In a "democratic" state every leader knows that, working for the country and the people, the opposition is busy watching out for his errors – it is not a difficult thing to do. Therefore, in order to survive, it is necessary for him to defend himself, and before leaving to take the maximum in order to secure a better future life for himself.

Such is society and such are the human properties necessary for its existence, and in this

kind of society any behaviour is good or bad only against a concrete background.

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There is an oriental principle: "When a question arises whether you should sleep or not, then you should not sleep. When a question arises whether you should eat or not, then you should not eat. When a question arises whether you should live or not, then you should not live". The latter cannot be interpreted as a suicidal idea. Rather, it means that if you do not live "here and now" (Don Men) then you will get that idea, and THEN you will have no point to live like that.

If your LIFE consists in control over yourself, then the recommendation is as follows. Find yourself a teacher whom you necessarily do not have to understand but whom you COMPREHEND. The teacher need not be a person, it may be your own body, hardships and challenges. An illness may be a teacher when you are not trying to kill the illness with poisons, but keep looking into yourself to find new solutions for "internal existence". When you fail to detect "illness" at its onset, then later there is no other way but to destroy it, simultaneously destroying your internal feeling.

It would be naive to think that the physical body may be left aside in developing internal capacities (the author has met numerous people who keep prattling about internal capacities who, instead of giving explanations, might serve as sample patients for medical students). The development of the physical body (I mean active development) may be reduced only when you yourself feel that you do not need it any longer. Your physical body is earth for the growth of new life forms. The more nourishing is the "earth", the more extensive are the opportunities for new life – in the development of both internal and external capacities. (There is a danger of being captured in a "physical cycle" (when a person has achieved certain "success" through his muscles) – this is equal to giving up new opportunities, as it is here that the competitions start: 1 second faster, 1 centimetre farther, etc.!?).

Man is able to walk barefoot on burning coal, swallow hot metal, "cut" his body with sharp instruments, endure unimaginable hardships, hold his breath for extensive periods of time, sit on suspended thin thread or a narrow strip of paper, and do many more things that seem supernatural from the layman's point of view. Who doubts such abilities (and the above list is not exhaustive but rather modest) may, if really interested, find places where such abilities are demonstrated. What is most amazing is that people in question earn their everyday bread by displaying their abilities, taking it as their everyday job and nothing special.

Should these abilities be called trained vitality, or immunity, or something that there is no word for? The right word is probably energetic abilities, but let us not limit ourselves to the principles of electricity. These energetic abilities let people perform "miracles" impossible according to physical rules. (Don Men: "It does not make you wonder that same cells may make up a man in one case and an ant in another, but you are surprised when the same elements of life are used to create an environment working on different principles...").

It is also amazing that even persons who do not directly sense the energetic movements of their bodies are capable of achieving "non-human" abilities. This is probably possible due to strong will and faith which influence the subconscious and after reinforcement by physical

exercise "materialise" in an energetic form.

It is my personal opinion that in most cases such people achieve their extreme abilities after having spent decades on the realisation of their idea fixe. It is hardly likely that those whom chance or experience has provided with direct energetic sense would materialise their energies in their external bodies. I tend to think that as soon as a person has realized one of such energetic variations and seen an opportunity to develop (grow, increase, amplify) it, he will lose interest in this direction and start looking for new opportunities for energetic realisation, experience of other states and contact with the completely unknown.

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Some words about states. Family is the basis of society – a small society having a hierarchy necessary for its existence in whatever form – be it "democracy", tyranny or something else. I presume that you already realise the necessity of changes of the form of the society. Thus there can be no (eternally) ideal family as the external perfection of such family entails tensions which are the stronger, the more strongly they are pushed into the subconscious. By becoming conscious of the "problem" the tensions can be eased and it is a matter of each person's vitality how he manages in the "big society" and if he is able (or in fact willing, preserving LIFE) to preserve the "small society" with all its dogmas. A family can be naturally preserved only when the LIFE of the members of the family is family life – certainly not because of wisdom, but because of internal inexplicable interest – when from time to time there is an ability to bring forth a sufficient quantity of NEW LIFE.

From time to time every member of the family needs new life. The desire is not rationally controlled but is a natural energetic need conditioned by the necessity of avoiding atrophy. Try concentrating your gaze on one point for an hour and maintain a steady interest to it. Similarly a person is unable to avoid movement for a long time, what appears first is energetic dissatisfaction that may express itself as mental aggression.

In order to break free of such compulsory aggression it is important to find another way, to reform one's internal state, to re-evaluate one's values, and to do it smoothly. Against the background of reason, the change of values would be expressed only in the relationship between good and bad and the balancing between them.

To avoid wordy over-generalisations I will delineate a couple of approaches to problems (all mediated by reason) limited by the preconceptions that set good against bad. More precisely, I am proposing a couple of possibilities to survive (read: not to become atrophied).

Example 1

(As everyone can solve the easier problems, my examples will be coming from the more complex situations.)

A child (suppose of an age of about 10 years) is deprived of its parents, and, having no relatives, will be exposed to a totally alien environment – the social care child facility is in another city, so that the friends and relatives will be at an immeasurable distance. Unable to adapt to new potential parents the child will encapsulate into itself. The bad aspect of this course of events need

not be mentioned. How would it be possible to bring forth the good side?

Let us take the child for a background against which we determine the good and let us gradually direct its attention towards the understanding: you are given a chance through challenge, so that you would be able to take care of yourself, achieve perfect self-control, independent self-formation and voluntary decision-making about whose help and which examples you need – if the answer is your parents, then try to become like them.

It should not be difficult to accept that a person who is by the fate coerced to cope with everything at such a young age should achieve a special vitality for the future life (if the person is kept from degradation and his self-confidence is reinforced), and maybe a better understanding of necessity, at the same time retaining the ability to enjoy the moment. Is this bad?

Example 2

A person is caught in an accident and as a result will be destined to be bed-ridden and immobilized for the rest of his days at the same time retaining an adequate grasp of all the surroundings.

Upon having overcome the first embitterment (caused, first and foremost, by frustration due to the seeming – the goals) LIFE and development can be directed in accordance with the following principle: you have time and opportunity to engage in internal work, to listen to your body (if you are alive, you have contact with your physical body), to create an order in sensations which you might not have had beforehand and thus to achieve healing.

If it is not possible to achieve total physical healing, then even a modest physical exertion will grant the person LIFE that he would be unable to see from behind all other "suns" while healthy. Is this bad?

Even a healthy person may be sick in the physical sense – look around yourselves and determine the meaning of the term HEALTHY for yourselves!

It is necessary to have FAITH to find LIFE in the meaning referred to above; in fact such faith is necessary for every purposeful activity, however "skeptical" anyone would want to call himself.

These two examples serve to make man believe in other values. More precisely, it means the restoration of man's faith in himself by drawing attention to existence of other kinds of values and other kinds of life. Every kind of life has its beauty. It is often hard to see, as the "good" life determined by the society gets in the way.

Example 3

Man is a criminal in the cruelest sense of the word. He is a criminal in relation to society and dangerous or bad for society as a "whole". The background for defining good is constituted by the same society.

You will find the answer when I quote you the results of a scientific experiment with white mice.

The experiment involved two small white mice of comparable biological parameters, they were raised up to adulthood in separate cages, whereas one of the mice was kept alone in a sterile environment, the other was kept in an ordinary cage together with other white mice. After the scientists had brought the mouse who had been bred separately together with mice bred in company, the mouse raised in the sterile environment died of immunodeficiency in a couple of hours. (In the case of humans the phenomenon applies also to spiritual life.)

This should make you realise that, from the point of view of society, the criminals are inevitable immunogenic agents necessary in cases, when the society has to face relatively greater cruelty and violence – both necessarily brought on by the rules of survival of society as such.

Example 4 (a counter-example)

A man was raised in well-being and care. He did not have anything to strain himself for, he himself chose his pastimes – an ideal life! Good. Everything was permitted.

After marriage, the rules of the small society precluded his becoming an even smaller (exclusive) part of it. As the person had not "exercised" "abstention" (even concerning his habits) the physical body was impaired by other soul-related disorders.

At this point we find that an Oriental saying might be in order: "Your friends are actually your enemies, because your enemies are actually your friends." Or, more simply: your "friends", e.g. a couch, a fireplace, a car are permanently detracting from your vitality in front of the nature itself. Your "enemies" (e.g. a landlord who turned off the heating in a cold weather) are your trainers – given your ability to take it that way.

Example 5

A man spent years building himself a house and saving every penny to complete it. He moved in his family, traded in the old apartment, bought a car and meant to be off to insurance the next day. At night his car caught fire and though everyone escaped unharmed, his car and home burnt down. In this case we can see that the family serves as the background system.

Now, shown that they are former guardians of their property gotten free of their "prisoners", and emancipated themselves, an adaptable family may find a new LIFE – be it by doing odd jobs in different locations all over the world, or by seeing and experiencing things they might never have been able to see while constantly worrying and catering for a "stable" welfare. (Only those who have never travelled or hiked may fail to see the beauty of this kind of LIFE).

Is this not a release from seeming reality?

Considering the above examples and comparing them with models of LIFE praised by people, you may find an answer to how many of us are SLAVES of the rules of reason – their own "wisdom".

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The skill to free oneself is one of the most essential properties of living and vitality even in everyday social life. (Here I do not mean the skill "to free" oneself of one's enemies by "blowing them out"). However, it is just this skill of liberation that is not sufficiently widely spread despite the fact that the lack of this skill has the strongest tangible consequences for people's lives.

An example:

A person has spent many years studying, obtained a degree at a university, got himself a profession and a well-paid stable job with career prospects both in his specialty and in terms of institutional hierarchy. He finds self-fulfilment in his hobbies and other activities that make up his LIFE, he is also satisfied with his job as it grants him a living. Although he has always been dreaming about making a job out of his hobby, he finds himself unable to free himself from his present job, as this would necessitate new efforts in order to achieve "stability" and lead to frustration caused by time wasted on studies. This liberation is especially difficult when the studies have been an effort not for the sake of LIFE but merely a purpose – in such case it is really wasted time and the person goes to great lengths to justify his past suffering in the name of future. The person tries to convince himself in it and fails to see new openings for life in the MOMENT (here and now). In sum, it is the memory of experience that hinders LIBERATION.

Already our ancestors had problems with liberation. there is a way of catching monkeys still in use today: a small hole is made into a coconut and some grain is put into it. The hole is so small that it is impossible for a monkey to pull its fist hand out of the nut. Life may be in danger, but what is caught is caught, and to release it!!!...

Now, think if you have an acquaintance who has deliberately let go of domestic comfort, car, career... and explained his actions with a desire to cure himself of disease, avoid cardiac arrest. Or are you one of such people??

Most people try to change their external environment to suit their EGO and to obtain all possible reinforcement of the EGO ignoring the possibility to shape their internal being so that it would correspond to external reality. For instance yogis do not aim to develop resilience to nature (muscles, ...) but learn to shape themselves softly in conformity with the rules of nature. (Many people suffer from false shame. For instance in the warm season people might walk around barefoot and be ashamed of their illnesses instead).

Man centres everything onto himself – my house, my car, my wife, my ... , and this is done up to great finesse like my colour, my taste..! All this is inculcated from early childhood and it is only natural that after such amount of training people find it difficult to get liberated from anything – and thus we get: my disease, my problem...

There are "neutral" states like relaxation, meditation – but what is their purpose?!! To gain even more strength and energy to go on with the same pressure?!

Don Men: "To go into the external without retaining the EGO is possible only through total avoidance of the principles, judgments and criteria of EGO.

Start with the body. Do not only relax, but consciously release the whole body into the external. Imagine that somebody takes away your relaxed foot, hand, head, takes it anywhere.

Difficult? All your muscles get tense? You are losing relaxation? But you know that all your body is still there.

As in sports, we are training acquisition. Pressure. Self-destruction starts at the point where it all gets variable."

We are all constantly governed by the sensation of lack of stability. Why not the other way round? (NB! Liberation is by no means negation – this is also pressure.)

Developing together with their environment, babies get liberated from a "sun" called mother. After that they are liberated from a "sun" called family and a logical conclusion would be the liberation of the grown-up person from a "sun" called... society. When dying, having skipped the liberation from society, a person is liberated from a "sun" called body.

It takes about two years for a child to be liberated from its mother, twenty years to be liberated from family, and it might take about two hundred years to get liberated from society ("earthly passions", goals). After that, before the liberation from the body it might be possible to enjoy life for about two thousand years. Such numerical juggling is, of course, arbitrary, but it expresses the idea that at least one "sun" is left outside of the experience of ordinary people.

If a fetus is unable to free itself of the mother, it dies; if a child is unable to liberate itself from its mother, its development is retarded; if growing up, a person cannot achieve freedom of his parental family (dependency), he will develop ineptitude in independent life; if one does not get liberated from society at the right time, the body will leave the person and "ordinary" death will ensue.

The above "suns" can be ordered:

(body)		
instinct	–	mother
feeling	–	family
thought	–	society
soul	–	"external body"
energy	–	nature
flow	–	circulation
body	–	life food

This is a subjective assessment expressing, in addition to the development of man, also the cycle of the development of the world (from the point of view of reason).

If you are able to contemplate a situation where YOU are the world, I will offer you the following considerations which were written up before I started writing this book:

take a little time and imagine that you are in a situation where you develop together with the world through times.

...there is time, there is no time...

body

I love everything. Everything loves me.
There is nothing that influences me without me willing it.
I myself am everything.

instinct

There is something inside me that moves me.
I am moving in its direction. I fulfil it. I like it.

feeling

Something changes in me. I change. It's interesting, I am alive.
I'm changing myself again, this is marvellous, it HAS NEVER HAPPENED BEFORE.
It is no longer me.

thought

I want more and more – to change, to feel.
Not this, it wasn't so good.
I'll take this one. And this one. And now both of them.
Cannot have both. Fine, then this one first.
Don't want any more. But if I do it this way. I try.
Well, at least nothing happened. Mustn't do that any more.
I'll do this – this I know. Good. Not interesting.
Maybe this is exciting, if it only wouldn't hurt. Oh, who knows, haven't tried.
That was something. What else. Dangerous. But what else if not that.
Interesting, exciting. This is some feeling.
What else. Do the others know.

soul

Would they like it. The others must not feel it. How to help.
Something always goes to where something is taken away.
Self is important, self does not want. Why to change it, dangerous.
If only... feeling. I help. Maybe helps me too.

energy

Where to be. I'd move. I'd move something.
An interesting feeling. I'd influence. I'd let be influenced.
I am. I change. What wonderful feeling.

flow

There's no difference where to move. Why to choose.
The choice is familiar, this I know. There is no feeling.
Boring. Something moves me, I fill it.

body

I am all that I feel.
Without me willing it, only what I am not, influences me.
I love everything that influences me. I disperse.
I encompass. I AM EVERYTHING.

...there is no time, there is time...

Let us return to the WORLD AS IT IS. It is also possible to liberate imbibed alcohol – many people have subconsciously done it and been "shocked sober" by something unexpected. And a person who is engaged with a straining task may "have no time" to be sick (everyone does not have this ability). When the tension eases, the person "engages" the disease, as he then "has time" to deal with it.

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Dealing with internal energies makes people curious and happy like children. Only at the level of thought there is a danger of getting depressed (about the fact that everything is "old") when you are waiting for the "new". The world will never be ready, even when the "new" has been attained.

I would now like to show some exercises to people who do not believe in bio-energetics (as they have had no opportunity to experience it directly). The exercises will lead them to such experience or at least give results that enable them to believe it.

When is the right time to start with exercises? When a young man asked this question Don Men answered: "the right time was yesterday". And when a young woman asked him the same question he answered: "but how much time have you been given?".

I will never be able to convey what is conveyed by Don Men – this is something only he can do. I will convey only what I have got and therefore the exercises will be based on my point of view.

Before taking up the real physical-energetic exercises it is necessary to acquire some skills for manipulation of spiritual-sensory channels. The easiest of them is dispersion and concentration of attention.

It is easiest to start with exercises of concentration as this is something that we (differently from primitive peoples) know a bit better, mostly thanks to our reading skills which

presuppose the concentration of eyes on a certain trajectory of movement. As the eyes are given a developmental advantage, it is easier to achieve total (absolute) concentration through eyes.

Find yourself a place where you can be undisturbed by noise, temperature and other factors. Take a relaxed position and find a stable point on the wall or in the ceiling located at a comfortably visible distance. It is best to pick a scarcely visible dark point (on the limit of good visibility) on a light background; alternatively, it may be a tiny spot of light in a dark room. Attention should be concentrated on this point, and it is necessary gradually to achieve the level of concentration that makes it possible to break the contact with all other sensors until you start to feel that you are this point, or that you are located within it.

Absolute concentration can lead to cessation of involuntary breathing. If this happens, you will come round immediately and only then understand what happened. It is not advisable to go on with independent exercises beyond that point. For further exercising you have to have a teacher who has convinced you that he is able to control deeper states. In the opposite case your chances of survival are equal to those of a new-born baby left on its own.

To exercise dispersion of attention it is preferable to assume a reclining position so that you do not feel any noticeable physical discomfort. The exact position (hands at your sides, under your head, etc.) is not significant. It is, however, important that you know from experience that you are able to retain this position for great length of time without having to move yourself.

Shut your eyes and "listen" to all your sensors simultaneously – sounds, smells, tastes, subtle touches (caused by body movement), etc. You might ask why eyes should be closed. It is because the eyes are accustomed to dictatorship over the body, when you deprive them of this chance you will find it easier to achieve dispersion of attention. Later, when you're able to, you may include eyes among your sensors.

If your attention gets totally dispersed – i.e. when you sense everything in the domains of all your sensors, not granting precedence to any of the senses (the mind is switched off and rendered incapable) – i.e. when you are everything and nothing disturbs you, you will achieve the same results as in absolute concentration. It may be a cessation of breathing or a sensation of weightlessness (as if you were falling into an abyss). This is what will "shock" you back into consciousness.

Note. These states are absolute only against the background systems of ordinary people. In fact, absolute systems may stretch as follows: concentration – to satori, dispersion – to atman. The two terms will be explained later.

If you are able to bring about concentration and dispersion in your internal body (e.g. through "listening to" your pulse), then you will discover an amazingly interesting world by no means second to the external world ("external body"). Do not, however, start rationally imagining internal houses, cars and internal organs as depicted in encyclopedias... This "world" (Don Men: "internal space") is different, at that point it is in the stage of discovery for you and after its discovery you can shape it in accordance with your abilities. The sensation of this "world" is the internal vision or the "third eye" that has nothing to do with the actual optical vision. The concept "internal hearing" ("third ear") might just as well have been adopted into traditional use.

If you claim (!) that you know the location of the third eye, it is equal to claims about good and bad (+/-), black and white (+/-), higher and lower (+/-), etc. energy. A number of rational interpreters are to be found in the Orient, and it is those people who have become immensely popular precisely because they have cherished the rational mind and been comprehensible to it. (More talented people might have been able to come up with at least pink or dotted magic, striped energy etc. Even all the "aliens" (with huge heads) have arrived from a huge distance, each one of them trumping the others with an even higher civilisation, more complex ("esoteric") notions, more powerful "laws of karma", discovery of the ninth at the tenth chakra. Why not add 52 chakras to give a larger playground for people's imagination, otherwise you might be forced to produce a new and higher one in a short period of time.)

As a result the interpreters of original sources create a feeling of mystery for reason and a purpose (seeming reality), claiming that the present life is "low", they promise to help those in need of it into "higher domains" with hierarchical structure copied from the very society where we exist. The same is true of religious circles where Biblical truths are "forgotten" (e.g. the Hebraic Bible uses the concept "Gods", not "God"), in addition to that they freely award titles similar to those used in "the upper layers" of the ordinary society. Attitudes to religions oriented to reason do not give faith. FAITH is a state, an unconditional readiness to meet with the object of the faith. The believers are right when they say that they believe in God – indeed God is not there within them, but they believe in the possibility to meet Him. Who has God within himself is a Creator himself, he has no need for belief, he lives in it. In the same way you believe in a business project until it is implemented, later you just run it.

Being in God makes every person chaotic and unpredictable in his lovability. Who is not in God serves some kind of purpose with his love – respect, veneration, and even perquisites from the religious establishment. Thus the lovability may be conditioned by the fear of losing these perquisites – when you corner the purposes of such people and give them power and you will end up with a new inquisition with all its consequences.

What has been said here can be believed or denied, but only before the moment of your "opening".

In the moment of enlightenment words are "forgotten", only "sounds" are left and the enlightened ones are merely able to cry out when arriving at that state. The enlightened ones may seemingly look like ordinary people: railmen, farmers, ... Enlightenment does not mean that their faces become somehow enlightened.

(In this book the author by no means wishes to diminish the value of those sensitives who have real results to show and who are led astray when trying to find explanation to their abilities (when a person uses a computer in his work without knowing anything about its design, then his action is real). The author tries to give a chance to see through these who deal only with explaining.)

We will now discuss the physical-energetic exercises (beware of taking the definition "physical-energetic" literally as it is meant just to facilitate understanding). I will precede the

exercises by a couple of examples.

Example 1

You have to get to the ninth floor. You step into the hallway and discover that the elevator does not work. Your body will immediately remember the exhaustion waiting for you on the ninth floor even before you have got to the second floor and you will be overwhelmed by the feeling.

If a greatly desired object is waiting for you on the ninth floor, you are subconsciously enchanted by the object and you fly upwards to be able to wholly submerge yourself into that feeling. Throughout your stride upwards you are governed by a "reflection" or "copy" or "projection" (call it whatever you like) of the awaited bliss and it is often interchangeably similar to the "real" feeling experienced in "reality" (!).

Hence a question: Is LIFE in dreams not the same as real life with its authentic "here and now" experiences? The degree of subjectivity of the answer is dependent on everyone's skills of living in their dreams without being frustrated by their "material" failure in the external body.

Example 2

is connected with the previous example: Remember situations when the attainment of something desired has overshadowed the feeling experienced throughout the quest for it. The achievement of a goal may terminate its LIFE and you may be exhausted of "vitality" – something that you may also experience physically.

It seems unnecessary to "enrich" understanding by new examples as the content would remain the same – there are processes in your organism that, depending on your "internal application", either give you "Power" or let you act only on the basis of your muscular (chemical) energy. The said "Power" may give an ordinary person momentary powers (often at critical moments) that exceed the physical understanding of human ability. Those who have experienced something like that know it, those who have not (sorry!) cannot be told about them on paper ("super-powers" may be of physical, informational or other nature).

Now to the exercises:

(There is an apt dictum: "process is life, result is death". Do not aim at achieving everything at once and spend your life in exercise – not in forcing yourself but in discovery. When a purpose will gain power over you, it is wiser to give up the exercises, if your aim is not to increase your muscular mass. Embarking on the finding and developing internal abilities it is important to keep in mind that these abilities are not anything "higher" and not a means to "success" in life).

Do various power exercises (front support hand bends, knee bends, hanging hand bends, etc.) alternating all your attention between your muscles and the attainment of your goal (completion of the exercise "dose"), occasionally turning your attention to something quite different (e.g. recital of a poem by memory). While exercising try to establish the muscle energy consumed in the execution of movements using different internal methods (different "internal

application") – try to find when it is (physically) easiest for you to complete similar "doses" of externally similar exercises. Before transferring from one exercise to another – I mean different ways of execution of the same physical exercise (e.g. front support hand bends) – make a small pause and meditate (e.g. different concentration and dispersion exercises) in the direction you wish further to apply.

Only you yourself are able to experience the differences between work on purely muscular energy and work on bioenergetic support. These internal sensations have been compared to different known (verbally formulated) tastes, sounds and other sensations, but you have to remember that everyone of them may be unique.

You may use also "unknown" exercises once you have realized the "usefulness" of them. For instance oriental gymnastic and martial arts (especially the internal styles) may turn out to be extremely useful as, in the execution of movements, they give a clearly differentiated (sensory) physical and energetic feeling corresponding to internal application.

Don Men: "Now there is the question of whether it is possible to "encompass" complex in simple, or to express the whole content of the complex with simpler means? If this is possible, then how can one talk about the simple – it then becomes equal to the complex. When you assume the courage to be critical of something and say that it does not exist, then you point to yourself, indicating that you have no room for it in your "world"."

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In nature (the external body) energy was originally in a chaotic state, or, more correctly, in dispersed movement governed by the laws of nature. Human reason was able to select out of this "chaos" a type of energy that was in conformity with the laws of reason and to systematize the natural elements that influenced (+/–) this energy in experiments contrived by it (by reason). In the long run this led to the development of power stations and other relevant consequences (up to personal computers, +/–). In essence this is selective systematization of nature by the rules of reason.

Let us take a break here. Imagine the whole nature being systematized by the rules of reason. Then all left of man should be reason. End of break.

Only reason may create linear (straight, unidirectional) energetic connections in the body. These connections are not shaped through dictatorship but through finding the places and possibilities for realisation of respective energetic connections and their subsequent systematization (I am here speaking of oriental teachings about movement of energies that are by no means the only solution, it is simply the course development has taken in the Orient).

In connection with teaching of energetic movements understood by oriental schools as meridians, conditionally, in accordance with understanding, related to certain bodily organs (through external knowledge – for external explanation), it should be said that when Don Men has discussed the topic in his lectures many medically educated (in this context read: important) people have got up and left without listening to the end (!)... Their importance and stature were witnessed by the medical questions asked (already containing the implied right answer). When Don Men took a different approach in his explanation (not proceeding from the solution

presumed by the question) they were able to listen to but a couple of first sentences from which they immediately concluded the whole answer (probably on the basis of experience). Here you can see why in Tibetan monasteries, when somebody asks a question proceeding from the first intellect, and the on-going discussion takes place with the rules of the second intellect, and one is not explicable by the other (they are mutually exclusive) – such "transition" is called "jump across the abyss" in the Orient – the teacher hits the disciple on the head saying: "think right".

(An ancient philosopher was led to the verge of suicide trying to find a logical solution to the statement: "I never tell the truth" when the speaker told the truth, and consequently was lying, but if he lied, then consequently he was telling the truth. Where is the solution?)

In linear bio-energetics it is also not possible to make smooth transfers between arbitrary meridians, before doing it, the "contradictory" meridian has to be released – in the opposite case the result is energetic destruction up to physical damage. It is not possible to rationally prove the existence of bioenergetic energies different from electrical +/- energies, and until attainment of real understanding it is purely a matter of belief. Before this attainment it is sufficient when the teacher tells you that it is so.

Given such attitude and faith in your teacher you may find such bioenergetic development which otherwise (without a teacher) could, if you get entangled in quest and disappointments, lose reality for you. (Don Men is relatively indifferent to "those who seek" until the point when their FAITH is sufficiently "mature" and will not allow the reason to "filter" exercises).

Everything is comprehensible through knowledge (do not necessarily read: reason). Even ignorance and fear of ignorance are comprehensible through a knowledge, that there is something towards what you cannot have an attitude, as you do not know its nature and behaviour in particular situations.

Given the fact that due to the inertia of development all texts – be they oral or written – are the most efficient means of communication for ordinary people, a book is necessary as, through dissemination of primary truths, it gives many people an opportunity "to seek" and simplifies the finding of a "teacher". This is true only when the book does not turn into a dictator and start to lure the reader with knowledge, terms, meanings and other symbolic entities that are unnecessary for bioenergetic development. Here the teacher is LIFE – the hardships, successes, and whatever other experiences leading to bioenergetic comprehension.

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How is multi-polarity (non-linear systems) expressed in nature and is it possible to shape it into a system through linear activity?

Your everyday experience shows that (bipolar) consciousness can influence the (multipolar) subconscious: our activity influences our dreams and our subconscious reactions. The "problem" is that as consciousness is a special case of the subconscious, there are only limited ways how the subconscious can be influenced by consciousness.

Some natural examples of established multipolar regularities are the pyramids, the "magic circles" (where everyone interested may e.g. walk on burning coal barefoot), "anomalous"

locations between the mountains (Tibetan monasteries – training centres were built there), water with special properties flowing in certain places, etc. Everyone is not able to assemble a "magic circle" as it takes knowledge of natural materials and the ability to communicate with them.

Here's necessary to take up the real energetic sensation and illusions. We will not deal with self-deception – it is a closed circle of reason and everyone is to get out of it himself.

Energetics has a lot in common (and many connections) with love. For example: First you have your first love, then second, then third, the fourth... when on one day (or night) you discover that what you have got is... first love. The same principles (my experience) hold in finding energetic sensation, love itself is a purest energetic link. The attainment of genuine sensation of energy may be expressed as follows: "as far as you feel like asking someone if you have energetic abilities or if your sensations are energetic, then you do not have them. When you comprehend and govern energetics, you do not have to ask about it – you HAVE GOT it, and no one can take it away from you or make you doubt it". (There is one love but it has thousands of shades.) But yet. On the way to real comprehension illusions may be very stimulating phenomena. They give you strength and interest to continue looking. Only sometimes it is difficult to give up illusions which may be quite stimulating and pamper your self-confidence.

When you start doubting yourself, TIME has not come and there is SPACE for development in every direction.

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TIME and SPACE.

There is no time and space. There is only movement and change (also movement). More precisely: time and space exist only for reason and even there time is just movement measured by another kind of movement from one point of space into another.

I will try to show an explanation that might be difficult to grasp through the mediation of reason:

As soon as to eliminate the notion "space", the notion "time" is lost. In such case everything is present everywhere at the same time.

A knowledge that is inculcated in you says that light brings to you information about some distant object. Time needed for it is X etc. etc. Everything is logical.

Now let us proceed from the viewpoint that everything in the world is information either in materialized or non-materialised form. We can thus conclude that everything we see, hear, or touch is merely information and has reality to the degree equal to the reception power of our information sensors. The rest does not exist (abstract thinking is also an information sensor).

To be liberated from the limitations set to us by our surroundings, time and space, we have to LIBERATE ourselves of the dictatorship of our internal sensors, in a manner of speaking, we have to leave our material body behind.

Is DEATH then not death? How can it then be, if a contradiction, which is logical even

from the point of view of reason, holds: death (bad) liberates (good) man from limitations, or, to write it in the polar manner: +=- (liberation = death). If you can sincerely agree to that, then you have talents to get further liberated from the limitations of reason – the seed is already there.

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If, after reading the last passage, you started thinking (maybe again) about the purpose and/or purposelessness of life, then philosophers or the "knowledgeable" people have long ago provided several answers that keep being come upon by every thinker: "The purpose of life is not to think of the purpose of life", "Life has purpose only when you grow up your children, build a home and plant a tree"...

Japanese samurais (warriors) used a very "clever" way to attain internal peace in life. Their life was based on a philosophical world outlook that despised death and fear for one's life. Rising every morning a samurai had to think that he might die this day – even going to bed a samurai was to keep in mind that he might die in bed and, as befitted a true samurai, no one was to find him in an undignified situation. A samurai had to die with self-respect – not crying out in fear but accepting the death as the natural course of events...

... a samurai who daily contemplated death and was ready to accept it achieved naturalness and peace for every situation of life – an unexpected fight on life and death did not cause fear in him, not to speak of everyday situations (samurai's senses were never eclipsed). Such world outlook does not allow for depression (or suicidal tendencies) as "everything in this world is FLOW". A suicide was possible only when a samurai had tarnished his honour. In this case he committed harakiri (seppuku, a cut of stomach) and liberated himself from shame.

A number of samurai movies and other films about martial arts depict the masters as extremely emotional people – do not let yourself be led astray by that as most of such productions are oriented to European audiences. No samurai observing the "basic code" Busi-do could let anyone (an enemy) read his state of mind from face or posture.

A deep internal peace is a precondition for the development of internal abilities. Only by controlling emotions, sensations and perceptions it is possible to release them at the desired moment, only through possession of internal peace and "purity of senses" (clarity of senses) it is possible to achieve opening and enlightenment.

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There is an oriental parable:

"When an old and a young artist meet, it is the older artist who creates better works, when a young commander meets an old commander, then it is the older one who better defends his homeland, when a young fool meets an old fool, then the older of them is the one who is older."

Don Men: "There is a need even for those who speculate with energetics. They have a very important role to play in life – as skilled psychologists they take people's troubles onto themselves. Suppose a person comes to a sensitive and starts complaining about his worries. Your energy is

dirty? Right, let's clean it! As a result the sensitive is satisfied, client is happy and both go their own way, one with the money in his pocket and the other with pure energy."

It is a feat of genius to discover "black spots", "signs of Satan" etc. and then help people get rid of them for reasonable fee, so that people would really believe in them as the causes of all problems and be satisfied after having been freed of them (till the next time when the soul of a dead remote relative starts playing tricks) – the field really has its great masters. It is of course different when the competitors are removed through been dubbed "henchmen of Satan", "energy drunks", when the clients are frightened with "vampires", "werewolves" and other "ogres" which rob weaker persons of sleep and continually forces them to return to the "helper" (i.e. the discoverer of the "black signs").

On several occasions the author has encountered a scheme where, after the departure of one guest sensitive, another one announces that higher powers have authorised him to remove the black signs imposed by his predecessor (so that the latter would be unable to find their victims at night and suck their energy), and on the departure of the second sensitive, a local operator might let out information on a new higher order to use talismans for the protection of energy of all good people against guest vampires. When talismans run out, processed water taken from a holy well or, in the absence of it, a holy tap, will do. And there is no scarcity of clients – there are many good people!

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Together with the development of bipolar science the space necessary for storing bipolar information decreases. Such tendency might be taken as pointing to the conclusion that everything can be systematized in a bipolar way. Where is the limit beyond which the human mind is not able to understand the composition of nature? There is no such limits! "How come?" you might ask, "given the multipolarity of nature, how can a bipolar reason explain something different from its own rules?" You might find an answer in the following example:

Only recently an expedition to Africa found a tribe in the jungle that had developed in complete isolation from civilisation (in our sense). People of the tribe had daily contacts with the "phenomena" like airplanes, but in their understanding they were big noisy holy birds who "visited" ("looked after") them on certain dates and times. When it so happened that the bird did not cast its protective eye on the tribe in the expected (regular) time, it meant that it had been offended by someone's misbehaviour and there was a need to make sacrifices (the food most liked by the holy bird was sent to the skies by burning). The sacrifices never failed to satisfy the bird and it invariably reappeared bringing good weather with it. Such was the knowledge of this tribe about life.

As a counterexample there is a story about a world-traveller Eskimo who after having journeyed many years returned to his country and told everyone about what he had seen. He told the village people about multi-storey stone igloos and much else, but he was driven away as an impostor when he talked of big iron canoes – the elder of the village immediately detected deception: "how can an iron canoe float if even a grain of sand sinks under".

Comparing the scientists' explanations of the laws of nature with those of the African

tribal people we can see that it is possible to give very complicated explanations to any cause and result. And always the principles of logic are keenly observed to grant validity to the argumentation. When logic is unable to explain something, then we just do not know the relevant connections as yet, suggest hypotheses and give currency (apply in teaching) the most logical hypotheses (some of the connections may thus be as yet not "discovered" by "modern science").

How can such an attitude make it possible to discover something really new instead of "stupid multitude"? But despite that anything can in principle be explained.

Reason can be used to explain anything for reason itself whereas rules are being created on the stride (occasionally "understanding" just takes some time). As reason has greatly complicated the rules it is unable to notice anything else beside proving these rules and creating "new" ones (and apart from "discovery" of connections) (here I mean everyday facts about "weird" things) – it (reason) does not have time ("to work at nonsense").

Who in this case are indulging themselves in sophistry – is it those who really LIVE and apply their abilities or the scientists who are trying to prove that it does not exist, that there is some kind of deception and who turn to sensitives themselves for proof of existence of their abilities – in measurable and confirmable ways?!!

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Some technicalities.

Don Men: "The transition to new knowledge in the external does not imply rejection of the bipolar process as unnecessary, it transcends from the all-encompassing into the elementary – as part of definitions similar to those emerging when, in order to formulate an understanding, we superimpose the arsenal of existing images, generalise the new understanding using one concept, and then "throw away" the connections arisen from the understanding. For instance: we say "summer" but there is the whole world in the word. A similar fate is awaiting bipolarity."

(Don Men was born in Talgar and spent his youth in the mountains of Tian-Shan. He discovered special contact with nature in his childhood when he noticed that others don't comprehend the world as he does – and he wanted to show this world to them.

To be able to explain his sensations with reason Don Men embarked on the way of a scientist – he did not have to learn "much" – to obtain knowledge on the basis of the "bipolar pattern". He led himself into an appropriate state and then had to spend about as much time on reading an academic book as it takes an ordinary person to read a book of fiction. He was simultaneously acquiring the material and analysing it.

Don Men is a professor of physics and an academician. He has worked on secret projects studying the possibilities to influence people from a distance by directly controlling the emotional and spiritual states of experimental subjects. He gave up his work for humane reasons and today he has dedicated himself to spreading information about new opportunities for human development and ensuing dangers.)

Don Men: "I often encounter a hunger to see multipolar devices. One person saw them, many people saw them, hundreds saw them. And so what? To explain the elementary principles! Sancta simplicitas. Who would understand tripolar "capacitors", "magnets", "transformers" if

these are not formed in the person himself.

Imagine that these devices are used for experiments by ordinary people – for some of them the exits to "another world" might become a matter of routine, while others might experience internal disorders caused by the lack of correspondence. Are we not hearing the leitmotif of "The Day of Judgment"?"

Think yourselves – who would finance extensive projects the aim of which is creation of technologies making it possible to influence man's biological functions from great distances. What does this financing agency hope to gain? What would you hope to gain?

Television and press have to date not mentioned the results of Don Men's experiments approved by a state-appointed committee. The objections from the audience of his lectures that Don Men does not demonstrate his equipment are naive.

In line with the principle mentioned in the beginning of this book, to try to explain everything, the author cannot talk about the possibilities of Don Men's equipment as these are dealt within his own books.

Easier pseudo-multipolar equipment can be assembled at home. Pseudo-multipolar connections emerge on interconnection of different power sources in certain combinations (e.g. as a circle). But what could an untrained ("uncomprehending") person do with them? The changes in generally accepted laws of physics and numerical relationships are minute and in measurement (with bipolar equipment) such shifts are defined as "interference".

Don Men: "In multipolarity the content is inextricably bound to form. For instance an addition or removal of one pole in a quadripolar environment does not create a tri- or pentapolar environment – it simply "destroys" the whole system (world, space) though intellectual effort seems to make such transition possible.

Now you are maybe able to understand the importance of the concept of adequacy for multipolarity. It is not possible to use a 13-polar device to measure a 7-polar object...

"In a phenomenological model physicists used a device of 8-polar space? And so what? Demonstrate the adequacy!" Etc.

At present mankind is using the existing equipment to show what would the world be like if it were bipolar."

The geocentric system of C. Ptolemy was correct, but it achieved its "ceiling" and became too voluminous to be freed of this shortcoming by M. Copernicus. The habits of arithmetics were removed by algebra. From the point of view of development of the world the extinction of dinosaurs removed the "pointless" quantitative accumulation of meat.

Don Men: "I often encounter listeners who are satisfied with abstract knowledge. They want to hear about something even "higher", even... . This pathology is caused by the trained hierarchy of reason, whereas there are very few of those who are prepared to make real efforts to achieve something because they "have not yet" understood. Imagine what would have happened if some kind of "body of learned men adhering to the system of Ptolemy" had demanded that

Copernicus make all the "intermediate" calculations...".

Don Men: "It can be said that vision, sense of smell, hearing and other senses are not inherently bipolar, it is simply that the cortex acting as a filter tries to play an absolute role, whereas a great part of the brain is left unused".

It remains to be added that the "upper crust" of society is there due to the existence of common people and that magma has an important part in life on Earth.

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Spontaneous flying of bodies caused by an unidentified force was first observed very long time ago. The phenomenon was called "poltergeist" but it is not the name that we are going to talk about. In nature and their life environment people have observed a number of amazing phenomena for which they have found no rational explanation.

It would be premature to suppose that these phenomena are caused by people's violence to nature and "pollution" caused by rapid technological progress. Today's environment of life is also nature, but its form has been changed. Why did I use the word "pollution" in quotation marks? Because such activities are polluting only when viewed in a certain background system.

I will give an example:

In the past navigation was connected with frequent accidents when people lost at sea had no means to call for help. Shipwrecks were often caused by running onto rocks near unknown (uncharted) islands or by slight deviations from the course. (At those times captains were unable to navigate precisely in cloudy weather or fog.) To enhance their chances of survival seafarers started settling sheep on islands with suitable plant life. They were greatly surprised when islands whose sheep had supplied for a long time marooned people with food suddenly turned out to be completely barren of plants, sheep and other animals.

The polluting agent in these cases was the sheep who, breeding rapidly, had destroyed everything edible and then starved to death. But life on the islands did not end with that. The dead animals formed a basis for proliferation of quite different new life. (This course of events can be seen as pollution only in the background system of sheep and plants.)

We, who have been told to shape our life environment so as to avoid extinction, would say that the natural balance was upset.

What has that have to do with poltergeist and other inexplicable phenomena? In addition to being caused by mass psychosis (prevalence of a certain way of thinking and consequent "pollution" of the activity of the brain) these phenomena are a product of human environment: the "subconscious of the nature" has been influenced by unidirectional thinking. (In this case communication technologies lead to quicker dissemination of examples, traditions and dogmas than the spread of sheep on a desert island.)

The inexplicable phenomena are thus chaotic contacts of human activity with the laws of nature and we are not accustomed to experience such contacts. It can be supposed that the more people there are and the more similar are their modes of existence, the higher is the frequency of

occurrence of inexplicable phenomena. These phenomena are not directly connected with rapid technological progress, but there definitely is an indirect connection, as technology helps people to develop similar connections between consciousness and the subconscious.

Here I think it is suitable to mention an experiment I conducted with my disciples and that you can repeat on your friends:

O Ko took two stuffed balls (black and orange, but colours are not important here) and asked a couple of volunteers to leave the room. Then he arranged with the others that whatever happened they would claim that both balls were black. When those who had left had been asked to return the teacher started questioning everybody in turn...

O Ko to one disciple: "What colour are the balls?"

The disciple: "Black."

O Ko to another disciple: "What colour are the balls?"

The disciple: "Black."

O Ko: "Are you sure?"

The disciple: "Yes!"

To the next disciple: "How many balls have I got in front of me and what colour are they?"

The disciple: "There are two balls – one is black and the other is black."

O Ko: "Look carefully and answer again! What colour is this ball?" pointing to the orange ball.

The disciple: "But it is black...!!" etc. etc.

When O Ko got with his questions to the returned volunteers they mostly answered, as if under a spell, that the balls are black and even after several repetitions of the question they refused to change their opinion.

It is amazing and also sad that the same situation repeated itself in groups of small children and with grown-ups (where many participants were considerably older than O Ko). About 50% of the subjects in all groups were "taken in", their subsequent explanations were widely different – the most wide-spread one was: "But everyone said it! I thought that it should be like that", in the case of children: "I thought it was a game", whereas some of them expressed willingness to play the same "game" at the next training session.

O Ko repeated this experiment with clubs of different lengths and colours asking: "Which is longer: the green one or the yellow one?" The results were comparable to those described above.

You can now understand what kind of influence is commanded e.g. by the press. The effect of gossip (both "good" and "bad") is even greater – in the case of the press obvious contradictions evoke comments like: "Oh, that's what the newspapers say!", but when a person learns something through the "word of the mouth" and then relays the story, it is in some time returned to the original teller with additions and new details (you are familiar with the effect of the "game of telephone"). The original story is confirmed by new "facts" ("everyone says it – there must be some truth in it") and sent to the second round with even greater conviction...

To check the degree to which you can be influenced you may try an experiment based on the words of just one person – have a friend tell you something unpleasant about the food you are eating and see how it influences your appetite. (When analysing the results mind that it is an easy case as you are well aware that it is just an experiment.)

Returning to "mass influence" it has to be pointed out that already primitive peoples have observed that it is possible to influence even weather by common "prayers". These have not been verbal prayers but rituals developed through generations by trial and error and leading to a certain common state that subconsciously shaped nature. The "natural peoples" who rationalized and dogmatized these phenomena permanently lost their ability to communicate with nature.

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Now it is time to speak of absolute states satori and atman. If this text is read by someone who has experienced these states, he or she will certainly forgive me for writing about them, as I am just trying to stimulate the self-consciousness of these who are no longer interested in anything in this world. It is possible that some who know about the existence of these states are able to find themselves a teacher and LIVE in this development.

Atman means absolute liberation from all limitations, including body, time and space – a person in the state of atman is everything – he is omnipresent, comprehends everything and is able to deliberately select situations that he wants to experience. Why do the people who, having experienced this state, want to become people again? This is a question I cannot answer.

Satori means absolute closure, in fact, it is the same state as atman, the difference is in the way it is attained – some are able to achieve dispersion and some a closure. In accordance with everyone's talents the teacher can point to a possible way (karma) to experiencing these states. Thus the different names for the states.

Atman = Satori only when the state in question is really absolute. States close to it are completely different. To explain it I will tell you some legends about Oriental martial arts and their masters.

A legend about a master and his servant.

A great master of swordsmanship was walking in a park with his servant. The servant was

carrying the sword of his master and he got an idea: "My lord may be a great master but now I am holding his sword. He is as helpless as a new-born baby. I am walking behind his back and to vanquish him I only have to raise my sword and hit him." The servant was very loyal to his master. He was just reflecting, so to say philosophizing. But at once when he had thought of it the master turned round quickly and started looking for what had excited him. Convinced that no one was going to attack him and there was no one to be seen but his servant, he looked at the servant sharply. The servant then understood his error, fell to his knees and asked for mercy for having contemplated his master's helplessness. The master did not get angry – he was glad to have had a chance to convince himself of his preparedness.

A comment: How could the master have sensed the danger? It might have been a change in the usual pattern of sounds as the servant's thoughts made his movements nervous.

More "correct" than this answer is the context of this legend where, according to the teaching of the masters, unlimited love to everything was expressed and everything was comprehended directly. This could be achieved through presence in the external body. The "bigger" you grow (and the more you liberate) your external body, the "farther" dangers you are able to sense.

The end of the legend is a good illustration of the attitude of the masters to "enemies" that is actually again "love" for the ones who develop you and thereby also are tension for purity of senses necessary for adequate behaviour in danger.

A legend about a master and a "tiger".

A master of archery was before sunset busy with his daily exercise in a clearing in forest. When it got so dark that he had to finish he set out for home. Suddenly he felt that somebody was observing him from behind the trees. It was so dark that he could not see who it was, but when no one answered his call he supposed that it is a preying tiger. He shot an arrow in the direction of the tiger and, sure that he could not have missed, went home calmly. Going to fetch the tiger in the morning the master discovered that there had been no tiger and the arrow had pierced a granite rock he had mistakenly taken for a tiger.

A comment: The master had concentrated all his attention and energy on the route of the arrow that was to hit the tiger achieving such level of concentration that a granite rock could not resist his arrow. Now, the question why a master of such talents mistook a rock for a tiger can be answered as follows: If a master were never wrong, then there would be no need for him to exercise (even monkeys drop down from trees).

This is an expression of a state close to satori that made it possible for the master to concentrate but not comprehend the surroundings as would be characteristic of states close to atman.

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Let us suppose that after years of training a person is able to break seven bricks at a time. But what if a situation requires demolishing of a wall equal to breaking ten bricks? Here I find it necessary to tell the following legend:

A legend about a master and his sons.

A leader of a school of martial arts was getting so old that he decided to trust his last secrets to one of his sons and to pass the leadership of the school over to him.

To establish which son would be fit for the task he organised the following test: He supported a small pillow above the curtains closing the doorway of a room so that the pillow would drop on the head of anyone moving the curtains.

First he called his youngest son.

Entering he pushed the curtain aside and when the pillow started falling he quickly drew his sword and chopped the pillow to pieces.

Not saying anything the master signalled to the son to clean up the debris and stay in the room. He set a new pillow above the curtains and called for the second son.

When the son saw the falling pillow he caught it and gave it to his father.

Again the master did not say a word, waved at him to stay and reinstalled the pillow above the curtains. Only then did he call the eldest son.

The eldest son neared to the doorway, looked at it carefully, took down the pillow, stepped in and put it back. Then he turned to his father and asked what had made him call all of them to see him.

Father replied: "I'm too old to manage everything and I want to pass on the leadership of the school. This is why I arranged this test to find out about your preparedness to be trusted with my secret techniques. You, my youngest son, are too young and impatient and this may get our school into unnecessary conflicts with other schools. You, my middle son, have got good reaction, but you may notice danger too late to avoid it. You, my eldest son, are too cautious and don't comprehend real danger adequately – this over-cautiousness will not let you develop our school. Thus I have decided to lead the school myself until one of you will be mature enough to take over."

No comments are necessary. Everyone practising martial arts will find his own way: he may try to break a falling tile with his fist, turn it aside with a blow or a block, catch it, or step aside and calmly, without excitement, observe the change in the shape of earth when the tile falls down – itself quite an interesting process.

As the present chapter is devoted to learning and its values, it is not possible to by-pass the oriental wisdom: "A real teacher learns from his disciples more than they from him". In each disciple the teacher sees a reflection of what he has taught and if the disciple does not achieve what the teacher supposed him to achieve, then the WAY (WAY OF FLOW), offered by the teacher is wrong for this particular disciple.

At the same time a talented disciple should be able to move further than his teacher, in the contrary case there would be no development in life. The attempts of some schools of martial arts to retain their teaching as their founders saw it (the so-called "pure styles") are merely comical on

this background. In such cases the traditions are retained in their original shape ("ancient wisdom") without realizing that the world has meanwhile changed. The adherents to traditions might then just as well start cultivating their rice fields with the tools that in the past had to be used as weapons.

The more famous teachers of martial arts such as master Gishin Funakoshi, who brought karate from Okinawa to Japan and laid foundation to karate as sports, did not seek to dogmatize the techniques (he also chose the hieroglyph "kara" (empty) in place of the hieroglyph "kara" (China) as the name "China-hand" no longer met the demands of the times – the pronunciation remained unchanged). The creators of presently wide-spread new schools such as master Jigoro Kano (judo), master Masutatsu Oyama (kyokushin-kai karate) or master Morihei Ueshiba (aikido) set up rigorous systems in their schools, but approached the teaching in deeply philosophical ways. They did not permit anyone to dispute the truths of the school, but they also did not exclude the right of posterity of real masters to introduce additions – if they had wished to exclude amendments, they would have formulated explicit orders to that effect.

There has to be an impact to set one out on the way to learning and self-development. Such impact need not ensue from the "fanaticism" and skills of the teacher that causes admiration in disciples and makes them to start looking for the WAY independently. The impact may come from everyday life. Thus a legend:

A legend about a baker's apprentice.

A village baker had an apprentice whom he treated very badly. Although the apprentice was very eager, diligent and conscientious, the baker always found something to beat him for. At last the apprentice got fed up with such life and fled from the village. He travelled around and settled down in a big city. Having learnt martial arts under great masters he in the course of time became a great master of martial arts himself.

Many years later, when he and his disciples happened to visit the village where he had grown up, he told them this story – how he ran away swearing to himself that he would learn to fight and revenge the baker. Then the master noticed an old man and recognized the baker who had caused him to travel for years in need and poverty, and he showed him to his disciples. The disciples started to reproach and abuse the baker, but the master told them to be quiet. He stepped up to the baker, introduced himself and fell to his knees in front of him saying with sincerity: "I thank you for being who I am now!"

There is no comment.

Masters do not have to fight to assess each other's abilities (and thus determine their preparedness). There is a legend about it:

A legend about a "debate" between masters.

Once Miamoto Musashi was traveling on the roads of Japan. Seeing a strongly built samurai of medium height approaching, Musashi decided by the posture of the man that he should be no other but the famous master of swordsmanship Yagyu Jubei. The men passed one another only changing glances. Having made a couple of steps both turned and greeted each other. Jubei had also recognized the master of swordsmanship Musashi though both had only heard "legends" about each other. Quietly they went to a near-by tavern and ordered a cup of tea.

They drank unhurriedly, from time to time glancing at each other. They ordered a go (a Japanese national game) and started to play. Both had his own style but neither achieved a decisive advantage. Silently they acknowledged the draw, rose, bowed and departed. Neither had needed a word or a "fighting movement" in order to be convinced of equality of abilities.

According to legends some masters have been able to assess someone's abilities by "involuntarily" upsetting his cup of tea. The if and how the person caught his cup told the master the whole "story of his life".

Great mastery is not achieved by "just developing". Training (looking for the way) "at the price of blood and sweat" to achieve extreme abilities has been (and is) spread not only in the Orient.

For instance African witches were trained in very hard conditions for the sake of achieving extreme powers. The selected ones were made to fast for long periods of time and endure other extreme pressures – the point of the teaching was survival of all these hardships. The survival of the disciple was taken care of by a witch who knew how to do it. The otherwise hidden capabilities are expressed only in extreme situations. There are many things that the organism knows about possibilities of "different" development, but the ability to develop (everyone of us has an internal drive to risk to the limit of one's abilities) degenerates because of the comforts and "norms" of society.

As was mentioned above, any challenge – also a disease – can be seen as a teacher. The organism signals to a person to let go of the present stage of development, to liberate himself and look for a new direction – the person feels discomfort and says to himself: "this is disease" and swallows "poison" (read: pills) to fight it. Obviously this primarily influences not the "disease", but everything else and, as a side-effect, it dampens the discomfort. People, however, call all other changes caused by the "cure" side-effects and believe in "healing" which in effect is smothering of the "cry" for internal development.

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Is it necessary to drift apart from society and start to learn self-control in order to achieve new – energetic LIFE? No! Your environment is the earth feeding you. Also it is not absolutely necessary to go to some "far land" – people lead their everyday lives there and, even if is possible to find a master who would agree to teach you, the first thing he would make you do is everyday work (usually the dirtiest and hardest one that he himself does not wish to do) and only when you have managed all that and still have strength to dedicate yourself to learning, the master might undertake your "education".

Masters may be found also where you live, may walk past you every day, laugh and

scratch their head as everyone does – a master does not walk about like a "master". Neither should his work be connected with martial arts or sensitivity – he may have his own way that might even seem "low" to you – maybe you avoid this person and it never occurs you to ask him to teach you something. You rather go and find yourself a heated gym (with clean and smooth floor) and start to "seek".

There is no need to go anywhere far, but before getting to internal work it is necessary to find opportunities for isolation, "contemplation" on your own and absorption into yourself.

"First steps."

- Pleasure from deftness of movement!

Having made your movements pleasurable you are able to have an interested and loving attitude to all activities, however routine and unpleasant they might seem at first. Every activity, be it peeling potatoes or repairing your car, can be developed to perfection through concentration on movements, this will develop not only the concrete activity but your self-control as such. A "victory" over yourself (i.e. getting over clumsiness) makes all perfectly directed movements enjoyable.

- Pleasure from balance!

Here internal work starts. This is internal work on mental level. You may start by making a note of all cases where you have got angry, and then analyse these situations – was it necessary to get angry or not. You are capable of internal work only when you achieve such internal peace, that whatever the situation, you simply do not care to get angry, be offended or nervous.

- Pleasure from tolerance!

All situations that disturb you have to be internally solved on the spot. When a stinking bum sits next to you in a bar, lays out the garbage he has found in the street and you go on eating in deep internal peace, you have already achieved something.

Let it be pointed out here that tolerance does not mean suppression of oneself, be it internally or externally. When the situation requires a raised voice or being offended, then you can do all that to simplify life and retain vitality (people will understand it and find you normal), but internal balance has to be retained. Only very great mastery lets you retain external calm in every situation, so that all people would understand it, not consider you mad (apathetic in a milder case) and keep counting with you instead of rejecting you as an alien.

Mastery in self-control means the skill to stay true to yourself without causing feelings of inferiority in those who do not control themselves.

- Experiencing your body!

A point that was already mentioned – it is easiest to gain first experiences of internal vision (or internal hearing) in your internal body through pulse. There is blood in every organ of

your body, only the speed of its movement is different. (Don Men calls pulse an "internal sun" – its "rays" extend everywhere.)

Directing his attention to different parts of body and experiencing these "pulselets" at the limit of extreme sensitivity everyone has to select the sensations that are not illusions. It is necessary to learn to experience one's body both locally and wholly – i.e. by training both concentrated and dispersed attention. (Here I find it important to remind that the abilities of self-sensation become better manifest in critical situations – it is especially true of the last stage of development.) Long term fasting is one of the factors that may facilitate this kind of sensation.

The finding of such internal sensation need not take less time than learning to walk as a child, whereas the "net time" spent by babies on learning to know their body is remarkably longer from the "net time" of adults going about their everyday business, nor have babies got habitual brakes, "correct" thoughts etc. Also people who have not quite grown up (children) relate to their surroundings directly, taking into account their emotional needs and mental states. Let an adult try to communicate directly in everyday society... – occasional isolation is necessary precisely in order to be freed of the pressure exerted by demands of the world. (Yogis in search of internal solutions leave for woods or mountains where there is nothing civilised to disturb them.)

NB! Even if you do not sense your internal "cosmos" directly but know the problem point ("disease") of your body, then, depending on its locality, you may direct your attention there by concentration – this directs the "free resources" of the subconscious to solution of the problem. It is not necessary to think while doing it – you have an internal desire to "get well" anyhow – thinking of getting well (read: asking for help) hinders the subconscious and gives precedence to consciousness.

- Internal work!

This is a domain outside of the scope of words and paper. On the basis of personal experience I can say that reading someone's definitions about sensations on energetic level started to disturb my exercising. My sensations are different or definitions incorrect because of a lack of precise terms. Seek and find!

- A parallel possibility of development is "external work". This cannot be taken literally.

The best time to start actively dealing with it is together with "enjoyment of tolerance".

Capacity for empathy is indirectly similar to the concept of "external work". The development of capacity of empathy might be called an "intermediate stage" of external work (my terms here are arbitrary), this is preceded by the elementary stage of learning to know people. The level of adequacy of capacity of empathy is based on communicative experience (more precisely the variety of such experience). The ability to make energetic contact is in its turn based on whether you have adequate sensations of people or only think that you have them.

To make a possible energetic contact (if you have reached internal work) it is necessary to comprehend the person you are observing and (not being disturbed by external attitude)

subconsciously to be able to determine his internal state – in physical, spiritual and momentarily changeable emotional terms. Every movement of the soul of the person has to be perceived with the precision of a fraction of a second so deeply that these perceptions become almost physically perceptible in yourself.

What follows cannot be explained in words. Words can only say that as you can live through the other's state in yourself (e.g. "reading of mind") the other person can be made to live through your state. (Even merely a skilful use of words can make the other person deeply compassionate, regretful, callous, etc. – sometimes a gaze is sufficient to reverse the logically presumable situation. Every person is able to influence other people from a distance, but let us be honest – the more someone has worked on himself, the greater his influence on the others. This is true of body language, words, gaze, and energetics.) Energetic influencing of external body is internal work taking place already in external body (the "large body"), hence the general term: "external work".

Depending whether the person influenced energetically is able to feel it (has an appropriate internal correspondence), he either "sounds out" the influencing directly, or simply observes an unexpected internal change.

A good example is "love at first sight" which the parties perceive as a "thunderbolt" – the feeling cannot be explained in words – such "meeting" is an expression of the parties' extreme internal adequacy. It may also be just a momentary phenomenon (with lingering "reflection" or "projection") and be perceived only unilaterally as a result of "coincidence" (when the expectations of one party correspond to the internal state of the other party and those of the other party do not), it does not necessarily express a person's sensitive abilities (getting run over by a car is a not an expression of a person's driving skills).

Let us imagine a society where people have acquired the skills of energetic communication. Is there a need for police of energetic "traffic"? Rubbish! ("There is no good and no bad.") As the vision of (distant) future of the world after the invention of steam engine did not coincide with reality, no vision of bioenergetic development of mankind can match reality, the less so, as we are dealing with such a radical change – liberation from the dictatorship of bipolarity.

Half jokingly we could declare: "Liberate yourselves, intellectuals and quacks of all countries!" and though there is no point in taking life dead seriously (why live then at all) the "problem" stays with us – is it possible that whole mankind is able to get LIBERATED at all? It is possible that all attempted "rebellions" will be silenced in the bud.

•

ZEN

Zen-buddhism is probably the nearest there to multipolarity. In Zen there is a separation from binarity – the distinction between death and life and "hell" and "heaven": Zen denies

(excludes) God who demands submission and therefore is a hierarchical principle.

The only aim of Zen is convergence with nature. Old masters claimed that everyone is able to achieve nirvana and did not request complete forfeiture of "earthly passions" – on the contrary, they claim that nirvana is to be found in the midst of sansara (the world of passions) and not away from it. In addition to samurais Zen was meant for common people who, in order to attain supreme knowledge (wide understanding) were to join physical, spiritual, mental (conscious) and subconscious abilities – in the end this was to lead to enlightenment (satori) independently of noble or common origin of the person.

According to Zen satori cleanses the soul for further life in this world. In the metaphorical language of masters satori opens the "third eye" and sharpened senses enable a person to look at reality as if from aside – the person stays in the enlightened state (sammai). According to Zen this state is necessary for any activity in order to do it masterly – be it tea ceremony, yoga, martial art, calligraphy, ... whatever.

Zen's wisdom is in refraining from imposition of one's will on nature and in the skill to immediately respond to its call.

One of the creators of the philosophical basis of Japanese martial arts, the patriarch of Zen Takuan (1573-1645) has written:

"Everything in the world takes spontaneity of actions and nothing should be done with premeditation. What is premeditated does not correspond to reality. There is nothing in the world that the Void cannot adapt to – it is not important if it is long or short, quadrangular or round. Only a soul encompassed by the Void may surpass every obstacle."

There is no need to interpret what has been said by the old masters, but I will here explain some things for the benefit of my disciples (as the present book is meant as preparation for training). (Among "Seekers" there are very young people who begin by acquiring techniques of physical combat but also read the present instructional material.)

"What is premeditated does not correspond to reality" – for instance if your aim is to pick up a mug from the table you need not get it in one piece (as you presumed) – before the execution of the action your presumption is "seeming reality" similar to the presumption that you can get from point A to point B without stumbling or that you can read out a passage from a book without mixing up a word – it may happen, but before that it is just a premeditation, and there is no way you could definitely assert that your premeditation ("what is premeditated") corresponds to reality. There is reality only when you flow in conformity with your wishes and are directed by nature, immediately reacting to changes of the situation – when you do not get hooked on your purposes and push them through ("with determination", "purposefully") despite the changed situation (such pushing is a cause of internal tensions that, when cumulating, get expressed as health problems). A "purpose" can be reached smoothly. The "purpose" does not mean acquisition of something at any price but the internal state that you seek to achieve through acquiring some object. It is actually not the object that you need but the feeling thereby experienced – if you understand this and "get liberated from the object", the nature itself will show you the OTHER WAY to attainment of this state.

Patriarch Hakuin (1686-1769) who attributed great importance to physical preparation in Zen has written:

"I am seventy years old, but I feel in myself ten times more strength compared to what I had when I was 30 or 40 years old. I am strong in body and soul: I can be without sleeping for a long time. It happens that I have to be 3, 4, sometimes also 7 days without sleep, but it does not reflect on the activity of my brain.

...

A person interested only in Zen meditation is never successful in active practice of Zen. When faced with daily business all vitality acquired by him gets lost without a trace and he is overpowered even by somebody who has never practiced Zen. Every trifle can make him sad and nervous and behave as it befits only a coward..."

In Zen everything is directed towards simplicity. Takuan notes that in Buddhism, Shintoism, Daoism and Confucianism the "Uniformity of Soul", "Void", "Buddha's State of Enlightenment", "Nobility of Soul" etc. determine the Absolute that is "the greatest mystery".

It is possible that after having read this book the greatest mystery will be "a little bit lesser greatest mystery".

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Some selected thoughts.

On the background of the development of the world and mankind (in the temporal sense) the development of reason can be viewed as an on-going explosive process with indeterminate consequences.

The absolute trust given to eyes and the attribution to them of full powers of decision (the "role of a judge") may lead to a situation where soon (in a couple of thousands of years) people have to regulate environmental conditions – temperature, humidity, ... necessary for survival through the mediation of indications of measurement devices, as the respective sensors of the body, being underused, lose adequate control of the surrounding environment, with only a "feeling of discomfort" signaling that "something is wrong".

The present stage of development of mankind makes it possible for materially secure people "to buy" time for self-reflection, but this opportunity is mostly left unused due to habits already established.

If all goes "well", the development of society may lead to a situation where policemen will determine punishments and their severity for instance on the basis of the amount of spit posited on the pavement and the distance of spitting, of course taking into account possible psycho-traumas suffered by the witnesses of such "mentally violent" behaviour. Everyone will have his hands full.

Homesickness is caused by energetic habit connected with environment and is a crucial

factor even when body and soul wish to have a different environment. When someone's habits include constant changes of environment (energetic variation), as is the case of nomadic peoples, then such persons are never able to settle down.

If a wife or a husband is unfaithful, then it's possible to take it as follows: I like him/her, this one likes and that one likes – thus I have a very good and admirable husband/wife.

If someone says to the other: "egotist!", he points his finger to himself as there was no space in his EGO for a person whom he pointed at.

Habits and their perpetuation (customs, traditions) act as brakes of development – the more habits, the less skill to get liberated.

Customs and morals are reins used by the "ruling class" for subjugation of the subjects to grant their own safety and for keeping "working class" at work for the sake of "duties".

Legends, fairy tales, proverbs, etc. serve one purpose: to subjugate and to bring up subjectible and controllable people.

As far as the martial arts involve levels, hierarchy and other "stimulators" they will never shed the aggressiveness conditioned by the struggle for survival inside the system, although avoidance of aggressiveness has been emphasized in their theses. Martial arts as sports is not possible without concealed aggressiveness.

Animals are happier than people, they have less purposes, they live "here and now".

Knowledge about man's internal composition acquired through external contact (eyes, hands, reason) hinder or even exclude arrival at inner (bioenergetic) contact, as external sensors with their flow of information smother direct sensation – they (automatically) attempt to find logical explanation based on reason to any internal phenomena that cannot be handled by logic.

Reason constantly trains itself in linearity controlling the "norm" and determining "deviations" (reacting to the level of reflexes): low, unhappy, illogical, absurd, utopian, unintelligent, unethical, satanic, schizophrenic, ... and before defining it never omits to note: "to be fair, this is...".

Linearity in thinking causes drive (to somewhere) and jostle, lack of linearity in thinking makes it possible to flow.

•

The Enlightened Ones.

People who are in sensation of eternity cannot be good teachers. They are "on the other side of the abyss". For instance:

The disciple asks: "How to become an enlightened one?"

"To be enlightened means to be yourself", answers the holy one.

"I am an earthly person, I do not know how to get rid of my worries. I am asking God, but I am not satisfied with the results. What should I do?"

"Believe in God."

"But I have got a wife, children and friends – I cannot avoid them and dedicate myself to God."

"It means that you do not believe enough. You have to believe."

"I hoped for His help but nothing has happened," is the aspirant dissatisfied.

"If you believe in God, you should not be insulted by suffering that He sends you," the holy one answers.

...

This can be compared with the following dialogue:

A patient comes to a doctor and complains about his illness.

"You have to be well," says the doctor, "then there is no illness."

"Oh, I would but how to do it?" asks the patient.

"To do it you don't have to be ill," answers the doctor.

"I've got pains," says the patient.

"It's because you are ill," answers the doctor.

Before an enlightened one can show the way to enlightenment, he should return to "this side of the abyss". But everyone can reach enlightenment himself, in his own way.

...

If you found that everything in this book was logical, then it is the best proof of the property of reason to explain everything – if you are unable to see obvious logical (rational) contradictions, then how can man notice contradictions in "logical structure of life" piled around us (whatever laws are only complementing one another again and again). The author would be unable to speak about what is written here, if he were constrained to follow the rules of logic. Life is remarkably more versatile, and this not in the meaning of "stupid multitude".

Oriental Teachers purposefully employ contradictions to facilitate release from the trammels of reason – not only transition from the first intellect to the second one, but release from both of them – into flow in bio-energetic intellect.

I hope that this book has made you look for your hidden abilities and work in the name of finding them, instead of merely giving you new knowledge and an understanding that there is one more way of development among many.

...

Addition to the corrected publication from Nov. 2006 (not included in previous editions).

Flexibility in thinking has to be trained similarly to training of muscles. You can't change thinking in a split of a second, to get an "understanding", without sufficient base for it. A moment of understanding comes when there (in brain) disappear disturbing contradictions, but not in occasional "enlightenment"... it is based on previous "knowledge" which actually is way of thinking. If all the significant obstacles in this way disappear then comes the understanding. In brain there are certain connections between cells. It is not a surprise that it is sometimes extremely hard to change whatever habits, because the certain connections (certain ways of movement of impulses) in brain are trained to be very strong. Only if you "shake" them off by cardinal change of your environment, you can ease mental changes, as it comes along with other changes in brain activity. By keeping your usual way of living it will take a long time and application of smart willpower to overcome habitual connections in your brain cells - you can't just start thinking differently living the same life. If your muscles and joints are not exercised then it's painful to apply moves different of the habitual ones, although it is easy to stop a move in the right moment before causing damage. But brain does not feel pain (a usual headache is the pain of muscles on your skull, not the pain of brain. In most cases it is caused because of stiffness in your neck/shoulder muscles restraining supply of blood to head or more precisely from head. If blood can't move away then every single pulsation makes it feel in your head - the pain is caused by extreme blood pressure. Make some massage to your shoulders and neck releasing blood's normal circulation, the headache disappears in a minute - no need for pills (read: poison). Brain is not the cause of this pain but informant). Application of a different (forced) move in brain (different thinking) of a habitual one is sensed not by direct pain but in different way: with impact to vital organs not controlled voluntarily. Consequences may be stomach disorders up to vomiting and spasm, a heart attack or even collapse of big part of brain cells due to rushed huge changes in thinking. It happens if your brain connections are established in "narrow" way (if you're not wise enough to be ready for changes, believing that nothing can come on you, e.g. there's a god (or several gods) protecting you or that you're on control of everything in your life) and the life suddenly shows you the different reality. Brain has developed to have constant changes (that's why it's not feeling pain), thus keeping brain almost idle by laziness of proper thinking (following just examples, fashion etc., even reading this book and taking it as it is, without comparing it to reality of life, without trying to find/understand my mistakes, if there's any) is against the nature itself. The stronger habits the bigger chance to fall into "shock" when life suddenly turns to unexpected way. Because your brain is not trained to flexibility (to have different ways of thinking) you've got to break its "narrow" path then and not a surprise that some go mad after unexpected big changes in life.

Soul is summation of automatic reactions of brain on the useful path of thinking, if you don't have to concentrate on finding a solution in a case which is common in your life. When you learn to drive a car you've got to concentrate on everything, similarly babies learn to drive their body and children learn to drive their thoughts by given examples of their environment. Later on, when you're a pro in driving of car, you can do many things at time, and if something abnormal happens you'll react automatically, even without thinking of it. Similarly you don't need to think of every move of your body, you simply drive it subconsciously having attention on your purposes. And also similarly, connections of your brain developed by your background

environment where you've been growing, will have their way on your everyday business automatically giving you certain reactions for certain situations... this is the so called "soul" - the sum of habitual (automatic) ways of thinking.

Widely experienced in life people (not the ones who've lived a long life doing the same thing, having the same experience) don't have strongly expressed emotional reactions - they're used to have changes in life and their flexible ways of thinking don't have one-sided habitual reactions, they're having "big soul" ("big heart") because they're not expecting anything from anybody, but taking everything as it comes. A wise man is in every situation of life open to all the possible ways of further development of situation and is not just expecting the "right" solution caused by a "narrow" habitual experience. That flexibility of mind lets wise people to be calm in every situation as they're just following the flow.

...

About the difference of translation from the original book.

In the translation I have only omitted original prologue, few words about my private school of martial arts, and a short verse explaining dao (tao, way, flow) -- it was expressed in a kind of poesy which wasn't possible to translate properly as a verse. Thus, in this edited translation you've got almost all I've written down in nine days in early summer of 1997. This work was done in busy business days (on top of teaching) while I took me off from everything else and concentrated for this purpose... the purpose was to ease teaching as students tempted to ask the same questions over and over again. There's no need to include here the part of the school of the original book from 1997 -- as I left my country in 1999 the school doesn't exist any longer.

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Photo on the first page of the book - at a mountain river in jungle of Iriomotejima, Okinawa 2003.
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