

QUANTUM SPIRITUALITY

is

QUANTUM ENLIGHTENMENT

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This book is a bit of an experiment!

All life is!

Introduction

Since leaving India in 1976 I became a mental health professional, qualifying in 1980. In my latter years I have been a clinical educator and a counsellor/therapist. Since 1981 I have been mostly resident in New Zealand. (And have citizenship). Recently I have changed my writing direction a bit. A recent book I wrote was titled *Therapeutic Journeys to Self-Realisation*, which contained content relating to therapy models, and mental health issues.

Now I'm again writing with *more extreme perspectives*, with new material.

Therapeutic Journey to Self-Realization had a focus on therapy involving depression, anxiety and addiction, etc., using the labels of mental health disorders. The preferred view was that mental health is inclusive in our Journey as a *Waymarker* on our route. It doesn't define us, it only advises where we are. (Mental health in its entirety is inseparable from life in its entirety).

Now only *Quantum Enlightenment* is sought as this new book's outcome. If we have this higher state of being both spiritual and living in the world - as both human and transcendental, then we are *both: Practically Enlightened or Realistically Realized*

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In this book we find a lot of questions and answers. The questions come from multiple sources. The answers are way more “colloquial” than my previous writings. However, there are *Summaries*, with *Comments*, that try to make some *sane sense!* The hoped for effect of reading these questions and answers is a kind of *Koan* experience.

The purpose of a Zen koan is to bypass ordinary, logical thought and provoke a direct, experiential realization of reality. By presenting the mind with an unsolvable paradox or enigmatic question, koans force practitioners to abandon intellectual reasoning and see the true nature of existence.

Koans are usually short questions/dialogues that seem illogical or irrational, used in Zen Buddhism. My dialogues are longer - have “explanations’, which are *summaries*. I’m trying, to be a bit scientific. (Hence a scientific spiritual lean - moving towards *quantum spirituality*). Koans are exchanges between a Zen master and a student. Here I’m relying on my status as an ex-monk! The student then has to find the answer, but here its presented on a platter! One is not supposed to resolve the koan by using reason. So, my goal is to tap into the unreasonableness of *quantum*. And think outside the mind. Machinations. The aim is to provoke a *quantum enlightenment*, like self-realisation but also realisation of:

Life and the Universe

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Can be mystical, can be mundane. experience. You don't need to become a monk!

A Koan function, from my heretical perspectives, has several key aspects.

- **Dissolving conditioned thinking:** Transcend logic, shattering habitual patterns of ego based or mind/body-based conditioning.
- **Foster a *Puzzled Mind*:** Don't figure it out intellectually but allow an open awareness.
- **Achieving quantum enlightenment:** trigger *Moksha/Nirvana/Satori*. Consciousness connects directly to *Cosmic Consciousness* or *True Reality* rather than the societal imposed, or religion-imposed belief systems, including the scientific dogma-based ones.

Generally, spirituality is seen as a personal search for meaning, purpose, and a connection to something larger than oneself, whether that is a Divine force, the universe, or a deeper sense of inner self. In previous books I also wrote about: "Being Divine in a Divine World". (A more extreme perspective perhaps). However - *I am That* - is ancient *Vedanta* philosophy. From thousands of years ago. Its *Sanskrit* wording is: *Aham Brahma Asmi* – I am Cosmic Consciousness. (*Vedanta* explanation later).

That's a bit heretical from a few religious perspectives! However, this is book is also about personal choice, growth, and this sense of connection to something infinite. It can involve personal journeys, but

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essentially it transcends the body/mind or ego-based identity. It's highly personal and may or may not be associated with organized religion, or only loosely connected with even this entity called *spirituality*.

There is focus on a *True Reality* that is eternal and beyond *Life and The Universe* - (My special term for *Everything!*).

My ten years as a monk in India led afterwards to a preference for multiple religious and spiritual options. Polytheistic, henotheistic, pantheistic, or monotheistic? Maybe even atheistic at times.

Multi-faith also.

It's Quantum

So, for me it's about the journey towards the discovery of higher truths, Ultimate Reality, and a consciousness connected to Cosmic Consciousness.

Then it's Quantum Enlightenment

Enlightenment is simply "no suffering", for not only an individual, but also for people around or impacted by them.

Writings here are tools to get back in control of mind also. Get centered, calm and clear, reduce pain, eliminate suffering and more. And, get to feel who you actually *are* and find out what your power and ability *is*. Living in the present moment and enjoying the life as it

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unfolds moment by moment. Why not step up above your thoughts. Especially intrusive and overwhelming ones, by using the power of your attention and self-realization?

(Use of therapy/prescribed medication etc. can benefit mental health problems, but even more so if combined with a spiritual or holistic approach).

Moreover, (as per my viewpoint), you are already enlightened - like everyone on this planet - and just need to realize it - or feel it. (No words can describe it). Why not free yourself from your mind addictions for not only yourself, but also people around you? This is a lifetime journey, not a final destination! Enlightenment is an ongoing “process“, available to you right now.

My dialogues via the *questions and answers* reflect on personal experiences with life's challenges, mental health, and the search for enlightenment. My conversation touches on the burdens of modern technology, the struggle between spirituality and ego, and the limitations of medication for mental health issues. Check here regarding the potential of mantras and sound, as therapeutic tools that assist attention and consciousness in dealing with pain and anxiety. I reveal an understanding of the complexities of human experience, alongside the ongoing journey toward self-awareness and enlightenment.

There are *Summaries/Key Insights/Analysis* headings, following or before the “*question and answer*” sections.

Example:

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Key Insights

The pressures of modern life, including technology and anxiety, significantly impact mental health, especially nowadays among the young.

Medication can be a temporary solution for mental illness but often fails to address underlying issues. Alternative practices like mantras and yoga may offer deeper healing.

Enlightenment is not merely a goal but a state of being that involves navigating attachment and desire.

The importance of being present and aware in daily life can lead to a more fulfilling existence, transcending the distractions of so-called modernity.

The journey toward self-discovery and understanding can involve exploring various spiritual practices, including my favourite - *Mantra Kundalini Yoga*.

Some Questions

What roles do mantras play in mental health?

Mantras can help regulate thoughts and emotions, providing a grounding practice that may alleviate anxiety and stress.

How can one achieve enlightenment?

Enlightenment is not a destination but a continual process of self-awareness, understanding detachment, and being present in the moment.

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Why do many people feel overwhelmed in today's technological society?

The rapid evolution of technology contributes to increased anxiety and feelings of disconnection, particularly among younger generations.

Is medication effective for everyone dealing with mental health issues?

While some individuals benefit from medication, it often only addresses symptoms rather than the root causes of mental health challenges, making holistic approaches valuable.

Attachments and Enlightenment: Reflect on how attachments hinder enlightenment as this showcases the dynamic nature of self-discovery as an ongoing journey rather than a fixed aim.

Analysis

Mental Health Perspective: This book reveals a clear awareness of mental health's evolving nature and the limitations of conventional treatments.

Spirituality vs. Modern Life: The juxtaposition of spiritual enlightenment against modern distractions illustrates a tension that many individuals navigate today.

Role of Technology: My critique draws attention to the pervasive influence of technology, pushing for a re-evaluation of its integration into daily life and mental wellness.

Self-Discovery Process: The discussion about personal experiences emphasizes that the journey toward enlightenment is individual and varies significantly between people.

Alternative Models of Mental Illness

**Medical
Model**

Views depression etc. as a clinically significant syndrome within the individual.

Social Model

Considers disability as a product of societal barriers and attitudes rather than individual deficits.

**Strengths
Model**

Focuses on environmental and family strengths etc. to support the individual.

**Quantum
Spirituality**

All is Divine. (Mad, Bad, Sad, Spiritual).

1

Quantum is Go..... !

Quantum enlightenment is:

A blend of quantum dimensions of *Life and the Universe* along with spirituality, as consciousness is interconnected with the universe's fundamental Cosmic Consciousness *quantum field*. Here, a true state of boundary-less awareness can be seen as, "quantum entanglement". A shift then from a limited dualistic perspective of - *Me & God* - to a unified consciousness. It's a modern, experiential path to spiritual awakening.

Entertain diverse perspectives and remain open to new ways of thinking, even when they defy established norms.

Such an approach can be invaluable in finding better solutions not only to address what is immediately sought but also for long-term sustainability. This might resolve the larger problem responsible for the change in our behaviors that veer between: *Mad, Bad, Sad, and Spiritual*. (Title of my previous book).

Developing this mindset requires an intentional repeated practice of shifting the fixed and finite beliefs/religiousness/spirituality to a

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willingness to accept the contradiction of our pre-defined thoughts.

That is a

fundamental mindset shift from one that resists complexity to one that embraces it. (See also complexity theory, systems theory, constructivist learning, and situated cognition, which advocate for deeper inquiry, contextual responsiveness, and dynamic framing of learning processes).

A *quantum thinking framework* also reinforces this key theme of finding *Sanctuary*:

Sanctuary:

Sanctuary needs to be a better pain fix than any drug, drink, or pleasuring activity. Otherwise, it is not a true sanctuary. It needs to be a cure for-what ails one.

How does one get to this wonderful healing place? You could seek answers to this question through some religious pathway. They all may be right to a degree, but they do not offer usually Sanctuary directly without the middlemen. (Usually men!). Does this “property” belong to a specific religion, belief, or practice? Sanctuary is the property of Universe for all. It belongs to no one and is available to anyone. It can be requested, sought, desired, or contemplated in prayer meditation, or just in distress. It is available to any believer or non-believer because it is there/here.

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There sometimes seems to be no reason to be here apart from getting brief periods of pleasure artificially. Therefore, having a purpose and reason to be here is a protective factor, and it may help considerably in prevention of self-harm and suicide. Some religious and spiritual treatises tell us that we will achieve some form of afterlife because of certain activities, and that deliberate termination of life may cause problems with these processes. Because of a suicide, we might not go to heaven! Also, if we believe in future lifetimes and reincarnation, we may have to come back to start the whole process over again and re-experience our problems. There is also the issue to be considered regarding what we are thinking about at the time of death. If this is dark black material, we may find ourselves in a dark black space.

My conclusion is that problems themselves in life do sometimes seem to have a purpose. Especially the dying bit! If we live long enough to look back over lengthy periods, we may say, “well that caused me a lot of pain, and I've learnt so much more. I became so much stronger and more capable”. There is always a test when going through difficulties, sufferings or just daily business. There does however seem to be a purpose, just as in going to school, a child gets more ready for life and learns perspective as well as knowledge. All the other growing up things that we experience make us into a “well adjusted” adult - one hopes!

What is well adjusted? Here we need to look at A Spirituality based Mental Health “Model” - to start. Some of my books address the mental health journey. However now this is about moving beyond “health” or even sanity –whatever that is. So, eventually we will get to the Tantric Pathway which incorporates Mad, Bad, Sad or Just Spiritual.

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The path starts with Questions & Answers as a “Zen Awareness” instigator.

A Spirituality based model

What is my purpose here? Who am I and what am I?

In my previous book I was writing about being *Mad, Bad, Sad or Just Spiritual – all at the same time.*

For this spiritual pathway you don't have to be sane, sober, clean, religious, nice, or – something else!

Start *Now* –as you are!

What is Quantum anything?

I am suggesting that quantum spirituality, is intrinsically connected with Hindu and Buddhist **Tantra** perspectives.

Also, I suggest that human consciousness and the universe are deeply connected as per that Eastern philosophy, and particularly *Tantra Yoga*. (As based on *Shakti Yoga*).

- **Shakti:** This is a Sanskrit word meaning energy, power, or the feminine aspect of creation.
- **Yoga:** This word means union. It is the joining of the body, mind, and spirit.
- **Chakras:** These are the invisible wheels of energy inside the body. Think of them like water pipes. When they are clear, energy flows easily.
- **Kundalini:** A form of dormant spiritual energy located at the base of the spine. Originating from ancient Hindu texts, the term derives from

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the Sanskrit word for "coiled," and is often visualized as a serpent coiled three and a half times.

- **Maya:** In Indian philosophy (especially *Advaita Vedanta*), **maya** roughly translates to "illusion" or "magic". It represents the powerful, cosmic force that creates the illusion that the physical, phenomenal world is real, thereby concealing the ultimate spiritual reality. In Buddhism, it is also listed as a mental factor responsible for deceit.
- **Tantra:**

Tantra is an ancient esoteric spiritual tradition originating in India (c. 6th century CE) that encompasses a wide variety of Hindu, Buddhist, and Jain practices. Derived from Sanskrit roots meaning to "expand consciousness" and "weave," Tantra aims to use the body, daily activities, and sensory experiences as sacred instruments for spiritual liberation.

The purpose of this book is to allow a practitioner to shift the ordinary limits of spiritual practice and realise a shared *Cosmic* realisation.

There is some science behind the concepts! Perhaps here it would be helpful to look at some of the main concepts of *quantum mechanics* for instance.

In *Quantum Entanglement* two pieces of matter become linked. When one changes the other changes at exactly the same time, no matter how far apart they are in the universe.

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So, the *Cosmic Consciousness* is to blame. in my opinion. because if all life is part of the same source. Thus, all our minds and energies are linked in space, linked across space, and time. Next add the concept of *Maya* - the illusionary nature of the world, as proposed in the *Vedanta* philosophy, or Buddhism etc. Any tiny particle or any large mass of particles only becomes real when someone observes it and thus decides that it is real. You think It's ALL Real.

Then you have focused attention in this direction. which becomes a reality for you. and this is a gateway to your activities or actions within the world.

The spiritual connection here is that *quantum enlightenment* means unity or infinite potential, which in turn means that you are not limited by your ego based human connection and perception, which is bound to *Maya* – unless you are *Enlightened*.

We can in *Enlightenment* move into field of awareness or mindfulness and become able to eventually transcend whatever it is we think we are, or how we act.

This knowledge within an awareness of Pure Consciousness, then allows the mystical or spiritual to merge with scientific or metaphysical and potentially encompass a scientific basis for spiritual ideas.

This idea of *Universal Oneness* and the power of consciousness is of course controversial. because it may be seen as a *New Age* sort of thing. and therefore, there is criticism that this is *quantum gobbledygook*. Or a misapplication of quantum mechanics concepts,

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However, the ideas proposed here may also explain certain “extra logical” experiences, including telepathy or clairvoyance.

I’m not here particularly to challenge world views, because I am just connecting with very ancient spiritual practices that emanated from ancient times Even before the formation of the Vedas, Hinduism, and Buddhism

Nevertheless, we all want to know - how’s this going to help me? My mind, my body - my money - my life circumstances - my emotions.

Here then we also need to look at concepts within psychology and even psychotherapy, especially where these are holistically inclined Possibly even holistic psychiatry!

Definitely, I’m trying to use *quantum anything* to merge the presence of the trillions of particles bumping around in my fingers or head, to connect with the practice of *Tantra*,

Now *Tantra* is still a practice used to reach enlightenment. And on the way get *Total Freedom*, by using the world and not running away from it

By using desire - even lust - to understand who we are in consciousness.

Now using desire as a spiritual pathway seems a bit off maybe, but in *quantum spirituality* we view reality as being - all possibilities. And all connections are swimming around within the mind.

We are simply using our focus, which may not be spiritual, to even shape our spiritual practice towards enlightenment - or becoming one with the universe. Or, to wherever your *Wayfarers Pathway* is leading you.

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I accept I don't have any scientific proof about what I am talking about! Then again, I have no scientific proof about ancient Hinduism and Buddhism concepts – such as *Maya*, for instance. It's all pre-science. It precedes the modern world - when there were no cars, no Internet, no telephones, and even no books - for a while.

In the *Vedas* the teaching emerges that all beings are connected by a shared universal energy, and at the end of the *Vedas* the teachings to achieve *Nirvana/Moksha* or enlightenment/realisation are specifically enunciated in the what follows- the *Upanishads*. Here *Vedanta* - the “end of the *Vedas*” - is espoused.

We need to turn our mind to the true energy the real energy behind everything the energy that is the source of our thoughts, feelings and emotions

So maybe science is against spirituality or disapproving, and vice versa there is a recognised block, say in religious practice, where scientific perspectives are ignored even.

Yes, we know that in 17th century there was a revolution where a lot of old ideas started to get thrown out the window, due to science, reason and logic. The control of religion got more and more diluted continuing until modern times (With some exceptions in some cults, and parts of Middle Eastern/Asian countries).

Intellectually we are supposed generally to suppress belief in magic, although there is a subgroup of us who go the other direction!

However, any of us can become disillusioned, and our belief in the point of existence goes down. We ask: “where are we all heading. Is

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there anything else out there of value”? Spirituality can step into this “void”. Can science?

What we may be seeing now are discoveries emanating from scientific quantum interest, and some views possibly overtaking the prevailing ideology of reductionist materialism, which nevertheless believed that science would reveal all the answers. (Problem of the universe, and all other problems: Cancer/Famine/Environmental etc.).

We’re looking here of course, in this book, to be still engaged in the spiritual dimension of something that resolves everything. Where *Life and the Universe* is completely understood.

Then of course we are enlightened. Although, in my books I always start by saying that everyone is already totally enlightened. Well maybe not totally. Maybe just enlightened - but not knowing it!

Now we move to the “Advanced Therapy”.

(Understanding Quantum Spirituality and Enlightenment via Questions and Answers).

Each “section” has question and answers, gleaned from personal discussions, followed by a Summary and other headings. Some of the questions are “created”, and some are adapted from discussions with others.

Q&A: Section 1

Q 1: What's a holy way to die?

R

I found out..... you learn all these things as you get older, and then you die, and then it's a waste of time. Okay. You could drink lots of alcohol too, and time will stop. Or get anesthetized. There are ways of doing it if you have to.

But the holy way - is to die while suffering. Die before you die.

It's not very nice, I think that some teachings seem to be terrible at times.

Who wants that these days? Who wants to... suffer an entirety? People don't want that.

They want a nice, happy life. With lots of fun. And even if you've got bad problems, they still want to party. (Or something they can manage at 60)!

Well, it's... it's just that suffering is suffering, it's not very nice.

And if you're not suffering high grade pain. Just low-grade suffering, you know.

Living in a cave and living on dry bread - is boring suffering. Excessive boredom. Because you haven't got a cell phone, and no access to transport. That's just boring. And that's suffering.

That's slow torture. So, I tried to get away from that, (as a monk in India), and get back into a life of fun and um you know.

That's when I left India in 1976, getting back into parties and all that sort of thing. (Nearly 50 years ago now).

And, I could have done well if I'd have stayed years more in India (Perhaps a nice *Ashram* with a bunch of followers).

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I could still be doing it. But I got old recently.

That's the problem. Yeah, I know, you can't..... You can't beat the system.

You know, people say, oh, you can beat the roulette wheel, and you can look into it. You know, sometimes I look..... I'm looking at something. Sometimes I look at something on my phone, scrolling for some information. And then, something comes up. Says: how to beat the roulette wheel, or how to win money non-stop, you know. People are doing..... loads and loads of YouTube stuff on this.

How to lose all your fat within days. Uh, well, I like magic. Magic's nice, but it doesn't happen.

It doesn't happen. It's false hope.

Uh, it is awful stuff really. So, at the end of the day, I can only go back to my *mantra meditation*.

And I know that if I do that, I can get in touch with some..... thing.

It's not a thing - something.

But... **IT** transcends the whole business.

And then I can understand that I don't actually need anything, because even the body is a false entity. All experience is to some degree. We think it's something, and it isn't. It's something else.

Q 2: What about open eye meditation. What do you think of that?

R

Yeah, that's quite reasonable. It's very reasonable, because there's different schools of thought about that type of *Practice*.

There's a school of thought which says. You should go out into consciousness and be aware of it. And get enlightened through being in consciousness. And then there's the other version, which says you should not identify with the ego-mind. The body mind. Be the witness of everything. In which case you're not a participant.

I do both – or all the above. I do some Goddess devotion also. *Tara Devi* is my choice. It's *Tantric* without the sex distraction.

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Kundalini and Chakras. (Explained later)

Participate in anything and everything, if you can. Which I did, but I can't anymore, because I'm too old, and it takes me ages to recover from even a poor night's sleep.

But I try – sort of. I still try to participate in different things.

I still have my professional *Registration*, even though I'm nearly 80. So, I'm still doing it out there.

You know..... my mental health professional service to the community.

And that's what “open eyes” means to me. Eyes open meditation, or eyes open service to others.

Conscious service.

At the same time, I. Know that there is something beyond the body, mind, ego identity.

And it can be attained, it can be. Experience, or even self-realization, is the wrong word, because it is already there.

So, you can't actually experience it, you just have to be in it.

Albeit you can't experience it. You can either be it or not be it.

And that's the difficulty, and that's where the mantra comes in.

It's an artificial means to get there. And it doesn't work quickly. It's not a quick fix, as it can take a long time coming.

People don't want to bother. Why bother?

Q 3: How to be happy?

R

Do less and less..... As far as the outer world is concerned.

If I don't get work, I'm not worried. And if I don't have a car, I'm not worried. If I don't have somewhere to eat, I'm not worried, or somewhere to live, even.

That's worrying, but I'm not worried. Because..... I can't avoid whatever life brings ultimately.

We'll say we can't avoid our destiny anyway. True for anybody.

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There's some truth in there, and that's not quite the big picture. It's not just about avoiding a destiny. But there are things coming along which will happen anyway. So, there's no point in chasing after finding a cave. Or finding, you know, the robes. It doesn't work after a while. It's still avoiding, it's still trying to make something happen, that isn't... necessarily going to happen.

Q 4: How to relinquish need for security?

R

Oh, I noticed I've had developed a need for..... looking for security - outside of myself.

Everyone does it, everyone does. Yeah. You know, it can be very distracting and make one unpleasant to be around. I talk to somebody and they seem a bit off, or they seem like they're not interested, or they seem like - oh, go away, don't talk to me. You know, sometimes I meet people like that.

Or they're difficult and I think, oh..... they don't like me. They probably don't! But that's not the issue. To think that way is stupid. Why would you think that? It's nothing to do with me. It's absolutely nothing to do with me. But yes, people can be nasty and horrible.

They just are, but it's nothing to do with me.

Exploring the Concept of a Holy Way to Die

I discuss profound philosophical insights on death, suffering, the search for happiness, and relinquishing the need for security. I reflect on life experiences, intertwining notions from spirituality, meditation, and personal challenges faced over the years. I emphasize a shift from traditional views of suffering associated with religious ideals to a modern

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perspective that values joy, participation in life, and awareness of one's existence beyond physical realities.

Question Summaries:

1: The opening question revolves around the concept of a holy way to die and explores the idea of suffering as an intrinsic part of life. I critique religious perspectives that glorify suffering, proposing instead that people generally seek happiness and a fun-filled existence, even amidst challenges.

2: Here I share personal experiences, illustrating time in India and the dissatisfaction with continual “boredom” that led me to “give up” being a monk. This led me to a desire to return to engaging in what I perceived as “more engaging” experiences, and a rejection of my perceived emptiness.

3: I reflect on life's inevitability, expressing contentment regardless of having or lacking material possessions. I acknowledge the truth that destiny cannot be avoided and emphasizes the futility of seeking external validation or security.

4: I address the human inclination towards seeking security outside oneself. I note that such needs can lead to misunderstandings and negative perceptions, but state that external pressures should not influence one's self-worth.

Suffering as a Fundamental Human Experience: Emphasizing that clinical ideologies often misconstrue the nature of suffering, reflecting on the need to address it holistically.

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Joy and Engagement in Life. Articulates a shift from suffering to a life of engagement and some fun, pointing to the importance of experiences for a fulfilling life.

The Practice of Mantra Meditation: Introduces mantra meditation as a critical tool for transcending bodily suffering and achieving a deeper understanding of self.

The Dichotomy of Ego and Consciousness: Discusses the balance between participating in life and being merely a witness, elucidating various perspectives on open-eye meditation.

Letting Go of External Security: Offers reflections on relinquishing the need for external security and understanding one's identity independent of societal judgments.

Analysis:

Philosophical Perspective: The Questions, address existential concerns about life, death, and the suffering that ties into the human experience. They question traditional spiritual beliefs and advocate for a more personalized approach to understanding the nature of existence.

Cultural Commentary: By contrasting traditional views with modern life, I reflect societal changes in how happiness and suffering are perceived and dealt with in contemporary life.

Personal Reflection: I use personal anecdotes to relate broader philosophical insights, making the content deeply relatable while fostering a connection between individual experiences and universal truths.

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Terminology:

Mantra Meditation: A form of meditation that involves the repetition of a sound, word, or phrase, creating a focused state that leads to transcendental experiences.

Kundalini: A form of Divine feminine energy believed to be coiled at the base of the spine in individuals. The awakening of this energy is associated with spiritual enlightenment.

Ego-Mind: Refers to the perception of oneself based on external identities and limits, usually in contrast with one's deeper consciousness.

Key Insights:

Embracing Suffering Holistically: The view that suffering can foster deeper understanding. Thus, rather than avoiding it, embracing the struggle can lead to enlightenment.

Importance of Engagement: Emphasizing the role of active participation in life as a means of achieving happiness rather than seeking continual escape through distractions.

Self-Realization beyond Experience: Suggests that true self-realization is a state of being that exists beyond conscious thought, pointing toward a consistent practice of mindfulness.

Constructing a Healthy Relationship with Security: By understanding the need for security as an internal aspect rather than an external one, individuals can cultivate a healthier mindset.

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Questioning Traditional Beliefs: Highlights the importance of questioning inherited beliefs and practices, advocating for personal alignment with one's life experiences and truths.

Thought-Provoking Questions:

What does it truly mean to die while suffering, and how does this view align with modern happiness-seeking behaviors?

This view suggests that enduring suffering can lead to critical insights about living authentically, making it a profound aspect of personal growth rather than merely a negative experience.

Q: How can individuals find balance between engagement in life and spiritual introspection?

Achieving balance entails participating fully in life's experiences while maintaining a mindful practice that brings awareness to one's deeper self.

Q:-In what ways can mantra meditation be a transformational practice for individuals facing existential crises?

Mantra meditation allows individuals to connect with a deeper sense of self beyond physical suffering, facilitating moments of clarity and personal transformation.

Q:-How can the pursuit of happiness, sometimes distract from vital life lessons tied to hardship?

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The constant pursuit of happiness can lead to avoidance of necessary challenges, which actually provide important learning experiences essential for growth.

Q:-What role does societal expectation play in an individual's quest for security and how might this affect their mental health?

Societal expectations can inadvertently create stress or anxiety around maintaining an image of success, ultimately detracting from one's well-being and personal fulfilment.

Q:-Why is it essential to question one's need for external validation, and how can it affect relationships?

Questioning external validation allows individuals to stabilize self-worth, fostering healthier and more authentic relationships characterized by mutual respect rather than dependence.

Q:-What implications does this perspective have for how we view aging and vulnerability in society?

This perspective promotes acceptance of aging and vulnerability as natural phases of life, encouraging society to embrace wisdom and experience rather than fear of loss of youth.

Conclusion:

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In summation, I present a discussion on the nature of suffering, the pursuit of happiness, and the relinquishing of external sources of security. By reflecting on personal experiences and philosophical insights, I encourage readers to engage deeply with life, viewing suffering as a catalyst for growth rather than a source of despair. Through practices like mantra meditation and self-reflection, individuals can navigate the complexities of existence, ultimately finding tranquility and authenticity in a world that often prioritizes superficial understandings of happiness.

2

Meditation and Mental Well-being

Q&A Section 2

Q 5: Is it important to not put anything too focused, including meditation, before sleep?

R

You can do some *boring* stuff; reading, uh..... watching a program. Maybe not too much trying to go *inward*. Then it veers towards the -me, me, me. Searching about my body, my symptoms, my..... (It gets ego-identity based. Even this spiritual searching and meditation can become too much. Stressful!

The doctor may recommend a medication increase – for sleep.

Maybe use of alternatives like *theanine* and *ashwagandha*, will be better.

Everyone says keep getting the professional advice though. Everyone else wants to control you! (Possibly me too!)

Here I use *Om Guru Om*, because my inner guru guides me and produces the light. I want to decide what I will do, what meds or supplements I will take, and even experiment a bit beyond the reach of all the “experts”. There are too many of them on YouTube telling as what to do and how to do it!

If you're just reading - *boring stuff*. If it works for you –don't meditate. What you're doing is good. You should be doing boring stuff. If that makes you feel sleepy.

I just do a mantra. A very simple one but just repeat it and just... switch off. I don't think anything. But it is boring, including a boring mantra.

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And I just wait and I get to sleep. I don't make anything out of it. Don't worry about it.

Q 6: What about waking up too early?

R

Again, so it's two o'clock. I feel tired still. I just do the same thing again. I don't think. Oh, I'm awake, or I'm this, that, or the other. I think, back to sleep. Back to sleep and just sit there bored. And I go back to sleep. I do repeat a mantra.

However, if its 3 or 4, and you went to sleep early. Well, it's different. In India, when I lived in ashrams. Well, everyone gets up about three or four anyway. It's the time when you go and do your meditations in the meditation room - formally. That's a different thing altogether, because in those places, you're also having an afternoon nap.

So, you can sleep from 8pm till 3, and then you have a couple of hours doze in the afternoon. That's another scenario. But in this case, if I'm really, real wide awake; four o'clock, maybe. I'll say, okay, I will have a cup of tea and do some writing or some meditation, do something useful. I might be tired later in the day. But I'm not going to be doing the early waking all the time.

Yeah, we are learning to be bored. We are reading boring books, just outside of the wellness obsession. Surrounded self, too much, with inward focus, and it becomes, like, a full-time job. So at times put it on the shelf and say: "Hey, this is for the future for now. For now, I need to learn how to be bored again, do all the ordinary things". (Do this if obsessed with a weight loss program also – for example)

There's an interesting analogy there. People who are trying to lose weight, do this fasting, and a special diet, and they lose 5... 8 kilos, and they want to lose 10 or 12.

And then everything stops. And the weight goes up again. Have a diet free day every week. You tell the body; look, I'm not starving. Nothing bad is happening. We're just having a different pattern. And every week

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you can have ice cream, whatever. The same thing is happening with your *meditation programme!*

This spiritual work. You do all this good stuff, meditation and so forth, and have days where you're quite focused, and then you feel, oh, I'm not up to it. Take the day off!

Go to the park, go to the pub, do whatever you like to do. I mean.....

If you would like to go to the pub, go to the pub, I don't care what you do. But you have a day off where you say, "today I'm not doing anything" –at all.

Q7: Should I use mantras to fix something?

R

I learned that I need to fix something - all the time. Now I'm... telling mind and the body, there is nothing to fix. I don't need to use mantra to fix. I don't need to use meditation to fix. Before, I've been doing it as a tool, when I feel stress, when I feel anxious, when I feel something needs fixing.

Partially this *fixing it business*, is due to monitoring yourself in relation to other people/the world. You make a judgment based on what somebody said, or what you are told in the news. He wrote some blogs or something and made \$5 million – or off a book.

I can do that. Or somebody got this job doing this or somebody was successful because they did that. You know, this is just stuff. And it's all nonsense based on the ego mind.

That others have a better deal than me, or I should have a better deal, or I should have less problems that need fixing. (Or I should fix them immediately).

Which is still nonsense, because if you get into that mindset too much, you will see endless problems all the time. You will only see problems. You will go mad!

But if you switch them off. People might come and complain. Oh, you haven't fixed this. You haven't done that. You haven't had a shower for 5 days. Well, people won't come up and talk to you. (So problem solved)!

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You want to get some food or somewhere peaceful to stay, and that's reasonable.

But ultimately, when you become fully enlightened, you get to a point where you're not interested, whether the body lives or dies. Then you don't fix anything - ever.

Would you want to be like that? (Doesn't sound – nice).

Q 8: If I feel bored or feel restless, should I just sit with it – or meditate?

R

Allow experience in - it builds confidence. I'm not gonna die. Life is dangerous. It's not dangerous, it can be unpleasant, but not dangerous. (If you have a surrender to your Deity – maybe even a *religious type outlook*).

It all slowly starts backing off. Not today. Today is a *setback day* - a little setback. Today is a challenging day. You know - just a bit of a pressure from outside world, and...

Using your tools as a rescue – if you have to. Use them to grow. I meditate when I'm not stressed, I meditate when I feel relaxed, and I use meditation to grow. That's a difference.

Setback days can be seen in a different light. You can say, oh, this is the setback day. That's ok. When you have a setback day, you've got to have them.

And you can have another one, too, because... As I said before, like these people trying to diet or doing whatever you need to fix a life.....Those setback days allow your ego brain, your fat stores, whatever you're trying to deal with – to reset. Or your mental health. Or your medications.

You're trying to allow yourself to *function badly*. Now and then. You still function, you still did your best that day, and you still did some useful work. You still send the goods to the customer, so you still did something.

Wow, it doesn't mean I'm going to be perfect

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Nothing to *fix*. Just live with it. But continue functioning.

My new book is *Mad, Bad, Sad, or Just Spiritual?*

In enlightenment, we are *mad, bad, sad, and spiritual*.

This is: *Quantum Enlightenment*

Summary - Meditation and Mental Well-being

The answers present a dialogue concerning sleep, meditation, and mental wellness, exploring the misconceptions about the effectiveness and necessity of meditation, especially before sleep. It suggests that activities perceived as boring prior to bedtime, such as reading, are suitable alternatives to meditation. There is an importance in maintaining a non-obsessive attitude towards spiritual practices, embracing the idea of doing nothing occasionally to avoid mental burnouts. The notes also touch on managing early awakenings and the potential triggers of restlessness or boredom—which are portrayed as normal experiences that do not necessarily need a fix. The overarching theme advocates for a balanced approach to spirituality and wellness, emphasizing acceptance of everyday life without the urge to constantly fix oneself.

Question Summaries

Sleep Preparation: Avoid too much introspection before sleep to prevent ego-centered thoughts. Engaging in mundane activities can be beneficial, with options like watching TV or reading being promoted as adequate for winding down.

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Managing Early Waking: Some shared personal experiences about waking up too early and advising the same relaxed approach, suggesting repeating mantras without overthinking the situation, and even exploring productive alternatives if the wakefulness persists.

Balance between Spiritual Goals and Ordinary Life: A metaphor is presented on weight loss and dieting, likening it to meditation practices. An emphasis on the importance of taking breaks to prevent burnout, advocating for allowing indulgence occasionally in all aspects of life.

Perception of Fixing and Mind-set Shifts: A critique of the notion of needing to fix oneself, emphasizing that such mind-sets arise from societal comparisons and external judgments. The essence of being enlightened is letting go of the constant need for “repair”.

Navigating Boredom and Restlessness: Embracing boredom and recognize it as part of growth. Allowing oneself to experience setbacks leads to resilience, and it’s okay not to be perfect, which enhances wellness.

Highlights

Relaxing Activities before Sleep: Engaging in boring tasks can facilitate sleep better than intensive meditation.

Early Rising Strategies: Accepting wakefulness and using the time for low-pressure activities can aid in returning to sleep.

Taking Breaks in Practices: Regular breaks from structured wellness practices prevent burnout and foster a healthier mind-set.

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Letting Go of Fixation: The importance of shifting perceptions from fixing problems to accepting and growing with them.

Normalizing Setbacks: Recognizing setbacks as an integral part of the wellness journey can enhance overall mental health.

Multi-Angle Analysis

This is a contemplative discussion that balances mental well-being with spiritual practices. I highlight the necessity to de-stress and engage with the world without the added pressure of constant self-improvement. From a psychological perspective, I discuss how societal comparisons contribute to feelings of inadequacy, suggesting a shift to a more accepting and patient approach. The themes emphasize the fluid nature of life experiences—embracing both successes and setbacks—and encourage mindfulness without the fear of judgment. I underscores that the journey to enlightenment includes mundane aspects of life, promoting comfort in the routine over the constant pursuit of deeper spiritual fulfillment.

Terminology

Ego-identity: The perception of oneself that is influenced by external comparisons and societal norms.

Mindfulness: A mental practice of being present and fully engaging with the current moment, often practiced through meditation.

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Burnout: A state of emotional, physical, and mental exhaustion caused by prolonged and excessive stress, leading to decreased motivation.

Enlightenment: A state of understanding and awareness that transcends conventional thinking, often associated with spiritual growth and clarity.

Key Insights

Reflection on the impact of societal pressures on personal well-being suggests the need for self-acceptance over continuous striving for improvement.

I encourage individuals to explore various options for relaxation and mental calmness without the burden of performing overly structured practices like meditation.

Recognize boring activities as legitimate avenues for relaxation reshapes the narrative around productivity and wellness.

Emphasize that spiritual practice does not need to be rigid or perfection-oriented can alleviate unnecessary mental pressure.

Incorporating rest days into mental wellness routines is critical for long-term sustainability and mental health maintenance.

Thought-Provoking Questions

How does the pursuit of meditation and spiritual practices impact mental health adversely?

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Over-focus on spiritual practices can lead to anxiety about achieving perfection, detracting from their intended benefit of calmness and relaxation.

In what ways can boredom be viewed positively in the context of mental well-being?

Boredom can serve as a foundation for growth by allowing individuals to confront their feelings without distraction, fostering resilience and acceptance.

What role do societal expectations play in personal wellness journeys?

Societal expectations can distort self-perception, leading to unhealthy comparisons that trigger anxiety, stress, and feelings of inadequacy.

How can individuals effectively balance spiritual practices with daily life activities?

Embracing both spiritual routines and everyday boring tasks allows for a holistic approach to wellness that doesn't neglect life's simplicity.

Conclusion

In essence, the issues presented emphasize the importance of balancing spiritual practices with everyday life. I advocate for the acceptance of mundane experiences and the necessity of breaks in wellness routines, steering away from the notion of needing constant improvement. This is a pragmatic approach to mental health that embraces imperfections and ordinary experiences as integral to the path towards well-being and enlightenment. Overall, this underscores that finding a personal rhythm

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that includes acceptance and a variety of activities contributes significantly to emotional stability and spiritual growth.

AI productivity? Is it Tantric?

So maybe movement toward AI produces productivity is also moving us towards this understanding of the cosmic consciousness the real energy behind all energy

It's not what comes out of the wall as electricity It's where this energy power or *shakti* comes from. What originates from and that includes the sun. How did it get here and how did it get to be? What we know about daylight, and earth, and energy on earth.

We may have entered a whole era of disenchantment of the world and life as it is. In Hindu scriptures we hear that this era is the dark era or *Kali Yuga*, where everything that is nasty preponderates, and takes over eventually.

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Science of course would have us think that the world will all turn out wonderful and everything will be cured. All sorted then - which is of course a belief in magic!

Believing what I was taught in school gave me little global insight let alone spiritual. And nobody taught me about what was being taught in India or in Buddhism

Because I went to India aged 18, and lived there as a monk for 10 years, I got a different world view. So, I write books because I want this knowledge to be available to anyone, and change world views established by the *Culture* that any particular person has been brought up in.

Thus, we don't know that what we were brought up with is only an inherited belief. We are not necessarily taught the means to question the accuracy of all our functions of the mind, or all the functions of science. Or all the functions of religion. When it is thrust upon us as a specific one model religious belief only, then the cultural milieu is fundamentalism - certainly not *Multi-faith*.

So, this quantum spirituality is by nature multi faith, and it does by nature lean into an alternative view of reality. And may have an objective of being *totally enlightened*. Whilst accepting of being *mad/sad/bad and spiritual* all at the same time. (Which is the title of my previous book).

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Perhaps you might get a bit of a picture of how attempts to define reality can get very distorted!

If you look at Eastern Ancient scriptures such as the Upanishads and Vedanta, then the strange ideas of quantum physics may make a lot more sense. Because in that *dimension* there is something to do with synchronicity.

You may argue that God doesn't exist You may be right. Because actually it's a goddess that exists!

And all of this writing doesn't prove anything, or invalidate anything, but this quantum spirituality leading to quantum enlightenment is becoming a *topic*. (Just have a look what's in Google - even plenty of videos about the topic).

Well, if this is all a bit too much just think of an interconnected universe which is meaningful and where consciousness transcends the physical and mental ego-based life experience. Then we can have good karma. As in: "Its all Karma man" - a catch phrase of the hippies in the 70s.

Even just a tinkering around in this domain could lead to an upgrade of consciousness which at the moment is free, unlike a lot of upgrades on the Internet!

If you're keen on the Matrix of life and the universe, then you can also explore a way of living to free your soul, and even be free within your

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practical day to day life That is the Tantric way, and now I am saying it's the *quantum spiritual* way.

Thus, be here now and be free from the me of your ego-based body
There go I!

Let go of attachments The past the future and let go of your grief regarding what didn't work. Or what you didn't get. Or the way you wanted it

Let go of guilt and shame and all the labels which are mostly excess packaging.

In some of my books I talk about mental health in some detail, particularly *Therapeutic Journeys to Self Realisation*. (Another book). Here I teach calmness of the body and mind I'm moving my teaching through ending some of the mental baggage, moving on to a place of light and energy. I also teach how let go of the baggage - and more of course later in the book.

However, through all my work I have emphasised the use of working within the body through the *Kundalini* and *Chakra* entities, and at the same time engaging in the use of *mantras*, for enhancing the meditation/spiritual practice.

All this has a purpose in our daily business.

We just want to be more stable and thus more predictable, and have less emotional turmoil, less intrusive thoughts. Less ruminations and therefore use our *quantum spirituality* work for *realistic realisation or practical enlightenment*.

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Move then move then into life from a cosmic consciousness perspective, and then be able to flow through life without judgement and way much less reactivity

Of course, you will be sad and bad and angry at times. Then frustrated at times, because we are human still. No matter how enlightened we become

There are some always remnants of being a human ego. Normal instinctive reactivity.

However, we want this part of us to be 10% not 90%!

Occasional lapses are normal relapses. May not need professional help when we get to this point, as we find that our higher power or inner consciousness deity starts to become more *real*, and seems to intrude in a very positive way into our life experience - in all dimensions That is the benefit of our spiritual practice.

Tantra does precede by thousands of years, the modern information that is now seeping out of science. We are already fully *Aware*, but , we think we are “just getting the hang of IT”. (*Life and the Universe*). Even in psychology/psychiatry we are “unlocking” what was never locked. Tantric philosophy may be vindicated by new discoveries in these areas.

Reality is Consciousness. Forget time and distance to the Galaxies. In the Black Hole is cosmic light. And at the origin of the universe - sorry there was no origin!

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Because a black hole is a region of space where gravity is so intense that nothing, not even light, can escape. You have to go there for the light. (Yes, you can). Inside you there is more than just a Divine “spark”, as your consciousness, as the essence of each human being, is also one with *Cosmic Consciousness*. The source of Existence, Knowledge, Bliss – *Sat, Chit, Ananada*. Just happiness and fulfillment - to you and me.

The physical world is merely the *Maya* illusion. A cosmic illusion. Why did the Goddess create *Maya*? Good question. (Or God question). Possible answered herein – possibly not!

- *In Tantra or Hindu lore such as Vedanta, or its equivalent in Buddhism it is announced that the world is an illusion; Maya. Not that we shouldn't proceed in spiritual practice. Rather be encouraged in efforts towards self-realisation. To go beyond the illusion of Maya plunge into Maya – this is Tantric Yoga. Then also the physical universe is not the only reality, as there are many other universes or layers of soul “beingness”. Is this not Quantum?*

3

Navigating Spiritual Practice

Q&A Section 3

Q 9: How do we avoid feeling lost regarding spiritual practice?

R

If we just start being spiritual only, we will get lost very quickly.

The forces of darkness will have their day and come and harass you and do things. But if you're just being your normal human being who's a bit crazy, a little bit bad at times, a little bit sad at times..... Whatever you want to call it.

Raise your spiritual being then alongside all this and also see the whole picture. (It's *Quantum Spirituality*.)

Then you can start to transcend it, because ultimately you want to transcend being spiritual as much as being *mad, bad, and sad*. You can be *mad, bad, sad, and spiritual all at the same time*. You don't have to be *sane* to do this work!

Start today! (Or maybe next Tuesday).

You want to transcend it? Oh. That's a different thing altogether, which people forget. A desire to do spiritual work is easy, but not the

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transcending. Transcending means accepting totally what is and not trying to change it. Its ego-death!

Just meditate when you're ready and meditate when you feel like you need to do it, not because of fixing, or because you're afraid of the current moment.

So, I'm very clear. I believe that transcending everything is the only way out of our messes - permanently.

Including - *Life and The Universe*. When we transcend, we cease to be, *me* or *you*, or whoever. People can't do that because, you know, you're going to be dead, or you're going to lose your ego, or your brain will fight.

Unfortunately, you cannot just stop being a bad person label and become a spiritual person label. They're just two labels. You can have many labels. There are still human beings doing human numbers. Good. There's a goodness. The qualities of nature (as activities), are: *Good Activity*, *Self-seeking Activity*, and *Bad/dumb Activity*. There are three forms, and we're in one of those three, or a mixture of those qualities of nature all the time.

When we find the true guru, or the teacher, we're not given a way out to become thin, healthy, or rich and famous. We're given a transcendental way out. And that transcendence requires surrender to something. Usually a God, Goddess. Maybe a Higher Power. Maybe Jesus or the Buddha.

However, nobody wants to surrender who they are. We just don't. It's not normal. It's completely abnormal. And yet, if you don't do it, we're wasting our time talking about spirituality.

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We might as well talk about...how can I win at the roulette wheel down at the casino.

Q 10: What about Outcomes?

R

Just giving it to the higher power works. It releases the control. The outcomes. The outcome doesn't matter. If you've got the enlightenment. Do I need to go through this? Over it, around under it. You've already got the *strength* and the resilience. Yes, you have days off and days on. That's normal. That's absolutely fine. And yes, you can be mad, sad, bad, and spiritual, whatever. All at the same time! It's *Quantum Spirituality*.

By all means inspect everything and find the force/power that is the truth of all being. The consciousness, the *Cosmic Consciousness*, the God, the what.....Whatever atheists might want to call it. The *Omega*.

However, doesn't have to be a religion or a spiritual number, it can be quite atheistic, but you've got to get to that.

You get into your quantum physics space. If you're an atheist. This is what *Quantum Spirituality* science is about. Feel who you are. Not just think, feel it.

And you are not really this body, the energy that you are, and... That's right. When you get to that space. You can then start to see things or "Beings". The guru, like the guru mantra Om Guru Om, (Meaning - going from darkness to light). You can start to see the answers, and you can say, I have this meditation. (As well as my medication)!

Q 10: Should I surrender to the higher power?

R

This is where I come in with my... destiny. If I'm destined and a person comes up and is difficult with me. Then I can say, oh, that's my destiny. And that makes it easy, actually. I mean, it's a throwaway line, obviously it's not completely true. But it makes things simple. It's not my fault, but it's my destiny, and I can't do anything about it.

So, I don't worry about stuff, because I can't. Can't change it. If I go for an interview and I get the job, or don't get the job, I can't change the outcomes.

Yeah, I'm still doing experimenting with life, because - I like... I like trying these things. To see how far I can go in my health profession, or with my writing and teaching.

Okay, if I don't go anywhere, I'll do my writing, and if nobody reads my books, it's still... That's where I've got to... I haven't stopped.

Worrying about the outcome? I just do what I think is a good thing to do. Some of the time, or most of the time. You know, not always. I don't always... Hmm, do things which are good for me or for other people.

Not 100% of the time!

But I try to avoid that unhealthy-ness-mess as much as possible.

I can't do full-time work like I used to, It's not because I'm not well, or I'm not functioning very well, it's just age. (Nearing 80). And yes, yeah, I am recovering from cancer and other "items".

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But that's not an excuse, is it? I just know this is what happens as you get older. You do tire = a bit!

And people go to rest homes to rest. And you go into a rest home and rest and snore at 10 am.

They're sitting around the TV snoring. Fast asleep. It's rest. That's a rest home!

And when you get very old. (Pick a number). I don't like it. I don't like it at all, but what can you do? Oh, I go to the gym. Take some Ayurveda and naturopathic medications. Just to see if they help me with my health and my energy and sleep. Or for us older men, fix the bladder, because sometimes my sleep's broken. That kind of stuff.

I do whatever I can do. I try things. Sometimes they work, sometimes not so much. But there's no... I haven't done anything magic. Nothing - there's no magic things.

What else is out there? There's loads of stuff. Everyone's pushing their number on YouTube. Which will make you live forever, or? Okay, get younger. And it's. It's not gonna work!

Q 11: How do I choose my guides and what meditation/medication should I use?

R

Lots of supplements have a placebo effect. For the average person. It doesn't work that easily. The average person has to find their own

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tailor-made program for physical and mental health, including what supplements work. (Or what antidepressants work).

And same with the mentors/gurus/guides. You have to find your religion or spiritual path. Not the one I'm putting out there. The one that's going to fit your needs.

For instance - you need to be living in, like, a cave, and living on super simple food. (Just joking).

However, with very little distractions and external influences, you just sit and see that the mind is buzzing. Buzzing all the time, whatever it does. And it becomes ridiculous. Because it's pointless, and then it stops itself. It just stops, because I could sit for days and days and days on end. In my deck chair. (In my hut in India. No thought patterns as they just stopped when there was *absolutely nothing* to do.

But once you get the external influences and the fast food, and all the pleasures, we have a normal life. You've got a mind. So, is the mind a problem or not? Well, it's not a problem really, even if you believe that a cave would be better.

Navigating Spiritual Practice: Insights and Guidance

Summary

The answers discuss the complexities of spiritual practice, emphasizing the importance of integrating spirituality into everyday life rather than

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treating it as a separate endeavor. Individuals often become lost when they overly identify with their spiritual selves while neglecting their human emotions and experiences. I introduce the concept of *Quantum Spirituality*, which suggests that one can embrace all facets of *being* - mad, bad, sad, and spiritual, simultaneously. Achieving true transcendence requires acceptance of one's current state and a willingness to surrender to a higher power. This is advocacy for a personal approach to spirituality, advising individuals to find their unique path, guides, and meditation practices, ultimately highlighting the significance of personal experience over generalized beliefs or methods.

Question Summaries

Highlighting the challenges individuals face in spiritual practice when they solely focus on being spiritual, suggesting that this could lead to confusion and harassment from negative forces. Embracing one's full human experience—flaws included—is essential to spiritual growth. The need to transcend one's spiritual identity, as well as negative traits, is discussed. True spiritual work lies in acceptance rather than change, positing that meditation should be a practice undertaken when one is ready, not as a remedy for personal issues.

The concept of detachment from outcomes. Surrendering to a higher power alleviates the burden of control over life's events, and enlightenment comes from recognizing one's inherent strength, even when confronted with challenges or difficult emotions.

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Aging and its limitations can be examined in relation to spirituality.

Reflects on the inability to maintain prior activity levels, but accept that despite physical decline, individuals can still pursue new interests and manage their health proactively.

Finally, don't underestimate the importance of finding the right guides, mentors, and meditation practices to fit one's individual journey.

Distractions from modern life complicate this process, so personal experiences could dictate one's spiritual approach rather than prescribed methods or expectations.

Highlights

Embrace All Aspects of Self: Spirituality integrates with human flaws, enhancing overall growth.

True Transcendence: Acceptance leads to profound spiritual evolution, beyond labels.

Quantum Spirituality: Acknowledges simultaneous existence of diverse emotions and spiritual states.

Surrendering Outcomes: Letting go of control allows individuals to focus on their spiritual journey without fear.

Personalization of Spiritual Path: Individualized approaches to guides and practices are more effective than one-size-fits-all solutions. A

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framework that integrates insights from quantum physics into spiritual beliefs, emphasizing consciousness and energy.

Personal Reflection: I emphasize the value of personal experiences and emotional authenticity in spiritual practice, arguing against a purely idealistic or dogmatic approach.

Psychological Wisdom: I incorporate elements of psychology, particularly regarding the acceptance of one's current state and the rejection of labelling oneself strictly as spiritual or otherwise.

Spiritual Diversity: Highlighting Quantum Spirituality, I collectively value different emotions, supporting a holistic view of being that recognizes complexity.

Life Transitions: Aging is presented as a crucial factor shaping one's spiritual journey, suggesting that spiritual practices adapt in response to life's phases.

Terminology

Transcendence: The act of rising above one's current state or identity, particularly overcoming ego attachments.

Ego-Death: A psychological phenomenon where the sense of self diminishes, often necessary for profound spiritual experiences.

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Key Insights

Integration of Human Experience: Embracing all aspects of oneself—including imperfections—is crucial for genuine spiritual growth. This holistic acceptance leads to a more authentic spiritual practice, enabling individuals to navigate their emotions while fostering a sense of peace.

Value of Surrender: The concept of surrendering to a higher power is critical; it allows individuals to release the pressure of controlling outcomes, shifting focus toward personal growth and enlightenment.

Personal Responsibility in Spirituality: Each individual must tailor their spiritual journey, finding their own guides and methodologies. This personalized approach is essential as it considers their unique circumstances and influences.

Life's Complexity: Understanding that being mad, sad, or bad does not negate spiritual identity, serves as a liberating realization for many practitioners, enabling deeper exploration and acceptance of the self.

Practical Application of Spirituality: Engaging in meditation and spiritual practices should be driven by personal readiness and needs rather than obligation, fostering a more genuine connection to spiritual work.

FAQs

How can I start transcending my current state?

Transcendence involves accepting your present situation without the need for change. Meditation and self-reflection can guide you toward this acceptance.

Why is surrendering to a higher power important?

Surrendering mitigates the stress caused by striving for control over outcomes in life, enabling a focus on growth and enlightenment instead.

How should I choose a spiritual guide?

Selecting a guide or mentor should be a reflective process that aligns with personal values and needs, rather than simply following established paths.

Conclusion

In summary, I present an understanding of spiritual practice, urging individuals to embrace their full selves—flaws and all—while navigating their spiritual journeys. I emphasize that a personal, integrative approach is essential for authentic growth, merging human experiences with spiritual identities. Surrendering to a higher power and ultimately transcending negative attachments are presented as vital components for those seeking profound spiritual connection and enlightenment. This exploration of

Quantum Spirituality

Spirituality encourages you readers to break free from traditional labels and expectations, allowing you to craft a unique path tailored to your individual needs.

Attachments

We have detached ourselves from ego-based pursuits - now we have completed the exercises as prescribed by our chosen spiritual pathway.

Yeah right!

There will always be a residual impetus to chase desires, hope and aspirations, as well as, maintain attachments and “collecting”. If you talk to those who have been clean and sober for innumerable years, they may well say: “I am in recovery, but I am still an addict/alcoholic”. The memory banks still work to embed past perspectives, even though we may have moved on, even to another plane of existence.

The underlying issue seems to be attachments, even if we have let go of so much baggage.

Some finishing processes are needed to complete our *Journeys*. To transcend our attachments. Do this by discovering what your focus is meant to be now - if you have reached the “plateau”.

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First, we check what our attachments are, in relation to the advanced stages of our *Journey*.

Unfortunately, attachments will remain in the soul memory and affect future passage onwards, even after death. This will be especially so if predominant negative thoughts remain to the time of death. Some type of obsession, addiction, or just plain old lust, may have a regressive effect regarding entry to the next realm after death.

Fortunately, the power of the *Journey* will cut through the bonds in this life, even if it seems there is some delay - as these things take time. Be patient with the short trial which occurs while practicing and allow the *Journey* to pick up success in its own time. Here may be the time to take up some different personal identity and again your *Practice* will facilitate that.

A “not my will” decision is needed. Surrender to your choice of *Inner Sanity* and allow what you can’t control or overcome to be cleared away.

Why do the *Practice*?

The question of Self-Knowledge has been explored since time immemorial. Self-knowledge is fundamental, since all other

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knowledge is dependent upon this knowledge. It is important for us to know who we are so as to formulate a correct perspective in relation to other things. Without first knowing who we are, we can never understand truly where we stand in the cosmic scheme of things. Ignorance of True self is seen as the root cause of all problems in life. Thus, within incorrect understanding of all life aspects, (*Life and the Universe*), we develop attachment/desire regarding money/food/sex etc., which becomes the cause of much distress (Hence depression, anxiety, and multiple “disorders”. Thus, without knowing our real nature—the truth of our existence—we can never overcome grief or loss. Nor find real peace from our traumas.

When we get then a natural dispassion about the unreal, we tend to give up the unreal in favour of the *Real Truth*. We don't get attached to what is transient, inconstant and changeable. (Think death here)!

.

Dispassion does not mean relinquishing one's duties, as this means nothing but selfishness or love of inactivity. Renunciation then is *inside*, not an outward expressions of what is really - abandonment. The renunciation of doership hits is the spot exactly! Then actions do not bind. It's not me doing anything! For this to work you have to understand the *Gunās* – see later.

The key is to remain as the witness and thus be really free - always.

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Any guidelines? What do I do? How can my ego, which is an illusory construct, attain what is transcendental? Can light be attained with the help of darkness?

Some *Spiritual Practice* can lead to the understanding of this paradox, and, hence, may lead to the end of the very search itself.

Therefore, when one gives up all desires, renunciation of all action becomes possible. Then ego is transcended and one is established in steady wisdom. Not just Enlightenment – *Quantum Enlightenment!*

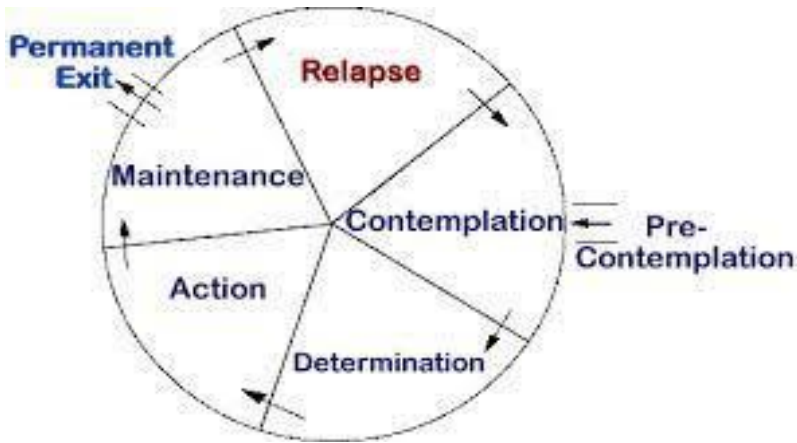
Doing one's work here, one may still desire to live a hundred years. (To serve others). There is no other way than this to live. Thus living, the work does not bind.

Maya is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor part-less, nor both. Beyond description in words.

Negligence about one's own real nature = delusion; enmeshment in ego-based identity. egoism = bondage. Bondage = misery.

(*Sam̐sāra*: (Devanagari: संसार) is a *Sanskrit* word that means "wandering" as well as "world").

Or take the Permanent Exit from Maintenance



I like the *Wheel of Change* as pictured because it has a Permanent Exit, which is a very interesting perspective for those on The Journey, especially those reaching Self-Realisation, Enlightenment or *Nirvana*.

In the Buddhist *Nirvana* we want to exit this round of births and deaths - this *Samsara*.

Yet *Bodhisattvas* come back on earth to “save us”. So does the next incarnation of Jesus, the next incarnation of *Vishnu* –as *Kalki*, and the *Mahdi* - a messianic deliverer who will fill earth with justice and equity.

There seems to be some variability in the reality of a Permanent Exit as displayed in the *Wheel of Change*. It does fit with a Post-Enlightenment perspective.

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We can permanently exit *Samsara* if we choose. We can stay here if we choose, although according to the Wheel, *if we keep moving*, the next step is Relapse! My view is that the Journey to Self-Realization when undertaken to completion, ultimately will illumine, in True Wisdom, all the options that are available. It becomes a matter of our Inner Deity/Guide promoting what is relevant to our individual case. There is no right or wrong! It is also not a *Journey* continued, as we are no longer the doer –we are the witness, and what next happens is a *special case event*. We run on in life just like an engine that has no more fuel. If we are going downhill, we could keep going indefinitely. However Cosmic Forces also come into play as the one who is Transcendent is also perfected in terms of *Being*. In Sanskrit such a being is called a *Siddha*. Cosmic laws apply and then we are in the field of Quantum Physics, A.I., and “miracle events’ – things that happen, that shouldn’t. (The topic of the *Siddha* is one component of my Pathway as enumerated in *Om Divine Grace Yoga*).

4

**Spiritual Practice Insights:
Mind, Enlightenment & Pain**

Q&A Section 4

Q 12: What is the problem with active “mental disturbance” experience then?

R

Even if you're depressed and on medication, or some other...? Even if you're an addict or crazy.

I always write: “you don't have to be sane to start this program or this journey or this *practice*”.

You can do it under any circumstances. Say you're just doing the exercises to get some focus of the mind, with some clarity, and to get rid of some of the guilt and grief.

That's all counselling/therapy stuff, by the way, it's not spiritual/religious. And then you can do some meditation. It's mindfulness – that's all. But then you go into finding who you are, as *the witness of it all*.

And you use the mantras. Then you're getting into serious spiritual practice.

And you can... well, I do. If my mind is buzzy, I use my mantra, and I might change the mantra to fit with what my mind's seeing. If I'm visualizing something that's a bit awful or nasty I use a Kali mantra. Goddess Kali - the fierce goddess.

Quantum Spirituality

Or if it's something, um... just too buzzy, I might use the *Shanti* mantra. (Peace).

I just tailor-make my mantra to the mind's issues. And I do find, it does all calm down a bit, but not always. But I start to move past it. I'm seeing it, I'm putting it out there in my aura. Not here, up here in my head. I'm transcending it.

Yes, I'm transcending it. But there's dozens of years of *practice* involved. It's taken a bloody long time. I should have got like this when I was a teen.

Yeah, it's a bit late, isn't it? Is... it too late?

And I'm writing books about it, even when nobody's reading them much. Well, not yet!

So, in some ways. It's just for me. Or anybody who's interested. That's all.

I can tense up when I'm driving. And, you know, people worry me - other drivers.

And I'm probably worrying about them as well. So, I do the mantra, and that soothes me considerably. And it helps me to be more alert to everything that's going on. It doesn't switch stuff off.

It actually increases my. Uh, stress acceptance.

I'm able to tolerate more. If somebody's tooting their horn and. You know, people lean out the window and shout and wave their fists and all that. I'm just going to do Om Shanti for that as well.

Just calm it down. Because it's onlywhat?

Reacting to the situation often makes it worse. And it's just reactivity, and it's - what? It sounds like a small thing. But this is where wars happen. One day you're annoyed at the roundabout. The next day, you want to invade. Ukraine or.....Do something stupid.

Or take over Greenland!

All of these things start with a small seed.

And then... First of all, I think it's probably, (tongue-in-cheek)?

First of all, you get religion, and then that creates wars!

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Q 13: How do you see yourself in terms of, um... self-realization. Are you feeling self-realized, or... How do you... and when did it happen?

R

Yeah, I absolutely feel realized and enlightened, but I also say in my books - *there's no such thing*.

However,..... you get to enlightenment, and then you know there's no such thing. That's the crazy business. And then you just think, oh, life is stupid, and I'm just totally - off the wall. But to get to that point, you have to go and see your gurus and your teachers and do the *practice*. Do the practice, and more practice.

Good Orderly Direction. (G.O.D.). Serve others. And then you get it. (I don't get realized or enlightened, because there's no such thing – It's Who I Am - already).

The Divine... how do I say it? The Divine Grace of my Deity, or my teachers, comes in to me. I may not be able to make the jump over the last ravine, or there's no bridge. So, I get patience and then it happens. Then, I experience that state, which you might call enlightenment. We can call it that if you want.

But I experienced that as a result of Grace.

However, I did do a lot of work to get there.

But I cannot make enlightenment happen for me. Or nobody can.

Because you get to a certain point. You can't go over that barrier, because you're human mind-body ego.

Something has to happen. The... the catalyst, the, um... thing that turns lead into gold.

What's it called? Alchemy. The alchemy has to happen. Alchemy.

For me, the alchemy has happened and is happening.

That's different from being enlightened. Way better.

The same goes for ***any/all problems***

They all get sorted – one way or another – or transcended.

A lot of life can't be fixed! You just suffer – its life!

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People will say they are enlightened or self-realized, I don't care It's just a number. What level are you at? Who cares?

Is the alchemy happening? Is the transformation happening?

Sometimes, when it all happens in the *Spiritual Wayfaring*, you're very unprepared for it.

Hmm.

And that's quite different, because that's where you might then go into religion. You know, you pray to your God, or Jesus, or Buddha, or..... the Goddess, or whatever.

For..... for that to happen. Something happened. So that's why I believe in religion.

That's the bit about religion I believe in. The rest is just add-on nonsense that men have made up - mostly men.

So, you don't necessarily feel you are enlightened, or you don't feel you are self-realized.

I feel it, but it comes to me. I don't own it and create it.

Q 14: Do you feel Enlightenment it all the time, or do you have glimmers?

R

If such a thing exists, then:

Oh, it's there all the time. It's permanent. I tap into it anytime with my mantra, because that's what I've been given.

And I know when I do the mantra. I can have thoughts. Like, oh, I'm not in a good space, or I'm not connecting spiritually. That's the mind saying that. I just do the mantra and that's over.

It's over pretty much when I do what I have been given to do. And other times, I can be sitting and doing nothing or just driving along.....

And it's like, oh wow. It's here. It's all here.

And I do my prayer, then, a thanks - gratitude.

So that surrender is so important. Without the surrender, it's not going to happen.

Quantum Spirituality

However, remember the last bit? You get to enlightenment, and then you know there's no such thing. That's the crazy business. And then you just think, oh, life is stupid, and I'm just totally - off the wall. But to get to that point, you have to go and see your gurus and your teachers and do the *practice*. Do the practice, and more practice.

Q 15: What to do about pain?

R

Could be intense. It could be psychological. There could be something going on, you know, gastritis.

Some tumor or could be something quite benign.

Extra tension is created in the mind. Why me? What did I do? Am I dying? Whatever the thought reactivity is – it makes things worse. That though is quite normal.

Especially if you are an anxious person.

But I don't worry about anxiety – nor the pain. Sure, if medication/intervention is needed – go for it. I do my mantra to transcend pain. To transcend death. To transcend it all – pleasure and pain. You can't have just pleasure without pain. *It's Karma Man* – as the *Hippies* used to say.

So, it's not a... it's not about being brain... brain bad with anxiety, depression, catastrophizing or anything. It's about being....

Aware of it, and it just is. Aware of it, aware of as *The Witness*. Your *True State in Consciousness*.

And it's got nothing to do with Enlightenment. Really? It's just something you need to pay attention to. (In the *Spiritual Practice*).

If you don't like that, then there are other options. Do some exercises, or yoga. Counselling or therapy. Naturopathic or Ayurveda. Valium or clonazepam. Whatever you're going to do. You've got to do something. Try different things anyway, um. That's all.

Spiritual Practice Insights: Mind, Enlightenment & Pain

These questions lead to discussion and reflections on mental disturbance, spiritual self-realization, enlightenment, and approaches to coping with pain from a spiritual perspective. They include personal insights on dealing with mental health challenges through meditation and mantra practice, emphasizing the accessibility of spiritual practice regardless of one's mental state. It explains the nuanced understanding of enlightenment - not as a fixed state but as an ongoing transformative process supported by spiritual grace and consistent practice. Highlighted is the importance of surrender and witness consciousness when confronting struggles, such as pain or anxiety, while acknowledging the practical necessity for medical or psychological interventions. Ultimately, it integrates spiritual concepts of *karma*, meditation, and alchemy as tools to transcend everyday suffering and mental disturbances.

About the Questions

Spiritual practice, including meditation and mantra usage, is accessible to everyone—even those with depression, addiction, or mental disturbances. The practice serves initially as a way to gain mental clarity and reduce emotional burdens such as guilt and grief, akin to therapy but distinct from religion. Customizing mantras (e.g., *fierce Kali* mantra or

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peaceful Shanti mantra) helps manage mental buzz. Long-term practice enables transcendence of mental agitation and fosters stress acceptance, promoting calmness amid external provocations. Note how small irritations, if unchecked, can escalate to larger conflicts such as wars, emphasizing the importance of controlling reactive impulses.

I affirm feeling self-realized and enlightened but highlight that enlightenment itself is a paradoxical concept that “does not exist” as a permanent state. Realization arises through consistent spiritual practice and guidance from teachers, but final transformation depends on *Divine grace*, described metaphorically as alchemy turning lead into gold. Enlightenment is thus framed as a partial experience granted through grace beyond human effort. I critique religious formalism but acknowledge that spiritual transformation may coincide with religious devotion. Self-realization is presented not as an achievement but as consequent to ongoing transformation beyond ego limitations.

Enlightenment, if it exists, is understood as a permanent presence that can be accessed at will through mantra practice. The mind may create doubts about spiritual connection, but mantra repetition dispels them. I stress the importance of surrender and gratitude in maintaining the connection with enlightenment. However, the previous paradox remains—that reaching enlightenment reveals its illusory nature, pointing to continuous practice and teacher guidance as essential.

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Regarding pain, I recognize both physical and psychological origins and how mental reactivity (e.g., “Why me?” thinking) exacerbates suffering. Awareness through spiritual practice—seeing pain as a witness—is key to transcending pain and death, reflecting the cyclical balance of pleasure and pain inherent in *karma*. I note that enlightenment seems related to the existence of pain but stresses pragmatic approaches: combining spiritual methods like mantra or yoga with medical or therapeutic interventions as necessary. The overall advice is to experiment with different coping methods to find relief.

Highlights

Spiritual practice is inclusive: Anyone, regardless of their mental health or circumstance, can begin meditation and mantra practice.

Customizing mantras empowers coping: Tailoring mantras to one’s mental state offers personalized support and stress reduction.

Enlightenment is paradoxical: It is both a sought-after state and revealed as an illusion through deep practice.

Divine grace and practice: Transformation is a combination of spiritual effort and an unearned gift (grace).

Balanced approach to pain: Spiritual awareness complements but does not replace medical or psychological care.

Multi-Angle

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Psychological perspective: Regarding mental disturbances such as depression and anxiety: frame spiritual practice as a complementary tool that enhances focus, clarity, and emotional tolerance, rather than a replacement for therapy or medication.

Spiritual philosophy perspective: Critiques conventional ideas of enlightenment as a final, static achievement and instead promote an understanding of enlightenment as an ongoing, sometimes paradoxical experience facilitated by grace and sustained practice.

Pragmatic coping perspective: A pragmatic tone is helpful when dealing with pain and mental disturbance — as this encourages multiple modalities including yoga, counselling, and medication alongside meditation.

Sociocultural perspective: Minor conflicts at a micro-level can be seen as interconnected with even global warfare, thus highlighting the importance of inner peace for societal harmony.

Religious criticism and appreciation: While being skeptical of institutional religion's excesses, respect the role of religion as a channel for Divine grace and spiritual transformation.

Terminology

Witness consciousness: The practice of observing one's thoughts and emotions as a detached observer, recognizing the impermanence and non-attachment of mental phenomena.

Divine Grace: A spiritual concept referring to an unearned favour or help bestowed by a Higher Power that aids spiritual progress.

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Alchemy: Metaphor for spiritual transformation, the process of turning the “base” aspects of the self (lead) into “gold” — enlightened consciousness.

Karma: The law of cause and effect, where every action has consequences, often linked to cycles of pleasure and pain.

Spiritual Wayfaring: The journey or path in spiritual practice involving experience, guidance, and gradual inner change.

Key Insights

Spiritual practice is broadly accessible, even under conditions of mental illness or distress, showing its non-exclusive nature. Starting with manageable goals such as mental focus can open the door to deeper spiritual work.

Customization of spiritual tools (like mantras) to individual mental states demonstrates the flexibility and adaptability of spiritual disciplines, making them relevant for everyday stress and anxiety.

Enlightenment is best understood not as a trophy but as an ongoing process or event facilitated by Divine grace and sustained effort, emphasizing humility and patience in the spiritual path.

The perspective that enlightenment “does not exist” as a fixed state invites reflection on the limitations of conceptual thinking in spirituality and encourages direct experiential knowledge.

Pain and suffering are integral to life; spiritual awareness does not eliminate them but changes one’s relationship to pain, promoting witness consciousness and acceptance alongside pragmatic care.

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There is an underscoring of the interconnectedness of inner peace and external harmony, which suggests that resolving reactive inner states can have far-reaching societal implications.

Integration of spiritual practice with conventional medicine or therapy presents a holistic approach, acknowledging that spiritual tools complement but do not replace other needed interventions.

The tongue-in-cheek cultural commentary reminds us to maintain perspective and humor on serious topics like religious conflict and enlightenment.

Can someone with mental illness practice spirituality and meditation?

Why not? Spiritual practice, including meditation and mantra repetition, can be done regardless of one's mental health state. It can help bring clarity and calm, complementing—but not replacing—medical treatment or therapy.

What does it mean that enlightenment “does not exist”?

This paradox means that upon reaching enlightenment, one realizes it's not a fixed or permanent state to possess. It points to the non-conceptual nature of true realization beyond ego constructs.

How important is repetition and guidance in spiritual practice?

Very important. I emphasize consistent practice under teachers or gurus and the role of Divine grace for the breakthrough or “alchemy” in transformation.

How does mantra practice help with mental disturbance?

Mantras focus the mind, calm mental agitation, and can be tailored to

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the nature of one's thoughts or feelings, helping to transcend mental noise and stress.

What approach is recommended for physical or psychological pain?

A combination of spiritual awareness (witnessing pain), practical therapies (yoga, counselling), and medical interventions if needed, experimenting to find what works best.

How does surrender relate to enlightenment?

Surrender—letting go of control and ego preferences—is essential to experiencing spiritual states like enlightenment, allowing grace and transformation to take place.

Is spirituality separate from religion?

Spiritual practice can exist separately but may overlap with religion primarily in its function as a conduit for grace. Many institutional aspects of religion can be treated skeptically.

Can spirituality influence broader social peace?

Inner peace and control over reactive impulses reduce social conflict at all levels, preventing small irritations from escalating into larger violence.

Conclusion

This Section offers insights into spiritual practice as a tool for mental clarity, transcendence of suffering, and ongoing transformation beyond fixed states such as enlightenment. It portrays spiritual practice as universally accessible, adaptable, and complementary to medical and psychological care, grounded in consistent effort and openness to *Divine Grace*. Emphasizing witness consciousness and mantra repetition, it

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encourages acceptance and patience through life's inherent pains and challenges. The reflections bridge personal inner work with broader social harmony, ultimately promoting a balanced, pragmatic, and humble approach to spiritual growth.

Something about Good Orderly Direction. (G.O.D.).

Serve others. And then you get it.

(You can't get realised or enlightened, because there's no such thing – It's Who I Am - already).

The Divine... how do I say it? The Divine Grace of my Deity, or my teachers, comes in to me. I may not be able to make the jump over the last ravine, or there's no bridge. So, I get patience and then it happens. Then, I experience that state, which you might call enlightenment. We can call it that if you want.

But I experienced that as a result of Grace.

However, I did do a lot of work to get there.

But I cannot make enlightenment happen for me. Or nobody can.

Because you get to a certain point. You can't go over that barrier, because you're human mind-body ego.

Something has to happen. The..... the catalyst, the, um... thing that turns lead into gold.

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What's it called? Alchemy! The alchemy has to happen. Alchemy.

For me, the alchemy has happened and is happening.

That's different from being enlightened. Way better.

The same goes for ***any/all problems***

They all get sorted – one way or another – or transcended.

A lot of life can't be fixed! You just suffer – its life!

Healing of the mental health issues does occur during the Kundalini Yoga process but it's a side-issue!

This knowledgeable awareness and *Kundalini* healing energy can be “transmitted” by the *Sat Guru* to a student, by subtle means that are not easily understood by a novice. *In Sanskrit the word for this transmission is Shakti-Paat, which is the transmission of Shakti energy by the Sat Guru to awaken the Kundalini.*

SIDDHA YOGA

The spiritual journey is open to anyone at any time. There are no rules which say you must have a guide, a teacher or a guru. The word guru means “one who leads from darkness to light”. A guru must be already in the light to be able to reach out and help others to attain the same illumination. A guru can only affect others to the degree of that guru's own achievement. An enlightened guru can be a *Siddha Guru*. Siddha means: “with full yogic powers”.

The spiritual aspirant will submit the dross, the mundane, and the un-enlightened mentality for the guru's inspection.

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The guru prescribes the “medicine” and the aspirant then moves on to the next stage - whether to take the “medicine” or not.

When the guru is approached in the appropriate manner, then the guru becomes the means for rapid progress on the spiritual journey. A *Sat Guru* is One Enlightened in Truth Awareness and is therefore a Siddha. This knowledgeable awareness can be “transmitted” by the Sat Guru to a student, by subtle means that are not easily understood by a novice.

In Hinduism and Buddhism this energy transference is known to also awaken the “third eye” and allows the sleeping *Kundalini* force to rise up through the spine with a serpent like movement.

Hence leading to healing of mental health issues when full spontaneously occurs after some Practice

You can choose your cat to be your guru, indeed as you can choose any person as a teacher. However, if you wanted to learn to fly a jumbo jet would you take lessons from a bus driver? The importance of finding a Sat Guru may be overlooked or ignored in haste to develop one's spiritual experience within a short-term timeframe. (Rather than looking at the need for a long-term, solid, and productive pathway).

Shaktipata (शक्तिपात) refers to the *transmission* (or conferring) of spiritual energy upon one person by another or directly from the deity.

Shaktipata can be transmitted with a sacred word or mantra, or by a

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look, thought or touch – the last usually to the *ajna chakra* or third eye of the recipient.

Shaktipata is considered an act of grace on the part of the Guru or the Divine. It cannot be imposed by force, nor can a receiver make it happen. The very consciousness of the god or guru is held to enter into the Self of the disciple, constituting an initiation into the school or the spiritual family (*kula*) of the guru. It is held that *shaktipata* can be transmitted in person or at a distance, through an object such as a flower or fruit.

Who am I? What am I? What is life? What is Truth?

We then go into the whole dimension of being conscious of being part of Consciousness.

Our consciousness is part of, and the same material as, the Cosmic Consciousness.

This is why we say we are Divine.

You are Divine because we can place ourselves as inseparable from the Divine.

If God is Divine, then *all* Creation must be so also!

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(Where then will you then place - evil)?

There is another more mundane reason why there is often no exit from what I now call the *Wheel of No Change*.

Unfortunately, attachments will remain in the soul memory and affect future passage onwards, even after death. This will be especially so if predominant negative thoughts remain to the time of death. Some type of obsession, addiction or just plain old lust may have a regressive effect regarding next realm entry. Fortunately, the power of Self Knowledge, (or mantra/faith/devotion etc. for the spiritually minded), will cut through the bonds eventually, even it seems there is some delay.

However, I will mention again the benefit of having a mantra and repeating it, and that is the core anchor to hang onto when the sea is rough.

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More about Quantum & Tantra

- *Life and the Universe* is subject to a system regarding how things work for humans. This does resemble what Einstein says! However, it's also a crazy system at times! So, it's also governed by *quantum mechanics*. But Tantra already covers all this.
- Thus, as the Buddha says - take the middle path - and meet both *quantum and spirituality* together to get a transcendence of *all of IT*. Then move past limitations and get a life with spiritual awareness at its core.
- Transcendence – what is it., Here I connect the mundane and spirituality to start, but then go through it all. Get spiritual connection to *Life and the Universe*. (Or read *The Transcendental Guru* by *Paramhansa Ganesh Giri*)
- **Maya:** Transcending Maya, which is the illusion of reality and connect with all pervading Consciousness.
- **Quantum energy:** Is part of the whole experience of human life, even if we are not aware of it. If you get aligned here also you can let go of mundane stability because nothing is stable! (Death happens).

5

Natural Remedies v Mantras

Embracing Natural Remedies: The shift from synthetic medications to natural alternatives, (like kava – as one instance), speaks to a larger societal desire for holistic healing that respects the body's wisdom.

Mantras as Spiritual Tools: Practicing mantras can be a vital part of personal development, allowing individuals to cultivate mindfulness and find peace amid chaos.

Suffering and Resistance: Aligning with the idea of accepting one's emotions as a pathway to understanding can provide deeper insights into the human experience.

Ego and Identity: The exploration of ego reveals the complexities of self-perception and how it impacts personal evolution; moving beyond ego-based identities can open pathways to enlightenment.

Documenting Personal Journeys: Sharing experiences through writing not only validates the struggles individuals face but can also resonate with a wider audience seeking hope and guidance.

FAQs

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What is kava, and how is it used in this context?

Kava is a beverage made from the root of the kava plant, known for its calming effects. It is discussed as a natural alternative to conventional medications for anxiety and stress management. Then again there are many more options as per YouTube!

How do mantras contribute to mental health and well-being?

Mantras can help regulate thoughts and emotions, promote mindfulness, and facilitate a state of calm, thereby contributing positively to mental health and personal development.

What role does resistance play in emotional health?

Resistance can lead to increased suffering; acknowledging and embracing emotions can help individuals process their feelings more effectively and cultivate resilience.

What are the potential benefits of documenting personal conversations?

Documenting conversations allows for reflection and insight sharing; it can create a supportive community narrative and may inspire others undergoing similar challenges.

Conclusion

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A transformative journey emphasizes self-discovery through natural remedies and the spiritual practice of mantra meditation. These elements combine to foster personal growth and emotional resilience in facing life's challenges. By embracing all aspects of your experience - including struggles with medication, society's pressures, and the complexities of the human psyche - you understand the necessity of authenticity and vulnerability in your journey toward enlightenment. *Spiritual practice* participants hope to share their insights with others, contributing to the wider discourse on mental health and wellbeing. As they navigate their paths, they highlight that the intersections between personal experience, spiritual practice, and conversations can then hold the potential for profound transformation.

Mantras are not about chasing something external but realizing what you already possess.

- Mantras can be used practically for various purposes, such as calming the mind, seeking guidance, connecting to the universe, and feeling wealth and love.
- Specific mantras:
 - **OM Shanti:** Calming the mind.
 - **Om Guru Om:** Seeking light and direction from the Guru.
 - **Hari Om:** Connecting with the universal being.
 - **Shreem:** Feeling the wealth of life and the universe, including when ingesting food or medications.

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- Mantras help transcend the need for external things, to realize that you are already complete.
- Mantras are not just for meditation but can be integrated into daily life, such as when driving or shopping.
- Mantras help to put full attention on what we decide to be focused on no matter what that is.
- Mantras help to see through the illusion of reality and witness the true nature of things.
- Mantras can help manage and transcend difficult moods and emotions, such as depression and anxiety.
- Mantras are a tool for enlightenment and self-realization, not just for fixing mental health problems.
- Mantras can be used to connect to the Chakras.
- Mantras help to remove layers of ego and reveal one's true Divine nature.
- Mantras are a shortcut to enlightenment, bypassing the need for suffering or religious beliefs.
- Mantras can be combined with scientific terminology or atheistic viewpoints.
- Mantras help to realize that something is above and within the body, connecting to the truth of all being.

Mantras are not tools for chasing something outside of ourselves; they are reminders that everything we need already exists within. By chanting or mentally repeating a mantra we awaken that latent

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wholeness, allowing us to experience calm, guidance, connection, abundance, and self-realisation without the need for external validation or material acquisition.

Mantras thus help us transcend dependence on external things, by revealing that the self is already complete. They are also helpful for managing anxiety and depression, and for fostering deeper self-realisation, not just symptom relief.

Practically, a practitioner repeats a mantra, focuses attention on the targeted organ or subtle body region (mind, heart, abdomen), and allows the vibration to dissolve egoic layers, revealing the Divine nature beneath. Repeating a mantra is akin to taking a “spiritual medication”: It is mechanical at first, but with consistency it becomes a conduit to truth.

Human beings naturally resist pain and discomfort, trying to push unwanted experiences away. This resistance creates a cycle of ego-driven thought that reinforces suffering. Mantras redirect attention toward the pain, allowing it to be witnessed without judgment. The resulting acceptance reduces resistance, letting the underlying truth surface.

Mantras have been employed for millennia across traditions (Sanskrit scriptures pre-dating both Jesus and Buddha). They can unlock subtle abilities, but these powers are not ends. Pursuing fame, wealth, or

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mystical status through mantra misuse leads to distortion and potential cultic exploitation.

Select *Om Shanti* and repeat to feel the peaceful outcome.

Progress to a guidance mantra: *Om Guru Om* - to invite inner light.

Embed the mantra in everyday tasks, noticing the shift from autopilot to presence.

Observe thoughts, emotions, and external events as a detached witness, using the mantra when you feel pulled into reactivity.

Through consistent, heartfelt repetition, the mantra becomes an instrument—precisely targeting attention—while simultaneously opening a doorway to enlightenment, bypassing the need for suffering, dogma, or external validation.

You can say, well, wait a minute. I'm here in the world. I'm walking in the mall, having a coffee, or I'm talking to somebody. What's my mantra here? How do I see through it as a dream? It's like you're in a dream and you participate in a dream. But suddenly you do a mantra in the dream, and you think, oh, wait a minute. This is a dream going on there. Hold on. Hold on. Hold on. You see that in your daily

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business. This is interesting, what's happening here. I'm the witness of it.

Simply what needs to be done is turn life around and put attention to it. The mantra helps. I keep saying the mantra is actually quite mechanical and quite can be quite tedious and boring. Yet, it's a most powerful thing. It's about taking a medication, but you need to do it to get the power. And then when you get to that point, you stop thinking about the mantra as being a mechanical pill. The sound takes me to where I am in truth. You get to the truth of the matter of life.

Existence. It can also focus on specific areas/issues. Pay attention to whatever it is going on. That's the mantra. There's an advanced mantra science. I call it science because it's been around for tens of thousands of years. It's in a lot of Sanskrit scriptures from going back way before Jesus and the Buddha. And all of this stuff was already out there. I'm not creating something new. I'm just talking about stuff that people have been doing in certain areas of the world for millennia and some of them have supernatural powers. I've met some of them. It's not been my business to get those powers. That's kind of another thing. It's about surrender of your ego. What then happens to you?

What is given to you to do spiritually? I haven't been given instructions to sit on a mountain and beam out light that cures people from cancer. No instruction to do that. I mean, I've had cancer myself. So much for my power there. But it doesn't mean anything. Certain powers rule. They are accessible with the mantra, but not necessarily

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powers meant to be used. Now that's why we need to be careful again about what mantras do and how we use them. Thus, we don't get diluted and enter some cult state try to be a big guru, or get name and fame or power and money.

Q&A Section 5

Q 16: How do I deal with Anxiety and low mood?

R

It's not a bad thing. Anxiety is a good thing.

Depression is not a bad thing. It's a little bit difficult, but it's so common – even as clinical depression. It's got a purpose. Read - *Therapeutic Journeys to Self=Realization*. And blogs about: *when depression goes really bad*.

(Negative thoughts about self and life's value can lead to suicide – so get treatment/support -even if the mood issues have a bigger picture purpose).

Anxiety though can be turned to benefit – often – if you know how.

Human beings though - you'll need professional help at times.

Depression can be a life-threatening problem if it gets really bad.

A lot of things inside the depression can drive you spiritually. Into a spiritual or just health perspective, - which is good.

The problem is, when you've got that and/or other mental health issues, which are chronic or severe. When you cannot manage them, and you're unwell. You may have to go into a psychiatric hospital or see the mental

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health teams. That's unfortunate, but sometimes you have to get the treatment required. To get to a certain stability. And then you can do all these other things.

And that's a bit like having a cancer. You know, I had it, and I couldn't just go on doing my work.

At the hospital I had surgeons and other professionals. It was cut out and all sorts of follow-up ensued. You have to get stabilized before you can continue with your *usual trip*.

I'm not in the slightest bit against medication. It's very similar to meditation. I get the words muddled up. I write them, I write... oh, I was supposed to write meditation, I wrote !

Do your medication now. I write that sometimes. And I think, oh, okay, same thing, it doesn't matter.

Similar thing. Meditation is the same. It's something we do to make things better.

When in fact. It's not possible to make anything better. Because there is no such thing as better. There's no such thing as worse, either.

Ultimately. We become transcendental, then for better or worse. (There no such thing – remember). We move past it. We're no longer subject to the body-mind and.....?

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Probably, we don't come back. You might not get reincarnated even if you're a Hindu. If you're a Christian, you just go to heaven and stay there forever. (A nice outcome)!

I'm not going to discuss who's right and who's wrong. I don't care where I go, as it's not up to me. Am I omnipresent and omniscient?

Because it will be all about your journey, and my journey might be quite different.

Where you go when you die. And who comes to take you away. Or...

Lead you or guide you, or whatever happens. Could be quite different.

Q 17: During a day, how do you carry on. Like, do you do mantras all the time?

R

It's... there's no other... yeah, there's no other choice.

I can either, or not do the mantra, or sit around being very bored.

Because I might have much to do, and I might be just too tired to do anything. (Old age)!

I'm bored, because. I'm trying to distract myself. Look at the phone, read a book.

But actually, I think... I'm just... I need to do a mantra, because I need to be in *this special space*. It is space, and there's no time there.

And I don't have to think... what am I going to do the rest of the day, or what am I going to do tomorrow or the rest of my life?

That's got to go out the window. That stuff.

It is really a *negative thinking lifestyle*. Because it drags us down.

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It dragged us into... compartments. It's alright to have plans and decide, you know, I'm going to do this, that, and go there and go to this. And have these things going on. But to try and plan your life beyond a certain point becomes pointless. It just causes anxiety.

And therefore, you have to be able to sit in a meditation that is not meditation. It's *just Being*.

It's about being okay with nothing, anything - whatever.

Anytime, anywhere, any place. And...

So, when I was in hospital, I was nice, with all these other patients in the room. Had a nice view. But it was noisy, the lights were on at 2 am, then 4am, and there's people coming in and out, and people moaning, and vomiting and everything else. I just do the mantra. The circumstances around me were so strong that I started to do the mantra strongly, including verbally. And using beads – my *Mala*. I made sure I focused and I used the beads to do the mantra.

And then I was fine. I was fine the whole two weeks I was there.

But I had to push the mantra hard, big time, non-stop. Because it wasn't a nice place. That was a pretty bad place, and pretty anxiety-provoking place, you know, you... You're going up for an operation, and you might have a hole in your stomach with a bag and stuff like that. All those things were possible.

Uh, but people came and saw me, and they said, oh, you seem very chirpy and cheerful, and you're full of jokes and humour. What drugs are they giving you? You know, you just don't seem right, you just seem too light-hearted.

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I had been on a bit of morphine, it's true, but not all that time, you know. But it wasn't... I was just like that. I was just relaxed about it all, because I could see how unhappy the people around me were, what a mess they were in.

And that made me feel better. I mean, that's probably not a good thing to say that!

But seeing their suffering, I thought, oh. That's terrible, and I'm actually all right.

I'm happy then. So, if I think I'm... something bad is going on, or...

You know, something bad happening in my life. All I've got to do is look at people around me as suffering terribly.

And then I know, wow, I'm in a position to help them.

Even now, which is what I'm doing. Even if I'm just writing on a bit of paper and posting on the internet. That approach to life makes you feel good.

Sat=Truth. Chit=Consciousness. Ananda=Bliss. (Sat, Chit, Ananda).

Q 18: What is the world really made of?

R

It's what our..... eyes see, it's what we touch. But, as a matter of fact, the world is... It's all about energy and vibration. What we see, touch, taste, and smell; is an *illusory* experience – *Maya*.

The sub-stratum is Consciousness, or Cosmic Consciousness

Energy, vibration. That's what I connect with - the energy vibration.

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And then everything, everything is okay. Anything is okay. (That's kind of like a snap keyword, so I just use a proper mantra instead of saying, okay).

OK is still a key word, though. Because OK isn't just a word here. OK means *Home*, or...or God, or Divine.

And I just... and we just say, okay.

Yeah, everything's okay.

I still do morning and night meditation.

Oh, and yeah, I tend to wake up quite often in the night. Sometimes I don't quite... my sleep can be broken with bladder stuff. But I'm just moving around doing my... going through my Chakras.

I'm then making sense of: *What the World is*.

It's: ***Life and the Universe***

I have written a Lot about *Life and the Universe* in my previous eight books!

It's all practical stuff – G.O.D. – *Good Orderly Direction*

So, I sit down, and., oh, my dream. (What nonsense)! And if I think I need a bit more sleep, I might try to get to sleep, but still do the mantras. Without worrying about, oh, I'm wide awake. I don't think that.

I should get to sleep, so. I will just do the mantra.

And not worry about being awake. Okay.

90% of the time, it works. Not just thinking, um, why do I... why do I... why do I... and then hours later.

That's no mantra, thank you.

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So, I'm forcing my brain-body. To do what I call good orderly direction, which is?

Go back to sleep maybe. Don't try to... Do too much, you know, do... Same as the gym, I don't try to push through too many weights or diet.

Q 19: If I'm not doing the right things. What should I be doing?

R

Om Guru Om. I don't know what to do. (So, I ask the *Guru* for light – *Gu* =dark, *Ru*=pushing through. To the light). That's what the purpose of *Guru* is – as sound or as a person.

SayI think about my car. I got my car repairs, but apparently, it's going to need some big repairs. So, it's going to be a waste of time. And I was thinking, oh, I must get rid of it. I haven't got any money to get another one.

Now, no, I'm repeating *Om Guru Om.* (No, don't worry about it, just drive it for months, and then we'll see what happens).

Good answer. Got it. Go down to...?

Deal with it down the track. Not today, not tomorrow, not in two months, which I thought I'd do.

Forget about it, it's not your problem. Something will happen or not happen. It doesn't matter.

You'll end up doing something, something anyway. Life is always like that.

You're like, you've come to the edge of the cliff. And the... The Valhalla, the Moksha/Nirvana, is just across the cliff.

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But for you... it's too far for you to jump.

Unless you're Olympic standard. Can you jump 30 feet?

No. Some people might, so have a go. But, um... somebody said there's a bridge somewhere, but where's the bridge, where's the... You have to wait, then. What you now have to do... Wait, in peace. And gratitude.

And wait for the person with the bridge.

To arrive. Could be male, could be female, or the person with a..? Some floaty angel thing. Whatever, however, you can get there.

Or you sprout wings and you learn to fly.

It'll come to you in a dream, actually - usually.

You'll start to cross over that chasm.

And then you might find yourself back again for some reason, and that's very annoying.

Um, so that then becomes... goes from a dream, and then you can know that the Higher Power has given you some Grace.

And make it more of a resolve. That you will be more active in making it so.

6

Managing Anxiety and Low Mood through Spiritual and practical approaches

I offer a perspective on dealing with anxiety and low mood, emphasizing that both conditions have intrinsic value despite their challenges. Anxiety is reframed as a potentially beneficial experience that can be transformed positively, while depression, including clinical depression, is acknowledged as common and purposeful, but can become life-threatening if severe. This underscores the necessity of professional help during acute phases and likens severe mental health crises to serious physical illnesses, such as cancer, requiring stabilization before recovery can proceed.

Spiritual practices, especially mantra meditation, are highlighted as powerful tools for creating calm and detachment from negative thoughts. There are shared personal experiences of using mantra recitation during hospitalization to cope with anxiety and discomfort. I delve into philosophical reflections on existence, consciousness, and the nature of reality, linking these ideas to mental health by advocating acceptance of the present moment and releasing compulsive future planning, which often fosters anxiety.

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Addressing practical questions, I recommend patience and surrender, using mantras and trusting in a higher guidance—symbolized by the guru or spiritual teacher—to navigate life’s uncertainties. This narrative integrates spiritual concepts like *Sat* (Truth), *Chit* (Consciousness), *Ananda* (Bliss), and discusses life’s ultimate journey beyond the physical realm, encouraging you to find peace and meaning amidst mental health struggles.

Question Summaries

Anxiety and depression are introduced as not inherently negative but having purpose. While anxiety can be beneficial if understood, severe depression requires professional treatment due to potential life-threatening risks. Depression might even drive spiritual growth. Mental health crises, like severe depression, sometimes necessitate hospitalization to achieve stability, akin to serious physical illnesses needing medical intervention, reinforcing the legitimacy and seriousness of mental health treatment.

Medication and meditation are compared as methods to improve well-being and facilitate calm. I reflect on transcending dualistic notions of ‘better’ or ‘worse’ and touch on spiritual beliefs related to life after death.

Discussion on daily coping strategies, mainly the use of mantras to maintain a peaceful state during challenging days. I stress the importance of being fully present and avoiding anxious future planning.

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I recount personal hospital experiences where continuous mantra repetition helped combat environmental stressors, contributing to a surprisingly positive demeanor despite difficult circumstances. This introduces the concept of looking at others' suffering as a perspective that fosters gratitude and a desire to help, enhancing one's mood indirectly.

Explores metaphysical ideas about reality being constituted by energy, vibration, and consciousness, with sensory perceptions considered illusory (*Maya*).

Emphasizes continued meditation practices, acceptance of sleep disturbances, and persistence in using mantras to anchor thoughts and regulate mind-body rhythms.

Addresses practical life decisions through spiritual inquiry (and use of *Om Guru Om* mantra) and advocates postponing worry about problems, trusting that solutions will present themselves in due time.

Uses the metaphor of wanting to cross a spiritual gulf (cliff), representing enlightenment or liberation, advising patience and readiness for guidance or grace to support this transition.

Psychological Perspective: The outlook stresses the importance of acceptance of mental health symptoms, reducing stigma by acknowledging their purpose, and endorsing professional intervention when needed. Cognitive strategies focus on rejecting negative future-focused rumination.

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Spiritual Perspective: Emphasizes transcending duality and merging with a higher consciousness, using mantras as tools to access inner peace and spiritual growth. Incorporates multi-faith, including Christian beliefs for universal spiritual contemplation.

Practical Living: Offers pragmatic advice for daily life management, including coping with bodily ailments, financial constraints, and common life stressors, balanced with spiritual practices.

Philosophical Insight: Challenges common perceptions of reality, encouraging readers to view sensory experiences as illusions and embrace a more expansive cosmic awareness.

Holistic Health: Integrates mind, body, and spirit treatment modalities, advocating an open attitude toward medication and meditation equally for healing.

Terminology

Maya: A Sanskrit term referring to illusion; in spiritual philosophy, the notion that the material world is deceptive or illusory.

- **Sat-Chit-Ananda:** Sanskrit terms meaning Truth (Sat), Consciousness (Chit), and Bliss (Ananda), describing the nature of ultimate reality in Vedantic philosophy.
- **Guru:** A spiritual teacher or guide who helps lead a person from darkness (ignorance) to light (knowledge or awakening).

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- **Moksha/Nirvana:** Spiritual liberation or release from the cycle of birth and rebirth (karma) in Hinduism and Buddhism.
- **Cosmic Consciousness:** Universal awareness or collective consciousness believed to underlie all existence.

Summary questions

Why do you consider anxiety a good thing, and how can it be beneficial? I view anxiety not purely as a disorder but as a signal or energy that can be harnessed positively if one knows how to redirect it, such as through meditation or mindfulness, turning restlessness into awareness or motivation.

What parallels do you draw between mental health crises and physical illnesses like cancer?

Both require proper treatment to stabilize the condition before resuming normal life activities. Just like surgery and medical care for cancer enable recovery, psychiatric care may be essential for severe mental disorders, reinforcing the seriousness of mental illness.

How do mantras assist in managing negative thoughts and anxiety according to you?

Mantras provide cognitive focus and help create a special space or mental environment free from worries about the future, allowing the practitioner to remain present and calm despite external stressors.

What role does the spiritual concept of Maya play in understanding mental health?

Maya suggests that perceived external reality is an illusion, which can help individuals detach from distressing sensory experiences or thoughts,

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facilitating acceptance of their mental state without over-identification or resistance.

What advice do you give regarding dealing with everyday worries and decisions, such as car repairs or financial issues?

A5: I suggest using spiritual mantras like *Om Guru Om* for guidance, advocating a patient approach by postponing immediate concern and trusting that clarity or solutions will arise when the time is right, thus avoiding anxiety-driven decisions.

How do you describe living in the present moment and why is this important?

A6: I encourage being okay with nothing and everything at any time, highlighting that obsessive future planning leads to anxiety, and that acceptance of the present reduces mental burden and cultivates peace.

How does personal experience in a hospital setting inform views on anxiety and spiritual practice?

The hospital's chaotic and anxiety-provoking environment demonstrated the power of persistent mantra repetition to maintain calm and positivity, showing practical application of spiritual coping in extreme conditions.

What is the significance of the metaphor involving a cliff and a bridge in the spiritual journey described?

It symbolizes the challenge of reaching enlightenment or liberation (*Moksha/Nirvana*). Since the leap is too large for most, the metaphor encourages waiting patiently for guidance (the bridge or angel figure) to help cross the gap safely.

Conclusion

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Here is an approach to dealing with anxiety and low mood, combining psychological realism, spiritual wisdom, and practical advice. I portray anxiety and depression not just as maladies to be eradicated but as phenomena with purpose that can lead to growth and spiritual insight. The use of mantra meditation is a central coping tool to nurture presence and calm amid distress. Importantly, I do not dismiss professional mental health care or medication but integrate these with spiritual practice to create a balanced path toward healing. The message is to encourage patience, acceptance, and trust in a higher guidance, offering readers hope that mental turmoil can transform into tranquility and even spiritual awakening. This holistic perspective empowers individuals to navigate their mental health journeys with dignity, self-compassion, and a sense of deeper meaning.

Ego death

Ego death is difficult because it involves an apparent intense *mental pain* - which seems to be terrifying for every human being. Nobody wants their ego to die, as perhaps it feels like a form of death, even though it is not physical death.

Otherwise, what about practical approaches for dealing with negative feelings and rumination? This is perhaps a necessary *lead-up* to this rather advanced *spiritual surrender – the ego surrender*.

An agreed approach, so far, is to accept the moment and the feelings, observe the mind without participation, and let the mind run its show.

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This observation usually slows down the “monkey mind” and can lead to a natural state of awareness.

However, we are discussing something – more radical.

In a discussion – to follow is mentioned the significance of the story about Jesus and the fishermen.

Three exercises are suggested:

- 1) Walking out the door metaphorically to leave behind the mind/body and face the unknown.
- 2) Bringing stressful or painful memories into the body. Visualizing them inside a globe of light to help carry them consciously.
- 3) Technique for paying attention to body energy and tension. Witnessing it without reaction to allow it to transform.

What concerns are raised about Surrender, and following a spiritual leader or Guru?

There is concern about people fearing surrender because it might lead to losing their mind, body, or money, or being sucked into cults. The recommendation is to follow the heart and the light rather than blindly following a person.

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What is the purpose of including other people's views on spirituality in the book?

Including other people's views aims to provide practical perspectives, avoid repetition, and trigger readers to ask further questions and consider their own spiritual path, making the book more engaging and diverse.

What is the overall goal of the book?

The goal is to trigger change and spiritual inquiry in readers rather than only providing instructions or even guarantee outcomes. It aims to encourage readers to wonder, question, and possibly take the next step in their spiritual journey.

Remember

- The mind constantly ruminates, catastrophizes, and distracts, making spiritual progress challenging.
- True transcendence requires the “death” of the ego, a terrifying but necessary step.
- “Walking out the door” symbolizes leaving behind attachments and mental confines to embrace the unknown.

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- Observing the mind without participation can slow its activity but does not fully liberate.
- The body holds wisdom beyond the mind and can guide spiritual transformation practically.
- Spiritual surrender is feared because it means losing control but is essential for growth.
- Spiritual awakening is a difficult process filled with uncertainty, patience, and no guaranteed outcomes.

Insights

The Mind as a Relentless Prisoner: The mind's incessant activity, overthinking, planning, fantasizing—is a fundamental barrier to spiritual progress. This mental noise is “normal” but traps individuals in cycles of negativity. Dealing with the mind requires detachment rather than engagement, yet even detachment only slows the mind without dissolving its seeds of illusion. This insight underscores the challenge of mental discipline and the need for deeper methods beyond intellectual control.

Ego Death as a Spiritual Threshold: The concept of “dying before you die” is a metaphor for the necessary ego death in spiritual transformation. This death is mental and emotional rather than physical and is described as terrifying because the ego represents the core sense of self. Resistance to this process explains why many avoid

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or fail to advance spiritually. This reveals that spiritual awakening demands a radical surrender that most find unpalatable.

Radical Renunciation and the Leap of Faith: Using examples of Jesus and other spiritual figures, genuine spiritual breakthroughs involve a sudden, maybe unplanned abandonment of worldly attachments and mental constructs. This “walking out the door” is both literal and metaphorical—a physical and psychological act of surrender to the unknown. This insight shows that spirituality is not about gradual improvement but a profound leap that defies rational preparation.

The Body’s Intelligence as a Spiritual Ally: Contrary to the mind’s dominance, the body is “smarter than the mind” in facilitating spiritual progress. Practices involving bodily awareness, such as feeling tension or pain without avoidance, help individuals confront and transcend mental suffering. This points to somatic practices as essential complements to meditative or intellectual approaches in spirituality.

Surrender and Fear of Control Loss: Surrender is so frightening—because it entails losing control over mind, body, and life circumstances. This fear manifests as skepticism toward spiritual teachers and fear of cult-like manipulation. Understanding this fear is crucial for helping seekers overcome barriers to genuine surrender, which is not weakness but as the ultimate strength and freedom.

The Unpleasant ‘No Man’s Land’ of Spiritual Practice: Spiritual awakening is not a blissful or guaranteed journey but one that

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involves “no man’s land”—a state of suspended animation where the ego is partly dead but Divine awareness is not yet fully realized. This stage is boring, painful, and tedious, yet necessary. This dispels romanticized notions of enlightenment and calls for patience and perseverance.

Universality of Spiritual Transcendence: Multiple religious traditions—Christianity, Buddhism, Hinduism, emphasize that transcending ego and mind is a universal spiritual theme. Despite cultural differences, the core process of renunciation, surrender, and transcendence is shared. This insight encourages interfaith respect and understanding, recognizing common spiritual goals across traditions.

In the exploration of spirituality, one confronts profound questions: What is spirituality? How does one transcend the relentless mind and ego that dominates human experience? This delves into these questions, revealing the often-unspoken difficulties of spiritual awakening and the radical nature of true transcendence.

Q&A Section 6

Q 20: Are there other visualizations I can do to cross the Chasm – to Enlightenment?

R

You can go over the bridge yourself, as per previously discussed. And the mantra, for me, takes me over that bridge all the time.

Just like that. It's not like I have to unlock the door, as I just go through. It's the same thing, it's like, in the exercise in a previous book. You're on the mountain; there's a rock face. And there's a door, a kind of door. But you can't get in.

You have to sit down and wait. You sit down, and you wait, and you take off your cape, and you put it on a rock that sticks out like a peg.

And you wait in a prayerful mode. And you don't panic, and you don't worry about what might happen.

You just wait to be let in.

The door becomes... the door just appears to open, and I go through the mist in the doorway.

You just go. And then... you come back. That's very often, you come back again, and you start to do this quite often.

Until eventually, you just go through. You don't wait - the door's open for you all the time.

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And it's the same with that gap. A chasm, ravine. You can't get over, but eventually you find you get a bridge. Appearing.

For you specially. And some *Being* may take you over.

So, somebody says, oh. I've heard this, and (a *Being*), came and got me and took me over the bridge.

People see that in their dreams. I've heard people say, for instance; "I am an alcoholic who couldn't give up drinking. And then one night, I had this vision. It might be....., might be someone else. And I was on the other side. And when I woke up, I stopped drinking. I haven't drunk for years, you know".

I hear these stories from people. They're magic. Their magic - the alchemy.

And you can't do it, and I can't do it. There's something.....

That... we have to... surrender to the Divine Grace.

Q 21: What do you promote in your books?

R

Surrender to the Divine Grace. And do your spiritual practice, do your mantra.

Have a teacher, have a guide. But be patient and wait.

Because the miracle will happen. Because what we are talking about is a not miracle - it's just *Normal*.

It's: *Who you Are. What We Are. Already!*

That's what I do

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That is the *Shakti* coming from outside, into you. And you're just... receiving it, or getting it.

And... and sometimes... You will be given it quite forcefully. You'll be quite unprepared for it.

I don't deserve this, and bang, you're given the.....(Whatever /however you personally experience IT)

Here are the keys to the crown jewels, you know. Here are the keys to the palace. Here's your keys - just like that.

But you, making it happen? It doesn't work that way.

It happens when it happens. And yes, so, okay, so be ready.

There is fear of surrender to the higher power that holds, because of not completely trusting it, because you can't see it, can't feel it.

Nobody's... nobody's different. Well, everybody's like that. Nobody wants to give up the ego, because.....?.

The ego is everybody. There is no such thing as nobody.

If you're nobody, you're nothing, and we don't want to be dead. The ego doesn't want to be dead.

So, it's only in those times. When you've gone as far as you can.

And you're stuck. And then you have to be patient.

And... pray, basically. Whatever, however, you pray, just do your.....

I'm here, I'm waiting, I'm trying to..... get through. I don't want to go back to the same old, same old. I want to move forward.

I want to move forward. Not going back.

Q 22: What is “activity transcending meditation”?

R

Life and the Universe is *Maya* in its illusory and transient presentation to our life experience.

Thus, we need to meditate until it is our normal activity in any state. Not about sitting in the lotus posture then!

We probably have heard eulogies given to the scientific benefits of meditation, relaxation, or quiet prayer. Just try to sit down for 5-10 minutes in absolute stillness with calm and reposed mind. Can be like trying to tame a bucking bronco. The mind is a wild animal. Or part of a relatively civilized mammal called *human*.

To reach a state of perfect happiness, peace or self-knowledge, seems to require more application than just sitting in meditation for half an hour twice daily. Perhaps to get to a state of perfect yoga or spirit/mind/body union with the Perfect Self, one needs to be a perfect yogi. Maybe ok for one who can sit in a cave for months at a time, living on a very sparse diet and not watching any TV. However, it doesn't really matter whether one is in New York, the Himalayas, or the outback. The setting is not too important, although there are optimum environments, diets and guided practices.

One option to calm the mind is to use something to help focus the mind. This is the use of mantras as advocated by me in great depth in my previous books. It is a bit mechanical, but then so are a lot of medications. It's about applying something to fix problem.

My other "logic" for using some form of sound as an aid to meditation? Before the Big Bang: *In the beginning there was the Word*.

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If you stay with the inner and Cosmic sounds, you're connected with all the molecules in the universe, within the milieu that is life. (Yes, it's not a cure for suffering, pain, and struggle- but that is life also). These sounds have been considered sacred over millennia, although they should be in the public domain, just as any physical medication is fully accessible via any internet search. Then mantras don't have to be seen as spiritual and can be simply a practical representation in sound of what is, "out there and in here".

Self-Realization is the acceptance of life as it is, whether you call it Divine creation or mundane evolution. We are at all times, part of this totality of it all – *Life and the Universe*. Just as a drop of water is the same water as in the sea. This is not a religious perspective: just what could be a normal perspective of all life, including your own.

I recommend the use of *mantras*. That's it for me. That's what I do, per breath, per moment. No matter what I do, right or wrong, or what happened, or what's going on now. I take refuge in the mantras that I use (and there is a selection, just as one wears different clothes for different occasions). It's a refuge and a stable mountain of attention.

Ultimately the mantra is transcendent through its own sound connection to the Cosmic Sound. We can agree or disagree with much of science, as per choice, but the Big Bang is after all a "large sound".

Q 23: What about re-incarnation?

R

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Spiritual Practice could take you to your?. Somewhere. Or it could take you to other lives, or a *permanent after life*. Maybe Heaven – if you're lucky.

You can get reborn. You get reborn as a rabbit, or.....?.

Who knows? But it's more than likely to happen any time after you die! So that's the secret. But it's not a secret, it's... common knowledge, but people don't want to know it.

Because it's too scary. People know, and they fear.

They know there's something out there. Something.

But they don't want to know what it is, because it means. Um, something of me will be taken away. And there won't be *me* anymore.

I'll lose my identity. So, fear of this *Presence*.

And then there's a fear of life. And then there's a fear of the past. So, we've got all these fears.

All the time. And we can be crippled by them.

Like severe anxiety. Or severe trauma. Or depression.

Monks, priests. Very spiritual people, they can become addicts, they do.

There's plenty of monks who have. Alcoholics? Plenty of those have severe depressive episodes. (Or anxiety)

And it's not a judgment. It means they have these. (I was a monk for ten years).

They've got into this system which..... It's not working for them.

And it's actually driving some of the spiritual practice or the spiritual works. In some cases, not everyone. I'm not talking about everyone here.

I'm just saying, there's a big correlation. Between *being mad and being spiritual*.

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And my recentt book is: *Am I Mad, Bad, Sad, or Just Spiritual?*

Crossing the Chasm to Enlightenment

Surrender and Spiritual Practice

These questions explore the metaphor of crossing a chasm—or gap—in one's spiritual journey toward enlightenment. I discuss personal experiences of spiritual transition, emphasizing surrender to Divine Grace, practicing mantras, and maintaining patience when facing internal struggle or blocked progress. I relate the process to symbolic imagery such as doors opening after waiting patiently and bridges appearing to help cross seemingly insurmountable gaps. I stress the importance of spiritual guidance, consistent practice, and the inevitability of receiving spiritual gifts through grace rather than effort alone. I delve into the nature of meditation beyond mere sitting, proposing the use of sound (mantras) as a cosmic tool linking individuals to the universe's origin. I touch on reincarnation, fear of losing ego identity, and the intersection of spirituality with mental health challenges. These themes together provide an integrative perspective on spiritual awakening, patience, and the transformative journey of self-realization.

I begin by describing the spiritual chasm as a metaphorical gap one must cross to reach enlightenment. This shares a personal experiential metaphor of a door that cannot be forced but opens after patient waiting while surrendering worries. This waiting involves releasing ego

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(“taking off your cape”) and maintaining a prayerful posture until entry is granted naturally.

The “bridge” is introduced as a special mechanism or being that can carry a person over the chasm, sometimes experienced in dreams or visions. These experiences often produce miraculous, life-altering transformations, such as sudden sobriety in recovering addicts. Crucially, this process cannot be forced; it requires surrender to a higher Divine Grace.

The core message promoted throughout my books is the importance of surrender to Divine Grace and spiritual discipline, especially using mantras. The process demands patience, a guide or teacher, and relinquishment of ego. The ego resists surrender because it fears death or loss of identity. True spiritual progress happens only when one reaches a personal impasse and genuinely waits, prays, and hopes for transcendence.

“Activity transcending meditation” is described as meditation integrated with daily life rather than simply sitting still. The wild, restless mind requires more than passive sitting, and needs mantras and sound to focus attention. The use of mantras is linked to cosmic concepts like “In the beginning there was the Word” and the Big Bang, symbolizing connection with cosmic origins. Mantras act as an accessible tool to anchor awareness beyond transient illusions (*Maya*). I underscore this as a practical, universal method for inner peace and self-realization.

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On reincarnation, I note that spiritual practice may lead one to different fates after death—rebirth as various beings or a permanent afterlife. This reality is largely accepted but also feared because it threatens ego identity and personal continuity. Such fears contribute to anxiety, trauma, and depression, affecting even spiritual practitioners. I acknowledge a complex connection between spirituality and mental health challenges, culminating in an introduction to their new book exploring these overlaps.

Highlights

Patience and Surrender Are Essential: Spiritual progress is not forced; it requires waiting and surrender to Divine Grace, which cannot be controlled by ego.

Mantras as a Practical Bridge: Mantras serve as a cosmic sound link, aiding meditation and connecting self-awareness with universal consciousness.

Symbolism of Door and Bridge: Spiritual awakening is portrayed as a passage through a door or crossing a chasm, emphasizing a mysterious, graceful transition rather than brute effort.

Integration of Meditation and Daily Life: Meditation should transcend static practice to become a continuous, active state amidst life's challenges.

Spirituality and Mental Health Intersection: Recognizing that spiritual pursuit can coexist with, or even catalyze, psychological difficulties, highlighting the need for balanced guidance.

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Multi-Angle

Philosophical Angle: Embrace non-duality and acceptance of “what is,” framing enlightenment as the rediscovery of our essential nature rather than acquisition of new knowledge.

Psychological Angle: Explore ego resistance and fear of identity loss as major obstacles. Also raises the idea that spiritual crises may mirror or induce mental health issues, calling for compassionate understanding.

Practical Angle: Emphasize structured practice—especially mantra chanting and guidance—provides a pragmatic roadmap for seekers rather than abstract theorizing.

Symbolic Angle: Use metaphorical imagery (doors, bridges, capes) exemplifying transformative thresholds and the surrender needed to cross them.

Spiritual/Religious Angle: Advocate universal Divine Grace beyond dogma, highlighting grace as the ultimate facilitator of transformation while presenting spiritual tools accessible regardless of tradition.

Terminology

Self-Realization: The profound understanding or awakening to one’s true nature beyond ego and illusion.

Big Bang: Scientific theory of the universe’s origin involving an enormous explosion, used metaphorically here as “the Word” or cosmic sound starting creation.

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Key Insights

Surrender is not a passive resignation but an active, patient waiting for a spiritual breakthrough, an attitude that prepares one for transformation without forcing it.

Mantras serve as a bridge between the individual and cosmic consciousness, providing a practical and timeless tool to stabilize the restless mind and encourage spiritual growth.

Metaphors like doors and bridges symbolize the spiritual threshold moments that are beyond intellectual control and require inner readiness and Divine assistance.

Acknowledging the intersection of spirituality and mental health challenges legitimizes the struggles many face on their path and underlines the importance of holistic support.

Integrating meditation into daily activity expands the concept of spiritual practice beyond ritual, making enlightenment accessible in any circumstance, not just isolated conditions.

Spiritual gifts and realizations come unexpectedly and are not earned. This shifts focus away from ego's need to control or achieve, toward humble acceptance and readiness.

Fear of losing ego identity explains much of the human resistance to deeper spiritual surrender, suggesting that guidance and reassurance are necessary on this path.

The approach blends spirituality, psychology, and practical advice in a down-to-earth style, making complex concepts relatable and actionable.

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What does the “door” symbolize in the spiritual journey described?

The door symbolizes a barrier or threshold to higher awareness or enlightenment that cannot be forced open by will; it only opens when one patiently surrenders and waits in prayerful stillness.

Why is surrender important in crossing the chasm toward enlightenment?

Surrender allows one to relinquish ego control and resistance, enabling Divine Grace or spiritual forces to assist in the transformative crossing. Without surrender, the ego blocks progress due to fear of losing identity.

How do mantras function as a tool in meditation and spiritual practice?

Mantras provide a repetitive sound focus that helps calm and stabilize the mind, linking the practitioner to cosmic origins and creating a stable foundation for transcending the illusions of daily life.

What challenges do spiritual practitioners face regarding mental health?

Spiritual seekers may experience anxiety, depression, or addiction, reflecting the inner conflict between ego and spiritual aspiration. The author highlights this overlap without judgment and calls for awareness of these difficulties.

How is meditation described as “activity transcending meditation”?

Meditation becomes more than sitting quietly; it is a continuous state of mindful presence and connection to cosmic reality, integrated into all actions and moments rather than confined to static postures.

Why might the fear of reincarnation or losing ego identity prevent spiritual progress?

Because reincarnation implies transformation and possible loss of the “self,” which the ego fears as death or annihilation. This fear causes resistance to spiritual surrender and honest self-exploration.

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How do I challenge common perceptions of miracles in spirituality?

The spiritual breakthroughs described are not miraculous exceptions but normal realizations of our true nature, though they appear magical or sudden from a limited ego perspective.

Conclusion

It's an exploration of the spiritual journey, emphasizing that crossing the chasm to enlightenment is a process requiring patience, surrender, and consistent spiritual practice, particularly through mantra meditation. It highlights the delicate interplay between ego resistance and Divine Grace, the practical use of sound to stabilize the mind, and the need for guidance in navigating mental health challenges that often accompany deep spiritual seeking. Viewing awakening as a natural, albeit mysterious, process frames the journey as accessible to all who persist with humble readiness and trust. Ultimately, it invites you to embrace your true nature with patience and openness rather than striving through force, portraying spiritual enlightenment as a bridge that appears when one is truly prepared to cross it.

The Challenge of the Mind

One of the greatest obstacles to spiritual progress is the mind's ceaseless activity. As the speakers discuss, the mind "ruminates, catastrophizes, and fantasizes," creating a never-ending stream of thoughts that trap individuals in cycles of suffering. Attempts to distract or suppress the mind often fail because the mind "has a mind

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of its own.” This relentless mental noise is normal but limits spiritual growth.

Observing the mind without engaging it can slow this “monkey mind,” but it doesn’t eliminate the seeds of negativity that remain. Real liberation requires more than passive observation; it demands a fundamental shift in consciousness.

Ego Death: The Ultimate Barrier

Central to spiritual awakening is the concept of ego death—“dying before you die.” This is not physical death, but the death of the mental self-image, the ego, which clings to identity and control. The ego resists this dissolution fiercely because it fears annihilation. This resistance explains why few undertake or complete the spiritual journey.

Ego death is terrifying because it means surrendering the familiar “self.” It is a radical surrender that most people avoid, yet it is the gateway to transcendence. Recognizing this fear is crucial for anyone serious about spiritual growth.

Radical Renunciation: Walking Out the Door

Historical figures such as the Buddha, exemplify radical renunciation—suddenly leaving behind all worldly attachments to

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follow a deeper calling. Jesus' invitation to fishermen to "leave their boats and nets" symbolizes this leap of faith into the unknown.

This step is not planned or rationalized; it is a spontaneous surrender. The dialogue stresses that spiritual transformation requires this "walking out the door" moment—a conscious decision to abandon the mind's control and the ego's attachments, even without knowing what awaits on the other side.

7

***Spiritual Enlightenment:
Fallibility and Practical Perspectives***

Q & A Section 7

Q 24: *Can a spiritually Enlightened person fall from grace?*

R

Doesn't work that way. I want to talk about being monastic and being spiritual and being crazy at the same time, you know, even like say - an addict.

Humans have tendencies towards being a monk or a spiritual/religious person...- at times. But, at the same time can have addictions and depressions or something: “not quite right” Trouble with relationships, or... Trauma, or whatever.

All of those things, I think, go together much more closely/intertwined than we realize.

And people think, people say, oh no. He's a spiritual person. No a person is still human. (Thus Mad, Bad, Sad, Spiritual – all the same time – in varying mixtures/degrees of course).

I tried everything, you know, and when I tried everything crazy, I realized there's nothing to... Nothing else to do, and.....I joined up into the

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spiritual side and now say: “there's nothing I can do. I've done my best. I am still in a human body/mind though”

Then without the sex’n drugs’n rock’ roll, you could be sitting in a kind of a bored sort of phase, So I leave it to my Deity, and get to a point where I think, I've done all I can. *Good, Bad, Mad, Sad, and Spiritual*—all at the same time!

I can just sort of sit around and wait. And that's fine. It's a kind of a bored place at times, and it might be necessary too. And that can go on for as long as it goes on. There isn't a time limit. It's not like next Tuesday, your angel will come down and take you through the door. (It might not be Tuesday; it might be a Thursday).

I shouldn't say that. What I mean is, I gave up control.

(Or, it might be next year).

I gave up, uh, expectation to get an outcome. No, I carry on with life as it is, and don't really care about the outcome.

Yeah. Expectations.

Then you're free, then you're enlightened. That's Enlightenment, as far as I'm concerned. You can't fall from Grace, because you have already fallen through the floor.

Q 25: *What is beyond enlightenment?*

R

Enlightenment, what we're talking about here is perfectly natural *thing*. It's normal enlightenment/realization, and you can have that, and I have that.

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It's just natural. What we're talking about. (*One's one True State –the true nature of all beings embedded in Consciousness*). More than Enlightenment, though, is a different, higher level of spiritual being beyond Enlightenment. Which is more of a transcendental state.

When you transcend things more, you go up another level. And then, you go to a place where you're able to come back as an incarnation and help others. Through the worlds. You're up on another level, the *avatar* levels.

And if you are, like, the coming messiah, or the coming.Hold on! What's the top level?

But, uh, that's the top... level of.....?

What we can describe. There's another level beyond that too, beyond description.

I simply want to know, *Who Am I*. That's all.

I'm just genuinely curious. If I'm not the body, not the mind, who am I?

Well, not to feel who think you are, or what you believe is your human identity/nature: that's the solution.

Not to feel who you are. That's the solution?

Well you've been doing that all your life. (Various diversions and distractions).

You may then need to go into space where you feel I'm nothing and nobody, and there's nothing out there, and nobody cares.

That doesn't seem very nice, it's very uncomfortable!

And that will last as long as it lasts. And then... When you're comfortable with that place.

You are then Enlightened. Because you can see backwards to who you were.

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And forward to: who you are, and who you really are.

And then you can start to move through these different dimensions.

Well, you need to know where you are at this moment, and where you are can start to feel like: "I am nobody". Then you say: "I must be depressed". But it's not *Reality*.

I attach material below about *Vedanta* philosophy. (Newsletter 7)

Q 26: *I'm planning to do this, and this is how it'll work out. This is how many years it'll take. Is this terrible spiritual thinking?*

R

Yeah! It's all very clear. It's not like, oh, this is terrible, and I've got to fix it. No. It's just something I am working on. And I know the pathway. It's a bit like..... You want to make a lot of money. You want to lose a lot of weight. You want to have a lot of friends. You want to have a new relationship. They're all things you can approach.

From my point of transcendence, I don't say: "Yes, these are how things work in the world, and I need to do A, B, and C, and then I'll get a result".

There is an ultimate scenario: *No Result is Possible*

And if I you don't want to do A, B, C, D. Well, okay. Don't be bothered. Don't worry about it. I won't lose weight. I won't have a girlfriend. I won't.....? You can say that: It doesn't matter.

You choose your goals, and if you want them, go for them.

But if you have transcendence, you don't actually need to fix anything. You don't have to get thinner or fatter, or richer or poorer.

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Or younger or older, or more handsome or less.

(Who chooses, “poorer, fatter, uglier etc.”)?

I don't know. It becomes - not melancholy. It's not rejecting all work. It's still..... I still want to do the ordinary thing.

However, I believe that my purpose in life is: No 1 – Serve Others

Q 27: Why do I always want it easy?

R

Yeah, why not? Absolutely. And maybe get some work, maybe get some money.

The steps for that are straightforward. You know, but it's not like you go to the casino with a plan to win a million dollars. No way. And that's what people are running after. The internet is flooded with this: Get rich quick, get thin quick, get a new partner quick. Get a husband/wife quick.

Stop aging immediately. Come on.....!.

Die peacefully? Yes, that probably *a good desire*. Worth chasing? But, come on, you know.....! You can't guarantee how you're gonna die. It's just fallacy. So, we can guarantee that.

There's nothing wrong with taking a few of these things: Medications and *whatever will fix IT*.

If you want to have a go, give it a go, no big deal. But.....You're doing it with clarity. Everything is better done with clarity.

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I'd rather enjoy the process, than look for the solution to fix myself. I'm getting more relaxed or don't care. I have pain here and there now, and I'm still sitting with the pain that I *can't cure*.

I use Mantras for all of those things. Om Guru, Om, because the guru will advise you - like AI. What a good meditation or a good exercise for the knee, body part is. That is as good as it gets. You can do that and try different things and maybe get good results. If they are careful with some awareness of what they're doing. Good advice can be found. – yes, on YouTube.

You can get fixes for knees, and you can get fixes for the brain.

I do that with my Counselling/Therapy, and I do okay. (That's what I hear)!

Spiritual Enlightenment: Fallibility, Beyond, and Practical Perspectives

This section addresses several questions related to spirituality and enlightenment: whether a spiritually enlightened person can fall from grace, what lies beyond enlightenment, the appropriateness of goal setting in spiritual practice, and the desire for ease in life. It emphasizes the complex coexistence of human frailty with spirituality, distinguishes between natural enlightenment and higher transcendental states, and stresses the importance of surrendering control and expectations. The discussion interweaves human experiences such as addiction, depression, and trauma with spiritual development, insisting on embracing imperfections rather than denying them. The piece encourages a practical and relaxed approach to life and spirituality, advocating serving

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others and finding clarity rather than chasing quick fixes or rigid spiritual outcomes.

(Fall from Grace?): Spiritual enlightenment does not guarantee immunity from human struggles such as addiction, depression, or relational trauma. Spirituality coexists with madness, sadness, and badness. Enlightenment is realized when one surrenders control and expectation of outcomes, accepting their human nature wholly, including imperfections.

(Beyond Enlightenment): Enlightenment is a natural realization of one's true nature but there exist higher spiritual transcendental levels where one can incarnate as an avatar to assist others. The ultimate spiritual inquiry is *Who am I?* - beyond physical and mental identity. When one becomes comfortable with "being nobody," enlightenment arrives, enabling movement through different spiritual dimensions.

(Spiritual Planning): Planning and goal setting, such as weight loss or wealth accumulation, are natural but incompatible with transcendental spiritual perspective where "no result is possible." Spiritual transcendence involves no compulsion to change or fix oneself. Yet, ordinary life pursuits are still acceptable, with serving others recognized as a primary purpose.

(Desire for Ease): Seeking an easy life is a natural desire without shame. However, quick fixes are unrealistic; gradual processes and clarity are more valuable. Acceptance of pain and imperfection, use of

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supportive tools like mantras, therapy, or exercises, and embracing gradual improvement are encouraged instead of chasing illusions.

Highlights

Spirituality and Human Complexity: Recognizing that spiritual enlightenment includes embracing all aspects—good, bad, mad, and sad—reflects a holistic approach to spirituality.

Surrender as Enlightenment: True enlightenment arises from surrendering control and expectation, rather than striving for a fixed spiritual state or result.

Different Levels of Spirituality: Enlightenment is one level; transcendence involves returning as an avatar to assist others, illustrating continuous spiritual evolution.

Practical Spirituality: Goal orientation and desires are natural but should be held lightly; spiritual life involves serving others and being relaxed about outcomes.

Acceptance and Clarity Over Quick Fixes: Embracing the process with clarity, rather than seeking rapid results, supports long-term wellbeing and spiritual progress.

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Multi-Angle

Philosophical Perspective: Leans on *Vedantic* and transcendental ideas, emphasizing self-inquiry (“Who am I?”) and the dissolution of ego identity as the crux of enlightenment.

Psychological Perspective: Integrates human struggles such as addiction and depression as natural parts of the spiritual journey, rejecting the myth of the perfect spiritual person.

Pragmatic Perspective: While spiritual ideals are discussed, I ground spirituality in daily realities, encouraging realistic goals and a non-judgmental attitude toward imperfection.

Theological/ Metaphysical Perspective: The notion of incarnation after transcendence and the avatar concept introduces metaphysical dimensions of spirituality, going beyond personal enlightenment to universal service.

Existential Perspective: The acceptance of boredom, waiting, and feeling like “nobody” touches on existential themes of meaning, identity, and detachment.

Terms

Monastic: Related to the lifestyle of monks or people living in religious seclusion focused on spiritual practice.

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Avatar: In spiritual traditions, a Divine incarnation who descends to the earthly plane to aid humanity.

Vedanta Philosophy: A classical Indian philosophical system focused on understanding the nature of reality and self, emphasizing consciousness as the ultimate reality.

Insights

Humanity Is Integral to Spirituality: Spiritual enlightenment does not strip away human imperfections but incorporates them into a broader spiritual understanding. This reflects a compassionate and realistic spirituality that accepts mental health issues and personal struggles as part of the path.

Surrender Over Control: Instead of striving to attain or maintain a particular spiritual state or result, the article highlights surrendering attachment and expectation as the essence of enlightenment. This offers a model to reduce spiritual frustration and burnout.

Continuous Spiritual Evolution: Enlightenment is not a final endpoint but a stage from which higher spiritual states emerge, including roles of service and incarnation, suggesting spirituality as an ongoing, expansive process.

Balanced Goal setting: While worldly goals such as relationships or health are valid, they lose absolute priority with spiritual maturity, suggesting

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that spiritual practitioners can pursue life goals without attachment or self-judgment.

Clarity and Acceptance: The emphasis on clarity in decision-making, acceptance of suffering, and gradual progress contrasts with superficial “quick fix” solutions often marketed in modern culture, promoting authentic healing and spiritual growth.

Can a spiritually enlightened person still experience human struggles like addiction or depression?

Yes, enlightenment does not eliminate human vulnerabilities. Spirituality coexists with personal struggles and acknowledging this is part of a realistic spiritual path.

What does “falling from grace” mean in the context of spiritual enlightenment?

There is no fall because one has already transcended the ego to the point of “falling through the floor,” meaning enlightenment involves surrender beyond conditions or “grace” states.

What is beyond enlightenment?

Beyond enlightenment is transcendence, a higher spiritual level including the ability to incarnate and serve others as avatars. It also involves moving beyond conceptual descriptions of existence.

Is it wrong to plan a spiritual path or set spiritual goals?

Planning and goals are natural human activities. However, attachment to outcomes contradicts transcendence. Spiritual maturity involves pursuing life goals without being dependent on or anxious about results.

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Why do people desire life to be easy and seek quick fixes?

The human tendency is to seek ease and fast solutions, but quick fixes are unrealistic. Embrace the process with clarity, patience, and acceptance.

How to manage pain or imperfection?

Through acceptance, relaxation, meditation (like mantras), therapy, and self-awareness, focusing on clarity over desperate attempts to fix oneself instantly.

Conclusion

We are exploring the nuanced relationship between spirituality and human imperfection. Dismantling the myth that enlightenment erases human frailty, and highlighting that spiritual awakening includes embracing one's entire human experience—madness, sadness, good, and bad. True enlightenment is portrayed as the surrender of control and expectation, not the acquisition of perfection. Beyond enlightenment lie higher transcendental states focused on service and cosmic roles. Balances philosophical depth with practical action, encouraging realistic goal-setting, acceptance of life's difficulties, and emphasize service to others. Rather than chasing quick spiritual outcomes or easy life fixes, foster clarity, patience, and holistic self-acceptance as foundational to spiritual development.

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About Vedanta

Birth, decay and death are the essential properties of the body; Fatness/thinness, wealth/poverty and so forth, are some conditions. There are countless more. Then there are the rules; one's place in one's culture, rules for rock stars, politicians, or monks. Then it is subject to a variety of diseases. Then it is subject to different outcomes – daily, or long term. It meets with different treatment - worship, abuse, dishonour, bullying, to name but a few.

The fundamental *Vedanta* stance is that there is an entity – *Brahman*. (Absolute total consciousness or Divinity beyond form). It is One only but paradoxically is absolutely one with the *Atman* (Self). That's means that the substance is the same on the Cosmic level or the individual soul level, just as water is water in a glass or in a huge lake. The many-fold world of appearance is non-real but appears as *Maya* – the “big delusion/illusion”. That Brahman/Atman (Ultimate Reality/Individual Reality), is of the nature of Existence, Knowledge, Bliss, or *Sat-Chit-Ananda* I

Our *Spiritual Practice* with self-less action focused purpose, plays a preparatory role in purifying the mind/body conglomerate to receive the wisdom of Self-Knowledge. Really though Self-Knowledge is our “normal” state. We just don't know it!

Ignorance alone is the cause of human bondage; Knowledge (*Jnana*), or rather Self-Knowledge alone is the means to *Moksha or Nirvana* – which is liberation from all Life and death”, or as I like to call it: *Life and the Universe*.

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That liberation (*Mukti or Moksha*) is not possible until one realizes or attains the knowledge of oneness of the *Atman* and the *Brahman*.

Vedanta is a widely known system of Indian philosophy, both in the East and the West. *Advaita* Vedanta is the non-dualistic system of Vedanta expounded primarily by an 8th century Indian philosopher called Sankara. *Advaita* means *not two* or non-dual—the One only, without a second, and it postulates one single reality, *Brahman*, as the absolute or ultimate truth of the world. That Brahman is not necessarily a God even. It can be pure consciousness or whatever, as it is not attainable by any form of description or identification, It can even be an atheistic concept! (Maybe a Quantum Physics “thing”). Though strictly not its founder, Sankara was undoubtedly the greatest expounder and systematized *Advaita*.

The entire philosophy of Sankara can be summed up in the following statement, (broken into segments:

1 Brahma satyam. Brahman is real.

2 Jagan mithya. The world is non-real.

3 Jivoe brahmaiva.. The individual Self, (*Jiva*) is Brahman.

4 Naparah. Essentially not-different.

The Absolute or the Brahman alone is real, but the individual self is also the Absolute. (Therefore, we could say that I am Divine!

Brahman though is undifferentiated Pure Consciousness, devoid of parts, attributes, form, changes or limitations whatsoever. It is self-luminous and all-pervading and one only, without a second. The *Atman* (Self) is ever-free, pure consciousness. (Just abides in this

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body/mind which is part of Maya and so is “a nonsense” in some respects. (Like some dreams).

This empirical world is non-real, in which our body/mind resides, is but an appearance born out of illusion or *avidya* ignorance. The be-all and end-all of *Advaita* is the absolute non-difference of *Atman* and *Brahman*. (Behind the scenes of what we experience as daily reality, The term — *Vedanta* literally means —end of Vedas. (The sacred books of knowledge of Hinduism). It refers, within Indian philosophical tradition, to the teachings of the *Upanishads*, and the *Bhagavad Gita*.

This truth is not subject to modification by “peer review” or any debate, as it is self-existent and cannot be denied, for to deny consciousness is to actually prove its existence! The *experiential realization* of this truth is the goal of *Advaita*.

Happiness is our natural state as when we are happy and peaceful, we do not want that state to ever end. Happiness is innate to us or lies within us though. Not outside. (That is our delusion)! We can get a bit of a taste of it in deep sleep, without the awareness of our body, mind, senses, and external possessions.

When we satisfy our desires, we get in touch with our inner calm. Doesn't last! Desire cannot be satisfied. That is why whenever we get pleasure, we seem to get the pain outcome sooner or later!

We then want to get out of the pain or stress as quickly as possible and get back to desire fulfilment. Then we become raging alcoholics! (Or something).

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One of the key questions in *Vedanta* is: If *Brahman* is One only, without a second, how do we experience the manifold world? *Vedanta* says it's still all *Maya* – *that which seems driven by non-realization*. There are “veiling powers” and the “projecting powers” of the Cosmic Projection. (Otherwise known as Us)! *Maya is Brahman's dream*. In truth, only One, non-dual Reality is all there is. It is called *Brahman* because it is all-pervasive. It is intrinsically *Real*, self-effulgent, infinite, undifferentiated Pure Consciousness. When we awake to the identity of the Self with the *Brahman*, the dream is over. The show, however, continues, as before. Only our full identification with a particular actor's role is gone forever. (A trace or “taste” will remain – this is mind activity, and memory vault (Remember – *I am not the mind/body and do not need a false identification with the body, sense-organs, etc., which are unreal*).

You are indeed the supreme Self, but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. (from~ Vivekachudamani).

In the *Vedantic* scheme of things, there is no difference between self-knowledge and self-realization, or Enlightenment, for to *know* oneself is to *realize* oneself.

Overcoming stress, anxiety, depression, and more.

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I recommend a series of exercises that have similarities with counselling/therapy techniques. I however use my *Indian Wisdom* spiritual practices to fit them more into a *Spiritual Journey* perspective. They are somewhat similar to exercises found in the *Cognitive Behavioural and Acceptance Commitment* models.

I have written out these exercises:

In my book: *Therapeutic Journeys to Self-Realization*.

Available free at:

www.mantrashakti.art

Or listen to podcasts at:

Spotify Om Divine Grace

<https://creators.spotify.com/pod/profile/raymond-pattison/episodes/Introduction-to-Grace-Divine-Om-eqs9uh/a-a4nl7c1>

Summary

Now, here are answers about practical spiritual exercises centred on body awareness and attention training to manage stress and painful memories. I advocate relaxing into the body, visualizing memories within a globe of light, and witnessing bodily tension.

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Key Points

What is the initial step recommended before bringing stressful or painful memories into the body during the exercise?

The initial step is to relax first and get into a relaxed state, then drop into the body by focusing on bodily sensations or pain.

How should one visualize stressful or painful memories according to this exercise?

One should visualize the stressful or painful memories inside a globe of light to carry them consciously into the heart.

What is the purpose of putting attention on bodily pain or tension during the exercise?

The purpose is to rest the attention on the pain or tension without reaction, allowing it to transform itself naturally.

How do I describe the relationship between the body and mind in terms of processing stress or pain?

The body is described as having more neurons than the mind and is considered to be 'smarter' in terms of truthfully reflecting tension or discomfort, whereas the mind can be misleading.

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What are two suggested ways to pay attention to body energy and tension?

One way is to focus on the body's internal energy and tension; another is to pay attention to the body's outer sensations, such as where the body touches the ground or chair, and imagine the size and shape of the tension.

What is the recommended approach to witnessing bodily sensations and energy?

The recommended approach is to witness the sensations and energy without reaction or trying to transform them, simply allowing them to transform by themselves through full attention.

Why is attention training emphasized in the exercise?

Because many people are not fully aware of their body and tend to be caught up in the mind; training attention to stay on the body helps maintain body awareness and supports spiritual practice.

What simple objects of attention are suggested for beginners to practice witnessing?

Beginners are encouraged to start by witnessing their breath, feet, or hands, or the sensation of the body touching a surface, as these are easier to focus on.

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What visualization is suggested to help with witnessing stressful situations?

Visualizing oneself in a comfortable glass or gilded cage where stressful events happen outside but cannot harm you, allowing you to witness without reaction.

What is the role of mantra in these exercises?

Mantra serves as an object of awareness to help centre attention, stop mental chatter, and facilitate the transformation or transmutation of bodily tension and energy into spiritual energy.

How should one deal with difficulties in maintaining attention during meditation?

Understand that fluctuations in attention are normal and illusory; one is already attention itself. Use mantra or simple objects of focus to gently bring attention back without judgment.

What is the suggested attitude towards thoughts during meditation or attention training?

One should drop attention into thinking without being critical or judgmental, simply observing thoughts as if watching a movie.

What is the metaphor used for surrendering the ego and entering a state of spiritual awareness?

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Creating a cocoon or coffin at the edge of the universe where the ego 'dies' and one floats into cosmic consciousness, symbolizing surrender to the unknown.

What is the ultimate message about control and spiritual practice conveyed here?

That we are not in control of life events; spiritual practice is about witnessing and accepting what happens without trying to control or change it.

How can visualization of energy centres be simplified for laypersons?

By avoiding technical terms like *Chakras* and instead focusing on colours or sensations in body areas, using personal or simple imagery to represent energy.

I emphasize the importance of witnessing our thoughts without judgment, encouraging you to engage in self-reflection and inner peace. Explores various visualization techniques, including the concept of a 'cocoon' as a safe space for rejuvenation, and the practice of accepting life's unpredictability. Let go of control, stepping into the role of a witness, and confronting anxieties in a constructive manner. I advocate for using spirituality as a practical resource for personal development, reminding you to explore your inner self without the need for outcomes or validation.

1. Focus on thoughts non-critically, likening them to a mental movie that fades when one becomes comfortable with it. This leads to a cessation of anxious thoughts, highlighting the importance of observation rather than engagement.
2. A reminder that external events, whether good or bad, are beyond control. Individuals may feel distressed about uncertainty, but the reality is that acceptance of that uncertainty is crucial for inner peace.
3. Explore the idea that self-identity poses the real challenge; recognizing that I am the problem reflects the internal struggles we often face, rather than external circumstances.
4. The concept of a 'cocoon' is a metaphor for personal rejuvenation, inviting readers to visualize a safe space where they can step back from stress and reflection on life's challenges.
5. Visualization techniques: Use a metaphor of a luxurious 'gilded cage' where observers witness chaos without the ability to intervene, emphasizing a safe distance from life's turmoil.
6. Shift from anxiety to positive imagery, wherein one imagines blissful scenarios and indulgences while writing this juxtaposition down for emotional clarity.
7. The uniqueness of the synergy between spirituality and practical advice is to be realized. Spiritual writings serve as tools for seekers, not just for studies.

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8. My concluding remarks suggest the importance of action over thought, reinforcing a non-judgmental approach to life and inviting readers to meditate and drift into a peaceful state.

Highlights

Witnessing Thoughts: Emphasizing the importance of observing thoughts without judgment enhances self-awareness and reduces anxiety.

- **The Cocoon Metaphor:** Represents a safe space for reflection and rejuvenation, leading to personal growth.
- **Visualization Techniques:** Encouragement to visualize favourable scenarios to counteract anxiety and nurture positivity effectively.
- **Rejection of Control:** Acceptance of life's unpredictability is necessary for peace, as individuals often lack power over many external factors.
- **Practical Spirituality:** Using spirituality as a tool for personal growth and development rather than theoretical exploration.

Multi-Angle Analysis

I present a multi-dimensional approach to personal well-being. From the perspective of mental health, this resonates with therapeutic practices that encourage mindfulness and acceptance. Understanding

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visualization as a technique serves not just as an artistic expression but as a cognitive behavioural tool can help mitigate anxiety. Conceptually, the notion of being in a witness position, helps individuals as both participators and observers in their life's narrative, underlining the theme of control versus acceptance. I also touches upon the transformative power of spirituality, advocating for its application in everyday life over theoretical constructs.

Terminology

- **Cocoon:** A metaphorical space for self-care and rejuvenation, representing safety from external chaos.
- **Gilded Cage:** Refers to a luxurious but confining situation where one observes life's challenges without being able to intervene.
- **Visualization:** A technique employed to create mental images that induce positive emotions and well-being.

Key Insights

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- The practice of witnessing thoughts can dramatically reduce anxiety and increase self-awareness, allowing individuals to engage with their emotions healthily.
- Accepting that external life events are largely out of one's control empowers individuals to foster a healthier mind-set and emotional resilience.
- Visualization serves as a practical tool that can alter one's emotional responses, promoting the pursuit of positive experiences despite surrounding chaos.
- The concept of self-identity being tied to personal issues rather than external factors calls for deep introspection and acceptance to foster growth.
- The integration of spirituality into practical applications enriches an individual's journey, suggesting that exploration can happen through everyday practices rather than scholarly pursuits.

FAQs

How can witnessing thoughts benefit me?

- Witnessing thoughts allows for a clearer understanding of emotions and may lead to reduced anxiety by refraining from engaging with every fleeting thought negatively.

What is the significance of the 'cocoon' metaphor?

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- The cocoon symbolizes a safe space for reflection and regrowth, encouraging individuals to step back from life's pressures and rejuvenate.

What techniques can I use to practice visualization effectively?

- Techniques can include imagining enjoyable scenarios and meditative visualizations that promote positive feelings, helping diminish feelings of anxiety.

Is it possible to gain control over life's unpredictability?

- While control over external situations may be limited, developing acceptance and calmness in the face of unpredictability offers a more peaceful existence.

What role does spirituality play in personal development?

- Spirituality can serve as a guiding force that informs practices and approaches to personal growth, providing tools that transform theoretical ideas into actionable strategies.

Conclusion

I encapsulate a journey into self-exploration, emphasizing acceptance, witnessing, and the practical application of spiritual concepts. By promoting the idea of observing our thoughts and releasing the need for control in a nurturing environment, you are encouraged to

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cultivate inner peace and emotional resilience. Ultimately, embracing personal development through visualization and meditation represents a pathway to holistic well-being. By stepping into a metaphorical cocoon, you can foster a rejuvenated self, ready to drift peacefully into acceptance and understanding.

8

Spirituality and Personal Transformation: Insights

Q&A Section 8

Q: I'm not worried about pain, I'm worried about tremors. Is it adrenaline?

R

Yeah. I know this energy. When I went to this guru in India everyone who went to see him started dancing and jerking and falling over and stuff. People thought.....No, this is weird, this is bizarre. He's running some sort of number. He was quite a well-known guru.

He went out to Hollywood, and he set up big centers. He got off the plane in Perth, whatever, and people who were reporters came up to him, and they started getting *the Kundalini effect*.

Because he could - he had the power. (To transmit this *Kundalini energy – the Shakti*). To make people's Kundalini energy move like a snake. And people were sitting there going.....Well, what's happening to me? Why is he doing this to us? He had that power to do that.

And of course, thousands of people went to see him, because they thought it was wonderful.

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I went to his Indian Ashram and I thought: “this s stupid! Why are people doing this nonsense? And then I started dancing and all that stuff, and yeah, it all came... well, it didn't last for very long, but I could see the power was there, and it was quite nice, actually.

That energy all came up. I had a lot of anger at that time, because I was very uptight, I was living on very limited food, and very... living a very austere life.

And all of a sudden, I just started relaxing. And then had food twice a day. Quite nice food too. with Indian deserts items. Sugar and fat!

I just started eating up large and enjoyed myself.

Doesn't answer your question! (But we have discussed the medical support and medications issues).

Q: Do you feel you can be a guru yourself?

R

Well, I have lived as a monk in India. (Ten years). People came up to me a lot in India. They do that there. In the West I'm not so easily recognized. Some of the people I have counselled have really wanted to continue long term, but I don't want to do that. I could be a guru in some ways for them, but not the way want to be a guru. A guru is someone who carries the light and can transmit the light out to others. And I that's what I'm doing with my writings. That's what my ... that's my guru function - to pump out the writings.

I don't care; I don't care about labels. I just feel that you can be a guru, also, if you do the *Practice*.

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The reason I can be at your guru is simply because you're not asking for a fix. And, I say you also need to transcend your spiritual practice. Don't try too hard. You get it. You need to transcend all the stuff you're doing – mental/crazy/sane or bad/good. You need to transcend all equally.

Because the truth of the matter is nothing to do with your anxiety, whether you do mantras or meditation. It's not relevant. The truth of the matter is going past it all and seeing who you really, really are.

Q: Seems like nobody can fix IT. Or can they?

R

You're not gonna be here forever, just enjoy whatever is left.

But I could also say, you're just too spiritual. You got too much meditation going on. Sorry, I can't help. It's nothing to do with that.

This is about transcending. Everything.

By the time you're 85, you'll be anxious and shaking all over the place - I don't know. Or you might be sitting and saying, oh, no, I don't have any of those things anymore, they're all gone. And then you die! (Maybe 95. Okay. I'll give you 95).

You know the serenity prayer. It's just, unfortunately, we seem unable to realize that *some things* cannot be fixed.

Death can't be fixed.

It's just I'm perfect as I am - seriously,

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I can feel a little bit like... You know, a little bit funny, a little bit weird, but it's okay. It's just how it is, whether it's a medication or meditation.

So what I'm going to do with my writing is – *Snippets. (Notes)!*

It won't make a lot of sense anymore, unlike my previous writing, which is all quite formal. (Still doesn't always make sense). It will be a *Quantum Spirituality thing*, but not always even so structured. Just bits and pieces of what I've said or people ask.

Q: Is it important in my spiritual journey, to get a third awakening?

R

Hmm.

If you have tried several times with different spiritual pathways, go *back* to this G.O.D. - Good Orderly Direction. As long as we can do that reasonably well, then even if you're going to the pub, or you're going to a sports event, or hang gliding, or whatever. You still do it in a reasonably sociable legal manner. You try to do it so that you're not offending or hurting others, and you... and uh... if people don't like you, um, reading certain things or looking at certain things, you just avoid those people while you're doing those things.

So you're just being kind and careful. I mean, I have some Christian friends. They talk to me about Christianity and their things. I don't try to tell them about Buddha or anything like that. I'm not interested. I just say, oh, yes, tell me more, you know, and yes, I do like going to church sometimes to take Holy Communion. I enjoy going there now and then.

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I'm not converting anybody to my spiritual way. Also, I have nothing to be converted to now.

I'm not going to tell any random body my views, because they'll get very upset!

I'm not gonna recommend they read my blogs or my books or anything. These things will happen in the Internet. Where there's... cosmic consciousness! The whole interface of humans, because the people who might pick up what I'm saying might be in Albania or Greenland or wherever - you know.

There will be a person there who says, yes, this is what I want, but they're not going to be somebody in Auckland or even in Wellington or somewhere. I'm not here to look after people in in Auckland.

Anyone can contact me through the email I provide.

Spirituality and Personal Transformation: Insights

These question and answers present an extended discussion on spiritual experiences, guru roles, and the journey toward self-realization. They address the nature of spiritual awakening, the transmission of spiritual energy (*Shaktipaat*), and the realistic expectations of spiritual practice—including coping with pain, anxiety, and the inevitability of death. I reflect on personal experiences with Indian gurus, spiritual energy, and meditation, emphasizing transcendence over fixed practices or “fixing” life’s challenges. I stress kindness, moderation, and

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acceptance in spiritual journeys rather than striving for significant awakenings, with a candid approach to the guru-disciple relationship and spirituality as a personal, non-conversion endeavour.

The question about Tremors and Adrenaline

I answer a question about physical tremors, relating them to spiritual energy (*Kundalini*) rather than adrenaline. I recall an Indian guru whose presence triggered involuntary dancing and jerking in visitors due to his ability to transmit *Kundalini* energy (*Shaktipaat*). I was a doubter, but eventually experienced this energy shift, which brought relaxation and emotional release. I explain the spiritual concept of *Shaktipaat* as a guru's grace and transmission of energy, which can occur physically or remotely through thought or objects.

The question about: "Can I Be a Guru"

I share my experience of living as a monk in India and reflect on the guru role. While others recognized me as a potential guru, I preferred not to assume that title traditionally. Now I view my writings as a form of guru function—to transmit 'light' intellectually and spiritually. I emphasize that a true guru helps others transcend mental struggles and spiritual practices, highlighting the importance of going beyond external practices to realize true self.

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“Can I Be Fixed”?

Addressing the inevitability of human suffering and aging, I express that some things—such as death and anxiety—cannot be fixed or cured by spirituality or medication. The focus is on acceptance and enjoying life’s fleeting moments. Spiritual practice is about transcending rather than curing. I plans to also continue sharing “snippets” or informal notes in my blog sites to communicate spiritual insights rather than formal teachings.

The question about: “The importance of a Third Awakening”.

I advise those seeking multiple spiritual awakenings to instead practice “G.O.D.” — Good Orderly Direction. This refers to living reasonably, kindly, and within ethical boundaries in daily life. The spiritual path is not about converting others or seeking dramatic awakenings but about respectful coexistence and moderation. I describe my own open, but non-proselytizing stance toward spirituality, recommending one embraces personal journeys supported by a community where resonance is found.

This is Quantum!

A sane explanation?!

Non-Proselytizing Spirituality: Emphasizes personal choice and respecting diverse spiritual paths without imposing one’s views or trying to convert others.

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Philosophical: I illustrate a non-dualistic approach where the self is beyond anxiety or practices; transcendence and self-realization supersede external form and dualities of good/bad or sane/crazy.

Psychological: I connect spiritual energy phenomena with emotional release and mental relaxation, validating physical expressions as part of deep internal transformation.

Sociological: The guru-disciple relationship is contextualized culturally; it acknowledges Western scepticism and the difficulty of assuming guru status in different cultural environments.

Practical Spirituality: Offers pragmatic advice emphasizing kindness, moderation, and avoiding radical awakenings as a spiritual ideal; spirituality integrates with ordinary life activities.

Health and Wellness: Recognizes that spiritual experiences may mimic or intersect with physical symptoms but clarifies that spirituality cannot replace medical treatment.

Some challenging ideas

Meditation and mantras help keep attention in the body and transcend suffering.

Suffering is created by the mind; pain is a natural body signal.

Psychological time (past and future) fuels suffering; living in the present reduces it.

Ego identity must be abandoned or transcended to end

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psychological suffering.

Spiritual awakening is feeling unity with cosmic consciousness, beyond ego and identity.

Practical guidance and teachings are essential for spiritual practice, but no quick fixes exist.

Psychological Time as Suffering's Root: Suffering arises not from physical pain but from psychological time—the mind's fixation on past wounds and future fears. By constantly revisiting or anticipating trauma, the mind creates layers of suffering that are not present in the moment. The remedy is to anchor oneself in the now, which eliminates the mental constructs that fuel suffering.

Transcending Ego Identity is necessary but difficult

The ego, especially the identity attached to it, is a protective but limiting construct formed in childhood. True liberation requires surrendering this identity, a process that often involves “dying” to the self. This is painful and rare because it challenges core survival instincts. Without this surrender, healing and awakening remain partial.

Mantras and Meditation as Practical Tools: I highlight the use of mantras and meditation to keep attention grounded in the body and

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present moment. While mantras don't directly remove pain, they help transcend it by shifting awareness beyond the ego. This is not a quick cure but a lifelong practice that requires guidance and perseverance.

Spirituality Beyond Religion and Therapy. While religion and therapy offer frameworks for understanding suffering and identity, neither fully addresses the existential truth of the human condition. I embrace a universal cosmic consciousness that transcends religious labels and psychological constructs, encouraging individuals to experience this reality through feeling rather than intellectualizing.

Acceptance Over Resistance: I stress the importance of accepting life's impermanence, suffering, and limitations. For instance, rather than fighting or endlessly trying to "fix" the inner child, acceptance allows one to live authentically with pain and imperfection, reducing additional suffering caused by resistance.

The Role of A.I. and Modern Tools: There is a cautious optimism about AI's potential to synthesize and clarify ancient wisdom and modern insights. AI might help cut through misinformation and offer practical summaries, yet ultimate healing and awakening remain deeply personal and experiential journeys beyond technology.

I provide a raw, unfiltered exploration of the human psyche's paradoxes. I challenge the prevailing optimism of psychology and

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self-help culture by confronting the brutal realities of trauma, illness, and existential despair. My personal experience with physical and mental suffering underscores the urgency of finding ways to live with pain rather than eradicating it.

I also address the limitations and contradictions within religious and therapeutic frameworks. While these systems provide meaning and support, they often fall short of the ultimate spiritual truth that “there is no ego, no inner child, no outer child - there is just energy and consciousness.” This aligns with non-dual philosophies found in Hinduism,

Death, suffering, euthanasia, and the *seemingly meaningless* of life resonates with existential philosophy. Acceptance of death as an inevitable, indifferent event, frees one from the illusion that life’s pains must be “fixed.” Instead, life is embraced in its impermanence and mystery.

Finally, I acknowledge the practical challenges of spreading wisdom, especially to younger generations whose lives are dominated by distractions and disconnection from their bodies. I call for incorporating mindfulness and attention practices into early education to cultivate presence and resilience. This then assists with avoiding the promulgation of trauma experience.

Q: Do I need to keep my body “walking”?

R

We don't need to “keep” the body at all. The body will keep itself. Unless you commit suicide, the body will keep going until it ends. And that's the way it is. Some don't want to keep the body. If they've got terminal cancer, they'd like euthanasia. Some religious people say, you know, that's bad. The body goes on until it dies, and you're not allowed to do anything. It's God's will.

We are just suffering basically. You're trying to do what you can do - that's all you can do. It's human life - we're just trying to get through the day

You know when you're 25 or whatever, and you're out there doing your stuff, it all seems very wonderful. You carry on and it's all good, but it's just terrible if you're in the middle of a war zone, or you're in a famine, or you're in a slum - then. It's just terrible suffering and there's no solution.

That's where I come to with this inner child business, that you may want answers for. Healing the inner child!

Well, I'm sorry, the world doesn't allow us to heal the inner child for billions of people. Billions of people. The world is not presenting anything. The kids in Ethiopia and Somalia are just dying of starvation. Forget about healing the inner child, you're just going to appallingly suffer.

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This is a modern-day thing, you know, psychiatry, psychology, possibly a first world problem - healing the inner child. For a lot of people, it's a big thing because they've had trauma, they've had abuse, and they've had all these things going on for them. That's a big thing. I agree with that. But for a lot of people in a lot of parts of the world, there's no such thing. They don't want to heal the inner child. They just want some food and some clean water.

A lot of people have addictions, and they try to heal the inner child. Or they're trying to get past their addictions or manage them. Can the inner child be healed? That's the question I have. Is it possible? It's very difficult. Does it need to be healed? Do we need to heal the inner child?

That's good. If you're a human being, you will have an inner child, you will have a trauma from birth, you'll have experiences, assault or bullying or whatever it is. And that's minimal. Many people will have way more than that. And you can't change that, because it happened. I went to India and I didn't heal my inner child. I abandoned my inner child. I threw it away and changed my identity. I wasn't who I was. I came back to who I was. That's one way of doing it. You walk through the door, and you say, no, gone. I'm not going to do that anymore. That's kind of a, renunciation way of doing it, you know, become a monk or a nun or something. It doesn't work either. Sorry. You can't get rid of your inner child. You can't get rid of your trauma. You can't get rid of all this stuff. You can help it. And we might spend years and years and years trying to make things a bit better. No. We want a solution this moment. Right now. For everything. Is that impossible? Possible. Well, it is. There is a

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solution at this moment. It's already available. We just have to tap into it. Just have to tap into it. That's the key.

You have to get to rock bottom and then meet the right teacher who will make things worse than rock bottom. To do the mantra properly means you have to leave the rock bottom and lose everything, basically. Lose everything. You don't have anything. And nobody wants to do that, because then you're dead. So that's the answer to the inner-child healing. Sorry, that's not very therapeutic. Get rid of the inner child. No, no, nobody will do that. Nobody will accept that in psychiatry, therapy, whatever. Nobody. I will because simply it's a *Maya* mind problem. It's a delusion-created phenomenon. It's a phenomenon of the body-mind, and we experience our lives, many lives, all of which are suffering, until we decide to say, I'm finished.

We are getting rid of the unpleasant life. You are a Divine being in a Divine world. No teacher's going to teach that. No school is going to teach that. Nobody's going to teach that. Who's going to put that in the curriculum?

Q Who is hearing those thoughts?

Who am I?

What am I?

R

I don't have any opinion. I just do my mantras to stay safe and sane. And that's all I do. I just rely on the sound. I'm taking medication. Which is

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the mantra.

I'd like to say to people, you know, here's the wonderful news. Hang on to that. Hang on to this and you'll be okay.

I don't have that. I just do the mantras. You just go into the sound. You just go into your meditation state.

Maybe some therapeutic exercises if you have a lot of cognitive problems, like ruminations, catastrophizing.

Maybe a bit of relaxation. Practice with the *Prana*. - the breathing.

I can't write a book saying, oh, you know, read this book and you'll be fine. Sorry, don't have it.

As you know, we don't die. Nobody dies, okay? Nothing ceases to exist. Everything carries on forever. Eternally.

Finally, there is no inner child, outer child, no nothing. (From this perspective). There's just a load of stuff going on, which we label. (Labelled by psychiatrists/psychologists/therapists).

But if you go back thousands of years, people already understood what was going on. They said, no, there isn't anything. This is an illusion. The whole thing is like a dream. We're in a dream and it's pretty crazy, most of the time. Our lives are pretty crazy, most of the time, but we think that some-how they're sane.

Our children, our jobs, our relationships, they're all sane. They're meaningful. And then you die. It's all gone. End.

And what happens then? Well, maybe in the afterlife, you meet your mum and dad and your brother or whoever.

The visions are not sane either. The whole thing is an illusion. *Maya*. It seems to exist.

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And all we need to do is say:

I am who I am. I'm a Divine being in a Divine world. That's it.

You're no less equal than God or no more than God.

You're not God, you're not anything.

You're not, but you're not just a human blob either.

You're part of that cosmic consciousness.

And you can call it God if you like.

Don't need to use the word God or Divine if that's not your thing.

Most don't gel with that.

They think, oh, no, we're not Divine at all.

You can see - my ice cream is Divine.

That's the wrong sort of word.

We just need the concepts of, as you say, molecules bouncing around the sound of the universe. Cosmic energy, whatever you want to call it.

It doesn't need to be religious.

Connect. It's a connection like a wire going into the plug. But what's behind the plug in the wall? Yeah, that's where we were going. We're just trying to connect to the power behind the plug. The final place where all the electricity comes from.

It seems to be conflict. I'm saying, use mantra to go through the pain.

But mantra is not, in my opinion, going through the pain. It's blocking the pain.

It is like a poor-quality medication. It doesn't really remove the pain.

It helps a little bit though. And if you're desperate and you have no

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medication it's better than nothing.

The mantra doesn't really work that way. The mantra is something you get into over lifetimes, many lifetimes maybe. Gradually you understand the power of the sound. Then sometimes when you get to that level, the mantra can help you to transcend pain.

Generally speaking, Panadol or opium is better!

It's about living in awareness of death. We go into other planets and sit in our cocoon, and float in the cosmic consciousness. We do that a lot once we're used to doing the mantra. Then we come back because we've got a body. You have to go through your karma. That's the rules of the universe. You have to live in your body, even if you've got some bad stuff.

This is why some say, oh no, you can't have euthanasia, because you've got to live through it.

Personally, I don't really care. Give me the drugs, you know!

Anyway, it's a logical idea that you've got to live through it all, because you've got to undergo the results of your own behaviors.

Thus, I agree that you can't have euthanasia. But I also agree with euthanasia as well. I agree with both parties. And when it comes to the crunch, I make my own decision.

I'll say, oh no, I'm going to suffer without the drugs.

Or I'll say no, give me the top-quality end of life drugs and I'll go to Switzerland and end it all.

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Q: Is it important to put a dot on seeking, seeking a solution and finding out for inner child healing?

R

Inner child, yes. Got Trauma? Have therapy, see a therapist, and see a psychiatrist. See people for years and years, to try and work it out, to try and heal the inner child.

I gave up on that. I'm out of here. I'm out of that inner child. I'm going to become a monk. No inner child left. Doesn't exist. Gone.

Then I came back from that. Then I realized, yes, there is an inner child.

But I'm not going to treat it. I'm just going to go and accept it as it is.

And if it drives me to be psychotic or an addict or whatever, so be it.

But I'm not going to label myself as mentally diagnosed as this or that.

I'm not going to have that label. It isn't my problem. It's the body, mind problem. Just as when I die, it isn't my problem. Let the dead bury the dead, as they say.

Abandon the inner child. That sounds terrible, doesn't it?

Otherwise, you'll never be free from it. You'll be bound to try to heal it all the time. And you spend your whole life trying to heal it all the time.

And the inner child will say - oh, feed me, help me. Don't leave me, don't abandon me.

You don't have to kill the inner child. You have to kill the ego.

And that's terrible also.

No, don't you want to do that?

I understand that you might strongly disagree with me. And I think that 99.9% of people will strongly disagree with what I'm saying.

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They are identified as, well: *this is my life, this is my career, this is my wife, my husband, and these are my children, my grandchildren.*

I'm not going to abandon that. No way.

I'm just saying when the pain becomes painful enough, and when you come to rock bottom, and then you go beyond rock bottom, you suddenly find you're dead, (in the water).

You don't have an inner child. You don't have an outer child. You don't have any identity anymore.

You're gone.

Then people say, oh well, he didn't have a chance. He wasn't a bad guy. He was just there and it was all terrible, suffering.

But what purpose?

Perhaps it's all about taking on people's sin, or in Hindu terms, it's about taking on your karma, removing your *Samskaras*.

Samskaras are accumulated products of all your previous lives. Biffing them out of the window leads to this: *Nirvana/Moksha*.

Eventually, you leave it all behind and there's nothing.

A

But can we put it in one or two sentences?

How do you see the first step to become enlightened?

Or what is the important thing to say?

What can I do?

The first step is to accept that, yes, I have an ego identity.

I believe that I'm this person and I do this and I do that and all these things are important to me. I accept that they are important, and I believe in them and so forth.

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And the next step is to say, is that of any value or purpose?

They say, yeah, I need to pay bills, I need to raise family,

I need to.....

I'm just saying you need to ask the questions.

Who am I?

What am I?

What's my real purpose here?

Where am I going?

Am I going into another life after death?

You go on and on and on.

You have been doing it for a hundred thousand years.

Whereas the Christian say all it ends if you get born again.

If you got born- again, that's great. I'm can't compete with Christianity.

So, and now we are touching the biggest problem.

Where you get born again, but you don't get born again, necessarily through a religion, but you get born again into your true identity.

Of: Who am I?

What am I?

What's my purpose?

If you do it through Buddhism, that's great.

If you can find a Guru, get the mantras and you get past all that *Samsara* - the world, the world going around and around.

And you get past all your rebirths.

This is *Kaliyuga*. (The Dark Era). One era. There are many other eras.

Many other worlds. And they will change over time. So you start to

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understand, I'm nothing.

But then I'm anything that could happen as per the design of the universe.

The dinosaurs could come back. Tomorrow.

(They won't come back tomorrow. Maybe next Tuesday)

Psychology is new. Psychiatry is very new. It's a three-month-old infant in terms of where we've come from over tens of thousands of years of wisdom.

All these modern things that they think are wonderful are just like little, tiny blips, the therapies are things that appeared yesterday, in terms of the universal time.

If you go back tens of thousands of years, there was intense wisdom about all the meaning of everything - already there. We lost some of that, of course, and now we're trying to find it again. Maybe through modern therapy, or now AI!

Anyway!

I do the *Kundalini* mantras.

It's all in my books. Anyway, the whole thing - I've promoted.

Simply by dropping into the body using the key mantras for various chakra centers.

Even if you're driving, or if you're in the shopping mall.

You do it because you're in the body, and the body is in the body of the world.

But first of all, you have to say, well, yeah, I'd like to try that.

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I'd like to try that mantra for anger, or lust, or whatever it is you're feeling.

There are mantras for all of that stuff. But there's advanced practice.

And I don't give that out to anyone. You know, although in my books, I've talked about that *Kundalini*

You've got to come and talk to the teacher about that before it becomes real.

Summary

Wisdom and Modern Therapies: Touching on the vast history of wisdom, contrasting it with modern therapies like *Cognitive Behavioral Therapy*, which are seen as relatively recent developments. There's a suggestion that AI could potentially help rediscover ancient wisdom.

Mantra and Pain: The effectiveness of mantras in relieving pain is discussed. It's suggested that mantras may not be a quick fix for pain relief but can be helpful over time with understanding the power of sound. The importance of living through physical experiences, even painful ones, is also mentioned.

The Guru and Inner Guidance: Emphasizing the importance of inner guidance and light, referencing the Guru and the roles of mantras in navigating delusion and desires. Stop searching externally and to "just

do", trusting that the answers are already within.

Here are three question prompts based on the document:

Dialogue on Inner Child Healing and Ego

- *Ego and Inner Child:* Healing the inner child requires surrendering the ego; the ego cannot resolve its own suffering.
- *Meditation and Mindfulness:* These practices are gaining traction in the corporate world but often serve to enhance ego functionality rather than transcendence.

Acceptance: Embracing the inner child without labelling oneself as mentally ill is crucial; the focus should be on accepting one's existence.

Questions of Existence: Individuals should explore their identity and purpose beyond societal roles.

Ancient Wisdom: Modern psychology is a recent development compared to ancient wisdom regarding existence and consciousness.

What is the perspective on the relationship between meditation and the corporate world?

Meditation and mindfulness are gaining traction within the corporate world, indicating that these practices are already being integrated into

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that environment. However, there is scepticism about the motivations behind this trend, implying that people may be using meditation for ulterior reasons, such as enhancing their ego rather than fostering true transcendence. Overall, there can be a disconnect between the spiritual essence of meditation and its adoption in a corporate context.

What is the perspective on the relationship between the ego and the inner child?

The perspective on the relationship between the ego and the inner child is that the ego obstructs the healing of the inner child. The argument is that the ego cannot resolve its own suffering, and thus, to address the inner child's pain, one must surrender the ego identity. Instead of trying to heal the inner child, individuals could accept its existence while focusing on transcending the ego.

What is the relationship between the ego and suffering?

The relationship between the ego and suffering is one where the ego is inherently tied to the experience of pain and cannot resolve its own suffering. The ego's identity and attachments contribute to ongoing distress, making it impossible for the ego to find true resolution. To alleviate suffering, one must surrender the ego and move beyond its limitations to access a deeper understanding of self and existence.

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What is another concept of the inner child?

The concept of the inner child as something that exists but should not be treated as a separate entity requiring constant healing. Instead, I advocate for accepting the inner child as it is, without the need to abandon or overly focus on it. Recognizing the inner child's presence is important, but true freedom comes from surrendering the ego, rather than trying to heal the inner child continuously.

What is necessary to transcend pain?

To transcend pain, one must gradually understand the power of spiritual practice, with a strong inclination towards mantra sounds. Ultimately surrender the ego identity. By moving beyond the ego, individuals can access a deeper state of awareness and acceptance, allowing them to transcend their suffering. This process involves recognizing the limitations of the ego and embracing a more profound connection to one's true self and the universe.

What is the role of the ego in resolving suffering?

The role of the ego in resolving suffering is fundamentally limited, as the ego cannot effectively resolve its own pain or suffering. True resolution requires surrendering the ego identity, as the ego is tied to attachment and the cycle of suffering. Ultimately, bypassing the ego is

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essential for achieving a deeper understanding and acceptance of one's experiences.

What is the relationship between the ego and the inner child?

The relationship between the ego and the inner child is one where the ego is a barrier to resolving the inner child's pain. They argue that the ego cannot heal its own suffering, and thus, to address inner child issues, one must surrender the ego identity. By bypassing the ego, individuals can accept the inner child as it is, without the need for constant healing or intervention.

How does the concept of mantra relate to experiencing pain?

The concept of mantra relates to experiencing pain by providing a means to cope with and temporarily alleviate it, acting as a form of mental medication. While mantras may not fully resolve pain, they can help individuals transcend it over time as they deepen their understanding of the sound's power. Ultimately, mantras are seen as a supportive practice that aids in navigating pain rather than eliminating it entirely.

Some more views about Trauma.

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I have written about childhood trauma and “seeing through it”. Now I am talking about getting a *Quantum Spirituality*, which moves us past therapy, and experiences. Now we work through it all differently.

Here we can see the energies of the whole of the Cosmos and how seemingly random life can be. Or why do we die?

It's all atoms “bouncing” about and we can't even see what flowing in our blood stream, let alone how much Serotonin we have in our brain. So, let's short-cut all this, and deal with the energy of the memory event. Transform it just as you change lead into gold. (What, don't you know how to do this!)

Ok, maybe just release the blockage – not alchemy after all -just a good “drain un-blocker”.

R

Erase these traumas through therapy if you want, but here I'm talking about use of Mantras etc. (for instance.) Alongside the broader spiritual pathway you follow. Don't have a *Pathway*. Check out my *Pathway* enumerated in *Om Divine Grace Yoga* – book.

9

Mantras

Plus Q&A Section 9

Exploring Seed Mantras

I emphasise the importance of using potent mantras like *Hriim* and *Triim* to navigate the complexities of life and the illusions of Maya (illusion or delusion). Different seed mantras target specific physical and spiritual needs. The mantra “Triim,” is associated with the goddess Tara in Tibetan Buddhism.

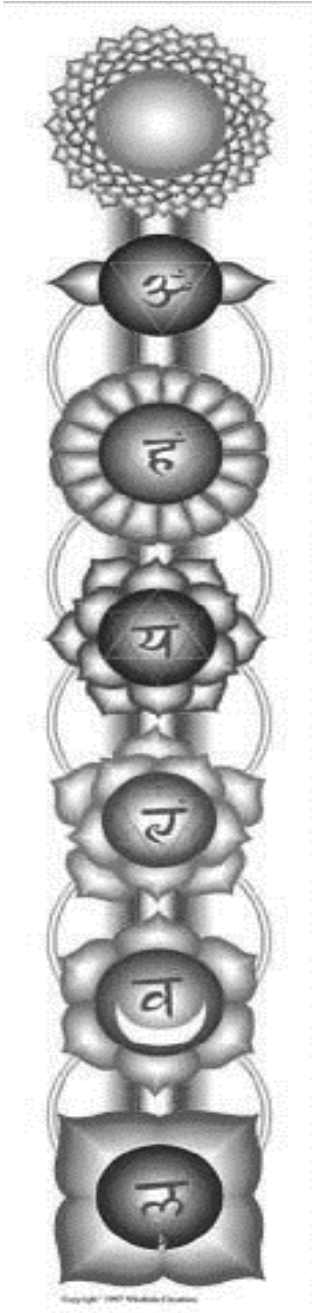
1. **Seed Mantras:** The Hriim and Hari Om mantras. Hrim is a way to recognize and transcend the power of Maya. Its use requires focus to see beyond distractions.
2. **Purpose of Shrim:** Shrim is a seed mantra that connects with desires linked to the belly and wealth, emphasizing the need for proper understanding when using mantras.
3. **Core Mantra – Triim:** Triim is a fundamental seed mantra, asserting its role in connecting with the cosmic energies and the concept of a Divine feminine through Tara in Tibetan Buddhism.

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4. **Understanding Tara's Power:** Tara is the embodiment of powerful Shakti within Tibetan Buddhism, contributing to functionality across various life circumstances.
5. **Practical Application of Mantras:** Personal experiences using Triim. While navigating day-to-day activities, it has ability to enhance consciousness even in busy environments.
6. **Comprehending Life's Experiences:** Mantras facilitate a deeper understanding of life's challenges and assist with the necessity of surrendering to cosmic consciousness for resolution.
7. **Final Thoughts on Mantras:** The interpretation of mantras need not align with any specific belief system, encouraging openness to individual spiritual power and personal relevance.

Seed mantras with their Chakras - (My core teaching)

Om (Source of all). **Sahasraram Chakra** - Crown chakra



Om (Source of all). **Ajna Chakra** 3rd eye -
OM

AIM – (pronounce Aiim), Bija mantra of
Saraswati, **Vishuddha Chakra** - Throat chakra

HRIM - (pronounced Hreem), mantra of Divine
Maya. **Anahata Chakra** - Heart Chakra.

SHRIM - (pronounced Shreem), relating to
Lakshmi. **Manipura Chakra** - Solar plexus
chakra.

KRIM – Krim, (pronounced Kreem),
Svadhithana Chakra - Sex (or Water) chakra.

KLIM – (pronounce Kliim). *Kameshwari*,
goddess of desire. **Muladhara Chakra** - Root (or
Earth) chakra

Use the seed mantras as below

Aim, Hrim, Srim, Krim, Klim

AIM – (pronounce Aiim), the bija mantra of
Saraswati, the goddess of learning.

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HRIM (pronounced Hreem) is the mantra of the Divine Maya. Through it we can control the illusion power of our own minds. Mahamaya is the goddess of power over the created universe (of illusion).

SHRIM (pronounced Shreem) is a mantra of love, devotion and beauty, relating to Lakshmi, the Goddess of Beauty and Divine Grace, who gives us the good things of life, including health. It aids in fertility and rejuvenation. Lakshmi is the goddess of wealth (in its broadest sense).

KRIM (pronounced Kreem) is the great mantra of Kali, has a special power relative to the lower Chakras, which it can both stimulate and transform. It is a main mantra of the Tantra. It should be used with care. Kali, the fierce goddess, has the power to destroy.

KLIM – (pronounce Kliim), the bija mantra of Kameshwari, the goddess of desire or contentment and satisfaction.

Highlights

- **Hrim Seed Mantra:** Recognizes and transcends the illusory nature of life, allowing for observation without judgment.
- **Shrim Mantra:** Targets desires related to wealth and nourishment, demonstrating the connection between physical needs and spiritual practice.

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- **Trim – Mother of Buddhas:** Highlights the importance of the Trim mantra in connecting to Tara, representing strength across various life challenges.
- **Everyday Prayers:** Mantras can be utilized in daily activities to maintain focus and balance, demonstrating spirituality's relevance in modern life.
- **Universal Acceptance:** Encouraging individuals to explore mantras regardless of their belief systems, emphasizing the universal nature of Shakti energy.

Key Insights

- Mantras like Hrim and Trim are not merely words but potent energies that can transform one's experience of reality, allowing practitioners to navigate through life's illusions.
- The acknowledgment of specific energies connected to different mantras highlights the personalized nature of spiritual practice, suggesting that practitioners should explore which resonates with them.
- Communicating personal experiences expands the understanding and application of mantras beyond theoretical knowledge, fostering a living practice that engages in daily life.
- Integrating spirituality into mundane activities can lead to a deeper sense of presence and enlightenment, turning everyday tasks into opportunities for connection with the cosmos.

Conclusion

The exploration of mantras highlights their significance in bridging spiritual beliefs and practical applications. By engaging with seed mantras like Hriim and Triim, individuals can navigate the complexities of life, transcending illusions and fostering a deeper connection with cosmic consciousness. This serves as an invitation for readers to explore the transformative potential of mantras in their journey, irrespective of their belief systems, emphasizing the universal access to spiritual understanding. Through personal anecdotes and philosophical insights, I offer perspective on how spirituality can be interwoven with everyday living, encouraging openness and exploration in the pursuit of personal growth and enlightenment.

How do I suggest using mantras during difficult times, such as waking up at night with restless thoughts?

I suggest sitting cross-legged and silently repeating mantras like Om and Trim, visualizing peaceful scenes such as being on a mountaintop or in a little boat floating into cosmic space. This helps calm the mind, block unwanted thoughts, and connect with cosmic consciousness to eventually return to sleep or meditation.

What role do visualization and protective imagery play in mantra practice according to the discussion?

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Visualization helps anchor the mantra's power and calm the mind by imagining peaceful or protective scenes, such as floating in a boat or walking through a door into the unknown. Protective imagery like a permeable but strong armor can shield from negative energies, allowing only positive forces to enter, aiding in spiritual practice and mental stability.

What is my perspective on fear and suffering in human life?

I acknowledge that fear and suffering are inherent parts of human existence and that everyone experiences them. The practice of mantra and visualization helps to move through fear and pain rather than running away from them, accepting life's challenges while seeking spiritual freedom.

Can mantras be used without belief in specific gods or goddesses?

Yes, I emphasize that belief in gods or goddesses is not necessary. Mantras connect to the universal Shakti or cosmic energy, and their power can be accessed regardless of religious belief or visualization of specific deities.

What advice do I give about mastering mantra practice and dealing with life's illusions?

Mastering mantra practice is a gradual journey that may take more than one lifetime. The key is to use mantras and visualization to see through Maya (illusion), accept life's circumstances without

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attachment, and surrender to cosmic consciousness, which helps cope with challenges and find peace.

How do I suggest handling negative or disturbing dreams?

I advise not to engage too much with disturbing dreams, recognizing them as chemical and mental phenomena unrelated to the true self. By using mantras and visualization to 'shut down' or dismiss these dreams, one can avoid being disturbed by them and maintain spiritual focus.

Mantras - particularly seed mantras like “Om,” “Hari Om,” and “Om Trim,” function not as magical solutions but as means to connect with cosmic consciousness and the universal energy (Shakti). Mantras help one see through Maya (illusion) and navigate life's ups and downs by fostering inner calm and awareness. Visualization techniques complement mantra practice, especially during restless or difficult times like waking up at night with racing thoughts. Surrender to the Cosmic Force, and rather than controlling outcomes use protective visualizations and spiritual helpers in the practice. Be candid about aging, health issues, and the acceptance of life's limitations.

Q: My Mantra is important. Can it be used as a fixing tool?

R

Yeah. You can use it for some fixing. I do, I must say, but that's.....
You're right, you're absolutely correct in your understanding that it can be a fixing tool. But will it work that way?

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I do Mantras to fix a few things, especially consciousness, or if..... if rather there's some *muddleness*, or some ... fear about something.

Something going on. I'll use certain mantras to bypass it.

It's something like a dream. All I'm doing is switching off the dream and going into mantra dream. I'm replacing one scenario for another! (I could just do the *witness state practice also*).

Just turning the light on. That's all. Yeah.

Just doing it for the sake of doing, rather than expecting something special.

Otherwise, you can go into YouTube! Here a *mentor* says: “repeat it for 3 minutes, and you will be rich in by the end of the day”!

People will still want you to try and fix things for them, though. That's the case I find. Lots of people want me to fix things. And I don't mind trying.

Even if it's something simple, you know, a physical something or other - can you help me with that? Yeah, I'm quite willing to try. And that's worth trying.

I know you are trying to.....trying with a specific purpose to find a solution, find a clue, and find someone helpful also. You need just a light that points into the right direction, rather than to a destination.

Life's too short to worry. Yeah. Carry on regardless. Yeah, just carry on. And there's nothing you can do anyway.

Well.....the *Kundalini*, the energy *Chakra* centres hold that documentation. (About what went wrong).

You have to release it. And that's why you do the *Kundalini* energy *Practice* with the mantras

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Using *Kundalini Yoga*, you go up from the problems using the mantras you've got.

Release as much as you can. However, what I also said is that you can't actually finalize the gap. (To *perfected status* – whatever that is. *Usually*.

Because there are powers that be in the universe that do not want people on their own to become enlightened.

They can get all the powers and then they abuse them for themselves - becoming “monarch” of the world or whatever.

So, all of these powers, when you get clear of all your trauma, negative energy, you just become... bouncy, full of power, but you can't actually become awakened, enlightened, or.....even complete the process of releasing that energy. Some negative energy trauma is blocked.

At the end point, you have to receive the transmission of the energy. It's a key from the guru, Sadguru, the deity, the goddess, whoever, whatever you're doing. Because the gods and goddesses are somewhat jealous and they want people to worship them, really.

When I'm doing my *Kundalini*, (and I have a Kundalini Tutorial on YouTube) -I'm sending those videos so that when you watch them, you'll also be receiving energy.

From them. That's what you have to visualize as you do it.

Q: Maybe I'm dying already, like, tomorrow or something, but why does this spiritual journey seem a bit stupid or a bit boring, at times?

R

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Compare it with the transcendental state. What though, is not negotiable is.....? You have this Karma and it's called *Prarabda* - the results of previous actions. And you can't, in the cosmic law, avoid those events. So, you may have to continue doing boring or seemingly stupid things. For 10 years more.....you know. Like supposing you're in jail or something!

You can't just get out. And if you..... You can't kill yourself either. Because then, you.....you have to come back to repeat that process where you left off.

So, there's not a way out. You have to go through to the end of your Karma or your *Prarabda*.

It's not possible to cheat the system. And if the system says, oh, next week you'll win lotto, or for the next 10 years you'll be impoverished, and? Well, that's how it goes.

When we get to this place of transcendental - it's all over - *irrelevant*.

Still, realisticallydo I really have to keep doing this for ever?

I've surrendered. I've surrendered it all. Because, yes, having a lot of things would be nice, but it's not happening now. And what's not happening now is not now.

I can see a place beyond this life and there are all these things here. I know all about that. That's the product of my surrender.

Yeah, there will a time..... Will be a time.

There will always be a residual impetus to chase desires, hope and aspirations, as well as maintain attachments and "collecting". If you talk to those who have been clean and sober for innumerable years,

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they may well say: “I am in recovery, but I am still an addict/alcoholic. The memory banks still work to embed past perspectives, even though we may have moved on, even to another plane of existence. The underlying issue seems to be attachments, even if we have let go of so much baggage.

Some finishing processes are needed to complete our *Journeys*. To transcend our attachments. Do this by discovering what your focus is meant to be *NOW* - if you have reached the “plateau”. Unfortunately, attachments will remain in the soul memory and affect future passage onwards, even after death. This will be especially so if predominant negative thoughts remain to the time of death. Some type of obsession, addiction, or just plain old lust, may have a regressive effect regarding entry to the next realm after death. Fortunately, the power of the *Journey* will cut through the bonds in this life, even if it seems there is some delay - as these things take time. Be patient with the short trial which occurs while practicing and allow the *Journey* to pick up success in its own time. Here may be the time to take up some different personal identity and again your *Practice* will facilitate that. A “not my will” decision is needed. Surrender to your choice of *Inner Sanity* and allow what you can’t control or overcome to be cleared away.

Q: Can you tell what my future is?

R

Past is history. It's gone. Tomorrow is mystery.

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Who knows? There's no guarantee. And now... This is what we've got right now.

I hope you're not discouraged

It doesn't matter. It's not relevant.

It means that I don't really like life as it is. What does that mean? It means that life as it is - isn't very good. What does that mean? It means we need to find something else. What does that mean? We need to find God or guru or Buddha.

This is what's going on in the world. It's channeling me somewhere. And that channeling is really scary for the brain ego, because ego doesn't like that.

The problem is seeking something – including spiritual consolation.

You have to get to rock bottom and then meet the right teacher who will make things worse than rock bottom. To do the mantra properly means you have to leave the rock bottom and lose everything, basically. Lose everything. You don't have anything. And nobody wants to do that, because then you're dead.

Sorry, that's not very therapeutic. Get rid of the inner child?

No, no, nobody will do that. Nobody will accept that in psychiatry, therapy, whatever. Nobody. But it's simply a *Maya* mind problem. It's a delusion-created phenomenon. It's a phenomenon of the body-mind, and we experience our lives, many lives, all of which are suffering, until we decide to say - I'm finished.

We are getting rid of the unpleasant life. You are a Divine being in a Divine world. No teacher's going to teach that. No school is going to teach that. Nobody's going to teach that.

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Who's going to put that in the curriculum?

Do suggest that healing the inner child is always necessary or possible?

Healing the inner child is acknowledged as desirable in some contexts, but difficult and often impossible for many, especially those in extreme suffering. Alternative approaches like *identity restructure* or surrender may offer spiritual solutions beyond traditional healing.



Raymond

1966 to 1976: I was a monk in India. Nine books written to date. Previously I wrote about: *Yoga, Mantras, Kundalini, and Gurus*. I have been a Registered Mental Health Practitioner since 1980.

www.mantrashakti.art

My writing essentially comes from certain specific life experiences.

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Firstly, from my experience as a monk in India from 1966 to 1976. Then from my experience as a registered mental health professional for over 45 years. (Since India).

www.healingstengths.co.nz

(My Counselling website)

My childhood constitution and experience seemed to have a lot to do with driving my *Spiritual Journey*.

However I am also focused on *how to use spiritual practice to deal with trauma and mental dysfunction*, as well as the gamut of human afflictions.

Thus, in this book there are aspects of psychology and mental health that are connected with spiritual practice.