

INGVAR VILLIDO

TURNING POINT

THE TEACHING THAT RADICALLY CHANGES
EVERYTHING YOU KNOW ABOUT
HUMAN NATURE AND POTENTIALITY

HUMAN
2018

“The root problems of humanity stem from ignorance of the inner sphere, current automatic mode of human behavior and neglecting our most potent instruments – the active qualities of consciousness. But above all, from not knowing the True Self.”

INGVAR VILLIDO

Copyright © 2018 Ingvar Villido

Author: Ingvar Villido

Editor: Katie Kontson, Helena Lass

Translation: Kaidi Tamm, Helena Lass

Cover design: Savo Reinsaar , Rein Seppius

Layout: Rein Seppius

First printing 2018

Note: limited preliminary edition.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the copyright owner.

All enquiries: info@human.ee

The rights of Ingvar Villido to be identified as the author of this work have been asserted in accordance with European and other International copyright law.

Human 2.0 © is the registered trademark of Human 2.0 (company owned by Ingvar Villido).

ISBN 978-9949-88-523-7

Publisher: Human

Print: Pakett, Tallinn 2018

Contents

How to Take Most Out of This Book?	7
Prologue	9
Chapter 1: Humanity on the Wrong Track	11
Chapter 2: Discovering the Roots of Suffering	25
Chapter 3: The Forgotten Power	35
Chapter 4: Radical Restructuring	77
Chapter 5: Who Are You?	107
Chapter 6: The New Paradigm	137
Chapter 7: Where to Next?	175
Learning Options	187
About the Author	190

How to Take Most Out of This Book?

Never before have people had such easy access to information as they currently have. However, the proportion of practical skills is lower than ever. Much knowledge is consumed just mentally.

Therefore, delve deeper into the information, find real connections with your own life. More than reading, aim to have insights about the content and then apply that in practical life. Being a practitioner means to truly and thoroughly understand some topic or thing. Otherwise you create an illusion of “I know”, although “I have read about it” is the case.

There are sentences and paragraphs in this book, which I recommend you to linger on a bit longer. All of the instructions and questions are intended to help you participate fully and obtain your own practical experience. Although they are very simple, their effect can be life-changing.

By following these points, you can ensure that the content and teaching shared really becomes alive. Although this book is a short introduction to the “new paradigm”, it is already written in a deepening style, accurately describing reality. Some parts of it may initially be a challenge to grasp, so I do recommend that you read it many times, going back and forth between chapters as needed.

Prologue

This book suggests a new and radically different perspective on human nature. All the claims and explanations expressed here are my own.

My approach to a human is not based on theoretical ideas, but on decades of my own empirical research. As a result of which it has been possible to distill the essentials about how we function, what is the origin of our problems, what is our actual potential and find an answer to the question “who am I”? This new perspective on a human being is based on empirical facts, that can also be verified by each person.

What makes this teaching different from other theories and approaches? It is based on careful observation and insights about how contemporary society shapes and teaches each individual to become who they are. I compared this data with knowledge preserved in ancient cultures, discoveries from my own personal experience and ones that I observed in thousands of my students. As a result of twenty five years of research and systematization, it is possible to discern what is inherently human and what not.

May this book serve as a good starting point for discoveries for everyone who wishes to acquire a practical understanding of life and reality as it is for all of us.

CHAPTER ONE

**HUMANITY ON THE
WRONG TRACK**

Everything is Taught	12
The Complexes	16
The Fundamental Mistake	20

Everything is taught

Each of us has been a newcomer into this world, starting our lives without knowledge and experience – a baby who has had parents, a mother and a father. The environment and surrounding people have been engaged with you, this baby, and have taught you. What have they taught? What they themselves have known. And where have they gotten their knowledge? Most likely from their parents.

Here the historical aspect becomes relevant. In addition to genes, knowledge is also inevitably transmitted through history, from previous generations to the next. When you look at the development of this baby, then most likely s/he will grow up to be a working individual with a family. This is how you and all people around you have developed. In addition, people learn in schools, universities, and trainings, receive information from various sources and learn through activities.

What does all of it mean in the light of this teaching? It means that everything you today consider to be “me” has actually been taught to you by others. Plus personal experience, of course. What you refer to as “me” is actually a set of values, characteristics and behaviors that you have acquired. Is this a fact?

Everything you today consider
to be “me” has actually been
taught to you by others.

INGVAR VILLIDO

What has been taught to you? Primarily three things have been taught:

Firstly – different emotional reactions. A child is not born emotional. S/he acquires the emotional reactions subconsciously. Initially the surrounding people are the main source. Later on reactions are also received from media, books – other role models etc. Consequently a set of automatic roles develop, overshadowing the initial, primordial individual for your entire lifetime.

Feelings and emotions are typically understood as synonyms. As phenomena they are the same – invisible inner automatic movements with different, very direct impact. Emotions make people carry out specific actions and usually determine behavior.

The second thing that the child acquires is speech. Speech is based on sounds and words. Each word has a meaning, it signifies something. Thus, through words, the acoustic description of the world is learned. Initially, the child speaks out loud. Later vocal expression becomes diminished and is ultimately internalized, turning into externally soundless inner speech – this is the “birth” of your thinking process. So, thinking has also been taught to you by others. The challenging process of learning how to speak is always related to objects.

A child is not born emotional.
S/he acquires the emotional
reactions subconsciously.

INGVAR VILLIDO

Each thing or phenomena has a specific label, a name. Through repetition a lifelong connection between a phenomenon and the corresponding word is formed. Sometimes the learned words have several or different meanings, leading to miscommunication. Often the words people speak do not represent the reality correctly and become “empty” noise – without real, adequate meaning.

Vocalized speech is a physical, audible sound. The inner speech that is not vocalized, being externally “soundless”, is known as thoughts. When the same information is expressed through using symbols, it is called text.

The third thing you have been taught is how to use your physical body to carry out different activities. This learning process happens primarily through imitation. For example similarities in body language, tone of voice and many behavioral patterns are acquired from others through this mechanism.

The Complexes

When emotions, thoughts and expressions of the physical body are joined together into one unit, they create a tremendous amount of different combinations, the complexes. These complexes are formed by the subconscious, either instantly or through repetition.

When emotions, thoughts and expressions of the physical body are joined together into one unit, they create a tremendous amount of different combinations, the complexes.

INGVAR VILLIDO

Once a complex has been formed, it can and will be activated by triggers, occurring as an inner reaction, usually accompanied by a physical expression. We as humans are full of such reactive complexes, both positive and negative ones. This may initially leave an impression of a well-functioning machine. In fact it is a trigger-reaction system that has almost full control over a person's life. A life where these subconscious complexes have become fully automatic and autopilot is primary. When you react to a situation in either positive or negative way, what can actually be seen is an activation of one or several complexes. Your reaction is nothing more than an activation of an acquired complex.

Let's explore this example: *if you think about something positive, you have positive emotions. This is always the case. It doesn't happen that you think about positive things and at the same time experience shame or anger, right? When you experience anger, you also think thoughts related to anger. But for example, if you think thoughts related to pride, you also feel pride. These are the complexes "in action".*

All automatic inner activations have one common denominator: they are reflex-like reactions.

When it comes to reactions, it is absolutely irrelevant what you think of that reaction, either you like it or not. Reactions are activated automatically.

Once a complex has been formed, it can and will be activated by triggers, occurring as an inner reaction, usually accompanied by a physical expression. Your reaction is nothing more than an activation of an acquired complex.

INGVAR VILLIDO

For example, when you are in contact with a person with whom you have a conflict, then you see the activation of his /her inner reflexes, complexes. We see how people exchange subconscious processes with each other and trigger each other's reactions. There's nothing intelligent in these inner reactions, they are automatic activations, an autopilot.

Recall a conflict that you have had. Observe it from a neutral position – can you recognize a set of reactions?

The Fundamental mistake

***Example:** let's imagine two people, both represented with all of their reactions. Now, if a man behaves in some certain way or tells the woman something, it creates some sort of a reaction in her. Or vice versa, the woman does or says something, which in turn activates a counter reaction in the man.*

Have you noticed this?

A typical and very fundamental mistake is to blame others in our own reactions, believe that they did this to me. To think that the other person caused your problem your reaction.. This approach that others are to blame for what surfaces in me, is very common.

A typical and very fundamental mistake is to blame others in our own reactions, believe that the other person caused what surfaced in you.

INGVAR VILLIDO

It is even considered a “normal” view to life. I claim this to be a fundamental mistake.

Why is this a mistake?

The mistake is exposed when we use logic: if it were not for the corresponding complex already existing within you, you would not react in that way in the first place. Without a given complex already in place, waiting to be activated, there is nothing to trigger. I remind that the corresponding complex has been learned and internalized during the course of your life. Although you may have forgotten that you learned this or that specific complex, once acquired they keep on being activated, producing reactions.

As long as you consider others problematic, your main goal is to change them. But others are not the problem, all the complexes that make you suffer, are inside you.

Recall from your own experience – have you been able to do that, to change anyone else? Also, do you notice when other people try to change you? Does any of it work? No. Of course not. But if it doesn't work, why do you still try to do it?

However, if you realize something by yourself and then decide to initiate change on your own behalf, your life changes. Am I right? You see, you are empowered to change your reactions, habits and mindset.

If it were not for the
corresponding reaction within
you, you would not react in that
way in the first place.

INGVAR VILLIDO

CHAPTER TWO

**DISCOVERING THE ROOTS
OF SUFFERING**

Automatic Reactions	26
The Inner Domain	32

Automatic Reactions

There are two main ways of learning: with and without intentional use of awareness.

Learning without intentional use of awareness is a subconscious process; in this case automatic assimilation of data (into memory) dominates.

Learning with intentional use of awareness can be further divided into two ways:

- focusing only on objects or
- focusing on objects plus being aware of the use of awareness itself, simultaneously.

The second way can be called the intentional use of awareness. Intentional use of awareness is very different compared to all other ways of learning and significantly more effective. Complexes are “things” that you have learned subconsciously. Even now, reading these explanations, some of your complexes or may get triggered into reactions..

Notice and observe for a moment – what occurs?

Your reaction to these explanations comes from somewhere inside you. I do not create your reaction – I may only trigger them as somebody who provides information. The reactions within you are yours.

Learning without intentional use of awareness is a subconscious process; in this case automatic assimilation of data dominates.

INGVAR VILLIDO

The information that you get while reading or listening activates your subconscious complexes, the autopilot. On the surface this may create a mistaken perception that I created your reaction. When you introspect, you may discover, that this reaction was not a new thing, created for the first time, but rather a process of re-activation. The complex that got activated already existed within you. Basically it doesn't make any difference, what kind of a reaction you have - whether it is a mental or an emotional one, positive or negative.

It is important to realize that this reaction is, in fact, an activation of your already existing complex, and that it always arises from inside you.

To illustrate, I'll give the following exercise: Please create a conscious reaction to this information, which you just read. Make it a deliberate reaction. Perhaps you look at the ceiling. This does not make sense, right?

In this way you realize, that all the reactions that arise in you, already exist within you. They are on standby, ready to be activated and expressed. This is an automatic response from your inner world to the stimuli that you encounter - to what you read, see or hear.

Basically it doesn't make any difference, what kind of a reaction you have - mental or emotional, positive or negative. It is important to realize that this reaction always occurs from inside you.

INGVAR VILLIDO

Even if at the first glance it seems that you create a reaction or that someone else creates it for you, I urge you to observe closer and discover for yourself – where does a thought or a behavior ultimately come from?

It might seem to you that you just had this or that thought. But have you considered that perhaps the thought itself is also already a reaction? If a thought occurs, becomes active in you, then its origin is still the same as it is for all of your thoughts - memory. These are reactions too. Your thought is a reaction.

Let's continue to look at the role reactions play, for example at work. Reactions can result in a big mess, as you probably already know from your own experience. You cannot have a proper conversation, because the other person reacts in some manner, positive or negative. You have to somehow regulate it, which makes it difficult to focus on the task itself. Next, you yourself may become this person who has reactions: your head is full of different thoughts and for example some negative emotions get activated. As a result of the reactions your head does not work, it is difficult to concentrate and this repeats daily.

At best you try to regulate these relationships and situations with rules and agreements, but as long as reactions continue, it all becomes highly complicated and often even impossible to manage.

As a result of the reactions
your head does not work,
it is difficult to concentrate
and this repeats daily.

INGVAR VILLIDO

The Inner Domain

Instead of giving the leading role to automatic reactions, I offer an alternative, a wholly different solution.

First of all it needs to be set straight that there are two main types of reactions: your thoughts and your emotions. I separate them into two distinct phenomena.

Why? If I ask from you: “Are thoughts emotions? What would you respond?”

We can mutually agree that they are not, and this is a fact. Now observe and ask from yourself – which becomes activated first, a thought or an emotion?

You may discover that looking at the sequence, it actually doesn't matter which one comes first, because in real time they function in parallel. Emotions and thoughts are two separate groups of phenomena which in essence work independently. However, when an emotion and corresponding thoughts become tied together into a complex, they occur simultaneously and become expressed as an inner automatic reaction.

Have you noticed such complexes in yourself? I presume everyone has. What do you usually do with a complex when it is activated as a reaction?

Suppress it? Express it? Try to analyze it?

Thoughts and emotions
need to be separated into two
completely distinct phenomena.

INGVAR VILLIDO

CHAPTER THREE

THE FORGOTTEN POWER

What is Awareness?	36
The Primacy of Consciousness	38
The Seven Qualities of Consciousness	44
Misleading Emphases	69

What is Awareness?

At this point it is important to explain about awareness, consciousness and the phenomenon I have come to call the Intellect. This understanding enables to create a bigger picture, further clarifying the role of reactions as well as the consequences of a reaction-based life.

Everybody knows what unconsciousness is, being without consciousness. If you have fainted or are in a coma, you are unconscious. Becoming aware of your own awareness means that you have discovered the existence of your consciousness. This is a practical discovery. In essence it is a remarkable break-through and significant milestone for every person.

From this moment on, you can gradually start to discern periods when you are unaware that you have consciousness and periods when you are aware that you have it, forgetting and re-discovering its existence again and again. Being unaware of your consciousness equals being “asleep” or in the example of a car – having the lights switched “off”. Being aware of it equals being “awake” or in the car example – having lights “on”.

If you wish to discover this practically, follow my guidance. First, introspect and discern the process of noticing and thinking – are they the same or are they different?

Becoming aware of your
awareness means that
you have discovered
the existence of your
consciousness.

INGVAR VILLIDO

Find out. Observe and discern if becoming aware of something is the same thing as thinking?

You will discover that they are not the same.

Is noticing an emotion? Again no. It is not.

Is the process of noticing the same as the physical body? What does your experience say? You can notice different sensations in your body, right? You can become aware of them. This shows that noticing as a process is not the body. Instead, your physical body is something that you can be aware of, noticing body parts and other sensations.

Logic says that being aware, the process itself, is not the same as those things which one can become aware of. Thus, awareness is a very special phenomenon, a different layer and separate from all things mentioned above –the body, emotions, thoughts and all other objects.

The Primacy of Consciousness

When a person uses her/his consciousness intentionally to investigate things practically, as they are in real life, then I call this activity the application of awareness. The ability to apply awareness is not a thinking process, any of your emotions, some bodily sensation or anything else that you can experience or discover.

When a person uses her/his consciousness intentionally to investigate things practically, as they are in real life, then I call this activity the application of awareness.

INGVAR VILLIDO

The ability to apply awareness is a separate phenomenon. Awareness makes it possible to observe how processes take place in real time, itself being none of them.

When you first discover your consciousness, you will recognize it as a static state. And although consciousness itself appears “passive”, it is a huge mistake to make a presumption based on this initial impression and render it useless. Just a passive side-product. On the contrary – consciousness has several highly important, so far unaddressed, undeveloped and unused qualities. All these qualities of consciousness that can be used in active mode make up a phenomenon what I call the Intellect.

So, consciousness itself is an unchanging static moment. It is that in which all processes – without exception – take place.

When consciousness is used for active noticing, it acquires a direction and becomes awareness. But in essence consciousness and awareness are the same, of the same “material”. Only by intentionally applying awareness, a realistic and practical opportunity arises to discover what actually happens? On the inside? In the outside? Awareness enables you to investigate all those processes in real time, find out how they affect you and your life.

Although consciousness itself appears “passive”, it is a huge mistake to make a presumption based on this initial impression and render it useless.

INGVAR VILLIDO

Consciousness has two modes – static and dynamic.

The static mode does not participate in activities. Consciousness in this mode is the primary basis of Your own existence – the True Self. So, consciousness is the “base”. Namely, this is what makes you alive.

In daily activities we use consciousness in its dynamic mode. The habitual use of it is known as noticing and discerning. Although, almost no-one knows that they are actually using an active quality of their consciousness. Noticing is usually a random process that is not given separate value of its own.

Intentional use of the qualities of consciousness in their dynamic form, the Intellect, is currently unknown to the majority of humankind. It is a pity that people have not had the possibility to learn how to use their Intellect as a means for change, although it is namely the use of these qualities that make us, Homo Sapiens, smart.

Becoming aware of own awareness, practical discovery of consciousness and active application of its qualities are all central to this new approach on a human as such. This new approach includes considering the Intellect to be more important than the automatic reactions that currently dominate people’s lives – the complexes made of emotions and information.

Intentional use of the seven qualities of consciousness in their dynamic form, the Intellect, is currently unknown to the majority of humankind.

INGVAR VILLIDO

The cornerstone of this new teaching and approach is the principle that the ability to apply awareness, i.e. use consciousness in it's active mode, is the most important human skill.

Only an intentional use of Intellect makes changes in all areas of life possible and guarantees success in what you do. It is our pillar for stability that has the capacity to outlive all changes that occur during the course of time. In order to make Intellect the driving force in your life, you should start by reducing the quantity of your automatic complexes that otherwise restrict it's normal use.

The first main goal in life, for every individual, is to become aware. This should be pursued.

Why is the use of awareness of utmost importance? It becomes clear, once you get to know the seven dynamic qualities of your consciousness.

The Seven Qualities of Consciousness

Without using the active qualities of consciousness we would remain limited by the contents of our memory. And memory creates only routine repetitions and combinations of the old – nothing new. Intellect – this is how I call the sum of the seven dynamic qualities of consciousness. When I talk about the Intellect, then I'm not speaking of an IQ score or being an intellectual scholar.

The first main goal in life,
for every individual,
is to become aware.
This should be pursued.

INGVAR VILLIDO

When automatic complexes are formed, it does not happen without the participation of Intellect, but Intellect itself is not the creator of these complexes. In contrast to automatic reactions, Intellect is the only tool which allows individuals to understand, investigate, distinguish, notice, get insights, adapt and be innovative. It is Intellect that allows one to orientate within reality, to make adequate choices and decisions. Implementing the qualities of consciousness in daily life provides an important evolutionary advantage and ensures your sustainability.

Intellect and autopilot (automatic reactions) can be seen as competitors and between the two an inverse relationship exists. When any of the emotion-thought complexes becomes active and a reaction occurs, the use of Intellect becomes restricted. For example, recall an exam in school – high anxiety means restricted use of your abilities. When none of the reactions are active, your smart side is represented. In other words, reactions shut down your potentials and significantly slow the progress you could actually have.

It is possible to increase the proportion of Intellect only by reducing the amount of automatic complexes by becoming completely free from them – free from the autopilot.

It is possible to increase
the proportion of Intellect
only by reducing the amount
of automatic complexes
by becoming completely
free from them –
free from the autopilot.

INGVAR VILLIDO

Awareness is the first quality of consciousness. It accompanies the use of all other qualities of consciousness by underpinning and penetrating them. Awareness enables to create a live contact with what happens in our inner sphere as well as in the surrounding environment. So, this quality is the link between you and the world. Noticing is a brief moment of awareness.

Awareness is already naturally neutral, without bias and always occurs in real time. It is not possible to be aware in the past nor in the future. One can only be aware in the now. Awareness makes it possible to be adequate, without distortions caused by thinking and emotional reactions.

Only the existence of awareness creates the subject-object relationship.

The second quality of consciousness is the ability to explore and to distinguish. Distinguishing and exploring are inseparable from each other. You can regulate the relative ratio of their usage as needed. Without the ability to distinguish, we would not know our world through the characteristics that seem so usual to us – there would be no colors, sounds, smells, tastes or sensations. This quality underlies our ability to perceive and to separate one detail from another.

Awareness is already naturally neutral, without bias and always occurs in real time. It enables us to be adequate, without distortions caused by thinking and emotional reactions.

INGVAR VILLIDO

Example: *you are currently having a conflict, a misunderstanding. A real situation, happening here and now. At one point you go your separate ways. But for how long will you remain engaged with the memory of it in your inner world? For a long time. Perhaps for a year. Even ten years after the conflict you keep on thinking of what happened. What does it mean?*

It means an unrealistic situation, where you don't discern between the base reality and activation of memory. You base your actions on this memory when deciding about situations or people. Such behavior is common, but very inadequate, since the whole situation does not exist anymore. Everything has changed while you still rely on outdated information from the past.

The benefit from dwelling in memories is marginal. It only leaves an illusion of being better "prepared" for the future, but makes you blind to the ongoing. When remembering, people try to find out who was guilty or what went wrong, but having only limited data (their own), they fill the gaps with fantasy.

Looking at your own life as well as the lives of others from this viewpoint, you can see how often people are engaged with activities that actually don't need to be dealt with.

The benefit from dwelling
in memories is marginal.
It only leaves an illusion of being
better "prepared" for the future,
but makes you blind
to the ongoing.

INGVAR VILLIDO

To be successful in life, it is important to distinguish between the two – the events in base reality and information from other sources (the mind, emotions, multimedia, virtual reality). An inadequate orientation, perceiving the realities as mixed, is the reason for a lot of problems.

Observe for a moment – what are you occupied with right now? Past (i.e. events of the day) or the present? Do you distinguish between the two “on the go”?

The third quality of consciousness is the ability to understand, to comprehend. Nobody has understood anything merely by thinking about it. Emotions do not help to “get it” either. In order to fully understand, you need to comprehend. If you are merely thinking about something, for example about what somebody else said, what they really meant, you will not really comprehend the issue. It will remain unclear.

We use words from memory to communicate a point. Without the ability to understand, it is difficult to truly grasp the point, to “get it”. Mostly people “just” think, have an automatic flow of thoughts. The same happens when we communicate. This creates a problem – you keep on thinking without actually “getting” the real point, the meaning. This represents a disconnection between the virtual reality (thinking) and base reality (physical one).

Nobody has understood
anything merely by thinking
about it.

INGVAR VILLIDO

When you understand, you realize meanings behind words and deeds. You have certain clarity: “I know what I mean when I think or speak” and “I realize what is meant when I listen”.

For example, let’s look at a situation when you explain something, hoping that the other person not only hears the vocal melody of the words, but truly understands. If the other grasps what you are explaining, then we can say that you were understood. But if there is no comprehension, a misunderstanding ensues, and usually problems follow. Then you both have to deal with this issue, correct misinterpretations and explain over and over again.

Situations where you are the one who does not understand other people, is also probably familiar to you. Perhaps you tend to make premature conclusions based on your memory (“yeah, I know”), distorting the actual information that was shared? Every time when you don’t “get” it, it is because you don’t use the instrument of understanding, the third active quality of consciousness. If you step into the shoes of another person, say a colleague, you might discover that your own capacity to understand also has room to improve. Right?

It namely is the ability to understand that gives you real-time information about what needs to be done, how, in what sequence, with whom, and what resources you need to finally achieve your goal.

The third active quality of consciousness is the ability to understand, to comprehend. It is the ability to understand that gives you real-time information about what needs to be done, how, in what sequence, with whom, and what resources you need to achieve your goal.

INGVAR VILLIDO

If you keep your finger “on the pulse”, or, in other words, when you use your awareness and your ability to understand, you are in present time, adequate and decide in the best possible way. You are not mechanically superficial, but notice details and know exactly what is what, what to do and how.

The fourth quality of consciousness is the ability to penetrate. This is your ability to go deeper, break through different layers of matter and phenomena. Investigate in a deepening style and find things that are increasingly subtle. This ability can be compared to an inner microscope, and gives a possibility to learn about smaller particles of things – sounds, solid objects that you can touch etc. Essentially you can find out what “things” are made of.

The fifth quality of consciousness is the ability to receive insights. Everyone knows from their experience what an insight is. But how to have insights, elicit them – this is taught nowhere. We have not learned how to use insight as a meaningful and powerful instrument. As a result it is considered “normal” that sometimes an insight just happens without us having any influence over timing, frequency or topic. This is a false understanding.

It is considered “normal”,
that sometimes an insight just
happens, without us having any
influence over timing, frequency
or topic. We have not learned
how to use insight as a tool.

INGVAR VILLIDO

When you look at your daily life, when was the last time you had an insight? An eureka! moment?

Sometimes I ask: how often do you have insights? The average is two to three times a week.

Having an insight means to have a realization, an epiphany that transforms previous knowledge to a totally next level. What was hidden or obscured before, suddenly becomes very clear. Insight opens up an understanding about what is really going on, in an instant.

People think all the time. About what? At times you think purposefully, which means you start from point A and consciously escort the process to point B. But the majority of thought process is aimless, getting side-tracked and wandering between topics, very often forgetting the point B altogether. What if thinking was always accompanied by insights – can you already grasp the dramatic change in your quality of life?

In your thinking machine, everything has been said in advance – how things are, how they should be and how not. What is normal, what is right or wrong and what is totally impossible. Thoughts present in a matter-of-fact manner what you should be content with, what your weaknesses and strengths are and so on – this machine has opinions about most things that you encounter. It seems to have answers to all questions, but does this machine really know it all?

Insight is an eureka! moment.
Having an insight means to have
a realization, an epiphany that
transforms previous knowledge
to a totally next level.

INGVAR VILLIDO

Every time you have an insight, you also realize, that your previous knowledge was partial.

How often do you realize why you think, speak or behave in a certain manner? And if you look at others, the people you are in contact with – how often do insights accompany their activities?

If you are not able to gain insights, your actions become routine, mechanical repetitions. This way of living usually does not take into account that circumstances change.

Without insights you are left to follow old procedures and status quo sets in – this is why mistakes are made (“I didn’t realize”), you create problematic consequences for yourself and others. All chronic problems in life confirm this.

Insight as a phenomenon is qualitatively totally different from mental reasoning. The latter is based on having faith in facts, presumptions or that “that’s the way things are”. You believe something to be so, but when going into details it occurs that your belief is not grounded in reality and may be erroneous. Insights open the actual meaning of the facts, bring precise knowledge.

Insight as a phenomenon is
qualitatively totally different
from mental reasoning.
An insight comes straight
from consciousness.

INGVAR VILLIDO

An insight comes straight from consciousness. You can learn to intentionally create the necessary conditions to have more insights. Originating from consciousness, it is impossible to create insights mechanically, to program them, and for this reason they will most probably never be available to artificial intelligence.

The sixth quality of consciousness is intuition. Intuition is the ability, which lets us know how the topic we are currently engaged with might develop further in the future. This knowledge appears in consciousness and although it seems abstract, it carries the same level of certainty equal to an insight.

Describing this abstract knowledge to yourself or others is difficult at first, but this skill can also be developed. It is impossible to describe all the nuances of a received intuitive knowledge using the mind – something important is always left out.

Let's take the taste of sugar as an example. If you have never tasted sugar, no verbal description of its taste is able to substitute your own experience of it. Mental instrument is not suitable for experiencing, only for describing what was experienced or understood and even that to a limited extent.

Intuition is the ability that lets us know how the topic we are currently engaged with might develop further in the future.

INGVAR VILLIDO

The knowledge gained through intuition always surpasses that of the thinking mind and in part remains forever unreachable for it.

Intuition is not the gut feeling. The phenomenon described as gut feeling is rather a side effect of intuition.

Intuition is also often mixed up with instincts and emotions. Detailed description of the five levels of a human being, provided in the following chapters, outlines how the physical and vital level differ from the level of consciousness and why it is crucial to distinguish the qualities of consciousness from events on other levels.

Intuition is this ability that lets us know how things might develop during the next week, month, year or more. But because people don't know how to use intuition, they look into the future by using their imagination instead. What's the difference?

If I would ask from you: what will you do after reading this book? The answer appears in your imagination. Where does it come from? From your memory.

When you try to understand what will happen in the future, then what usually happens? First, you project some information from your memory into the future, assuming and believing that this is how things will develop. Afterwards you are disappointed, when things turn out differently. How often have you done that?

The knowledge gained
through intuition always
surpasses that of the thinking
mind and in part remains forever
unreachable for it.

INGVAR VILLIDO

Intuition is a fundamentally different way for seeing possible developments. To use intuition requires that you concentrate on the project or thing about what you want to find out about. Then you intentionally keep your awareness on that. Once you are able to direct your awareness in this way, stable (without “monkey-mind”), the necessary preconditions for the next step become fulfilled.

Only then are you ready for other details of this process and you can find out how to truly bring intuition into your life. Intuition allows to have a look into different potential scenarios of the future, instead of projecting or fantasizing. Intuition is a serious and precise tool. And just as each human being has consciousness, they also have intuition.

The seventh quality of consciousness is inspiration.

Inspiration is an experience, which gives us knowledge about unexpected things that no one previously knew nothing about. This means absolutely new knowledge.

Inspiration is a rare experience: you notice a sort of development within, and it seems as if a picture, a piece of music or some other experience starts to unfold in front of you. By staying with it and observing it further, you see how it develops. Inspiration is not an imagination, because you cannot think about things yet unknown to you.

Inspiration is an experience,
which gives us knowledge about
unexpected things that no one
previously knew nothing about.
All important and radically
new discoveries have been
made in this way.

INGVAR VILLIDO

Inspiration is a unique ability to find out something new – ideas, things, connections, information – there are no limits. All important and radically new discoveries have been made in this way. Whenever the knowledge of this origin has been executed, they have brought new possibilities for the humankind – innovation.

Inspiration is a very powerful instrument. It is the only alternative to memory. The ability to use both, inspiration and memory, so that they complement each other is useful to everyone, taking life to a new qualitative level.

Misleading Emphases

Typically, the discoveries made are considered more important, than the qualities of consciousness, which gave those discoveries in the first place.

If the priority is placed on discoveries and things, one doesn't comprehend the importance of the Intellect itself and its immense potential in daily life. The Intellect, being the sum of all active qualities of consciousness, and the skillful use of these qualities is seriously undervalued in current society. You are satisfied with limited use of awareness and only occasional insights, clueless that your potential is much greater.

Typically, the discoveries made
are considered more important
than the qualities of
consciousness, which gave those
discoveries in the first place.

INGVAR VILLIDO

Every time when you suffer, it is because you have forgotten to use your Intellect.

We consider it “normal” to live in a world regulated by habits. Some habits have taken root so deeply that we don’t even realize they are habits – automatic reactions. For example our character, knowledge, attitudes, conflicts, sufferings, desires – they seem inevitable. Most of what we understand about the world, and what we rely on in making decisions, is based on deeply rooted automatic habits like these.

Up until now, our solutions for regulating automatic habits boil down to forbidding and allowing, based on rules, beliefs, laws and traditional agreements. As the environment changes, new habits form. This requires constant renewal of regulations and burdens both, individuals as well as the society as a whole.

Right now these rules are needed to regulate our automatic reactions (to restrict acting out upon them due to the following destructive impact). Until each individual learns to use the qualities that are superior to emotions and thinking. Until Intellect becomes used as the primary tool and freedom from problematic automatic habits has been achieved.

Every time when you suffer,
it is because you have forgotten
to use your Intellect.

INGVAR VILLIDO

It is known that each habit, a complex, consists of thoughts, emotions and their physical expression. So long as habits persist, nobody has even an ounce of freedom to choose differently. In this way mental-emotional complexes limit our entire lives. They turn people into automated robots, acting subconsciously, and exclude the possibility of turning the leading role in life over to our own primordial nature (True Self). This is why complexes have also been called illusions, or ignorance.

However well designed, human-made societal regulations are insufficient and fundamentally limiting. These rules are for the Human 1.0 – a human who is driven by autopilot. Right now our view of a human is based on these automatic reactions – that these are characteristic to us. The immense wisdom stemming from your Intellect, natural ethics and compassion represented in the True Self is unknown.

The most innate qualities of a human are not expressed, because complexes dominate. Even the best law or rule can never compete with the wisdom that emerges when the humankind starts to use the qualities of their consciousness. Regulations will forever remain a poor substitute and may eventually be abandoned altogether.

Therefore the presumption that the peak potential and intelligence of *Homo sapiens* (“the wise human”) has already been reached, is totally invalid.

So long as habits persist,
nobody has even an ounce of
freedom to choose differently.
In this way mental-emotional
complexes limit our entire lives.

INGVAR VILLIDO

Even random and limited use of the Intellect has brought about significant discoveries and innovation. Discoveries have been made about what lies on the outside, so have been the breakthroughs and progress. The way our inner sphere has been constructed and functions, has remained out of focus, remaining same for millennia, with no major change.

Now, when an emphasis is put on the inner sphere, the Intellect is discovered and becomes used as primary. When reactions don't dominate nor disturb anymore, we are going to witness something remarkable.

Considering what we have accomplished with current marginal use of Intellect, what would the full potential of a human being look like? What would the world look like?

The presumption that the peak potential and intelligence of *Homo sapiens* (“the wise human”) has already been reached, is totally invalid.

INGVAR VILLIDO

CHAPTER FOUR

RADICAL RESTRUCTURING

Getting Rid of the Excess	78
Origins of the current “Normal”	82
Rationality versus Reactivity	86
The Human Being as a mere Bio-robot?	90

Getting Rid of the Excess

One important aspect of this unique perspective and teaching is the emphasis on eliminating automatic complexes. This means to have an ability to independently release different automatic emotional and mental reactions that clearly have a harmful effect on your life.

Do you have disturbing emotional reactions? Sure you do, like everyone does.

The question is: do you need them to be in your life? Rather, you are forced to tolerate them, right? Sometimes you understand the real scope of their impact, sometimes you don't.

Boredom, anger, sadness, revenge, fear, shame, guilt, envy, pride – these are some examples of widespread emotional reactions.

Next, imagine that you can choose to be free from one of these reactions for your whole life. Take a few minutes to imagine what your life would be like without this emotion. What you see might seem strange at first, making you cautious because ratio of the unknown is higher than usual. What you see is actually your new expanded opportunities and the disappearance of limits that you had gotten used to – you see a life that no longer follows the same old pattern.

Do you have disturbing
emotional reactions? Sure you
do, like everyone does. Ask from
yourself: do I need them?

INGVAR VILLIDO

When you become free from automatic reactions, does this turn you into a dull robot?

Certainly not. Rather, the automatic reactions that drive your life now are robot-like. When autopilot is in charge, the principle of stimulus-response dominates. From this perspective, one of the problems in current society is the tendency to overrate the role of automatic emotions, mistaking the autopilot for spontaneity.

The process of thinking is not free from automatism either. Often it is not recognized that the habitual activation of irrelevant thoughts, memories, imaginations and subtle changes in topic is also 100% automatic. Constant thinking seriously burdens a person, leaving her/his contact with base reality fragmented and fleeting. This phenomenon is also known as “living in your own bubble”.

Thinking can be a good tool for analyzing and planning, but if you are not skilled at using this tool, there always remains a risk that thoughts become overwhelming and disconnect you from the actual reality. Thinking, basically a flow of information from memory, is considered such an important characteristic of a human being, that the use of Intellect remains infrequent or is even neglected.

Today your life is robot-like,
directed by autopilot. Overrating
automatic emotional reactions,
mistaking the autopilot for
spontaneity, is a problem in our
current society.

INGVAR VILLIDO

It is a fundamental mistake to believe that the automatic activation of thoughts and emotions are that which make you human.

Origins of the current “Normal”

Everybody’s emotions and thoughts seem to activate independently, as reactions. This way of reacting to stimuli (triggers) has lasted over many generations. This is probably the reason why having reactions is considered to be “normal”. Although nowadays widespread, the automatic activation of emotions and thoughts is far from being a naturally inborn characteristic of a human being. Merely because it has been passed on from one generation to the other through culture and behavior doesn’t mean it is the only version of normality.

Often this possibility is not even considered, that namely this tendency, that has become widespread and habitual, is false and problematic. And, what is actually normal, has been fully forgotten.

Let’s return to the notion of your consciousness for a while – to the phenomenon that makes you sense that you exist and are able to become aware of what happens. Your basic ability to become aware of objects enables you to discover the emotions and thoughts that get activated.

The automatic activation of emotions and thoughts is far from being a naturally inborn characteristic of human beings.

INGVAR VILLIDO

So it could be postulated, that you are the one who notices and registers these phenomena, rather than being an activated reaction.

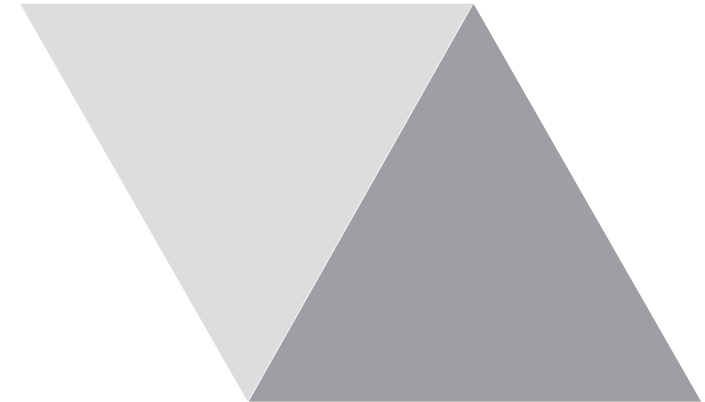
Take a look and introspect – is this so? The rational, smart side refers to the intentional use of the Intellect.

The irrational, automatic side is made up of all the mental-emotional reactions, expressed through the physical body.

The irrational side has taken the leading role in the lives of contemporary people, making the proportion of rationality rather small and being the cause for our tendency to repeat our mistakes over and over again. With access to the Intellect being quite limited, the modern person is very emotional and mental, constantly troubled by reactions and seriously biased in perception of reality. Since the ability to have insights, to understand and innovate is lacking, the overall progress towards collective harmony is slow.

Precisely because of the reasons described above, the number of entrepreneurial and innovative people is low. Despite the distorted impression created by media, innovation happens in a very limited sector. In most sectors stagnation has set in. We as humans are still reactive, very much like we were in the past. I dare to state that we have not changed as much as we like to believe.

Rationality



Irrationality

INGVAR VILLIDO

We have changed the world around us, but have not been able to change our most vicious and harmful habits. Having been taught to be reactive, the use of our smart side is restricted so that we are unable to see through this very limitation and thus free ourselves from it independently.

The more a human being is affected by his/her automatic reactions, the smaller her/his ability to adequately orientate in the ongoing and to carry out activities with wisdom and smart clarity.

Rationality versus Reactivity

Have you noticed that the more emotional you are, no matter whether the emotion is positive or negative, the more difficult it is to do tasks that require concentration? Recall some situations that had a strong emotional load and see for yourself.

Depending on the intensity of your reaction, the availability of Intellect is more or less disturbed. A good example is the anxiety before exams, meetings or performances. Due to the activation of anxiety (which is a reaction), it seems that everything you have prepared, is suddenly gone, your head is blank. To change the situation you need to calm down and allow the emotion to subside.

I proclaim that every kind of reactivity and rationality are inversely proportional. The more you are affected by your automatic reactions, the smaller your ability to adequately orientate in the ongoing and carry out activities with wisdom and smart clarity.

INGVAR VILLIDO

Only then, when your emotion is no longer active, the Intellect becomes available again and you remember everything that you need. The ability to understand is restored.

I proclaim that every kind of reactivity and rationality are inversely proportional.

When your emotions are not very active, your rational side is strong and Intellect is represented. In such a state you are insightful and innovative.

Have you experienced a condition in which an activity seems to flow?

You start your activity and everything works out well – you know exactly what needs to be done, what the next steps are, what needs to be changed, and how to manage the whole process. You are very active and have a high level of clarity, at the same time you having only a few thoughts in your head. This is an intense, but good condition. Do you remember some of those moments?

This is the state of flow. It happens, when your rational part is predominant. I emphasize that this rationality is not at all related to thinking, but to the qualities of your Intellect. Your mental tool, the thinking machine, is almost quiet and emotions are calm. Fewer reactions means more flow.

The state of flow happens, when
the rational part (Intellect)
is used predominantly.
Your mental tool, the thinking
machine, is almost quiet and
emotions are calm.

INGVAR VILLIDO

The Human Being as a mere Bio-robot?

Nowadays there are many different ways of seeing human beings – from biological organisms to spiritual beings. Most of the views have remained very obscure, seem to contradict each other and are incomplete.

Schools usually offer a biological view, based on materialistic science. According to the most widespread view, your inner experiences are created by your physical body (the brain) and its biological processes – all is set and you can change very little.

The cornerstone of science is repetitive proof and the methods used to gather data are hypothesis, experiment, review and results. Therefore everything is measured.

The major drawback in our modern science is that we have a very limited view on what kind of instruments should be accepted to carry out these measurements. Currently we have accepted only instruments that are capable of measuring gross matter and are convinced that this is the only valid way to measure anything. However, when it comes to very subtle inner phenomena, they cannot be adequately measured with physical instruments, only their gross-matter counterpart (ie the brain) can be identified and measured using the physical means.

When it comes to very subtle inner phenomena, they cannot be adequately measured with physical instruments, only their gross-matter counterpart (i.e. the brain) can be identified and measured using the physical means.

INGVAR VILLIDO

From this perspective the starting-point proposed by science, that the brain is “king”, is right. However, for us as ordinary people, knowing of the brain is of absolutely no use, because it is impractical. I wonder what is the practical value of this brain-centric knowledge for the scientists themselves when they try to solve their personal problems in daily life? Are they now better, more brilliant people without problems? I guess not. Scientists have the same troubles and worries as everyone else. The results of brain research have not helped to solve psychological problems of humankind effectively and in a fundamentally wholesome manner.

I see this brain-centric view to be a rather pessimistic one, because according to that, we as individuals are powerless – everything depends on the brain and since you can’t have an another one, the best you can do is to turn to some external measures to modify or augment it. Having investigated human potentiality, I know there is exists another way – a way that empowers you to change your life by yourself.

Therefore it is important to collectively adopt a more holistic approach to understanding human nature and accept the often side-lined knowledge acquired from introspection and intuitive origin also as relevant data and parts of human experience. I see the multi-disciplinary model as a way forward.

It is important to collectively adopt a more holistic approach to understanding human nature and accept the often side-lined knowledge acquired from introspection and intuitive origin also as relevant data and parts of human experience.

INGVAR VILLIDO

Why do we see so much suffering and trouble in the world, although it's the 21st century? Even well-off nations issue reports about alarming increase of depression, poverty and wars are still major problems. People are unhappy and don't know how to live, although life-span is longer than ever before. In my view the reason for this is that in our current society the knowledge learned from others is often considered more valuable than the knowledge stemming from personal experience, tending to label practical knowledge as secondary and text-book knowledge as primary.

Therefore in our daily life we have a habit of relying on the knowledge that comes from memory and not from empirical experience about the reality around us.

This results in a growing chasm, a disconnection between our knowledge and the practicalities of real life – this is also reflected in you: you seem to know everything about how to live, but are still unable to create a life free from suffering.

I use the same methods as science does to study the inner sphere by observing the inner objects and phenomena, setting up experiments and reviewing the results under different circumstances hundreds of times.

We tend to prioritize knowledge learned from others and rely on memory instead of valuing knowledge from empirical experience about the reality around us. This results in a disconnection: you seem to know everything about how to live, but are still unable to create a life free from suffering.

INGVAR VILLIDO

To investigate the inner sphere, I rely on introspection and qualities of my consciousness – for example my awareness, my abilities to differentiate and penetrate towards the subtler layers of matter.

Some researchers study the outer, some focus on the inner and there are third ones who study both. Based on the depth of their knowledge and the relevance of their insights, I suggest that also many yogis and sages over millennia can be considered researchers. Kriya (action+awareness) yogis belong to the latter group – researchers studying both inner and outer worlds and their inter-relations. We also choose a field of study, be it medicine or linguistics, raise questions and make systematic experiments to find answers.

Although this biology-centered worldview has been around for only a few hundred years, it has determined a specific way as the “right” way of understanding the human being.

However, many human qualities don’t fit into this framework as they cannot be measured nor explained solely through body and biology. Our current understanding of emotions, consciousness, Intellect, the True Self and the inner domain as a whole remains still very vague.

To date such central questions as “Who am I?”, “What am I doing here?” or “What is the purpose of life?” remain unanswered.

We, Kriya yogis
also choose a field of study,
raise questions and make
systematic experiments
to find answers.

INGVAR VILLIDO

By focusing only on the functions of the brain, its role has been overemphasized and other practical human capacities have been severely neglected. The biological view lumps the functions taking place in the inner sphere into the same pot with the physical ones. According to this perspective, all inner phenomena are produced by the physical body. Modern science claims that emotions and thoughts are produced by the brain. Consciousness is believed to be the produced by the brain, although there is no clarity or consensus about its location and role. The study of your true existence, the True Self, has not even begun. Due to the immaterial nature of True Self, it will prove to be an even bigger challenge for materialistic science than the current “hard problem of consciousness”.

And it is precisely due to the domination of the biological view that science has long been faced with the dilemma of how to solve the two main questions concerning the “hard problem of consciousness”: how does the brain create the (almost) immaterial experience of consciousness and how consciousness influences the processes of the physical brain?

The development of neurobiology has led to a situation where some scholarly approaches have come up with a potentially dangerous hypothesis that seemingly offers a solution to this “hard problem”.

By focusing only on the functions of the brain, its role has been overemphasized and other practical human capacities have been severely neglected.

INGVAR VILLIDO

They state that consciousness exists, but is as irrelevant as a rainbow, without a purpose or executive power, and that all the processes of the inner domain, including consciousness, have been automatically generated by subconscious brain systems. This proposition attempts to solve the “hard problem of consciousness” by eliminating it from the equation altogether. This view places the physical body to the top of the hierarchy, prioritizes automatic processes and further strengthens the status of the human being as a biological machine.

My research and experience over 35 years, with more than 16 000 students, allows me to propose a view that differs 180 degrees. Indeed, one mode of consciousness is static, but while it is “doing” nothing, this does not mean that it is useless – this passive mode forms the base of your existence. In addition to the static mode, consciousness has seven active qualities that I call the Intellect, our most potent instrument.

Equating a human being with a biological machine may change the course of human evolution, especially in an era of Artificial Intelligence.

One mode of consciousness
is static – this forms the base
of your existence. In addition to
the static mode, consciousness
has seven active qualities
that I call the Intellect,
our most potent instrument.

INGVAR VILLIDO

AI does not possess the qualities of human consciousness. It is based on data obtained from hacking nature, which is then combined by researchers and engineers. Machines already exceed humans in tasks that require memory-based data processing and physical endurance. Without the emotional ingredient, machines are faster and more efficient than such a human, who operates based on the activation of complexes. I see a growing risk that people, already driven by complexes and increasingly dependent on machines, will soon rank as secondary.

This poses a danger that the use of the historically little explored and consequently underused qualities of human consciousness will decline even further. This would pave the way for the downfall of humanity. Because it is almost impossible to understand the Intellect through using the mental instrument (ie. thinking about consciousness), its investigation so far has failed as well. But does that justify rejecting the Intellect altogether?

Paradoxically the most valuable potentials uniquely innate to humans remain collectively undiscovered, which is why their high value and power has been unknown.

Following the biological view of humans, it is impossible to speak of any self-management – it would deprive Homo sapiens of the very qualities that make her/him intelligent.

With growing role of automation and machines, there is a danger that the use of the historically little explored and consequently underused qualities of human consciousness will decline even further.

INGVAR VILLIDO

Nevertheless, each individual faces constant choices, requiring intelligence in order to orientate within situations and to manage them well. All leadership starts from noticing and distinguishing. If the leader as such and the processes in need of management are not distinguished, efforts in self-management will also remain without results.

To be accurate, in the case of self-management we are not leading ourselves, but our subtle material processes – our inner domain. Therefore, for effective self-management we need to start from distinguishing between the different levels of human functioning and learn to regulate the automatic reactions effectively by releasing them.

Since you and most other people on the planet have been taught according to a belief system spanning back many generations, you don't even suspect that something could be different in your worldview. This is blind faith into an existing system.

This new teaching looks at the human being as an integral hierarchical system, whose functional components each have a distinct role, principles of operation and impact.

According to this view, the physical body is regarded simply as one object among many others.

For effective self-management
we need to start from
distinguishing between the
different levels of human
functioning and learn to regulate
the automatic reactions
effectively by releasing them.

INGVAR VILLIDO

CHAPTER FIVE

WHO ARE YOU?

The Levels of the Human Being	108
The Mental Level	110
The Level of Consciousness	114
The Spiritual Level – the True Self	126

The Levels of the Human Being

If you study reality directly by finding empirical answers to questions such as: “Are thoughts emotions and are emotions the physical body?” as detailed before, you discover that these phenomena are not one and the same.

This kind of direct knowledge, obtained through introspection and experience, that you can only discover through empirical study, shows that you have five different types of phenomena, or levels.

Firstly, everyone has a physical body. It is easy to notice the existence of this level.

Your second level contains various emotions that give the body its dynamics. I call it vitality, meaning movement, aliveness, energy. Emotions can be divided into three groups:

Slowing. They increase passivity. For example sadness, pleasure, laziness etc.

Accelerating. Their influence is an increase in activity. For example rage, anger, anxiety – all “fight or flee” emotions.

Intermediate ones have a balancing effect.

If you look empirically, studying reality directly, you discover that you consist of five different types of phenomena, or levels.

INGVAR VILLIDO

The Mental Level

Thirdly, you have the mental level that is often also referred to as the mind. The origin of the mind is memory and memory alone. Everybody knows what total amnesia or complete loss of memory means. In this case, a person doesn't have the usual thoughts in his or her head, s/he doesn't recall the past and may not understand where s/he is. In total, the entire mind of a human is based on memory.

According to the empirical view, the mind and memory are seen as a functional layer on their own, with own principles of action and consequences – so, I am not talking here about some specific region in the brain (the first level).

There is nothing new in memory, it is full of our experiences and knowledge obtained at some point in the past. This results in an interesting fact. Namely, if someone thinks incessantly and even if s/he imagines, that's to say projects information into future, s/he is still using memory to do so. Projecting into the future by using is the past. This is a problem.

It is problematic, because in this way no innovation or progress, no new possibilities or discoveries are made. All solutions are ready-made, retrieved from memory. This signifies a kind of stagnation because even the new solution remains based on how something used to be or was done before.

The origin of the mind is
memory and memory alone.

INGVAR VILLIDO

When establishing your life predominantly on the mental base, you won't experience or discover anything fundamentally new. Prioritizing the mental is neither smart nor is it connected with our survival, although this is a popular belief. On the contrary, constantly clinging to memory and mistakenly considering the known to be safe and the unknown dangerous, creates difficulties in adjusting.

The mental creates an illusion that the past is still here and the future already exists. Most people live in the illusion created by the mind, missing the present.

Let's check: *when you recall the past – when are you doing it? When you imagine the future – when are you doing it? The answer is always the same: now.*

We live in a society that praises the mental level as the highest value, in spite of it essentially being an inner archive, which people constantly get lost into. The mental level, built on memory, doesn't contain a single living thing – only traces of old information and re-plays. It is good for description, but not for discovery. Emphasizing the mental as the most important human instrument is one of the main reasons why you don't understand life and why things happen the way they do. This fundamental error stems from over-generalizing things, lack of personal investigation and elementary education about the inner domain.

The mental is
an inner archive.
It doesn't contain a single
living thing.

INGVAR VILLIDO

The Level of Consciousness

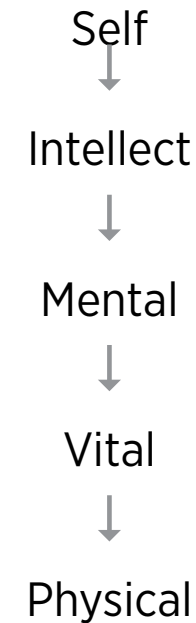
Fourthly, you can discover your consciousness. The previous three levels are in constant change – essentially unstable. Consciousness is hierarchically higher than they are, and being unchangeable in nature, forms the first pillar of fundamental stability. If a person is aware, it is possible only because s/he already has consciousness. All people already have consciousness.

Everyone is concerned with achieving stability in life, i.e. a stable basis in the midst of constant change. Gigantic efforts are made to convert phenomena that are absolutely impermanent (body, emotional happiness, worldviews) into permanent ones. In all this bustle, we remain blind to the real source of independent stability – our consciousness.

Check, at this very moment, do you already have consciousness? Experience that you have it. Also, notice that consciousness is not any of the three levels described in previous chapters. It is a separate phenomenon.

If your ability to become aware is not discovered by you and is not subordinated to your own will, the great potential offered by this level (incl. the seven active qualities of consciousness) will remain largely a dream.

THE 5 LEVELS OF THE HUMAN BEING AND THEIR HIERARCHY



INGVAR VILLIDO

Until the existence of own consciousness has not been discovered, awareness is commanded by the subconscious and is, as such, driven by the autopilot. The natural situation for a human being would be the exact opposite – a re-discovered ability to use awareness, directed by your True Self and true will.

Deliberate application of awareness always starts from the True Self and creates the subject-object relationship.

The True Self and consciousness form a constant monistic pair. In relation to this monistic pair, all other phenomena are seen as objects to be directed.

It is important to stress that when awareness is applied, being the dynamic quality of consciousness, the only possible bridge between the subject and objects is created, allowing us to experience everything that takes place in the inner and outer.

This leads to one conclusion: there is only one subject and an infinite number of objects.

No human being experiences things only passively; through your consciousness you also actively interfere into the inner and outer. The decisive difference is, whether you are aware of the presence of your consciousness or not.

Application of awareness
always starts from the
True Self and creates the
subject-object relationship.

INGVAR VILLIDO

This difference manifests itself both in your choices as well as in the consequences of your choices. The best and most lasting results come when you are aware of your choices and direct your actions. The personal life of each individual is the sum total of the consequences of many details, choices and actions. Because of this, it is absolutely inevitable that you apply awareness to liberate yourself from harmful automatic reactions that otherwise lead to suffering.

A person who is aware of the existence his or her consciousness also uses it consciously when relating to things. This is the application of awareness in daily life. I call it simply awareness, when your consciousness is in contact with an object and you are aware of this process. In this state, being aware of your awareness, you carry out actions and direct them with awareness, which is the only normal alternative to subconscious life. "I know/am aware of what is happening. I know/am aware of what I am doing and how. And I know where it is leading".

It is necessary to emphasize that this new perspective is not based on emotions ("I feel that..."), nor on thoughts ("I think that ..."). These two levels together have dominated as the leading force for thousands of years - I call it the "old paradigm".

If a person, who is aware,
uses his or her consciousness
to relate to the world directly,
then this is what I call
application of awareness.

INGVAR VILLIDO

Several important shifts happen when you are simultaneously aware of consciousness and objects.

Firstly, you have a real experience of the present moment. Through this, the mental illusion of past and future is overcome.

Secondly, direct contact with objects is made. Through this, you become able to orientate adequately amongst objects and processes, and the subject (True Self) won't mistake itself for any of the objects.

Thirdly, the Self is clearly distinguished as being separate from things. Through this, you discover your true identity and experience relief from every human's three deepest longings or quests: to be somebody, to know and to be happy.

Fourthly, you become able to considerably influence those subconscious processes that you choose to.

These four events transform you and create a new platform for life – I call this the “new paradigm”. Deliberate application of awareness is radically different from the old paradigm – it is a totally new basis for life and executive power. Whenever you apply awareness, it always takes place in the static present moment – in the moment unaffected by time, in timelessness. Consciousness itself is the present moment, the very Reality.

When being simultaneously aware of the consciousness and objects, the experience of the present moment emerges. Through this, the mental illusion of past and future is overcome.

INGVAR VILLIDO

When you apply awareness, consciousness can be used in various proportions or emphases:

- 1 – You participate in a process, but you don't know it and are on autopilot. Intentional awareness of both, objects and awareness itself, is lacking. Awareness is driven by the “Monkey mind” process.
- 2 – You participate in a process and are aware of some important objects or processes themselves. The emphasis is on the objects, being aware of them.
- 3 – You participate in a process and are aware of objects or processes themselves. In addition you are aware of the existence of your consciousness. Your awareness is simultaneously shared and distributed in an equal proportion between the object, the ongoing application of awareness and being aware of own consciousness. All three are emphasized.

Consciousness, being the fourth level of a human, it is hierarchically above and beyond the mind. For this reason it is inaccessible for mental description and discussion – you can never find your consciousness through thinking about it. You must find your consciousness for real, it can't be a mere idea (a mental “thing”). And of course, it is not an emotion (also a “thing”). But since your consciousness itself is not this regular “thing” to become aware of, it is often not found or recognized. So, consciousness, being naturally void, not formed into anything, is not an ordinary “object”. Rather, its qualities are similar to space.

Consciousness is hierarchically above and beyond the thinking mind. For this reason, it is almost inaccessible for mental description and discussion.

INGVAR VILLIDO

I don't mean the space as sky, but a principally limitless space, in which all other things from atoms to global things exist. But the habit of rummaging around in things has conditioned us to focus on things, which is why we don't know how to see non-things. We tend to focus on things, because this is where our traditional values are and have been for generations. People have always been on the quest for happiness, looking it from "things" – experiences, emotions, stuff etc. No-one has found stable, lasting happiness in this way, because it simply does not exist there, in "things". However, stable happiness is real. Listen!

Consciousness itself is of highest value. Not things.

When aware of consciousness, you have "stepped out" from suffering. This peace is the first happiness.

It is important to note that consciousness is present since birth, all people already have it. When we look at a small child, then consciousness is primary while the complexes, characteristic of today's adults, are absent. This state enables learning to occur at such speed during the first one and a half years. This fact demonstrates just how immense the potential of consciousness is and why it is so important to keep using it like the philosopher's stone throughout life.

Your consciousness is very special, it is superfine subtle matter – but it is not yet the spiritual level.

The habit of rummaging
in things has conditioned us
to focus on things,
which is why we don't know
how to see non-things.

INGVAR VILLIDO

The Spiritual Level – the True Self

The fifth, spiritual level, is hierarchically primordial, above all the other levels. This is the level of True Self, the “ruler”. This view is exactly the opposite to the currently widespread one, that starts with the physical level and considers that to be at the top.

What is spiritual, then?

In my approach and teaching “spiritual” does not mean the mainstream perception of spirituality, which includes nowadays almost anything: from philosophy, mysticism, clairvoyance, esotericism, fortune telling, spiritual quests, channeling, contact with angels to transcendental experiences.

Interest in such “spiritual” things has probably lasted throughout human history. It is caused by a vague inkling that there exists such subtle matter, which is invisible to the naked eye, but nevertheless has an impact on life and nature.

I see that there exists a total confusion, since everyone is trying to describe this subtle material landscape in their own way, claiming their piece of the “puzzle” to be the most relevant. Unfortunately, this effort doesn’t contribute to creating clarity. Currently there is no consensus on terminology, ontology (“anatomy”) of the inner, main postulates, accurate descriptions, proofs etc.

The spiritual level
is hierarchically primordial,
above all the other levels.
Namely, I call this part of the
human being spiritual that
represents your True Self.

INGVAR VILLIDO

Generally speaking, the term “spiritual” is also widely used in more formal approaches, such as in mental health (“illness of the soul”), well-being of the soul, balance of body and soul, etc. By using this term, attempts are made to capture and describe the functions, reactions or states that occur in the inner domain. This over-generalization, using the term “spiritual” in such an ambiguous and inaccurate way, refers to the backwardness of science while studying the inner domain. All of this confusion points to only one thing – to the lack of practical understanding, and an absence of a systematic education in this area.

The part of a human being that represents the individual's True Self, this is what I call spiritual.

True Self is the actual being. The natural and primordial True Self represents a state of being devoid of all other identifications. The reason this level is called spiritual is because True Self is immaterial, which is a paradox in itself.

Although each person exists as the natural True Self in an uninterrupted continuum, your True Self is completely covered by the veil of acquired extras, the complexes, a conditioned autopilot. I refer to your constant mis-identification with a chain of reactions, that you usually mistaken for yourself.

The part of a human being that represents the individual's True Self, is what I call spiritual. The natural and primordial True Self represents a state of being devoid of all other identifications.

INGVAR VILLIDO

Every teaching that prioritizes “things” and holds them on a pedestal, renders the True Self not only secondary, but pushes it into oblivion. If you don’t make an effort to establish your True Self as the ruler and the leading power, your life will be used up by the subconscious autopilot, the false self.

True Self needs to be distinguished from the ego.

The ego is a substitute, consisting of automatic emotional and mental reactions with intricate principles of operation. It constantly produces false-identities and changes masks, alluring you to identify with these illusions instantly, as if hypnotized. Ego changes colors like a chameleon, deceiving you to cling to some of the reactions as your most valuable assets. This “me”, that you hear in your thoughts, feel as your reactions or states, has never been your true identity – have YOU noticed THOSE?

You need to apply logic here.

First, discover that there seems as if “someone” is in your thoughts, speaking in “I” terms, on your name.

Now then, who is this, who is listening to all of it?

Who is currently aware of this inner speech, and understands what is happening?

This “me” that you
hear in your thoughts
has never been
your true identity.

INGVAR VILLIDO

Logic says that the party that understands is not the same as the party that speaks!

Even though you hear your thoughts in your head, very close to the True You, it does not mean that you are a thought. In fact, you experience your True Self as the one who doesn't speak, but witnesses silently or, at best, also directs the process.

From this point forward can we speak of a human being's real identity – now it is gradually revealed.

There is no need to somehow construct or reconstruct the True Self. In fact it would be impossible. True Self is not created – it already is. Your True Self doesn't have an autobiographical memory, it is not a story that your mind tells by itself (which is the ego). Of course the True Self is not your age, gender or body; your past, values or skills nor your emotions, ideas or memories.

When it is indicated that “a human being is intrinsically good” – then this is a direct referral to the innate qualities of the True Self. The True Self is the only location for lasting happiness. Identifying with the True Self is the most natural state of a human, it's three qualities fulfilling the three needs.

When a person asks: “Who am I?”, it is only because s/he has not discovered her/his True primordial Self.

It has been said about
the primordial True Self
that a human being is
intrinsically good. Perfect.
This is the only location of
lasting happiness.

INGVAR VILLIDO

All people are looking for and strive to achieve lasting wellbeing, but somehow it does not seem to last.

A deeper motive and purpose for all these efforts is always one – to rediscover the omnipresent True Self – the only without any defect, already perfect from the beginning. Then, and only then when this happens, tranquility descends and confusion along with all searching will come to an end.

Today people attempt to attain the “lost” True Self through objects, which, however, has never led and will never lead to the ultimate goal. Instead, more reasons for the everlasting search are then created.

Hence the yogic saying: “Only a fool searches for oneself (True Self) outside of oneself (True Self)”.

All of the above-described five levels of a human being (physical, emotional, mental, consciousness and True Self) work in parallel, in real time and are in continuous interaction. A practical understanding of this hierarchy makes it possible for a person to effectively influence and direct all of the different levels and events in the inner domain.

Then, and only then,
when a human being
rediscovers their True Self,
tranquility descends and
confusion along with all
searching will come
to an end.

INGVAR VILLIDO

CHAPTER SIX

THE NEW PARADIGM

The Absence of an Education	138
What are Problems Made of?	148
Attachment	150
Is it Paramount to Release?	152
Myths	158
The Birth of a Universal Teaching	164
Where does this Path Lead?	166
In Action – the New Driving Force	168
This is the New Paradigm	170

The Absence of an Education

Education is a very broad term and it doesn't refer only to the education we get from school. Its total volume is eventually compiled as a sum of all that we encounter, absorb, acquire and learn from life.

The majority of education is received indirectly in childhood via upbringing and as such, stays with you for life. Your interests, your "nature", likes and dislikes, attitudes, ability to concentrate, creativity or lack of it is all acquired as a child. I repeat, all these are things and traits that you have acquired, not born with. Precisely this base shapes your patterns of automatic reactions that thereafter persist through life, thus determining fate. Regardless of the knowledge or degrees obtained later in life, the initial base remains intact and unaltered.

As you know by now, the root cause of all your sufferings are your own inner reactions. Acquired in childhood, they stay the same throughout the course of life – your inability to release them refers to an absence of important knowledge. Otherwise you would have liberated yourself from the causes of suffering long ago. Eliminating or ignoring triggers is of no use at all.

According to analogy, the same underlying cause (a complex) becomes activated in slightly different situations, each time in a different "disguise".

The root causes of problems
(reactions) stay the same
throughout the course
of life – the inability
to release them.

INGVAR VILLIDO

This leaves a faulty impression of an enormous amount of seemingly unrelated and different problems.

In general, education can be divided into two: practical and theoretical. Practical means an ability to skillfully orientate, make decisions, plan them through and execute thereafter. The results depend on how well has one mastered these components.

As of today, there is no systematic education that could help you to understand the processes and functions of your inner domain in a simple and clear manner. An education that would first help you to orientate in your inner domain and provide a “manual” to understand those inner forces and then equip with a toolbox to elicit changes by yourself.

When we reverse-engineer and shed the seeming complexity of problems, only one need remains – the need for practical skills to independently liberate yourself of the excess. This is the absence of the most fundamental education. Have you noticed this?

We don't know how to regulate our emotions. Emotions have an enormous influence on each and every situation, but this fact is frequently dismissed. People do not recognize the presence and role of their own emotions. The ability to discover and systemize them is limited, not to mention a practical inability to independently release the destructive emotional reactions.

When we reverse-engineer and shed the seeming complexity of things, only one need remains – your inability to release them refers to an absence of important knowledge.

INGVAR VILLIDO

I have observed that people use the following means to “regulate” emotions: 1) Act out (complicated due to ethics); 2) Suppress (builds up tension); 3) Hide (requires effort); 4) Ignore (emotion is unexpressed, the damage occurs in the body); 5) Witnessing (the force will gradually fade, but seeds of complexes remain intact).

All of the above solutions are temporary and compensative and do not eliminate inner complexes. These do not liberate you from automatic reactions and therefore I consider them to be insufficient.

We don't know what to do with the thoughts. Mental activity has become so habitual, that most do not even notice that it is there at all, in operation.

For example, you may think for hours on how to stop thinking and why it won't stop. Or, then again, attempt to overcome the problems originating from the mental while using the very same tool to accomplish that, often debating or fighting with it. You don't know how to get freedom from disturbing mental events (memories, thoughts) and this is a fact.

Since no one is taught how to properly use their mental instrument, you experience an excess of agonizing thoughts, past pain is re-lived and there is unsettling worry about the future.

The belief in one's thoughts is absolute. Every thought is taken as a fact, people fail to reality-check.

INGVAR VILLIDO

Constant confusion about past, present and future prevails. The belief in thoughts is absolute. You tend to take every thought as a fact. You fail to reality-check. “I can’t do it”, “I’m stupid”...

We cannot concentrate on our chosen activities. It is common presumption that everyone knows what concentration is and that everyone is already good at this. Nevertheless, there has never been a time in history when problems with attention have been so painfully “on the table”. It is strange how so little emphasis has been put on deliberately learning and developing this crucial quality – concentration.

To concentrate means to deliberately sustain one’s awareness on a chosen topic or an object as long as it is necessary.

When the ability to notice is dependent on stimulus, driven by it, this is what I call attention. In a typical situation the untrained awareness jumps randomly between numerous stimuli, being totally dependent on them. This is also called the “monkey mind” – use of awareness during an ultra short time-span, commanded by the subconscious.

If we had a red color to mark all of those locations where your attention has been during the last 5 minutes and thereafter could join the marked dots with a line, we’d get a very complicated visual that looks like a spider’s web.

To concentrate means to
deliberately sustain one’s
awareness on a chosen topic
or object as long
as it is necessary.

INGVAR VILLIDO

The appearing picture would resemble chaos, well illustrating the chaotic movement of your attention. In addition, every red mark is in itself a unit of data that immediately triggers an automatic inner complex.

Do you already see what a remarkable difference you would introduce into your life, if you could deliberately choose which object (the red mark) to “touch” and stay with? What would this change in your professional aspirations and overall in your ability to learn and get things done?

Stay with this explanation for a while, allow yourself to grasp the meaning behind the words. The explanation that I provided in this paragraph may well provide an insight with far-reaching consequences.

To sum it up, we are not taught what to do with all of these things (automatic complexes) that seemingly get activated independently, just by themselves, and produce a reaction.

You have been brought up in such a way that you don't even assume that there is anything that needs or could be done with these complexes and the ensuing reactions.

This is a serious problem.

You have been brought up in such a way that you don't even assume that there is anything that needs or could be done with these complexes and the ensuing reactions. This is a serious problem.

INGVAR VILLIDO

What are Problems Made of?

I claim that all of people's unsolved problems consist of automatic, independently activating inner complexes. This rule has very few exceptions.

These complexes get activated depending on the changing stimuli, triggers. Every complex is non-stop followed by another complex and this is what you usually call to be your life. It's actually a life on autopilot. Even if these automatic reactions fall dormant, they don't disappear anywhere. The subconscious is always on stand-by, waiting for a trigger to display the corresponding complex.

So long as automation rules, you (True Self) always lose. You are not represented nor in command.

Instead of trying to manage triggers (the usual), it is much wiser to release the subconscious complexes.

To do that, you need a method that is 100% effective and easy enough to apply so that you can always count on it, especially when things get tough and you are in situations that trigger several complexes in a row (leading to several reactions). This is what the technique of releasing provides. To release an automatic reaction means that it will no longer remain within your system. Once consciously released, it will never occur again, it's disturbing influence in your life ceases completely.

To release an automatic reaction
means that it will no longer
remain within your system.
It will never occur again,
it's disturbing influence in your
life ceases completely.

INGVAR VILLIDO

Attachment

To be attached means to cling. All of the things and activities that are important to you – all of these can be regarded as attachments.

One can be attached to the positive as well as to the negative: to eating, criticism, money, disputes, hobbies, people, cars, feeling lazy, clothes, work, your own view-points, worrying, accomplishments, your position, anger, fantasies, technology, expectations, ideas, attaining enlightenment – to whatever.

Attachment is present in all automatic complexes. Some complexes, when activated, cause slight attachment (the seed phase) to things or activities that you may initially be able to over-ride with your will. Other complexes encompass attachments that may have developed into all-consuming and destructive habits. You may also be attached to some or your complexes, believing them to be very valuable, your “identity”. All attachments limit the use of Intellect and therefore your possibilities.

Non-attachment does not mean giving up things as such. Instead, it means to liberate oneself from various ideas or attitudes that are associated with things, popping up as reactions. Liberating yourself from attachments enables you to significantly widen your perspective and opportunities.

Non-attachment does not mean giving up things as such, but instead, liberating oneself from various ideas or attitudes (reactions) that are associated with things, popping up as reactions.

INGVAR VILLIDO

There is no need to become attached in order to enjoy life or attain excellence. All attachments are addictions that cause biases. When attached to something, but restricted in acting upon those motives, suffering always follows. Dangerous forms of suffering (even self-pity, for example) may also turn into an object of attachment.

Non-attachment must not be confused with a careless, negligent attitude. The first is freedom from automatic reactions, the second is another complex.

Is it Paramount to Release?

Releasing is clearly the highest form of non-attachment. An ultimate liberation.

The neutral and tolerant state that emerges is a natural consequence of liberation and requires no separate effort to uphold. Being free and neutral, essentially not attached, is not some idea, something to specifically construct or cultivate. When the True Self appears onto the arena of life, it is already accompanied by natural tolerant unselfish kindness, love and compassion. Again, it is artificial to invest effort into developing these, otherwise natural qualities of True Self, by cultivating them.

By the act of cultivation, emotional substitutes of the qualities of True Self, are imitated and reinforced. But being emotions, these substitutes are unstable by nature.

Releasing is clearly
the highest form
of non-attachment.
An ultimate liberation.

INGVAR VILLIDO

There is no doubt that cultivation of these more benevolent traits is preferred to harmful tendencies. However, doing so postpones releasing the harmful complexes and the emergence of True Self as such. Also postponing the emergence of the natural qualities of the True Self – ones that already exist naturally and need no further development.

Acceptance is the obvious prerequisite to recognizing an automatic occurrence, refraining from further fighting or identifying with a complex. By accepting reality as it is, the first important step is taken and releasing becomes possible. However, it is erroneous to consider acceptance as an end-point, thus getting stuck in this phase.

The principles of releasing, based on natural hierarchy outlined as the system of five levels, authorize humans (True Self) to grant freedom to certain forces of nature (emotions) that otherwise would remain enslaved in an automated chain.

I have seen people frequently turn to emotions looking for a “message”, even considering them as your teachers. A different viewpoint is also possible – upon activating automatically and appearing on the “arena” they have this message – liberate me from this enslavement! If you don’t, they will entangle you into the web of problems so that sooner or later you are obliged to notice their influence and take action.

Acceptance is the obvious prerequisite in recognizing an automatic occurrence, refraining from further fighting or identifying with it.

INGVAR VILLIDO

Emotions will not leave you alone until you have granted freedom to them. This is a fact.

Emotions, when considered as teachers, do not require to be experienced or a thorough mental investigation carried out – I recommend to just look into the past, so you can realize the consequences created by any given emotion. This investigation would be of value. When it comes to automatic emotional activation, the reactions, it is beneficial to notice the relationships between cause (it was activated) and consequence (what did you do during that activation?). Otherwise I do not recommend regarding emotions as teachers. They simply are not capable of that role because of their low level of intellect. They need you (True Self) to direct.

Emotions are raw forces of nature, they oblige humans into behaving as bio-robots on autopilot until you bring your own Intellect to the forefront. The autopilot is the very mechanism how every human's life becomes subjugated to reaction-based subconscious command. With the unveiling of True Self, this reaction-based automation is fully exposed.

Then it becomes evident, that the real individual has “sat the whole life on the backseat of a taxi, never being in charge”. One will be faced with not only decreasing the role of autopilot and learning to drive, but also how to orientate on an unknown landscape.

Emotions do not require experiencing or thorough mental investigation – if you wish to learn something, just look into the past and you will instantly realize the consequences created by any given emotion.

INGVAR VILLIDO

Methods that currently prevail in society to regulate the activation of emotions offer only temporary relief and are compensative in nature.

The technology to release automatic emotions is very different from those. It doesn't involve visualization, mentally debating within one's "mind" or the like. Releasing is a procedure directed consciously by True Self by deliberately applying awareness and is executed via emotion release techniques. The techniques are tailored to release only the emotional component from the chain of automation. The informative part (mental function), itself neutral, remains unaltered.

Once free from automatic emotional reactions, you will never behave the way you did before.

Myths

As of today, you do not have a practical experience of your stable, actual identity, the True Self. One that already exists, does not need to be created, developed, perfected nor changed and is impossible to lose. However, it is possible to be oblivious of its existence – this is the reason why a massive number of people are well familiar with their reactions, while remaining totally unaware of themselves.

Once free from emotional
reactions, you will never
behave the way
you did before.

INGVAR VILLIDO

Indeed, what would remain if your life were void of automatic reactions and “things” you currently consider yourself to be?

Most people believe, that nothing would remain. This is a very deceiving initial impression – an illusion.

We have now reached the area of seeming “nothingness”. As the mental instrument is not capable of accessing, describing or understanding the “nothingness”, everything to do with that area has been also referred to as the hidden teachings.

There have been people (Padmasambhava, Patanjali, Yogananda) who have described that “nothingness”, but when reading their teachings using the mental tool, the essence still remains hidden.

“Nothingness” is an area of multiple paradoxes and without solid practical experience, it can lead to countless confusing fantasies and misunderstandings. The True Self, your immaterial primordial nature is part of that “nothingness”.

The reasons outlined above, combined with the lack of real empirical insight, have given rise to an immense number of speculations and false opinions about “nothingness” and our real identity, the True Self.

As the mental instrument is not capable of accessing the “nothingness”, everything to do with that area has been also referred to as the “hidden” teachings.

INGVAR VILLIDO

One of my tasks is to outline what the True Self is not; as well as to highlight other approaches that frequently cause confusion about the True Self:

seeing auras; mysterious tales of enlightenment; spirituality seminars; supernatural powers; crystals; God; expectations of something grand; mental descriptions of what it should be; a total momentary shift in life; “we are all one”; “everything is connected”; “all is love”; it’s only for chosen ones; it’s difficult to attain; you have to meditate and pray or repent in seclusion; you need to give up all things; asceticism is a must; immense effort is needed; it’s not attainable in modern times; a special event or boon is needed; someone needs to appear and grant it; a virtuous life and right food is needed; first it has to be proven by science; you need to read books; endless debates over the origins of humanity; one has to develop a better self; humans are faulty and imperfect; thrown out of paradise and deemed to suffering; people are lesser than other spiritual beings; compassion is needed; angels are our guides; Self is located in the heart or anahata region etc.

All of the above does not take you closer to re-discovering your True Self, because this has nothing to do with your body, emotions, nor ideas. For this reason all the above can be seen as tricks that keep you in illusion, seeking and suffering.

As of today, there is no clear system to approach and attain the True Self. Most lineages of comprehensive teachings have been interrupted, at best passing on isolated fragments.

INGVAR VILLIDO

The Birth of a Universal Teaching

As of today, there is no clear system to approach and attain the True Self – the most natural state, only real identity and most important base for every human on the planet. Most lineages of comprehensive teachings have been interrupted, at best passing on isolated fragments, pieces of the puzzle.

Over time even the remainder has often become distorted.

Most ancient texts of teachings were written in accordance with the worldview and society of that time. For this reason they seem mystical, incomprehensible and esoteric in current time, have evolved into a faith or are even ridiculed.

A superficial assumption exists that every human is fundamentally unique, and therefore requires a tailored approach to meet their unique challenges, aspirations and problems. According to this assumption the possibility of a teaching that is universal and addresses humans in a holistic way is questionable.

I have done empirical research, explored, practiced, reviewed, gathered feedback and systemized discoveries about human nature for decades. I discovered that, despite differences of the body and emotional-mental reactions, the levels of Intellect and True Self are universal – this part is alike in all people.

Despite differences in
emotional-mental reactions, the
levels of Intellect and True Self
are universal – this part is alike
in all people.

INGVAR VILLIDO

“I peeled the ancient texts bare, touched the deepest essence in there and re-molded that anew” – this is how I was able to find the connecting links between the ancient teachings and practicalities of our modern life, revive ancient wisdom and modernize that for a contemporary society. I did keep some ancient elements though, in the absence of alternative explanations that would have been better (more accurate) than the ancient ones.

As a result of this work, those universal “hidden” teachings are once again made accessible, can now be comprehended and applied by all.

One more consideration: when it comes to teaching people, a distinction has to be made between two groups of teachers: those to whom re-identification with True Self just happened; and those masters who attained the state of True Self by their own efforts, through practice. The first can offer descriptions about this state and a “view from the mountaintop”; the second ones can teach a practical pathway to it.

Where does this Path Lead?

Everyone can use their awareness to discover that s/he is none of the reactions. Still, it is surprising how our most authentic and natural state has become regarded as something weird, esoteric or even taboo.

After the intellect has been brought to the forefront, the next fundamental step is the re-discovery of True Self.

INGVAR VILLIDO

Currently the most valuable qualities of humans are downplayed as least important ones. The qualities of consciousness are universal, enabling you to release automatic reactions on one hand and re-discover the True Self on the other. After the Intellect has been brought to the forefront, the next fundamental step is the re-discovery of True Self. This Self-realization will at first remain short-lived, primarily due to automatic reactions that you have a habit to identify with. When the priorities are tilted towards the True Self instead of automatic processes, only then will stabilization into True Self take place. Then a new foundation for relating with all else emerges. Upon re-identifying with the True Self, a natural, positive and momentous change in values takes place.

In Action – the New Driving Force

If automatic reactions have ceased to drive you – then what will?

Activities will be based on the Intellect. You will continue cleansing the inner domain of reactions. All principles for action will evidently change and in some areas, previously run by automation, you will need to re-learn or acquire new skills. It is precisely the use of Intellect that will build your capacity to become the most effective person and best partner to collaborate with.

It is precisely the use of Intellect
that will build your capacity to
become the most effective
person and best partner to
collaborate with.

INGVAR VILLIDO

You are in a position to carry out whatever you need to get done. Such people do not have emotional conflicts or misunderstandings caused by mental processes. All activities are done impeccably, are realistic and deliver the best results.

This process can rightfully be called the awakening of a human, your own renaissance.

This is the New Paradigm

You as the True Self are the tip of the hierarchy. All begins from You. If You cease – all else will too.

The new paradigm is centered around the Intellect and the True Self – these are used as primary forces. The real being IS present. You (True Self) use consciousness and its active qualities as a bridge to communicate with the world, to investigate it, to understand it and to perform activities in it.

The new paradigm holds a human not as a victim but a being with unmatched potential – every human possesses the unique power and capability to rule over all creation. It includes the capability to direct one's inner domain, to recruit emotional forces and mental abilities.

How does the new paradigm look like? The use of Intellect prevails, much like thinking today. Use of awareness is elementary, the new norm.

You as the True Self
are the tip of the hierarchy,
all begins from You.

INGVAR VILLIDO

All activities are underpinned by natural and stable peace, caring, compassion, ethics, optimal use of resources, initiative, transparency, impeccable deeds etc – the best of qualities, all natural expressions of True Self.

The biggest tragedy that can fall upon a human being is to forget oneself. When we are oblivious to True Self, life evolves as an endless chain of intermitting joys and sorrows, illusions.

Most of you are searching for a mission, a reason for existence.

Nothing is as paramount as Self-realization. All other needs and desires that people usually go after, or are driven by, are only secondary in this light. Once the true foundation is set right (the True Self is realized), everything else falls into its logical and rightful place. From that moment on Your life starts.

Realizing the True Self turns the whole Maslow pyramid around, with the tip facing downwards. As a consequence of this natural change within, multiple layers of the pyramid instantly lose their relevance. You are the starting point, the foundation for all else.

Only Self-realization can ensure the most optimal and stable pathway to sustainable wellbeing across all aspects of life.

The biggest tragedy that can fall upon a human is to forget oneself. When we are oblivious to True Self, life evolves as an endless chain of intermitting joys and sorrows, illusions.

INGVAR VILLIDO

CHAPTER SEVEN

WHERE TO NEXT?

What to do with the Mental?	176
The Virtual and Base Reality	180
Technique to end the Mental Activity	184

What to do with the Mental?

Every day you get entangled into using your mental instrument, believing it to be the most important thing and thinking to be the most important activity. The mental machine is currently dominant because you yourself have developed it into such, probably without knowing that you are doing it.

Such dominance is a mistake.

As a result you are being harassed by the constant activation and flow of information from memory, without knowing what to do with it. It's also possible that you have become so accustomed to your thinking process and fail to recognize this constant train of thoughts as problematic. If so, have you noticed that you are constantly busy with thinking, letting other valuable opportunities to pass by? The mental has become your inseparable companion and trusted advisor. Even more – overnight it may turn into a “demon”, making it difficult for you to perform your daily activities and keeps you up at night. This is a marriage that cannot be divorced.

To understand your own mental activity and its contents better, it is necessary to recognize the different forms of its manifestation: pictures and accompanying comments that arise from memory.

It is equally important to distinguish between the mental functions of remembering, visualization and thinking in the form of inner commentary.

Every day you get entangled
into using your mental
instrument, believing it to be the
most important thing.
This is a mistake.

INGVAR VILLIDO

Remembering is your ability to retrieve information from memory, data that has been acquired before, in the past.

Visualization is your ability to retrieve information from memory to combine it in different ways and create a mental image or a sound that does not exist in present reality. This type of creation is always limited to the contents of memory and may range from detailed planning to scenarios of a catastrophe.

The habitual mental inner commentary is a description that takes place when you get into contact with something (an object) in real time. This is an automatic thought process and, in essence, unnecessary. You always have some thoughts. But I am sure that you have also had those moments, when you have stopped and observed – what exactly is the point of this noise, this endless mental activity?

There are many problematic issues with the mental level. First is your almost blind belief that it contains truthful facts, regardless of the actual multitude of lies (over-generalizations, erroneous and incomplete data, preconceptions etc). When you have utmost belief in your thoughts, you have a mental dictator.

The second problem is your inability to adequately orientate within the information regarding the past, future and present. This is the reason why most people are not in contact with the real world.

The habitual mental commentary
is a description of something
that you have noticed in real
time. Being a repetition of what
you already know, it is automatic
and in essence unnecessary.

INGVAR VILLIDO

Thirdly, mental level creates the concepts of past and future. Data about the past and future constantly emerges from memory, generating a continuous illusion. In real time those events do not take place.

Ultimately, if a bystander would attentively observe your daily thought processes, this would hardly meet the standards of a Homo sapiens (“the wise human”). Learn to witness your mental activity, draw honest conclusions and you will reach the same verdict. It is also possible, that you have known this to be true for some time and are already looking for solutions.

The Virtual and Base Reality

I have briefly described the mental functions in the explanation offered above.

One of the challenges people face is that when they remember or visualize, they have trouble in discerning – which ones are real events? The audio-visual data of mental origin seems more real to you than the actual present-time events. It is very likely that you don’t even realize that they can and need to be kept distinct. Otherwise you will confuse one for the other.

Have you discovered this too?

This data about the past
and the future, constantly
emerging from memory
generates a continuous illusion.

INGVAR VILLIDO

Modern neuroscience also confirms, that the human brain itself is unable to discern between visualized events and real ones. For the brain the input is more or less the same. This is why you re-experience pain from the past or suffer because of imaginary future as if it were happening for real. It is crucial to use your awareness in order to keep the actual events apart from mental ones that leave an impression of reality. You can intentionally apply your awareness and check whether the events are really taking place by asking from yourself: “Is this happening for real?”

In fact, when left on it's own, the mental is relatively powerless. However, when paired with an emotion, a pleasant “angel” or a destructive “demon” arises.

Upon comparing the amount of time you spend in the “virtual” mental reality and in base reality, the ratio would be approximately 90/10. This allows to arrive at a very interesting diagnosis – all of your triumphs and sufferings take place within your inner domain. And the world carries no fault in it. When we leave the physical factors aside, then it appears that the world is actually neutral towards you.

None of your sufferings or pleasures exist “out there”. You experience both only inwards. This clearly shows that your reactions that happen “in here” need resolution. Therefore the solutions also need to be applicable here, within the inner domain.

You can intentionally apply
your awareness and check
whether the events are
really taking place by
asking from yourself:
“Is this happening for real?”

INGVAR VILLIDO

Technique to end the Mental Activity

I will teach a simple technique that you can use to shut down your mental instrument when it becomes too dominant or disturbing.

To learn, you need to be alert. To concentrate.

Discover and feel, that while you are thinking, the vocal cords move along. If you didn't notice this right away, then just think a little "louder" and you will feel them better. You can also mentally make a sound, a high-sounding "aaaa", for example. Do it. This tension in your vocal cords is not very strong. Do you feel that tension? Did you find it? The vocal cords consist of muscles. Now, relax those muscles, like you would relax any other muscle. Notice, what happened to your thoughts?

Thoughts stopped, right? For now you are free from the mental noise. But beyond that, notice also that you still exist, in silence. This silence that you are experiencing right now – this is your consciousness. THIS is the very foundation of the new paradigm. At the moment this state may seem as nothing concrete – a good reason to read the paragraph on consciousness anew.

And I am intrigued – how would this thoughtless state, pure consciousness, look on a brain-scan?

Thoughts stopped, right?
Notice that you still exist
and didn't disappear.
This silence is an experience of
your consciousness.

INGVAR VILLIDO

Human 2.0

Human 2.0 is a **teaching** that outlines the characteristics of a normal human and an educational program that leads to the adoption of the new paradigm based on the primacy of awareness. Human 2.0 is the person who has discovered the existence of their True Self, who uses awareness as primary and releases of own automatic emotional-mental complexes.

The Art of Conscious Change

The Art of Conscious Change method is an international signature curriculum created by Ingvar Villido as a result of 25 years of research, it's efficiency acclaimed by over 16000 participants. The unique approach is part of a pioneering research field in personal sustainability. It is the main element of Human 2.0 teaching, providing techniques to release automatic complexes, use awareness in its active form and develop the seven qualities of consciousness. The method enables individuals to increase their resilience, efficiency in everyday activities and provides new problem-solving skills. Elements unique to the method are: principle of release, systematic engineer-like approach, micro-actions with immediate effect, universal applicability and lasting results. As a result of personal practice, it enables a qualitative leap towards better quality of life and opening of new potentials. The Art of Conscious Change curriculum consists of a series of 5 courses in total.

The Art of Conscious Change courses

I course focuses on the foundations of the new paradigm. It enables to empirically learn the different levels of own inner functioning and what awareness is. Methods used are: active awareness, differentiation, conscious deepening. The result is a practical road-map for lifelong orientation in the inner sphere, self-leadership and ability to discern between “Who am I?” and “What am I not?”. Highlight: experience of True Self.

II course focuses on the vital level, moods and emotions. It enables to acquire the most potent, fast and easy to apply micro-action techniques to selectively release any emotional reaction on spot. Methods used are: active awareness, object-subject ratio, observation, perspective, will. As the result a participant is equipped with emotion release techniques to be selectively executed whenever needed, across all situations. Highlight: immediate relief from emotional reactions.

III course focuses on the mental instrument and mind. Participants learn potent and immediate micro-action techniques to release mental concepts, get relief from disturbing memories, worries and change one’s own mind-set. Methods used are: active awareness, object-subject ratio, state of consciousness, the impulse of intention. As the result a participant is equipped with techniques to release concepts, manage inner-talk, memories and thoughts. Highlight: inner silence.

IV course focuses on the 5 active qualities of consciousness, the Intellect. Being the first and only systematic “manual” to using consciousness in it’s active form as an executive instrument, content of this course is extremely unique and of high relevance

to opening potentials of a Human 2.0. Methods used: expanded usage of active awareness, intention, directly accessing insight, inspiration, intuition. As a result insights begin to substitute the ordinary thoughts. Levels of creativity, innovation, purpose and stability increase dramatically. Highlight: experience of eternal timelessness, a realm beyond mind.

V course focuses on transitioning from the old paradigm to the new. In order to not “go back to the usual” the new principles and instruments need to be integrated into all major areas of life. Participants will learn an aware way to deal with information, correct alignment of 5 levels for successful creation and meta-level project management characteristic of Human 2.0 thus reforming the logic for action. Methods used: discerning, aware analysis, inspiration, revision. As a result one will become truly universal, able to handle everything. Highlight: finding personal why and learning to create new.

Find the teaching nearest to you:

USA: www.human20.co

RUSSIA: www.human20.ru

ESTONIA: www.human.ee

Please send all enquiries to: info@human.ee

Ingvar Villido website: www.ingvarvillido.com



INGVAR VILLIDO –

**A researcher, yogi,
master teacher on awareness**

Ingvar Villido (1962) is a visionary in the field of human development, teacher of practical awareness, creator of the Art of Conscious Change method based on the unique Human 2.0 educational program developed in Estonia, founder of Lilleoru Centre and the School of Practical Awareness and a master teacher (acharya) of Babaji's Kriya Yoga.

Drawing from his 40 year experience in practicing Yoga and 25 year experience in teaching awareness, he has outlined practical knowledge and developed techniques based on awareness – which he regards as the new paradigm. His teaching enables to learn about one's inner world, make changes in it and develop new basic skills to do better in life. While contemporary psychology does not offer conclusive solutions to people's emotional problems, the techniques created by Villido make it possible to become free from automatically activating emotions and thereby from most of the problems caused by them.

From his childhood Villido, born in Estonia, brought along a caring attitude towards the surrounding environment and a practical interest towards how things work in a human being and in nature.

Villido's first experiences with Yoga date back to the time he was a teenager. In early 1980s, he started a more profound practice and an empirical study of the inner world. He visited many spiritual teachers in order to find answers to the main questions in life. He learnt and practiced Chinese martial arts, naturopathy, Raja, Buddhi and Agni Yoga, Dzogchen, Buddhism, Shamanism, the teachings of Osho and Castaneda. Driven by his wish to rediscover the pieces of hidden knowledge and reunite them into an integral whole, he received initiations also from Namkhai Norbu, teacher of the Dzogchen school; Chetsang Kyabgon Rinpoche, the head lama of the Drigung Kagyu school, as well as from Buddhist teachers Drubwang Rinpoche and Chhimed Rigdzin Rinpoche. Still, he did not receive conclusive answers to his questions, and continued studying about the principles of human nature on his own.

In 1992, Villido started giving Raja and Buddhi Yoga classes, which turned out to be highly popular. In 1993, he lead the founding of Lilleoru Center, which by now has developed into a study and living environment for practicing awareness in everyday life. Practicing together with a small group of students, he tested the efficiency of dozens of different teachings. He was looking for an integral system, but something was still missing.

In early 2000s, Villido was initiated into Vedic knowledge by Sri Muniraj, leader of Haidakhan Babaji's ashrams. In 2004, Durga Ahlund gave him initiation into Babaji's Kriya Yoga (BKY). In 2007, Marshall Govindan Satchidananda initiated Villido as master teacher of Babaji's Kriya Yoga with the spiritual name Ishwarananda.

Realizations he received from BKY practices finally gave him the missing information to reunite the pieces of knowledge into a fully integrated picture. This way his search, which had lasted for decades and involved delving into the wisdom of different traditions, practicing and having direct personal experiences, finally gave answers to his existential questions and led him to attain absolute self-realization.

Thereafter, Villido spent years in developing techniques which could liberate a person from being constantly lead by the sub-conscious 'autopilot', helping others also to adopt awareness as the new paradigm and have a better understanding of their true identity. Later on he simplified the teachings, so that they became applicable for people without any experience in Yoga. This is how in 2008, the five-part course series, The Art of Conscious Change, came to life. Techniques taught help to understand the structure of a person's own inner domain, and, through individual practice, help to develop qualitatively new basic life-skills for solving one's problems, improving the quality of one's life and opening up new inner potentials. Today, over 16,000 people from more than a dozen countries from all over the world have participated in The Art of Conscious Change courses. Villido himself has called this change a 'silent revolution' – one taking place in the inner world of the practitioner.

Ingvar Villido is married and is the father of three grown-up children. His students describe him as a deeply humane, simple, thorough, patient and naturally good-hearted person who has dedicated his life to helping others. The teachings of Villido are the summa summarum of the very techniques which brought him to self-realization.