The Curse and Miracle of Expectation

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Introduction

You get what you expect! What kind of a life philosophy is that? Did I expect to break my arm last year? Were people who get hit by cars expecting it beforehand, believing it would happen? If I live my life expecting to be a happy, healthy millionaire by this time next year, will it happen? What if everyone did that, there wouldn't be enough to go around?

You get what you expect. I know that to state this and say that it applies to every sphere of human experience does seem a little impractical, if not completely nuts, and I fear it will take the entire book to explain it.

But I've been trying (usually from a desperate position) for the whole of my life, to crack the holy grail of ultimate happiness and discover a method to obtain it, in all spheres of life. The following work is the fruit of that labour; judge for yourself.

About this Book

Presented here is not only a philosophy or ideas about life, but a complete method for living it in a way that:

- Uncovers how the mind creates the life we have around us, our situation, abundance or the lack of it.

- Inspires us to go deep within and decide what and where we really want to be, the things and situations, goals and accomplishments that we'd like to achieve. Then, use these discoveries to manifest a new life, in a way that truly benefits both ourselves and those around us.

- Takes an intense look at our situation as human beings, the way emotions manifest within, and how they are related to, and affected by, the world around us. Then, after examining the different types of emotion, the search begins for a permanent form of happiness, an inner–contentment that is under the control of the will and can't be buffeted by the events of life.

- Heals the obstacles to happiness, like jealousy, resentment, and bitterness about things in the past, which keep arising in consciousness and repeatedly causes painful or negative emotions in the present. This healing can be practiced both formally and on a moment–to–moment basis. Over time, with a truly healed mind, happiness can be acquired as a habit.

- Brings the realisation that with a comfortable, successful and meaningful life, plus a healed and happy mind, we are in a position to start asking ultimate questions. Is life supposed to be a continual pursuit of happiness, or is there some ultimate state to achieve? If there is, what is it and how is this obtained?

To answer all this the book is divided into four parts. Part one and two examine the absolute basics of the essential situation of human beings and draws new conclusions about the way we actually exist, concerning both our feelings and the process by which waking life manifests.

In light of this, part three deals with finding out who and where we want to be in life, permanently transforming moment–to–moment consciousness, healing pain, establishing a 'happiness habit' and creating a new life.

Part four looks at the ultimate purpose of life, questions if it is only about the pursuit of happiness or if there is some final state of being to achieve, then gives two gentle methods to allow this process to naturally unfold.

These are brand new ideas designed to be read sequentially, from the first page to the last. Don't panic if the contents page initially looks incomprehensible before you've

read the book! Chapter one starts with the absolute basics, and then from there, one thing logically proceeds to the next.

The theory, method and practices are non–secular, and are designed with busy, modern people in mind. People who don't have the kind of life which allows for retreats or long periods of practice. They can be employed to improve and transform life while actually living it, by real people such as yourselves.

The theory is presented as clearly as possible with many examples. Gender–biased language is avoided.

Part One – The Nuts and Bolts of Happiness

Chapter One — The Basics

Are human beings supposed to be happiness junkies, traipsing round the maze of life looking for the next event, situation, possession or person which provides a temporary fix? Then, when the feeling recedes, there's only emptiness and we have to go searching for the next thing. But, if we don't pursue happiness, then what? Accept unhappiness?

Is it true, that everything you've done today, ever did and ever will do — was caused by avoiding pain and pursuing happiness?

Is it true, that every single thing that all humans, all animals and all that is living ever did, does and will do — was caused by all living beings avoiding pain and pursuing happiness?

Is it true, that the cause of everything that happens, ever happened and ever will happen — resulted from the fact that every single life form, for every single second of that life, from birth to death, does only two things: avoids unhappiness and pursues happiness.

Think of what you've done so far today. Maybe eaten some food, read the paper, played with a cat — or whatever — and all of it was to obtain some happiness. Perhaps reading the paper or playing with a cat only causes a tiny little bit of happiness, not much more than feeling neutral, but that tiny little bit of happiness must have been there or you wouldn't have done these things.

"Ah!" you cry, "what about brushing my teeth and going to the toilet? I did these things too and they didn't make me happy."

Maybe, but if you don't brush your teeth then you know they'll end up hurting when they decay, so isn't brushing your teeth another form of avoiding pain? Or we could say, avoiding a potential obstacle to happiness. If you never went to the toilet again, or at least tried not to, then would an obstacle to happiness arise at some point? Don't try that; take my word that it would.

What if, some time ago, you donated money to a charity; surely giving money to a charity is for someone else's happiness? Thus it seems to be an act performed not in the pursuit of your happiness. But if you really look at it deep down inside of yourself: how does performing acts of generosity make you feel? If you're invited to a party and go to the trouble of buying a very fine and beautiful gift for the hostess, when she unwraps it and you see a huge smile spread across her face, how does that make *you* feel?

So what about war?

Why would people start and fight wars, as they only cause pain and never happiness?

Yet war has a goal, the domination of a people, or the acquisition of new territory. Everyone assumes that achieving this goal would make them happier. Or perhaps a war is fought to see off a real or perceived threat, like being invaded, which people know would make them unhappy if it were to come about.

So, are the initial questions true or false? Can you think of one single action performed by any living creature on this planet, which is not a variation of avoiding pain and/or pursuing happiness?

Is There An Ultimate Goal?

Assuming you couldn't think of anything, the question is: can the goal be obtained? Is the pursuit of happiness itself the

goal, and that's it? We live our lives and just keep on avoiding as much unhappiness as possible, and at the same time try to grasp all the fleeting happiness there is in a world that spins and changes and never stays the same?

… Or is there some goal other to achieve?

Supposedly each time some happiness is achieved, even if only for a moment while doing something enjoyable, a surprise birthday party say, then at this point we have finally obtained this elusive happiness which the whole world spends all its time looking for, *but*, it changes, it fades, it never stays the same and can never be kept permanently. Also, it varies in intensity. You might be only a little bit happy on one occasion, but brimming over with ecstatic joy on another. Now remember, we're talking about the goal that every single living being shares, so a reasonable thing to ask would be: is the goal, this feeling of being happy, always either coming or going, growing stronger or diminishing, arriving or departing — or does it have a permanent form?

To answer this, we have to look at the hard, cold, absolute basics of our situations as human beings, the causes of happiness and unhappiness, and what control we have, both over the causes of happiness — and happiness itself.

The Human Situation — in a Nutshell

OR

Where the Hell are We, and What the Hell's Going On!

We are alive. We know we are alive because we experience life. We experience life with a mind inside our body. The body has senses: eyes, ears, nose, mouth and touch. Via the senses, the mind inside can perceive and experience the world

outside.

Arguments?

The world outside isn't just black, empty space, there are lots of things in it. It's full of objects, like the sun, clouds, cars, milk cartons, people, bowls of noodles, tambourines, air conditioning units, ladybirds etc.

Of course, the term 'objects' includes things like your mother, a newborn child and the Dalai Lama. It's cold and analytical to refer to all the beautiful things in the world and all the awful things in the world as 'objects'. Fair enough, this reductionism is a bit jarring, yet it's necessary to drill down to the actual, unadorned facts of our situation as human beings, and the way in which happiness can exist in us.

Now these objects don't just exist and stay still, they are both objects as well as events because the objects are always moving and changing in some way: the sun spins around the galaxy; clouds are blown across the sky; cars get driven around, are repainted and break down; milk cartons get opened by people who like milk; steam rises from noodles being pulled into the air by a pair of chopsticks; tambourines are shaken by singers; air conditioning units hum and get covered in dust; ladybirds fly from flower to flower.

The World Inside

So this is the basic situation in which all human beings find themselves: a world full of constantly moving objects. Yet all of this is perceived by our mind inside. In the same way that the world isn't empty black space but has lots of things in it, so too our mind isn't empty. How often have you ever had a totally blank mind, and for how long? No, the mind is full of mental pictures, thoughts, memories etc. Can we refer to these as objects? True, they exist subjectively, but they do exist for us and so for convenience, let's refer to them as mental objects.

If you think about it, the mental objects are also events because they too are constantly changing, in two ways. One, we never have a single static, everlasting thought. No, one thought is

always being replaced by another; they're always coming and going. Two, these thoughts, mind–pictures, mental objects or whatever we call them, are always changing within themselves. If I say to you, 'Imagine the most enjoyable time you ever had with your best friend.', a mental picture of the most enjoyable time you ever had with your best friend would come into your mind.

But look at this mental picture. It doesn't just pop up and stay there like a photograph, a still and unmoving picture. It's likely to be a picture of the two of you doing something, like eating or roller–skating, arriving at a holiday destination or whatever. The point is, something is happening in the picture, things are going on, it's moving and changing.

Reactive happiness and the Gold Watch Example

Where do our emotions, happiness and unhappiness, come in? Well, although it's not the only type of happiness or unhappiness, the way we are feeling at any moment is very often caused as a reaction to some object or event.

Objects and events, both within and without, aren't neutral, but are judged by us as being good or bad. Objects and events in the world like ice creams, presents, sunsets, friends, smiles or kittens — are perceived by the mind as positive and cause happiness as a reaction to themselves. Objects and events in the world like rubbish–tips, car–crashes, war and rudeness — are perceived by the mind as negative and cause *un*happiness as a reaction to themselves.

It's pretty much the same with the objects and events inside the mind.

We can sit alone in the park and think of ice cream, sun–sets, presents, friends, smiles and kittens, and all of these thoughts inside of us (mental objects) would cause happiness as a reaction to themselves.

Or we could sit alone in the park and think of rubbish–

tips, car–crashes, war and rudeness, and the mental objects inside of us would cause *un*happiness as a reaction to themselves

Let me put all this in a simpler way. Imagine that you are sitting in your kitchen. Your best friend runs in looking joyous and excited. They say:

"Hey, I've got a surprise for you. You remember that exquisite watch you were admiring in the jewelry shop the other day, the one you really loved but it was too expensive? Well, the boss just gave me a raise, and I was so happy I simply couldn't resist: I've bought it for you as a gift!

"But wait, oh damn! I've forgotten it; it's still outside in the car. Stay here while I'll go and get it, back in five minutes!"

Then they run out, down the driveway, up the street and out of view.

So now sitting there alone, you are feeling very happy... what is causing that happiness? It can't be the world object, i.e. the watch, because you haven't got it yet, it can't even be perceived because it's out of view, still in the car. It can't be your friend because they're running up the street, also out of view.

In fact, you're sitting alone in the kitchen with this happy feeling, in pretty much the same situation as you were in before your friend had even arrived, perceiving the same objects in the world: cooker; cupboards; spoons.

So at that *exact* moment, what causes the happiness? Not the watch because it isn't there ... it must be the THOUGHT of the watch, the mental picture of it.

So, in conclusion, happiness (and unhappiness) can be in reaction to both things in the world *and* things in the mind.

Choice and Control

Is this really all life amounts to, a boat on a sea of emotion, being thrown about from object to event randomly, at the mercy of the wind, no one steering and nothing we can do

about it? If we do actually ask that question, and wish to commence on a conscious and intelligent pursuit of true happiness, then we need to explore four things:

1 — How much control do we have over the objects and events, both in the world and in our minds?

2 — Is the happiness that is a reaction to an object or event, fixed and objective? Do different things make different people happy and unhappy? Is there any one thing in the world that always makes all people happy and always will? (Don't say sex because I'm being serious now.)

3 — Is there any kind of happiness which isn't linked to any object or event, but exists independently; and, if so, what kind of control do we have over this?

4 — If happiness and unhappiness are often reactive, is that reaction fixed, or can it be changed? Who decides the way we react to anything? True, it's usually habitual, but does it *have* to be?

Chapter Two The Three Degrees of Control

How much control do we have over any object or event? Well, some things out in the world which clearly can't be influenced, like the sun coming up, or a comet going across the sky.

Other things can be completely controlled or created, like driving a car or making a pot on a potter's wheel, because we choose to. If someone should decide to, it's possible to control some objects, like driving a car, or create one, like making a pot, by an act of will or volition.

What are you wearing over your body right now, tee shirt, jeans or something more formal? Whatever it is, it's there because of your own volition, you chose it. But what's your neighbour wearing?

Thus there are perhaps three degrees of control possible over anything in the world.

1 — **Spontaneous**, no control. The sun coming up, comets going across the sky.

2 — Our **will/volition/choice**, complete control.

3 — **Someone else's volition** — though it could be possibly influenced with their consent e.g. watching someone making a pot, and asking them to make it in a certain way.

So, there never be complete control over every single thing in the world, and if happiness is always in fixed reaction to the things in the world, then it will always be alternating with unhappiness. The only way to change this would be to change the reaction to things.

What about objects in the mind? Well, much of what occurs in the mind is a reaction to things in the world. Imagine that you have some screaming argument with a friend. You storm off and hours later are alone in your bedroom, crying, and trembling with emotion. At that exact moment, the pain isn't caused *directly* by your friend, as they aren't there any more. You are now sitting alone in the bedroom, going over and over the argument of an hour ago, *in your mind*, replaying mental pictures of all that occurred. So these thoughts and mental pictures are a reaction to what happened earlier in the world, and even though the argument's long since over, it still continues in your mind and furthers and strengthens the angry and sad emotions *in the present*.

Then again, many thoughts and mental pictures are spontaneous. If you go into a totally empty, pitch–black room, in absolute silence, can you close your eyes and think of absolutely nothing, say for three hours?

No. It would be a few seconds, half a minute at the most, before a thought arises. This thought wouldn't be as a direct result of anything that's happening in the world around you because there's nothing happening, only blackness. The thoughts are created, spontaneously, all by themselves. Maybe you'd think about some problem at work even though you aren't at work right now. Perhaps it would be some worry about an ill neighbour, even though they're in the hospital and not with you at that exact moment.

So some thoughts are spontaneous.

Lastly, do we have any control? What influence does our will or volition have? Right now, if I ask you to name three species of flowers, if you think for a moment, and then say, "whiskey, Concorde and a digital watch," it could then be concluded that specific thoughts can't be created by choice. But

if you think for a moment, then say "roses, daffodils and lotus." then it's obvious that you can choose to think certain thoughts by an act of will or volition.

Thoughts and mental pictures can be consciously chosen and instantly created.

So, the types of thought are:

1 — Reactive

2 — Spontaneous

3 — Volitional (chosen)

Now, a very important question: are emotions, happiness and unhappiness, indelibly linked to any object or event in a concrete way that can't be influenced or changed? It's important, because if the answer is yes, then a method of happiness couldn't exist and we're doomed as slaves of fate because, as we've already seen, it's not possible to have complete control over all objects and events.

Take toffee ice cream, because I know you just love it. Say you're really hungry and so jog to the ice–cream shop and buy some. You eat it. Your eyes see it, your ears hear the wafer breaking, your skin feels it's coldness, your nose smells its toffeeness and your mouth tastes its loveliness. Happiness arises in you as a reaction. Perhaps all sorts of inner objects and events also commence within your mind as a reaction, maybe remembering previous times you enjoyed toffee ice cream, and these memories are inspired as a reaction to the world object (toffee ice–cream) and the world event (eating it).

Now, imagine you've entered a silly competition where the first person to eat five kilograms of toffee ice–cream wins a car. By the time you get to the last mouthful, the toffee ice–cream certainly wouldn't be causing happiness, neither as a world nor a mental object.

And, what if you had a friend who was violently allergic to toffee ice cream? Every time they eat it, they end up in the hospital with breathing problems. For them, even the thought of toffee ice cream would cause unhappiness.

In brief conclusion:

- Emotions, including happiness, aren't indelibly linked to anything at all, neither in the world nor in the mind.

- Emotions, including happiness, aren't inside of anything at all, neither in the world nor in the mind.

- Emotional reactions aren't fixed; they can also be chosen.

Or, simply put, happiness isn't inside any object.

If happiness is neither linked to nor inside of anything... then where is it? We know it's there because it's experienced sometimes. But if it's not inside any object, is it, or can it be, independent of them? And would this 'independent happiness' be under our control?

Remember earlier, where we imagined a friend giving you a gold watch as a gift. The conclusion from this was: the thought of certain nice things, as well as the things themselves, can cause happiness. So can thoughts you choose to have, alone, do the same? Try it. Can you, now, think of someone or something that makes you happy? Can you recall this someone or something from the past and think about it/them until the thoughts make you happy, right now, this very minute?

If that works, can you focus on the happiness itself? I mean, the mental pictures are one thing, but the happiness they inspire is another thing. EXACTLY, *what is happiness?* What kind of physical sensation does it inspire in your body, where? How is it experienced, warm, tingly, what? How does it exist in

your mind, separate from the mental pictures? Is it anything more than a vague nothingness, and the label, 'a feeling of upliftedness' is inadequate to describe this wispy phantom which the whole world is seeking.

Is that **IT**! Is that the goal?

But OK, to answer the question, the original one, once pure happiness is identified, alone, all by itself, independent and free — is it under your will? Is it possible to focus on it, choosing to feel this coveted emotion all by itself? Do we need an object, or reason, to be happy?

And it's weird, although exciting might be a better word, but when this is examined, it sure seems that our spontaneous thoughts arise from whatever underlying feeling we are living at that moment. Have you ever been mad at one person, but shouted at someone else who was nothing to do with it? Ever walked around the streets in love, new love, a new romance, full of excited plans, surrounded by a beautiful world and friendly people. It's almost as if happiness is a shinning light that radiates thoughts and can colour everything we perceive and all the ways we react...

AND WE CAN CHOOSE IT!

The way the mind usually works is, some inner or outer object or event causes happiness as a reaction, like a spark igniting a fire, but that emotion then shines within and without and colours the ensuing thoughts, perception, actions and so on. The choice involved means rather than letting happy things, events and thoughts create a happy emotion, we reverse the focus, spark our own fire and shine.

We're jumping ahead. There are all sorts of unanswered questions. What if your neighbour dies and you're invited to the funeral? You can't choose happiness and stand there smiling like an idiot, or people would say that you're cold–hearted. What about the bad things in the world that we can't control, like war and homelessness? If we choose only happiness then nothing would ever get done about it. What if something truly awful happens to me, like I'm in a car crash and have to have my leg amputated. Is it not delusionary, to feel only happiness, and not unhappiness, in such a situation?

Obviously, there are many questions now arising, but I

think that the slowly emerging basic conclusion is that: discovering and exploring 'free happiness', and emotions independent of their cause, might be a starting point to practicing a joyous life.

BASIC CONCLUSIONS

1 — The way we experience life is as a world full of objects and events, perceived by a mind that is itself full of objects and events.

2 — Happiness and unhappiness are usually reactions to these objects and events.

3 — Will power or volition can be used to control some of the objects and events, but not all of them.

4 — Our emotional reaction to objects and events is habitual, but not fixed, and can be influenced/transformed because HAPPINESS IS NOT IN ANY OBJECT.

5 — Emotion can exist independently of objects and events, and this emotion is under the control of our will. Happiness doesn't need a reason and can be chosen.

6 — It's jolly good luck that happiness isn't indelibly linked to any object or thing because all objects and things are always changing. Free happiness is free.

7 — Underlying emotion, good or bad, radiates thoughts and colours the way we see the world.

8 — No matter what is going on around us, the objects or events

we are facing, within or without, there is a choice: we can choose happiness.

Try It

Imagine if an alien spaceship fell to earth. It's certainly from an advanced civilization because it can fly without creating pollution. If this really happened then people would obviously want to know how it worked so that that they could build one themselves. To solve the mystery of how this thing works, what's the first thing that scientists would do? They would take it to pieces and look at the component parts separately, to understand how each one relates to the whole.

This is what we have to do with our minds. We start to observe our emotions as separate from the objects and events that inspired them. Just for the tiniest second, try and see pure emotion.

At any time in the day when you suddenly become aware that you are feeling a strong emotion, stop, and try and see it, for just the tiniest second, in its pure form.

So perhaps someone gives you a gift or pays you a very sincere compliment. You're sitting at home recalling the compliment or looking at the gift, then suddenly realise that you're feeling very happy right now...

How, where, what, *exactly*?

Forget the compliment, turn away from the gift, and look, for the tiniest moment, at this emotion, a vague energy, all by itself, in the mind.

How, where, what, *exactly*?

Forget the insult, turn away from the shattered porcelain, and look, for the tiniest moment, at this emotion, a vague energy, all by itself, in your mind.

Every now and again, for the tiniest moment, try and see emotion, happiness and unhappiness, as they truly exist, as sensations in your body and a vague movement of energy in the

mind.

Then, when you've got used to seeing pure emotions, not hiding behind thoughts or objects, in the light of your awareness...

see if you can dance with them.

Go alone to a place, like a park or a stream or a café or wherever, and dance with your emotions.

Think of someone or something from the past that makes you very happy. Think about them/it from the past until you're happy *now*.

Or think of some cherished dream from the future, think about it from the future until it makes you happy *now*.

Then forget the past, forget the future, let go of all the pictures and thoughts in your mind — and focus on the energy of happiness itself.

Dance.

In the same way that it's possible to think certain thoughts by just willing them, can you focus on the energy of happiness itself, and will it to intensify, grow stronger, brighter, until it permeates your whole mind?

Can you focus on this vague happiness, and then think about something negative that would usually make you sad? When you do this, does the happiness die, recede or fade? Is it possible to will it to stay, despite the sad object that's been invoked. Is the sad thought still sad when you bath it in 'happiness energy'?

How long can you focus on happiness alone, before a spontaneous thought arises? Is it a happy or sad thought?

Dance in the world. Do something you love, drink green tea, look at the stars, go to the cinema, and then shine your light on the energy of happiness alone. Can you will it to be stronger? Can it fill your entire mind?

Always be dancing in the world. Do something you don't enjoy, like a phone call you've been putting off, or cleaning the toilet. Is it possible, to inspire happiness, all by itself, and do something you usually hate — with a smile on your face?

Dance.

And try to find out,
if it's possible,
to choose happiness.

Part Two —The Happiness Stroll

Chapter Three — The Happiness Mountain Challenge

Imagine you're standing on the peak of a huge, steep mountain. Opposite, one kilometer away, is another mountain. The two summits are joined by a plank of wood, one meter wide and a thousand meters long. The first eight hundred meters are painted yellow, the last two hundred are red.

The Gods appear and tell you that the challenge is: if you can walk across the plank to the other side, then you can spend eternity in paradise...

... BUT, while you are walking across the last red two hundred meters, you have to be totally happy, completely contented with nothing troubling you — at peace with the world.

The question is this: what would you do with your mind for the first eight hundred meters?

Well firstly, being so high up, there would be an immense terror. No one could be totally happy while feeling this much fear; it's an obstacle to happiness. So how could it be dealt with?

The cause of the fear is the situation in the world. The senses perceive that you are so high up in this perilous situation. The things in the world can't be changed. You could pray and wish for the mountains to be much smaller or the plank to be much wider — but that won't make any difference to the reality of the situation.

Neither can reality be shut out. You could close both

eyes, press your ears and nostrils shut to stop perception, but there would still be a breeze which reminds you where you are. If you try and edge forward in this blind state and then fall, that would definitely be felt. Blocking perception of the world doesn't stop it being there. Refusing to see the world doesn't mean it ceases to exist.

Denial doesn't work, how about distortion? You just tell yourself that the plank isn't really hundreds of meters in the air, but is actually only a few meters high. You could even make a mental picture of yourself walking across with an imaginary floor just a few feet below you.

This might be partially effective for a while. If focus was turned within and concentrated on the safe mental pictures long enough that you started to believe in them a little, then this would inspire enough confidence to start off on the journey. This is the way that some yogis or mediators train themselves to walk across burning coals without being burnt. They stand in front of a pit of red–hot smoldering coals, and imagine it as a dewdrop–laden lawn. They chant, "cool wet grass, cool wet grass," until they actually believe that the burning coals are indeed cool wet grass, then walk across without being burnt.

However, if you ever go and see the fire–walkers, then you'll observe that this only ever works to a limited extent. The pits of coal are generally around three meters long, and they stride across very quickly indeed. More rarely, the pits are six meters long, but then the fire–walkers jog across even more swiftly. Occasionally the pits are ten meters long, but then the fire–walkers could hardly be called fire–walkers as they race along the coals leaving a trail of cloudy smoke behind them. Fire–dragsters would be a better label.

Once, some scientist turned up and timed them, concluding that the speed of the journey depended upon the length of the pit, and so regardless of the pit's length, each fire–walker spent exactly the same amount of time traveling over the coals, usually eight seconds or less.

I've never heard of a fire–stander. Someone who can just walk to the middle of a pit and stay there without moving.

But, to return to the plank, you might start moving along it with a new confidence inspired by the pictures in your mind:

pictures of an imagined floor just a few meters below.

This confidence would be short–lived because of the discrepancy between the imagined mental picture inside your mind, and what the senses can perceive in the outside world, namely a thin plank with a floor hundreds of meters below.

The fact is that all the things in the 'real' world really do have too much 'realness' about them to be wholly denied or distorted. It's probably best that way. When we find ourselves in mortal danger hundreds of feet in the air, our minds won't let us forget the severity of the situation because then we would be overconfident and thus lessen the chances of survival.

Fire–walkers can jog across their imaginary 'cool wet grass' for only so long until the glowing coals of reality begins to burn them. We could walk along our plank a little way with an imaginary ground making us feel safe, until the truth of the reality our eyes can perceive in the world cruelly cancels out the illusion of safety. Every time we look down, the site of the sheer drop below would overrule anything that was going on in our minds.

So this doesn't work. What about approaching the problem like a scientist? We break everything down into its component parts and try to understand it from there. Upon examination, there appears to be three parts to this situation:

- The facts of the world which you can perceive with your senses, i.e. being so high up and in obvious danger.

- The speculations which you can perceive with your mind i.e. the mental pictures/imaginings of your fragile body being smashed on the rocks below.

- The fear itself.

Strangely, this fear itself — when observed separately from the inside and outside pictures it is usually in reaction to — is actually a vague, wispy, hard–to–perceive phenomena, just like happiness. It might exist as a fairly strong sensation in the

body, perhaps you would label it as: "a dread heaviness around the stomach," or, "an ominous emptiness in the chest," or whatever. Even so, without the labels, its presence is still not much more than fairly subtle physical sensations.

Yet its existence in the mind is even less definite. What, when stripped of its cause and a label, exactly *is* fear — or any strong emotion for that matter? In fact, it's so indefinite and elusive, that descriptions such as "a movement in my consciousness," or, "an almost empty something in–between my thoughts," are so meaningless as to be irrelevant to the actual experience which they attempt to describe.

By looking at it this way, we could come to various conclusions. One, this basic energy which we've named as 'fear' here, could also be labeled 'dread', 'worry', 'terror', or 'misery'. But with the *pure* experience, then all these words would be various linguistic titles for the same thing. So, would 'sadness', 'depression', 'down–in–the–dumps', 'blueness' and 'unhappiness' – – also be just so many different descriptions of a single basic experience?

If this is the case, then what exactly, without concepts, would be the difference between fear and sadness? You look at fear and then you look at sadness, without any words or pictures in the mind and disregarding the perceived world, how exactly do they differ? To even try and answer we'd have to fall back into those wholly inadequate descriptions, bordering on the abstract, to explain an existence so slight that it's barely existing at all. Really, the only concrete thing we could say is that we are averse to it and do not enjoy its experience.

The same can be done with the positive emotions that are pleasant. We could take labels like 'happiness', 'joy', 'contentment', 'mirth' or 'emotional warmth', and examine the experience each one describes, and try to perceive if there is any difference between the experience of each, or is it only the labels that change.

Then we could take slightly removed labels, like love, friendship, friendliness etc. In terms of an experience inside of the mind, exactly what do they describe? Or, to ask the question another way, 'what's the difference between feeling happy and being friendly?' If we really, really look at it, feeling happy is feeling happy inside of ourselves, and being friendly is the way

we act when we are feeling happy inside of ourselves.

I think the emerging conclusion is that, there are a million different words available to describe the way we are feeling inside. But those millions of words, away from all the things, thoughts and concepts, really describe two different sides of the same subtle energy, one of which we don't enjoy experiencing, the other we do.

Basic, bare, all–by–itself, alone happiness is such a shadowy, indeterminate thing that we really only know it's existing via the things that radiate from it. Think of the last person you met who you concluded was happy at that time. You looked at them and thought to yourself, "Wow, this person really is in a great mood today." What were they doing that inspired this conclusion? Probably smiling energetically, acting friendly and generously, stopping to pet passing dogs, paying people compliments, basically radiating their happiness out to other people via their actions and expressions.

Just a while ago I landed in a foreign country after a scary flight that wasn't exactly enjoyable enjoy. I was so relieved to finally touch down on the tarmac in one piece, very happy to have arrived safely.

Driving into the city to change money and find a place to live, I found myself joking with transport drivers and making them laugh, giving money to beggars, playing tricks with the shoeshine boy, catching the eyes of strangers and smiling. Basically radiating out what I was feeling within. Thus other people could look at me and conclude that I was happy.

But how do we *ourselves* know inside of us when *we* are happy? I mean when we're just sitting still and doing nothing but looking within.

The Three Levels of Radiation

When we are experiencing this vague, subtle, unlabelled happiness within, there are three levels of 'radiation' that come from it and point to its existence.

1 – Pre–verbal/pre–conceptual mental movements.

2 – Thoughts.

3 – Actions.

To take the second one first (logically!), happiness doesn't arise and bury itself inside one single thought or experience.

Imagine if you received a phone call right now, and discover that you've won a huge amount of money in a competition. It's so much money in fact, that you'll never have to work again and can live the rest of your life in luxury. Then a neighbour comes round to ask if they can borrow your gardening tools. You've always said no in the past because they've never been great friends. Yet today you're so happy that you just give the tools away. Then you see an advertisement for a charity and decide to give them a donation. A while later a photograph of your sister makes you recall the argument that occurred when you caught her putting chili powder in the cat's nose, and you now realise it was an overreaction and so decide it's time to make up, then start having mental pictures of some future reconciliation.

So we don't experience one big happy thought with lots of happiness inside of it, or lots of little thoughts with little bits of happiness locked inside each one. As it turns out, there's this vague, underlying 'energy of naked happiness', and once it has arisen, various happy thoughts radiate from it, as a consequence and because of it.

This is the effect of happiness (or unhappiness in reversal) in essence, but there is actually a stage in–between naked emotion and thought, though it takes more practice to be able to see this.

Imagine you're watching a film at the cinema. It's a great story and you really identify with, and are cheering for, the heroine. Suddenly, out the blue, she's stabbed in the back and instantly murdered. You sit up in the chair in shock, but before you start wondering, "Why did that happen? Why's it relevant to the plot?" I'm talking about the moment you jumped up in your

chair while you were still watching the film and hadn't had time to think — there was a ... 'vague upwelling of energy that subsequently led to a thought'. This is a very indefinite way to describe it, but it's a very indefinite thing that I'm trying to describe.

Let me try and put it another way. Think if you were walking along the street and there was a little kitten playing in the road. Suddenly you realise that a bus is heading straight towards it and there's only a moment, not even time to compose a thought, to pull it out the way and save its life.

So what exactly happens here? Do you see the danger and think to yourself, "Oh golly gosh! I'd better bend down and scoop up that little chappy, before the rascal ends up looking like a pizza."

Or is there just not time to think and you instantly perform the act without any thought.

BUT, if your mind was empty, then who exactly picked the kitten up?

Imagine it. Even though there's no thought in your mind, there's a strong upwelling of energy, in your body and mind, which led to the action.

Now if in the same situation, you feel the 'strong upwelling of energy', but then the bus swerves and misses the kitten, then you would think something like: "Thank God that animal's alright," maybe with various mental pictures of how things could have turned out, i.e. cat pizza.

Could we say, as an inadequate label, that here, this 'vague upwelling of energy', is in fact 'pre–verbal energy of love' — an intensification of energy that comes about either in response to things in the world, mental pictures, or conscious choice — and leads to thought or action?

So the energy in this example was in response to things in the world, though it could also come about through mental pictures. Say you decide that you want to donate some money to a worthy cause. You find the telephone directory, see the logo and address for *Save the Children* and reflect on all the suffering and distress that children around the world have to endure. In other words, you experience a brief sequence of mental pictures of children suffering, and this brings about the 'pre–verbal/pre–

conceptual intensification of energy' (caring), that leads you to go and find the checkbook.

The truth of this whole thing, though complicated, is that emotion, i.e. the various forms of happiness and unhappiness, can occur in response to the things perceived in the world, then it radiates thoughts, which may or may not become actions. But also, emotion can arise in response to thoughts, which may or may not become actions — so it works both ways.

Lastly, emotion, once experienced independently, can be inspired independently, and this shall radiate corresponding thoughts, which again may or may not become actions.

So how does all this help us overcome fear as an obstacle to happiness? Well, if we accept 'fear' as a label for a basic energy, is that label indelibly fixed? It the label isn't fixed, is the reaction and aversion to it?

What about people who go parachuting as a hobby? They *choose* to jump out of planes. There must be intense fear, especially the first time, yet they pay large amounts of money to experience this. If someone asked them how it feels, they would probably use the word 'fear', but maybe also 'exhilaration', 'adrenaline surge', 'excitement' — and they enjoy it.

So how could fear be labelled while edging across the plank? How about 'an intense readiness to act'? If you're at home and you think you can hear someone breaking in, what's the first thing to happen? Your body tenses, it gets ready to act. It's a good response because you might need to jump up and kill an axe–man.

We could also use the label, 'intense concentration/focus'. So high up and in so much danger, there's no chance of daydreaming about a favourite soap opera, and then falling due to inattention. No, there would be one hundred percent focus on the task at hand, with single–pointed concentration.

To get the job done and safely reach the other side, there's going to have to be a degree of fatalism. People generally view the word fatalism as negative because it implies giving up free will in a situation which is fated.

But we have to accept that there are certain things in life that can't be changed. It doesn't matter because we can change the way we react to them.

Take firefighters for example. They choose to run into burning buildings to make a living. They might survive or they might burn to death, both possibilities exist in their minds, but they choose to focus on the positive possibility i.e. surviving. Thus their fear is simply energy which helps to get the job done.

This is fatalism isn't it? When both good and bad possibilities are existing, firefighters choose to focus on the positive possibility and get on with it. It's a good skill to learn because no one's life comes with a guarantee. We wake up every morning with no guarantee that today isn't our last, but still we get out of bed each day, and hey, it might be the best day ever.

What would happen if we were never fatalistic? We'd keep on going over all the positive and negative possibilities in a situation without ever doing anything, which is usually referred to as procrastination.

Fatalism is accepting that negative possibility exists, but letting go of the mental pictures of it and getting on with what needs to be done once a decision has been made. This skill of being able to let go of things in the mind is very important and we'll cover it later.

There's a special word that describes the way we sometimes dwell on all the bad things that could happen: worry. The answer to worry, when it's getting you down or in the way of the actions that need to be performed, is to see it for what it is. Mental pictures of some awful thing which may or may not occur in the future are just that: mental pictures inside your head. They're not the reality of now. The reality of now is everything that's going on around you in the outside world at this exact moment. By focusing on it you can escape into reality.

So would all this help us get across the plank? To be honest, in this extreme situation, probably not. Even if it did get us as far as the red section, there would still be the problem of if our will could be strong enough to inspire happiness with such danger and no guarantees.

I hadn't been planning to write specifically about fear. On the recent scary plane trip, I had my notebook with me and spent the whole time writing about how I was feeling. While I was up there in the air, struggling with the emotions and trying to enjoy the flight, I realised it was a good example to illustrate how we

should always be using our minds, because life is like that plank. So high up and vulnerable, without guarantees, yet there's no yellow section where we can ready ourselves to find happiness. No, in life, the plank is red right the way across. There's no summit to reach, just us, here, where we are — trying to find happiness, in every moment.

Conclusions

1 — Some things in the world can't be changed. They inspire an emotion in us which is negative or painful. Denial or distortion doesn't change anything.

2 — This emotion can have a multitude of labels, but its basic experience is the same in our bodies and minds, no matter what we call it. It, in itself, is very subtle, but we know of its existence and label and judge it according to the thoughts and actions which it radiates.

3 — Basic emotion can be inspired and influenced by three things:

(a) Things in the world.

(b) Thoughts in the mind.

(c) Volition.

4 — The way we judge and label basic emotion isn't fixed, but can be changed, possibly to something that makes it positive or useful.

5 — Fatalism is the opposite of procrastination, and describes choosing to act by deciding to focus on positive possible outcomes and letting go of negative possibilities (thoughts of them (worry)).

6 — Worry can be lessened by choosing to focus on the present reality of the world outside.

7 — There are no guarantees in life.

8 — We're supposed to be happy.

Try it

Try, further, to see emotion as an underlying energy. Wait for a time that you're very happy about something. Say, for pure example, you run into an old friend that you haven't seen for ages. After they leave you're feeling very happy. Watch, just for a very little while, your stream of consciousness.

There is a happy underlying emotion as one thing, and also lots of thoughts about how nice it was to unexpectedly meet them.

But then what happens? If you're really, *really* happy, do you keep thinking about the meeting you just had with them, or do you start to spontaneously recall happy memories of them from the past?

Eventually, do you start to think of other happy thoughts that aren't linked to your friend at all, like how nicely the gardeners have planted flowers in the park or what a lovely dinner you had last night?

Are all these thoughts linked together, or do they come up separately from the same emotion?

Watch to see if the emotion translates into action. As you go round the supermarket, do you buy something special for dinner? Do you put money in the charity box when usually you don't? Do you say hello to the neighbours and invite them round for drinks?

Do the same when you're feeling very bad, watch.

Observe other people. Look for someone who's obviously very happy. How do you know they are? Because they friendly and generous to everyone around them? Do they smile? Do other people smile back? Can you see the emotion radiating outwards, into the minds around them, into your mind even? Is a good mood catching?

Look at someone who's angry. Do they stay angry with one person, or do they get angry with everyone around them? If they start shouting about what upset them just now, do they shout about lots of other things that upset them on other occasions as well? How does their face look? How do they sit? How do they make the people they meet feel? Do you see the emotion radiating?

Do something you love sometimes.

Do it intensely, with joy.

Do it until you're happy.

Then radiate.

Part Three — Freeing Happiness — Being Happiness

Chapter Four — Two Magic Keys

Just think if the whole world discovered a magical secret of how to be happy all the time. A genius psychologist creates an audiocassette containing simple instructions so that anyone who hears it can simply turn happiness and joy on in their minds like an ever–flowing tap. Governments buy the tape by the millions, to be played on loud–speakers, meaning that everyone in the world can have ever–lasting happiness, no matter what their situation or the things happening around them.

It would be awful; we'd all starve to death. People would get hungry, but not bother to make food because they're just as happy without it, sitting doing nothing. No one would produce any new art because there's no especial satisfaction in having created something; no new buildings; no one goes to work. It's true isn't it? With perpetual and unassailable happiness, we'd all starve to death.

So, can we safely say that wholly unchanging, independent emotion, without thoughts or any desire to act, is not the goal of human existence?

Does that mean that there has to be not less than a little bit of misery in each life so that people at least try and make things better? Think about the way humans create or change anything in the world. Say a new skyscraper gets built, how does it come about, exactly?

It starts with an architect looking out over a city–skyline and experiencing a sensation of dissatisfaction. They perceive how the skyline presently appears, then they have a mental

picture in their mind of how the skyline would look with a beautifully designed new building in the right place. Because the picture in their mind (how things could be), is different from what they perceive now (how things are), a sense of dissatisfaction start growing. This dissatisfaction is unpleasant and desire arises, desire that the emotion of dissatisfaction wasn't there, and also desire that the world–object (the skyline as it is) which caused this negative emotion was different.

- Dissatisfaction = disliking the way the outside world presently exists.

- Desire = wanting/liking the way the inside world presently exists and desiring the outside world to be the same as what can be perceived in the mind.

These sensations of desire and dissatisfaction grow and become more uncomfortable, until suddenly they think: "That's it! I'm going to design a skyscraper, get permission and funds, then have it built right over there." This is a decision. If you think about it, a 'decision', is really a sense of relief when giving into the unpleasant experience of desire (which was caused by dissatisfaction).

Once that decision has been made, then over the next few years while working on the project, they often visit a small French café that overlooks the site. Sitting there with an ice tea, they keep on inspiring the mental picture of the finished building every time it's thought about or worked on. The mental picture causes happiness in the present because not only the possibility exists, but also the expectation of it being completed in the future, as now they have both permissions and funds. This causes the architect to smile all lunchtime and the waiter thinks she's flirting with him.

It's the two keys of possibility and expectation which cause happiness each time the project is thought about. If this architect started daydreaming about what it would be like to build the skyscraper on the red planet Mars, though that might be an interesting fantasy, the thought of it couldn't generate the

same positive emotion as the thought of building it on earth because nether the possibility nor the expectation exist. It's purely a daydream which doesn't cause the same degree of happiness and so there's also no motivation to obtain funds and permissions.

Is this process the answer to finding happiness in a happy world? Once the architect had made the decision to build the skyscraper, even though its completion took years, the mental picture of her goal inspired happiness in the present because possibility and expectation were also existing. So, can we just go around in life and when the pictures in our minds are the same as what we can see in the world, i.e. we get what we want, we are happy. When the things we see in our mind (what we want) aren't the same as what we can see in the world i.e. we didn't get what we want — then there's a decision to change the world so it becomes the way it can be seen in the mind, and enjoy doing it.

No. This can't be a surefire formula for happiness because there's a problem concerning possibility...

Possibility

Imagine the architect and their plan, and think if the possibility was removed, say permission for the building was absolutely refused by the government on environmental grounds. Without possibility existing there can be no expectation. Without these two keys, there's no happiness. The mental picture of how the world could be is now a mindless fantasy that could cause yearning or despondency. The architect realises that their cherished dream is never to be and so now the thought of it is as painful as the lingering perfume of a deceased lover.

The other problem with possibility is that it can be not only positive but negative also. Halfway through the skyscraper project, a surveyor makes a report that the ground below the half–completed building has too much sand in it and there will have to be further testing to see if it's safe to continue work.

The same mental picture of a finished skyscraper that had previously caused happiness now causes pain, i.e. worry of loss

because of the *negative possibility*.

As well as this, there are things in the world that we don't like, which cause us pain, and there's absolutely no way we can change them.

Lastly, sometimes we dwell on negative possibilities that haven't yet happened, which is generally referred to as worrying.

So it becomes clear now that a workable system of happiness couldn't be based solely on changing the whole world so that it matches the desires in our minds. The approach has to be to instigate change, and enjoy the process (where possibility exists), and at the same time changing the way we relate to situations where there's an absence of (or only negative) possibility. For the latter we evidently need to learn and develop new skills, like how can we let go of thoughts, control focus, find out how an emotional response to something in the world can be transformed. We'll cover all this later, at this point we're dealing with positive possibility and creating the life we do want and which will make us happy.

Expectation

Everything that ever happened to you in life, good and bad, happened because you expected it at some point.

Bold statement?

Remember the way we worked out how expectation creates the thoughts and pictures in our minds, like the way you can name three species of flowers. The exact process of being able to do so is to blank the mind and simply expect the relevant thoughts to emerge.

What, specifically, is this expectation? Where does it exist? It can't be in the thoughts themselves because once you have them, then you're already thinking them — and it's not possible to expect something that you already have. Expectation can only exist in relation to something in the future.

So the expectation of a thought or mental picture being created can only exist before that creation. What comes before a

thought? A space. Consciousness isn't one long continuous stream of never–ending thoughts and pictures; there's a gap between each one. Fair enough, the space can vary. Sometimes when you're harried or worrying about something, the space between the thoughts might be so tiny that it's not perceptible and consciousness appears as a continuum. Yet at other times, relaxing at the beach or perhaps trying desperately to recall where you left your car–keys, then the space between thoughts is much larger and easier to discern.

But observe it. This space isn't wholly neutral: there's a quality to it. Imagine you receive a telling off from your boss. They seem to be taking something out on you. They're critical, blaming you for things, mistakes, which clearly aren't your fault. They even insult you personally, as a human being. Their manner is so aggressive that an hour later you're going home alone on a subway train, brooding and upset about the verbal assault.

What happens, is going on inside of your mind, when you're 'brooding and upset' about something? It means that there are lots of thoughts and pictures being created in your mind, and each could be one of three types:

- Direct
- Associated
- Disassociated

So, direct would be when you recall exactly what was said, or have mental pictures replaying exactly the events of earlier.

Associated means not things that actually happened, but things that are related to it. So you might have a fantasy of telling them to shove their job, or maybe a daydream of them falling down the stairs. It might be that you imagine how you *should* have acted, being more assertive. Maybe there are thoughts about how stupid they are. These things didn't actually happen, but are caused by, and linked to, the situation which sparked this current

emotion in the first place.

Disassociated means to think about something not related at all with what inspired this emotion, but they're negative thoughts because you're already upset about something, and from an upset emotion radiates unrelated thoughts, but negative because of the flavour of the space from which they are created. Perhaps you'll recall how you were delayed this morning because of the inconsiderate way your neighbour parked their car, so now you get mad about that again. But really you aren't getting mad at that, but are already mad about something else, and that same emotion is causing you to dwell on other irrelevant negative things, as they emerge from the same space.

The point is that this space between each thought isn't neutral, but has a quality, like a subtle flavour, it can be bitter/sour or sweet/light — and expectation resides in this.

What is this space? IT IS POSSIBILITY ITSELF. Your mind is capable of having any thought possible, but only certain thoughts materialise because the expectation that creates them is influenced by the 'flavour' that this space has taken on.

Flavour could also be called 'basic emotion'. A thought or mental picture inspired by an emotion isn't the emotion itself, but an expression of it.

The important thing is, whatever thoughts and mental pictures radiate out of an emotion, they will always increase that emotion. You sit there in the café 'brooding' about the boss, the upset emotion radiates thoughts and pictures which increases its power and you become even more upset. In the middle of the brooding you wouldn't suddenly have the pleasant thought of what you should buy them for their birthday or what beautiful treat you shall purchase for your home this weekend.

Even if you did try to have these positive, happy thoughts sitting in that café, it would be difficult because the expectation which could create such thoughts is existing in bitter space (you're in a bad mood).

Possibility Radiations

So now we've got this far: consciousness emerges from a space of flavoured possibility. What exactly can emerge? One, mental pictures, which means to visualise something, or daydreaming. Two, thoughts. What is a thought, as opposed to a daydream? If I ask you to describe the interior of the favourite room in your house, you'd consider it and then probably give a description from a mental picture i.e. you'd be mentally visualising the room and describing this picture in your mind while still looking outwardly at me in the world.

If I then asked you, "What's one hundred and twenty times two?" you'd say, "Two hundred and forty." (Unless you went to my old school). When you say this, do you actually visualise, see in your mind, a two, four and zero? No, when I ask the question, you, for a split–second, blank your mind, expect the answer, and what emerges is a *very* vague, pictureless 'knowing'. This is a thought.

So, mental pictures and thoughts emerge from flavoured space/possibility. Yet these can be of two types. Already we know that there are thoughts we choose to have, plus spontaneous ones that just happen (volitioned and non–volitioned), but there are two further distinctions.

Try this, create in your mind (visualise) a big lake, around six kilometers long and two kilometers wide. It recedes into the distance on this overcast day, to the left and right of it are tree–covered mountains. The nearest shore is about five–hundred meters away and there's a small pagoda just before the water.

Can you easily create all of this in your mind if you want to? Good. Now imagine that you start walking towards the pagoda. As you get closer, you notice that there's a young woman in there meditating. You continue walking until you are standing at the entrance facing her, just a few feet away.

Now of course, if your mind already created the picture of the lake, it will easily create the woman. You can probably describe her in great detail.

The thing is that I didn't give any details what–so–ever

concerning her appearance. Obviously this is subjective. If two different people did this they would come up with two different descriptions. The point is that this expectancy which creates thoughts can create specific ones when required, but also fill in the details when the expectation is less definite, only expectation along a general theme.

It's the same with thoughts. I ask you to tell me your best friend's zodiac sign, you don't visualise two fish swimming in opposite directions, but have a picture–less 'knowing': Pisces. Then again, if I ask you three things you don't like about the present government, the question is a non–specific theme, and you might say: the last budget, environmental policy and lack of pre–school education funding.

So, from 'flavoured space/possibility', both specific and non–specific thoughts and mental pictures are radiated which increase the emotion that created them. But this is inside our minds, how does this same process create the world around us? Don't worry, we're slowly getting there.

Chapter Five — More Possibility Radiations

'**Expectation** from flavoured space', creates movements in the body. Whenever the body is moved in any way, *exactly*, how is that movement created? When you want to raise your arm in the air, how come it does what you want rather than your leg shooting up? It, the process, is far more subtle than the way thoughts are created, but if you *really* look and manage to see it, you'll find it's expectation. You don't ever have to verbalise or visualise to tell your body to do exactly what's required, there's just a tiny, slight expectation before any movement, and then the body does exactly as requested.

This process usually happens so fast that there's little chance of it being observed. Imagine how quickly, and with a total absence of thought, both arms shoot out for protection when you fall over. Really, if we want to see the way expectation creates bodily movement, there's only a slim chance we could even glimpse this when we deliberately slow down and do something mindfully.

If expectation creates every bodily movement, then this is one way that it creates the world around us. To go back to the architect example, while she was working on the project, happy and excited with mental pictures of the completed project, immersed in expectation and possibility causing happiness in the present — then the same expectation that created the mental pictures of the completed project also moved her hands while she was drawing the blueprints.

It's very hard to see this because the expectation that moves our bodies usually comes directly from expectation, without thoughts or pictures preceding it. We can consciously and deliberately choose a certain movement if we want to, but it's very rare that we move with conscious thought. How many times do you smile when you choose to, and how many times do you just smile?

How do we speak? Expectation opens our mouths and pushes air over the vocal cords, but how do we know what to say? Basically, we're verbalising our thoughts, the 'knowings' in our minds.

But how does one particular 'knowing' formulate, or come into being, in *your* mind and not someone else's? Say you're with two friends and one of them suggests a certain restaurant. You've been there before and didn't like it. However, you were just unlucky as the chef was having a bad day. You friend also went there recently but really enjoyed it. Thus, when the question is asked, you say no and she says yes.

What happened when you said no? How, precisely, did you open your mouth and the word 'no' come out, or more importantly, why?

You heard your friend ask the question, when the meaning of the question registered in your mind, for a split–second, before any mental picture, thought/knowing, or even expectation, the empty space took on a flavour that was negative.

Why? Because, the last time you were in the restaurant *in the past* you sat there with bad food, bad service and a bad feeling. You also had bad thoughts, bad knowings, like: "this salad is so limp; the dressing's got too much garlic in; the beef's too bloody; the tea's cold; the waiter's laughing at me."

What do these thoughts/knowings actually do in this situation? You have a bad meal in the world and a bad feeling in your mind, and the bad thoughts basically explain why the bad feeling is there, i.e. the bad food. The knowings are you realising that the feeling of disappointment in the present is caused by the past memory of bad food in the world. In summery, the thoughts put the emotion inside the objects.

It's not inherently bad that the mind tends to put emotions inside objects. If your neighbour's dog savagely bites you each

time you go near it, it's good that fear is trapped inside the memory of it's clenching jaw. The emotion will ensure you stay the hell away from it. It's only bad when the process is wholly automatic and not consciously overridden when inappropriate.

So now, today, you hear your friend ask you if you want to go back to the restaurant, and the space before any thought becomes negative, sour, and from this — expectation emerges. You *know* in the past that this restaurant caused disappointment, now you *expect* it will again. This expectation, *the same expectation*, creates a mental picture of the last meal you had there, a knowing that the food in the past caused disappointment in the past. Now, in the present, the knowing and mental picture in synergy, recreate the same underlying feeling of disappointment once again.

Does this sound a little contrived, like the mind doesn't really work in this way? It isn't. Think of someone who gets mugged in the street. A thief runs up, punches them repeatedly in the face and then runs off with their camera. This leaves them understandably upset. They take the next day off work and spend it having a good cry. Why are they crying the next day when the thief is long gone, the bruises no longer hurt and insurance replaced the camera?

The reason they cry the next day is that their mental pictures of yesterday's events, together with their knowing that the dreadful sense of violation they felt then, was caused by the events they now visualise while they're crying and replaying the memories — inspires the same painful emotion to re–emerge in the present. If this wasn't truly the way the mind works, then there would be no such things as victim support groups or rape councilors.

So, back to the restaurant example, expectation had created the picture and underlying emotion of disappointment, and now *the same expectation* creates movement, you expel breath over the vocal cords and VERBALISE THE KNOWING IN YOUR MIND. You say, "No." They ask you why and so you explain what the last meal was like, the limp salad, bloody beef, cold tea, the laughing waiter — in other words, expectation verbalises the knowings in your mind. What do you know? That in the past a negative feeling of disappointment in the mind was caused by a poor meal in the world.

Of course, your friend has also eaten there and had a different experience, has different knowings about a different emotion: happiness. She has locked a different feeling inside of the object (the mental object being the meal and the restaurant in the past).

Despite all this, you're a very polite person and decide to go with them anyway. The problem is that the emotion, the underlying feeling of disappointment which has just been re–fired, *doesn't go*. The space is bitterly flavoured — and it's radiating.

Filtering Possibility

Once there's any kind of knowing in our mind, possibility has been limited, both within and without. The space between thoughts is an empty, infinite possibility of any thought. Once it takes on a flavour, we have a knowing, and out of a limitless possibility of having any thought, we start having certain ones.

It's a bit like the way the sun in a cloudless sky shines down equally over one half of the world, but then someone takes a magnifying glass and concentrates a beam on an autumn leaf to make fire. Now the sun is no longer shinning equally over everything below; some of it is concentrated intensely on one small point.

When we're thinking, or having knowings, attention or focus away is turned away from an infinity of possible thoughts and sees just one. So, focus/attention limits internal possibility, but it also limits external possibility.

To continue the illustration, you arrive at the restaurant with your friends, then notice a smear on the fork, a crooked painting on the wall, the laughing waiter, the uncomfortable chair. You *don't* notice the excellent lobster at the next table or the way the cashier smiled at you when you walked in, or the fifteen other perfectly hung pictures.

Even if, say, you had have glanced at the cashier when you entered, either the smile wouldn't have registered in your mind, or it wouldn't be dwelt on in a way that might cause any

significant happiness or change in mood.

So, in the same way that there's infinite possibility in the mind, there's also infinite possibility in the world. Think of all the things you can see and experience. Yet you rarely see and experience the whole world; focus picks out certain things. Why? What usually controls your focus?

Expectation.

You noticed (focused on) the one crooked picture and not the fifteen straight ones because you 'know' why you felt the way you did the last time you came to this restaurant, and deep down expect the same thing again. The feeling was already there before you returned this second time. You have a bad feeling now and need to focus on internal thoughts and external objects to explain it.

The good thing about focus is that, if we choose, it's under control of our *choice*. We'll come to this when we start looking for a method. It's important because, think what happens when you concentrate the sun's rays with a magnifying glass: it intensifies the heat to the point of starting a fire.

What happens when expectation controls focus? What does it cause you to focus on, both within and without? Put simply, any thought, picture or thing in the world that will further deepen the underlying feeling, like bloody beef and a laughing waiter, which, right at the base of this whole process, is coming from the past and creating the future.

Knowings

Expectation creates focus and focus controls knowings. Let's further explore these 'knowings' which control what we see and how we limit possibility in our minds and in the world.

To make absolutely sure that you've got the concept of a 'knowing', let me illustrate the experience of having one, in a different way. Although I know that you're really clever, for the sake of argument, let's pretend that you're not. Let's pretend that you don't know how to do long–division maths sums; it's just

something that you never quite grasped back at school.

But, you have a friend with a degree in maths. You both sit down with a pen and paper and they attempt to explain the whole thing. It goes on for hours because you just can't grasp the basic concept of long–division sums. Luckily, your friend is very patient and spends an hour trying to explain it in various ways.

Suddenly, after the umpteenth attempt, eureka! It clicks; you instantly understand.

What is that, this feeling of knowing something, the sudden 'click' in the mind? That 'upwelling without pictures' is a thought, a knowing.

Now, after having tried to understand the concept of long division for hours, there's probably a fair amount of relief and satisfaction that also rises. This is an upwelling of emotion that arises the same time as the knowing, but they *are* separate.

I ask you the name of the British Prime Minister, a knowing arises but probably no strong emotion, it's a knowing on its own. But, if you particularly love or hate the British Prime Minister, then when the knowing arises (the prime minister's name), strong emotion may or may not arise with that knowing. But, again, knowings and emotions *are* separate.

Of course, not all 'pictureless upwellings' are knowing something. When you wake up in the morning and think, "I wonder if it's raining?" then that's a question. A sudden idea could also be a pictureless upwelling. We focus specifically on knowings here as it's these types of upwellings which are most likely to be distorted and so affect our emotions.

So, these constantly occurring knowings control focus and decide what you see, within and without, and this increases the flavour of the space, be it good or bad, which started the whole thing.

The point is that knowings are often distorted. We can have many good knowings, like war is stupid, or religious and racial tolerance are good things. Many knowings are assumptions that an emotion is in, or linked to, an object in the world or mind. This will lead to attachment and unhappiness in the future and makes us slaves to the apparent randomness of the world.

Inner Self — Future Self

Sometimes we're not thinking anything; the mind is totally blank. But, apart from some kinds of advanced meditation or during unconsciousness, we're usually either daydreaming, thinking or feeling. If we're always doing these things, then it could be concluded that some form of expectation always exists in the mind because thinking and daydreaming emerge from expectation. Much of our moment–to–moment consciousness is in direct reaction to situations in the world, but not all of it.

Everyone has an inner–self, as well as the bodies possessed out in the world. We can see our outer–self when we look into the mirror. The inner–self is a mental picture of ourselves, which is sometimes put into imaginary situations, either to see how we would feel in a theoretical situation, or to evoke a certain feeling for fun.

To illustrate the former, if someone invites you to go parachuting, you consider it, and then say, "Absolutely NO WAY!" then you'd likely pictured yourself jumping from a plane to see how it made you feel, then made a decision.

When you're having a boring day at work, then it's fun to *see yourself* lying on the beach, to change the underlying boredom to underlying pleasure, if only for a little while.

So the inner–self illustrates beliefs about ourselves, what we can and cannot do, the things we are, and are not, capable of. But in the parachuting example, the inner–self helped make the decision to say no to parachuting, so in this way it decided your future. What if you had pictured your inner–self doing a jump, with expectation and positive belief that you could both do and enjoy it, then your future would have been different.

When, in the second example, you dreamt of lying on the beach, then it was only a fantasy because expectation and possibility weren't present. What if you made the decision to start saving up so you can actually go to the beach and have a holiday. Now, on a regular basis, you get excited, are looking forward to it, and as you go about your mundane life you keep 'looking

forward' to it. What does it mean, to be 'looking forward' to something? It means, throughout the day on a regular basis, you picture yourself on the beach with expectation and possibility. Expectation and possibility causes the mental pictures to inspire happiness in the present — so, the picture of your inner–self now shall become the outer–self in the future.

Now two things: one, the inner–self is often existing, without your choice, in the mind, sometimes spontaneously and sometimes in reaction to the world. If the inner–self is the future self, then would consciously taking control of this and only ever allowing it to exist in ways that you wish to be in the future (with expectation and possibility present), transform your future?

Two, imagine if you decided who and where you want to be in life, kind of a 'wildest dreams if anything was possible' type fantasy. Then every day close your eyes and create the inner–self being who and where you want to be, living that wildest dream. These mental pictures cause happiness in the present because expectation and possibility are again present. Would this, regardless of who or where you are now, *actually make those wildest dreams come true*?

Chapter Six – Manifestation

Because consciousness is very rarely blank, there are usually thoughts and pictures radiating from the space, and they usually come from expectation. In other words, whether it's good or bad, there's nearly always some kind of expectation in the mind creating consciousness. Apart from the inner/future self, how does it create the world around us, everything we are, all we possess, our situation? We know, can see ourselves, that it creates all that is in our minds, all our bodily movements and all speech. Expectation creates the inner–self, and this illustrates beliefs we have about ourselves. If someone's offered a job and decline because they don't believe they're up to it, we're likely using the inner–self to decide that, seeing pictures of misfiling everything and being shouted at. All of this comes from expectation.

I know I said I wouldn't ask again, but how does expectation, itself, decide how lucky we are, bring situations, opportunities or the lack of them: winning the lottery; getting hit by a car — all the things in life that give us what we have and put us where we are? All are events seemingly out of our control. When some bad, awful thing happens, did we expect that also?

The pure, basic expectation which creates all of this is as vague and hard to perceive as the pure, basic emotions – like happiness or unhappiness – which in turn created it. In the case of both, we really only know they are there from the things that radiate from them.

Take two very different human beings as an example.

One, a beggar, originally from a rich family but soon went bankrupt, ended up with nothing, and now lives homeless on the streets. The second person came from a very poor family, yet started on the road to riches at the precocious age of sixteen, and is now a self–made multi–millionaire.

Remember, from the moment they became conscious as human beings, they've had expectation in their minds, creating their thoughts. To test what their ingrained knowings are, you could ask them various questions:

1 — How lucky are you as a human being?

2 — How confident are you?

3 — Would you say that, generally, people are generous or self–centered?

4 — Where will you be this time next year?

Bear in mind, they're answering from knowings and pictures of their inner–self, and these things are radiating from the associated expectation. It's the same expectation that they spend much of their time experiencing and radiating from.

Imagine the beggar walking down the street to the soup kitchen. He is occasionally firing mental pictures of the soup kitchen accompanied by a mild feeling of despondency. The possibility of arriving at the soup kitchen exists with these pictures, making it a goal (to arrive there), rather than a fantasy. So the mental picture of the soup kitchen has possibility and expectation. If the mental pictures were of a meal with a friend in a five–star restaurant, he doesn't deep–down believe it would happen, so this would be a mindless fantasy which doesn't cause happiness in the present and won't come about in the future.

Now imagine the millionaire, on the way to a five star restaurant to meet a friend. A brief mental picture of the destination fires in their mind. It causes mild excitement in the present because it exists with possibility and expectation, and it's likely to materialise in the future.

But then their limousine passes a beggar and it makes

them wonder what it would be like to be penniless, and they picture themselves in a soup kitchen to try and see what it feels like. This mental picture doesn't cause despondency as they neither expect nor believe it to be possible.

But it's not just now, on the way to a soup–kitchen or five star restaurant, that their minds are working like this, but all the time, walking, resting, expecting, from getting up in the morning to going asleep at night.

The constant difference between them is the differing way they focus on possibility. They have pictures of possible futures in their minds, but the beggar focuses on negative possibility, with expectation, and positive possibility without expectation; and the millionaire would be wholly vice–versa.

Think if one day the beggar goes to see a gypsy fortune teller. He's told that he's going to become very rich within a few years. If he truly believed this, then mental pictures of eating in five–star restaurants would cause happiness and excitement in the present as they exist with possibility and expectation. There would be a change in attitudes, habits, aspirations thoughts etc.

The question is, would this be delusive, or would it actually come about in the world, the dream world first, then their waking world? Not because of the gypsy's prophecy in itself, but because of the change in moment–to–moment expectation creating transformed thoughts about a bright future, bathed in possibility and expectation.

The key to it not becoming delusive is to fully accept the present, as a beggar, and at the same time letting the positive possibility of the future cause happiness in the present. How is this possible? By inspiring free happiness.

How could all this become a method to transform our lives? Obviously, possibility and expectation transform mindless fantasy into a definite future, but wouldn't there be a danger of using such a method to deny the future, a kind of Pollyanna repression?

Think of someone in a life situation which they hate, say they are forced to work in a sweat shop with an arthritic knee. They decide how they would rather be, fire future–self pictures of great health and a good job, then this would cause happiness in the present — but the present reality of now, pain in the knee

and the sweat shop, would keep on causing despondency. Yes, here there would definitely be a danger of such a method becoming denial.

The trick is *free* happiness. You recall, and hopefully have seen it for yourself, that emotions are independent of anything.

So, in the sweatshop, their knee hurts and they look at pain, dissatisfaction and desperation, *separately from what inspired the emotion*. It's fully accepted and opened up to. They look around and fully accept who and where they are now and experience the bad emotion this causes separately from it's cause, in a pure form.

Then, they inspire their future–self; possibility and expectation cause happiness in the present.

Then they let the pictures fade and experience the free happiness alone.

Then accept the pain of now.

Then feel the pain of now, free.

Then the joy of the future, free.

Then dance.

Free.

Then, now, then, now.

Then choose happiness.

Bad and Good Things

I know what you're thinking: it doesn't work. You're going over all the terrible and awful things that happen to people in the world, like car crashes, miscarriages, deformity, pain, arson attacks – what kind of 'miserabalist' would expect things like this?

Remember back to where you visualised a lake with a pagoda before it. In the pagoda you a woman was imagined meditating, and your mind filled in the details. The conclusion from this was: mental pictures in the mental world can be both specific and non–specific.

Where do thoughts come from? Expectation. So therefore it must be a fact that expectation has both specific and non–specific forms.

So, to return to the beggar on their way to the soup–kitchen; expectation creates mental pictures of their destination, specific pictures, probably with pictureless knowings, like, "I hate being alive; the kitchen staff are always rude their; my life has fell apart."

Can you see this? The thoughts and pictures are specific and non–specific. The thought (from the present emotion and expectation) that, "The kitchen staff are always rude to me." is specific expectation. The thought "My life has fell apart" or "I always have an awful time there", are from non–specific expectation.

What happens when you have non–specific expectation in the inner–world? Your mind fills in the details. So what gets created? Thoughts and pictures along a general theme, i.e. negativity.

So what do you think gets created from this non–specific expectation in the outer–world? Yep, events and situations along a general theme. Events and situations that happen to someone who believes their 'life has fell apart'.

What's the answer to this? To be honest, I've arrived at the conclusion that it's to be happy all the time. If there's a bad situation in the world and happiness isn't possible, then love is always appropriate. To dance between these two is to be free.

Moment–to–Moment Fantasy

Think of the way we use our inner–self in fantasy and daydreams. Imagine someone who is very badly hurt in their first

love affair. They completely fell in love with a man who turns out to be a total womaniser, cheats on her and she has to end the relationship.

In the aftermath there's much emotional pain while her mind goes over everything that happened and comes to terms with the betrayal.

The mind rarely heals completely from things like that. Even when she's well over the worst of it, her focus often returns to the troubled past. Sometimes spontaneously, sometimes in reaction to things in the world, like seeing lovers strolling in the park or watching a film about a womaniser. These things in the world 'flavours her space'. She looks at the woman in the park and wonders if the man she's with is being totally faithful; she looks at the cinema screen and a fictional character reinspires the emotional pain.

From flavoured space, the inner–self emerges, yet after all this time, they're not direct daydreams i.e. remembering everything that happened with her own painful experience, mentally replaying the actual past. Now they are associated, i.e. going over what hasn't actually happened but is possible in the future, for example, meeting someone new but being hurt in the same way, so she's focusing on negative possibility. This daydream is caused by the 'knowing' that her pain in the past was caused by, is linked to, the ex–lover.

She wants to protect herself from the same kind of pain in the future, so perhaps the daydream changes and she mentally pictures an imaginary future lover pursuing her, but her inner–self acts coldly — this is an avoidance type fantasy.

Her inner–focus limits the infinite possibility in her mind and she has these certain daydreams. They come from expectation. This changes her outer–focus and in an outside world of infinite possibility, she sees and notices men like the one that hurt her, doing things like the man that hurt her used to do. Flavoured space turns even more sour.

Yet the expectation which creates the inner–self and it's reactions, also creates her reactions in the world. If she ever meets someone new, is she again likely to react the way the inner–self has now rehearsed so many countless times in her mind? Inner–self sequences, when fired with either negative or

positive expectation, are *rehearsals* of how the outer–self will react in the future world.

But, and you can only see this by observing the world yourself, there are people who do seem to continually attract the same kind of situations into their lives again and again. If you see someone like this, ask polite questions to unveil their expectation. You ask, "Are you single?" Answer: "Hah, the kind of men I meet, sister, you wouldn't believe..."

Why does the mind create inner–self pictures and sequences which are painful? Why would it do this spontaneously and without being asked?

Say this person goes to the park and sees the strolling lovers, and then, inside herself, starts mentally replaying all those memories of her own bad love experiences and negative speculations about the future. Does the mind *want* to be unhappy?

No, quite the opposite in fact; it's trying to make you happy when it does this. I know it doesn't look like it, but it's trying to heal you.

Every time our example observes lovers in the world, the emotional reaction is painful. So the mind, wanting to be healed, inspires similar mental pictures to cause the same emotional reaction, not because it wants to be in pain but because it's trying to desensitise itself.

For example, say you had a great friend who you always used to meet up weekday lunchtimes for a stroll round the flower garden at the local park. One day they're killed in a car crash. Because of the shock and mental pain you avoid the garden.

A month later you decide to return there and stroll round alone. This obviously causes intense sadness. But the second time you go, it causes less pain. If you reestablish the routine of strolling round every weekday lunchtime, alone, every day, then a year later, although the occasional memory might surface, your mind is certainly healed compared to the way it felt the very first time you returned there alone. You're healed, the emotion isn't linked to the park anymore: it's free emotion.

Of course, once you understand about independent emotion as well as this natural healing mechanism of the mind, the process of healing can be greatly speeded.

Ultimately, right back to the essence, have I answered the question of how expectation creates everything around us in the world? I think I have as much is as possible. You can see it creates the inner–world for yourself, even though no one can soecifically explain how. If you compare your mind to your life you can see it for yourself, even though no one can state precisely how. It doesn't matter that it can't be exactly stated. State to me exactly: "What is life?" You can't, but you're still alive, can do whatever you want, know this secret about expectation creating your life, and can now do something about it.

Conclusions

- To inspire wholly independent emotion for every second of our consciousness is not feasible, and thus cannot be the goal of human life.

- Dissatisfaction is an unpleasant feeling when the pictures we see in our mind are not the same as what can be perceived in the world.

- Desire is wanting the above to be the same.

- **A decision is the sense of relief following the resolution to try and change things in the world to be the same as what can be pictured in the mind. So now mental pictures of desire have become future possibilities.**

- When mental pictures of a future possibility exist with the expectation that they shall come into being in the world, then these mental pictures can cause happiness (and motivation, action, effort etc.) in the present.

- Mental pictures of an imagined future, without expectation and possibility, are fantasies.

- Mental pictures of an imagined future + possibility + expectation + effort/actions = change in the world i.e. will manifest the mental pictures.

- The above sum causes change in our lives, *but*, cannot be the only way we should use our consciousness because,

- POSSIBILITY CAN BE:

- **Absent** = Yearning for the impossible
- **Negative** = Causing worry.
- **Lost** = Causing yearning.

- Thus a system of happiness alternates between techniques of change in the outside world and acceptance in the inner–world, depending on the state of possibility in a situation.

- Expectation creates all thoughts.

- Expectation can't be in the thoughts you're already having, thus it can only exist in relation to the future.

- Expectation exists in the space between thoughts after this space has taken on a flavour, and there is thus a need to explain why this emotion has arisen.

- Thoughts and pictures in the mind can be:

Direct (specific/non–specific & volitioned/non–volitioned).

Associated (specific/non–specific &

volitioned/non–volitioned).

Disassociated (specific/non–specific & volitioned/non–volitioned).

As can inner–self mental sequences.

- The space between thoughts is infinite possibility, but it actualises specific thoughts/pictures once it has taken on a flavour.

- Unless you choose volition to change it, any thought/picture that radiates out from an emotion will always have the effect of deepening that emotion, because they are *radiating from the same expectation which exists in that emotion* (complicated, but worth reading twice).

- A mental picture is a mental picture; a thought is a 'knowing', a vague movement of consciousness that understands the reason for something, in the world or in the mind.

- Thoughts, as opposed to mental pictures, are often realisations that an emotion is linked to a thing/object existing in the world or mind.

- Movements, speech, body language, habits, attitudes etc. are all created by the same expectation which created the thoughts and knowings which went before them.

- Knowings limit possibility in our world and in the mind, acting as a filter so that we will have certain thoughts in our minds and notice certain things in the world, all of which will further the emotion from which they are radiating.

- This 'filter' is our 'focus', or focus of attention; what we 'choose' to think about in our minds or see/notice/dwell on in

the world.

- We possess an inner–self that reflects our self–image. We use it in escapist fantasy, to worry (speculate negative future possibilities), to estimate our abilities, to plan the future etc.

- Some form of expectation is existing for almost all of the time thatwe are consciousness.

- Expectation is hard to directly perceive, it is best observed from the things that radiate from it:
  - Thoughts
  - Mental pictures
  - Actions
  - Speech
  - Life situations
  - Attitudes
  - Habits
  - Wealth/poverty
  - Health/ill–health
  - Inner–self pictures on a moment–to–moment basis.

- Moment–to–moment fantasy, usually involving the inner–self, comes from the same expectation which is controlling everything we do, and manifesting our inner–world inside us, and then the outer–world around us.

Chapter Seven — Day Practice

Before bringing about any transformation in our lives, it's necessary to observe two things for ourselves. One, to actually see how we have created everything in our lives, both good and bad: work, status, companions etc. We need to see and understand how are we are creating our futures each second in the present.

Secondly, we need to discover exactly where we want to be, what we are to do with our remaining time on earth in the larger scheme of things, in a way that not only makes us happy, but causes us to radiate happiness.

Helpful in these two purposes are the following practices. Of course, you could be naturally self observant and already have a pretty good idea of what could be healed or improved in your mind and where you want to be in life. In this case you might only read the practices in interest. But few people have total self–knowledge of their moment–to–moment thinking and there's an unconscious part in everyone.

Day Practice

The following can be performed either in full form or improvised. Either way, consciousness is to be randomly observed, exactly what is going on in the mind at random

intervals is noted throughout the day. We shall stop and take a quick 'mental–snapshot'. It will only require a moment each time this is performed. The ensuing 'album' gives a fairly accurate map of what goes on in consciousness moment–to–moment, which is often very different a person's actual perception of themselves.

It's worth persevering because eventually, beyond concepts, to start to see habitually repeating patterns in the expectations, that link to and cause the lives we have around us – – and once this is observed, a foothold is gained towards the positive transformation of everything experienced in the future.

There's no point in thinking, "Sure, I want to see how I created all this; I'll remember to observe my mind a few times tomorrow." It wouldn't work. Everyone likes to think well of themselves, which is OK and better than self–hatred, but it's not so useful for the purpose here. We'd likely only remember to observe consciousness when it was producing and radiating something beautiful.

If we are requiring some reasonably accurate map of moment–to–moment consciousness, then we can't only plot the parks, mountains, rivers and forests, but also need to see the sewers, ghost towns, cesspits and polluting industrial zones. Don't worry if you uncover some of the darker parts of the map, as we won't always be passive observers, but are more like town planners, eventually intending to do something to beatify the whole sphere.

The best way to do this is to use a digital watch, the type that can be set to beep every sixty minutes, usually referred to as an hourly chime. I know many people hate the look of digital watches, I'm one of them. You don't have to wear it, it could stay in your pocket, just as long it can be heard. If not, then you can get very slim digital alarm clocks that are small, cheap and do the same thing. All that matters is that you're going to carry something on your person that will perform some action hourly to catch your attention.

This might look a bit strange to your friends and colleagues. Tell them it's top secret because the CIA asked you to evaluate some new espionage hardware, and anyone who asks too many questions has to be reported so a file can be opened on them.

Maybe you don't want to go as far as this (the watch I mean, not pretending to be a spy), in which case you can use some kind of improvised 'reminding technique'. Think of something which you regularly use on a random basis, roughly hourly. Perhaps it's getting warmer and your face sweats a little, so you're in the habit of wiping your brow about every hour — thus the old cliché of tying a knot in your handkerchief would do. Or perhaps you chew gum and could change something about that to periodically awaken your attention, like turn the wrappers inside–out or buy a flavour you wouldn't usually have. It doesn't matter precisely what you do, as long as you find an object that is regularly used at random intervals, and change it in some way to remind and prompt you to take the snap–shot.

Once you've resolved to take these hourly snapshots, it greatly helps to keep some very brief record, write them down. Obviously, you can't drop everything each hour and write something that very instant. If you were talking to someone it would be rude; if you were driving it would be dangerous. You can do it retrospectively, after the beep, when it's safe and you have time. Don't leave it too long or you'll start forgetting; just jot down a brief sentence when there's time.

The goal is, whenever there's a beep, you notice exactly what is happening in the mind at that precise moment.

When you do this it's tempting to censure or change things, almost unconsciously, because this practice can be such a shock, embarrassing or shameful even: to discover the way that consciousness works on a moment–to–moment basis.

Don't be shocked, don't censure and don't worry. Every untrained mind, and let's face it, that means pretty much all minds, work like this.

Also, when you jot down these little notes, you don't have to show them to anyone. If you aren't ruthlessly honest at this point, then the ensuing techniques will be less effective as you won't know what you're aiming to transform.

At the end of each day, assemble the little notes and write them up very simply. It needn't be more than a small page. To make things clearer, you could try and observe each part of your experience at the exact moment of the snapshot separately, what activity in the world you were performing, any thought, any

mental picture and any emotion. A list might look something like this one for a fictitious advertising artist.

7:00am.

Activity: Brushing teeth.

Thought: Thinking my supervisor might not like the storyboard I've just completed for the upcoming advertisement campaign.

Mental picture: My supervisor in her office telling me it wasn't suitable and the client won't like it.

Feeling: Worry/fear.

8:00am.

Activity: Searching for misplaced coffee.

Thought: None.

Mental picture: None.

Feeling: None.

9:00am.

Activity: Making small–talk in the lift with someone from the accounts department.

Thought: Waiting for a thought of what it's like working in the advertising department as they had just asked me about this.

Mental picture: None.

Feeling: None.

10:00am.

Activity: Using the telephone directory to find the number of a

client.

Thought: None.

Mental picture: None.

Feeling: None.

11:00am.

Activity: Finishing the storyboard.

Thought: None.

Mental picture: Imagining my supervisor in her office telling me it's no good.

Feeling: Worry/fear.

12:00pm.

Activity: Staring out my office window.

Thought: A beach in the Caribbean.

Mental picture: Wondering if I should to go to the Caribbean again this year, or try Greece this time.

Feeling: Happy anticipation.

1:00pm.

Activity: Looking for my coat.

Thought: None.

Mental picture: None.

Feeling: Mild irritation.

2:00pm.

Activity: Picking up my clutch–pencil from the floor as I'd

dropped it.

Thought: None.

Mental picture: None.

Feeling: Anger. This was an underlying feeling of anger which was a continuation from seeing a news story at lunch earlier where a rapist had been acquitted on a technicality.

3:00pm.

Activity: Tapping a clutch–pencil on my desk.

Thought: None.

Mental picture: Mental picture of my supervisor telling me the storyboard needed significant change, which actually happened in the world 30 minutes ago.

Feeling: Anger.

4:00pm.

Activity: Redrawing the storyboard.

Thought: Reflecting on how often the obviously guilty are acquitted in our legal system.

Mental picture: The acquitted who rapist was on TV earlier, sitting drinking with his friends in a bar.

Feeling: Anger.

5:00pm.

Activity: Clearing my desk.

Thought: Jerry has always been so slack.

Mental picture: None.

Feeling: Anger. *Note*: I earlier snapped at Jerry after tripping over his inconsiderately placed briefcase.

6:00pm.

Activity: Looking at tins of tuna on a supermarket shelf.

Thought: None.

Mental picture: Recalling an advertisement I saw on TV for a particular brand of tuna.

Feeling: None.

7:00pm.

Activity: Talking to a friend on the phone.

Thought: Trying to decide if I wanted to go to a dancehall this weekend in response to a question my friend had just asked me.

Mental picture: The dance hall in question

Feeling: None.

8:00pm.

Activity: Watching a drama series on TV.

Thought: None.

Mental picture: None.

Feeling: None.

9:00pm.

Activity: Watching the news on TV.

Thought: None.

Mental picture: A woman being comforted by a councilor.

Feeling: Anger and sympathy revolving. *Note*: caused by the earlier rape story being repeated.

10:00pm.

Activity: Putting my shoes in the cupboard.

Thought: None.

Mental picture: None.

Feeling: None.

You see, this practice doesn't have to be disruptive at all. It might take a little time to see precisely, without censorship, what was going on at that exact moment, rather than creating something a little more palatable some time later — but you'll get there. Just jot down the little notes when there's time.

Now we have to classify exactly what was happening in these snapshots. Remember, anything in the mind can be classified into the following divisions.

Feelings

- Happiness/unhappiness
- Joy/anger
- Love/irritation
- Humor/grief

Thoughts/knowings

- Direct
- Associated

- Disassociated

Mental pictures

- General/direct
- With/without possibility
- Inner–self
- Associated/disassociated
- Negative/positive possibility

So, to analyse the sample day:

7:00am.

Activity: Brushing teeth.

Thought: Thinking my supervisor might not like the storyboard I've just completed for the upcoming advertisement campaign. ***NEGATIVE POSSIBILITY***

Mental picture: My supervisor in her office telling me it wasn't suitable and the client won't like it. ***DISSASSOCIATED FANTASY*** (A storyboard has nothing to do with brushing your teeth.

Feeling: Worry/fear.

8:00am.

Activity: Searching for misplaced coffee.

Thought: None.

Mental picture: None.

Feeling: None.

9:00am.

Activity: Making small–talk in the lift with someone from the accounts department.

Thought: Waiting for a thought of what it's like working in the advertising department as they had just asked me about this. ***ASSOSIATED, NEGATIVE POSSIBILITY***

Mental picture: None.

Feeling: None.

10:00am.

Activity: Using the telephone directory to find the number of a client.

Thought: None.

Mental picture: None.

Feeling: None.

11:00am.

Activity: Finishing the storyboard.

Thought: None.

Mental picture: Imagining my supervisor in her office telling me it's no good. ***INNER–SELF, NEGATIVE POSSIBILITY***

Feeling: Worry/fear.

12:00pm.

Activity: Staring out my office window.

Thought: A beach in the Caribbean.

Mental picture: Wondering weather to go to the Caribbean again this year, or try Greece this time. ***INNER–SELF,***

DISSASSOCIATED, POSITIVE POSSIBILITY

Feeling: Happy anticipation.

1:00pm.

Activity: Looking for my coat.

Thought: None.

Mental picture: None.

Feeling: Mild irritation.

2:00pm.

Activity: Picking up my clutch–pencil from the floor as I'd dropped it.

Thought: None.

Mental picture: None.

Feeling: Anger. This was an underlying feeling of anger which was a continuation from seeing a news story at lunch earlier where a rapist had been acquitted on a technicality.
DISSASSOCIATED NEGATIVE EMOTION

3:00pm.

Activity: Tapping clutch–pencil on my desk.

Thought: None.

Mental picture: Mental picture of my supervisor telling me the storyboard needed significant change, which actually happened in the world 30 minutes ago. ***NEGATIVE INNER–SELF, DISSASSOCIATED***

Feeling: Anger

4:00pm.

Activity: Redrawing the storyboard.

Thought: Reflecting on how often the obviously guilty are acquitted in our legal system. ***DISSASSOCIATED, NEGATIVE POSSABILITY***

Mental picture: The acquitted who rapist was on TV earlier, sitting drinking with his friends in a bar. ***DISSASSOCIATED, NEGATIVE POSSABILITY***

Feeling: Anger.

5:00pm.

Activity: Clearing my desk.

Thought: Jerry has always been so slack.

Mental picture: None.

Feeling: Anger. *Note*: I earlier snapped at Jerry after tripping over his inconsiderately placed briefcase.

DISASSOCIATED ANGER AND THOUGHT. Disassociated because this anger at Jerry is really a continuation of the anger inspired by the supervisor's comments concerning the storyboard.

6:00pm.

Activity: Looking at tins of tuna on a supermarket shelf.

Thought: None.

Mental picture: Recalling an advertisement I saw on TV for a particular brand of tuna. ***ASSOCIATED, NEUTRAL POSSIBILITY***

Feeling: None.

7:00pm.

Activity: Talking to a friend on the phone.

Thought: Trying to decide if I wanted to go to a dancehall this weekend in response to a question my friend had just asked me. ***ASSOCIATED, NEUTRAL POSSIBILITY***

Mental picture: The dance hall in question. ***ASSOCIATED, NEUTRAL POSSIBILITY***

Feeling: None.

8:00pm.

Activity: Watching a drama series on TV.

Thought: None.

Mental picture: None.

Feeling: None.

9:00pm.

Activity: Watching the news on TV.

Thought: None.

Mental picture: A woman being comforted by a councilor. ***ASSOCIATED***

Feeling: Anger and sympathy revolving. Note: caused by the earlier rape story being repeated. ***ASSOCIATED***

10:00pm.

Activity: Putting my shoes in the cupboard.

Thought: None.

Mental picture: None.

Feeling: None.

Now, it's best to do all this for a week, or even more, to get a good, wholistic picture of the mind. Over the course of the week, you'll start to notice patterns, the same kind of emotions in the same kind of repeating situations. The same kind of thoughts spontaneously arising in response to the same kind of things.

Think back in the example to where there was an angry feeling in response to feeling humiliated after the supervisor didn't like the storyboard. Now imagine that another time she found that, for example, the watch sounds and she's procrastinating over using a new ATM because it's not completely clear how to use the buttons and so she might have to ask someone and that would make her feel dumb. What I'm getting at is that, in essence, both these situations manifest a desire to avoid humiliation. If this was continually repeating, then it indicates an area that needs working on with the coming techniques.

Perhaps over the course of a week, she discovers that there are repeatedly strong feelings of anger and concern over injustice, not only concerning sex–crimes but generally as well.

Also, she discovers that she particularly radiates happiness out every time when she has just corrected a perceived injustice. Say a colleague is receiving an obviously unfair speeding ticket and she managed to successfully 'negotiate' with police and it produced a good feeling that lasted all day. When you link this with the anger over the rapist story, then a possible life–direction opens up. Remember, the goal is happiness, kindling it within and radiating it out to other people. Maybe she's wasted in this advertising department and would derive more satisfaction, meaning and happiness working on awareness campaigns for a victim support charity or Amnesty International?

Look for how you radiate feelings out. For example, she radiated anger out to Jerry over the inconsiderately placed briefcase, but really the feeling came from the innate hatred of being earlier humiliated concerning the storyboard.

We're trying to discover where we continually shine our light (focus). Everybody fears being humiliated, but not everybody continually fears it throughout the day.

Everybody knows that in rape cases, the victim often has her character assassinated by the defense — and sometimes a

guilty criminal goes free, yet not everybody focuses on and notices this in the world and in their mind. I'm not saying if it's good or bad to do this, but if this is what is happening then is it some kind of life purpose, a way to be meaningful; to be happy and to radiate that energy out and make a difference? This is the only point of being alive.

Chapter Eight — Night Practice

With the day practice we can begin to discover how expectation fires in habitually repeating cycles on a moment–to–moment basis. After a while a discovery becomes apparent. Whenever there's a strong emotion in the mind, regardless of if it's good or bad, it starts to manifest things which will strengthen it.

A very angry emotion starts radiating thoughts and pictures which will make you even more angry. It makes you act aggressively so it can radiate into other minds and then the people around you are angry and you can become even more angry yourself because of them.

It controls focus so that you only notice things, within and without, which will make you angrier. And, you'll see this in time, in the same way it constantly creates thoughts to strengthen itself, it also creates events and situations in the world to strengthen itself. Out in the world, it's like a magnet, drawing anything into your life that will increase its power in the present and allow it to be 'resparked' in the future, so that it can live once more. It's true, emotions manifest 'triggers', both within and without, both now and in the future, to give themselves life.

It really is as if the emotion is alive and tries to create things and situations which will inspire it. As a trite example, someone with impeccable driving skills who always, despite usually being reasonable, gets extremely angry whenever they see irresponsible driving. Even when they're not actually in a car, but on the sofa lazing and watching TV and should really be

happy, they sometimes think about all the bad drivers on the road and gets all wound–up. This shows habitually repeating expectation.

Yet when they are actually in their a car, they do seem to spend an absurdly long and often repeated time shouting at other drivers. Of course, their expectation controls their filter, and they just notice acts of inconsiderate driving that most people would neither focus nor dwell on.

But it's more than that. Even with their filter in place, they do seem to be a magnet to poor drivers, barely able to drive one hundred meters to a convenience store without someone cutting them up or nearly crashing into an illegally parked car. It really *is* like their angry emotion is alive, independently conscious, and it attracts these poor drivers so that it can , and then radiate out to exist in other peoples' after she loses her temper, *again*, and screams at the offenders in question.

Now if this person sees and accepts that she has this repeating expectation and it is creating continually reoccurring situations into her life, then there are two options, which are pretty much the two options that anyone has with any unwanted situation: change or accept it.

It can be considered in two ways. Either it's a problem, so she would have to use techniques to stop this repeating in her mind and to prevent the angry reactions in the world — or the basic energy could be accepted and channeled into something positive, more positive that is than shouting at angry drivers who will neither listen nor change.

If she asks herself, why, essentially, this always makes her so mad, perhaps a childhood friend who was killed by a car comes to mind, or maybe there's just an intense desire for a harmonious society. So this angry energy could become positive and she gets involved with awareness campaigns for road safety.

But maybe she goes even deeper and realises that she's not really mad about this at all, it's a mask to hide some other unacceptable anger. Perhaps she has to care for her very sick mother and it's unacceptable to show resentment because everyone considers her a saint and she has live up to this. In the past, before the illness, her mother was a poor driver, always getting tickets, so nowadays this is an excellent excuse to

continually raise this otherwise forbidden emotion.

Yet this needs to be healed. The repeating emotion may not always be manifesting little bumps, scratches and illegal horn use, but something far more serious. Plus, of course, it just isn't much fun to get insanely angry on a regular basis.

There are so many hidden agendas like this going on in our minds. What we can't see we can't heal. It explains why some awful things can happen to some awfully nice people with beautiful minds, who really didn't seem to deserve it.

Sometimes a repeating expectation doesn't inspire any mental activity, but only things in the world, due to repression. It's obvious that, as excellent as the day practice is, it won't uncover the repressed, unconscious or forgotten parts the mind.

We already know that expectation wholly creates our inner–world, sometimes with and usually without our choosing.

We also already know that expectation creates our outer–world, sometimes with and usually without our choosing.

But there's another stage, a reality halfway between our mind and the world: the dream–world.

How is a dream created? It's certainly not the same way as waking mental pictures produced, as there's no control over dreams (except lucid ones). So, do they come from expectation? They must come from some part of ourselves as we only dream things which are relevant to our own lives.

Dreams do indeed come from expectation, which is what makes them so important to what we are doing here. When thoughts and mental pictures are created while awake in the day, then they can arise spontaneously, in response to something in the world or as an act of choice.

However, dreams are always spontaneous. We can't choose exactly what to dream. We don't dream in direct response to something as both eyes are closed and we're not interacting with the world outside.

The interesting thing is that in dreams, certain things and situations are created, wholly by ourselves and wholly without our direct choice, which further certain emotions. Did you notice that dreams have a certain mood? But if it's accepted that expectation creates the things and situations that we have around

us while awake in the world, then there is seemingly no choice over this also. Dreams must come about via the same process.

Another way to put it: if we want to perceive a red rose in the mind, then the mental picture is simply expected and it's created. A red rose can be perceived in the mind.

If we want to create a red rose in the world, then we have to go out and buy one. Remember, it's the same expectation that moves our bodies all the way to the florists, so we could say that expectation creates mental objects instantly and world objects more slowly.

However, say you were a beggar, didn't have any money but really wanted a red rose. You believe you can 'create' one in the world, so you picture it in your mind, with possibility and expectation. Even though you don't have any money right now, you just keep on picturing the rose in your mind anyway, but not as a fantasy because belief and expectation are also present, there's a true belief that you'll possess one soon. If you continually, for a day, week, month or however long it takes, keep picturing this and focusing on the expectation, then you would indeed, at some point in time, create a red rose in the world. Maybe someone would give you one as a gift, or you might find one or win one. That this would happen requires a leap of faith right now, but I'm going to prove it to you later.

So even in this instance, expectation created a rose, a mental one in your mind, instantly and under your volition, but then in the world, more slowly and partially under your volition as it was your decision to try and 'create' a rose in the world. How it came about exactly, how come you eventually found one or won one or whatever, no one knows. Come to think of it, is it even that weird? Does it, in fact, require any leap of faith at all? It requires a leap of faith to explain how expectation 'slowly creates' a world object or situation, but how exactly, EXACTLY, does it instantly create a mental picture in your mind? You want to see a red rose in your mind, expect it and it's created. So you know expectation creates the mental picture, but how, exactly, how, how, how, how, how, how, how, how, how, how?

You don't know do you? Isn't this weird enough in itself? The fact that the mind can create anything at all within and you can see it and sense it and you don't know how. This is the same situation as expectation creating world objects and situations.

The thing about dreams is, they radiate from expectation, are created without our *direct volition*, but come from the habitual expectation we usually feel. So when you have a knowing/belief in the world, it's not if you have it or not (focus on it), but *how often you focus on it THAT CREATES BOTH THOUGHTS, MENTAL PICTURES, WORLD OBJECTS/SITUATIONS AND DREAM SITUATIONS*. This is how dreams often turn out to be prophetic, it's the same unconscious habitual expectation which creates our dream situation which also creates our life situations. It creates waking–conscious–thought instantly, dreams more delayed and world situations even more slowly, but it DOES create all of our experience, inner and outer, conscious and unconscious, just with differing degrees of speed.

First, habitually repeating emotion creates a corresponding expectation, which creates corresponding thoughts and mental pictures in the inner–waking–world. This eventually solidifies and starts being created in our unconscious dream–world — as a fore–shadow to the events and situations which will soon be created in our waking–world.

So, to truly understand and grow from our dreams, we are really pursuing the expectation which is creating them without our conscious volition, as the same expectation is creating our waking life now and in the future.

Obviously, some 'dream dictionary', a book explaining the inner–meaning of any symbol, is absolutely useless for this purpose. We have to use a new technique to uncover our 'personal symbolism'.

The method, presented here, to interpret and grow from dreams and to understand which future we are currently creating (and eventually transform this), is completed in the following steps:

1 — Find the identifying focus.

2 — Chunk up.

3 — Define the underlying emotion.

4 — Formulate the Soul Statement.

5 — Formulate the Growth Statement.

Let's make up an example dream to explain how it works.

"A doctor was chasing me through a forest. Eventually I was caught and he tried to sedate me by forcing capsules into my mouth. I fought wildly and managed to prevent him from doing so, but he did achieve to gag my mouth with a bandage.

"Eventually I struggled free and scrambled up a tree. I looked down and intuitively knew that he wouldn't be able to follow me. Suddenly the whole thing seemed incredibly funny. I mocked him by making silly noises through the gag, pulling faces and giggling."

So firstly, the underlying emotion was initially fear, but then underlying arrogant mirth.

To find the personal symbolism and identifying focus, we need to make a list with each symbol/dream–object which was created in the dream together with what that symbol means for us personally, and any significant memory about this.

SYMBOL: Doctor.

PERSONAL SYMBOLISM: Healing. Arrogance.

SIGNIFICANT MEMORIES: As a child, being forced to have a painful vaccination by a cold and unprofessional doctor.

SYMBOL: Chasing/running away.

PERSONAL SYMBOLISM: None

SIGNIFICANT MEMORIES: None.

SYMBOL: Capsules/pills

PERSONAL SYMBOLISM: Sedation. Being a zombie. Giving up.

SIGNIFICANT MEMORIES: None.

SYMBOL: Bandage.

PERSONAL SYMBOLISM: Healing. Wrapping. Binding.

SIGNIFICANT MEMORIES: None.

SYMBOL: Gag.

PERSONAL SYMBOLISM: Being silenced.

SIGNIFICANT MEMORIES: None.

SYMBOL: Climbing.

PERSONAL SYMBOLISM: Rising social status.

SIGNIFICANT MEMORIES: Playing. A few happy memories of playing in a neighbour's tree–house.

SYMBOL: Laughing.

PERSONAL SYMBOLISM: Putting on a brave face.

SIGNIFICANT MEMORIES: None.

So it's obvious that not every dream symbol will have an association, and out of those which do, not all will be relevant. The goal is to decide which is relevant to the meaning of this particular dream and which is merely background scenery.

The identifying focus refers to what the dream is about, in essence. Throughout much of the symbolism, there's a theme of medicine/doctors, so it might be about this.

The two underlying emotions, fear and arrogant mirth, are flavoured space that the expectation which created this dream is residing in. So now we start to think how these two emotions are linked to the medical profession.

A significant childhood memory concerning the unprofessional doctor is important. At the time this occurred all these years ago, fear must have arisen, and a knowing which explained that fear, i.e. the doctor is hurting me.

Was that a significant thing,? Does it have any affect now

in adult life? Does it demand regular focus, or was it just forgotten and released?

Perhaps this dreamer showed fear but that wasn't allowed to be expressed as the mother had great respect for the doctor, so it became a repression. Now, in adult life, the fear isn't allowed to radiate a mental picture/thought, it has to be repressed because of the original reaction of the mother. But it's not gone, it's still there, unresolved, and is radiating this situation in the dream world so it can live again.

Does it also radiate into the waking world and create life situations? Maybe this person realises that they always seem to be contracting minor illnesses, like headaches or toothaches that force them to consult health professionals, who 'unluckily' continually seem to be rude and unprofessional. Is the expectation which created the dream situation to trigger the repressed emotion, also creating life–situations to do exactly the same thing in the world?

For expectation to do this, to manifest these things both within and without, then it must be habitually dwelt on and repeatedly command focus as spontaneous and reactive thoughts. It obviously affects her attitudes as under personal symbolism for doctors she's listed 'arrogance'. Maybe she examines her life and realised that she does seem to pay particular attention to medical malpractice cases on the news, and also gets emotional about them. It does appear to indicate that the emotion, and so ensuing expectation, is repeatedly dwelt on, and did indeed create both the dream and the continuing negative experiences with doctors in the waking world. Whenever there's such an experience she laughs it off and becomes arrogant, thus explaining the second underlying emotion in the dream: arrogant mirth.

So what to do about it all? First of all, we have to take the whole complicated story of the dream and get a simplified 'in a nutshell' explanation, then chunk up to the pure basic essence of what it's telling us.

In a Nutshell

History

"As a child I was made to feel scared and humiliated by an unprofessional doctor, and my mother didn't let me display the emotion. The underlying emotion to all this is fear, so nowadays I only consult doctors when I have to."

Effect

"I often get small illnesses which require visits to the doctor. These are always unpleasant and I end up becoming arrogant."

#Why?

"I seem to attract the worst doctors having their worst days, I get angry and arrogant."

#Why?

"I was angry when my mother seemed to think our family doctor was a God; I was angry I wasn't allowed to show fear. Now I sometimes dwell on this in my mind and seem to focus on it the world and get even more angry."

#Why?

"Because I keep getting sick and keep having to see these kinds

of doctors and I don't like it."

#Why?

"It's not alright to feel fear."

#Why?

"I don't know."

If you keep on asking why, why, why to a statement again and again and again, then it's like a dialectic and when there's no further answer, or the answer is a repetition of the previous answer, the statement that proceeded the silence is the essence of the situation.

Soul Statement

"I avoid doctors. When I am forced to see them I feign arrogance to avoid fear and humiliation."

In contrast, a growth statement is simply what needs to be done to heal the emotion the soul statement has uncovered, what needs to understood and what you need to do.

Growth Statement

"There are good and bad people in any profession. I can either accept this or use the energy of fear to push for higher

standards in medicine."

Later, as we progress, these statements (hopefully a growing list if you're doing it well) become the basis for other techniques, like replacement thoughts, distortion correction etc.

Chapter Nine — The Way Forward

The point of both the day and the night practice is to uncover, on both a conscious and unconscious level, where we wish to be in life and the things which need to be healed in the mind.

The day technique so far has been to passively observe the mind to see how it creates our whole experience, but now it's time to actually take control and transform the mind, and thus our lives. To explain how this is done is fairly simple, though to put it into practice is more of a challenge because, for it to be successful, we're talking about wholly changing all moment–to–moment thinking.

1 – It's already been illustrated that inner–self fantasies, when possibility and expectation are present, becomes our future in the world. But these have always been arising spontaneously, without conscious choice. Expectation has always been spontaneously creating them, and thus the future. But now, with the soul and growth statements, it's time to construct one deliberately. Basically it's a daydream of where and how we want the rest of our lives to go. But, of course, by now you already know the two keys which turn a daydream into the future, don't you? The future–self has always been wandering about aimlessly, but now we consciously give it a journey, which shall become a passage through life.

2 — A formal practice, firing the dream sequence with possibility and expectation, becomes abundance meditation. It won't cause yearning or despondency because present reality is fully accepted; neither will it cause attachment because the mental pictures only inspire the feeling, which is then focused on alone in the present moment. It's basically a meditation which creates the future you dream of by choosing happiness in the present, and because the emotion is raised using 'emotional pause points', it is also an excellent way to train towards perfect concentration, because it's easy to concentrate on something which is making you happy.

3 —Whenever we're conscious, some form of expectation is always present, so even if we do enjoy abundance meditation for a set period each day, this needs to become the way the mind always exists; happiness becomes a habit.

In the previous day practice, mental snapshots were regularly observed, but now, in exactly the same way, they are created, and briefly, just for a moment, the mind is reoriented to happy expectation. And, even though it's fun to regularly evoke happiness for repeating periods throughout the day, eventually the new habit becomes the natural course of the mind. It's a little bit like training a dog to walk nicely. To start with it goes too fast or too slow and you have to be always yanking the chain, bringing it to heel. But if it's dutifully walked each day, then there will be less and less yanking, until eventually, walking at correct pace right by your side, becomes its natural rhythm and the lead isn't required. It just does exactly what you.

4 — If you did well in the day practice then you probably know the way the inner–self negatively exists, like sometimes worrying, or daydreams living out past bitterness. Perhaps these exist with possibility and expectation and you've worked out how these mental occurrences bring many of the negative situations and events into your life.

But remember, these daydreams which keep on arising spontaneously throughout the day, causing unhappiness in the present as they create a negative future, are actually the natural process of the mind trying to heal itself. But the process is

becoming stuck because the emotions aren't worked through and freed, but are getting trapped in the thoughts.

So a healing meditation is to consciously create these negative daydreams which have been causing so much unhappiness for so long. Then let go of the mental pictures and look alone at the emotion that has been inspired, *in its free form,* neither pushing it away nor embracing it. Sooner or later it just fades. This is what the mind has always been trying to do. Eventually, the pictures won't even inspire the negative emotion.

It's like the way you can keep hearing a catchy song on the radio. It's a really infectious jingle and soon you find that you're humming it all the time. So you go and buy the CD and it's great. While playing it your foot taps along and you're humming away. You play it all day, but then you like it a little bit less. Next day you play it and it's great again. But each time it's played, the attention and strong feeling the song always produced as a reaction gets less and less, and one day it's played and just sucks.

These repeating spontaneous mental pictures are like this, when the emotion from them is lived separately, then it's just 'naked bitterness', or 'naked worry', and its association to the mental pictures wears away. One day these mental pictures which always did so much to bind you to pain, can be created — and now that freedom has arisen when you can smile at them, and choose happiness.

5 — As our life begins to work out and we become healed and magnets to abundance, everything within and without starts to get easier. This is a strange and wonderful thing, a satiated mind is eventually a restless mind. Problems are healed, the world becomes less harsh, and the mind is less attached to the world and more finely–tuned in its own awareness, then it gently and naturally inclines towards more ultimate questions. Attention begins to direct itself towards the ultimate — to unfolding the reasons we are here. I'm not sure how to put it because it depends on your religion, union with the godhead, heaven on earth, paradise as a state of mind, nirvanah, moksha, enlightenment — whatever you call it, let's say 'perceiving the ultimate truth of self and reality'. I'm not joking, it's possible and we can aim for it.

Ownership as a Concept

If you told the average person in the street that there is some way to magically obtain anything they want in life, then they'd probably want the moon: mansions; servants; fast cars; endless lovers; perfect body; a trillion dollars.

Hopefully, you're getting past that stage now, for two reasons. One, you can see for yourself that objects in the world can't bring true happiness by the very fact that rich people get depressed and sometimes even commit suicide.

Two — because of the day practice, you are perhaps beginning to realise the true, free nature of emotions, and that they are really not linked to any 'thing'. The more this is seen then the less there's the need to possess anything just for the sake of possessing it.

The fact of it is, concerning 'things' and objects — true joy is when they make the people around us happy. I know that sounds saintly, and we're all a little bit selfish sometimes, but it's true: giving happiness is joy itself.

But most importantly, ownership is a concept. It's true, in reality everything is free and none of us own anything.

Imagine if you went to a luxury car dealership to window–shop. There's no way you could afford any of the Ferraris and Lamborghinis, but it's fun to pretend.

Suddenly the manager runs up; you are the one millionth person to enter the premises since they first opened over twenty years ago, and as part of a special promotion — you've won the very Ferrari you were just looking at.

The people around you start clapping, you weep with joy, running your fingers over the paint–work and stroking the upholstery.

Then a white van with bars over the window draws up. People in medical coats run out and put the manager in a straightjacket, then he's bundled away.

It turns out that he was an escaped mental patient with a rare brain disorder which inspires delusional thoughts about being a car salesman.

Now happiness recedes and you leave the dealership weeping in misery.

But what happened here? What made you happy when you thought you'd won it? What made you sad when you thought it was lost? The car stayed the same throughout the whole incident. At the beginning it was owned by the dealership. When you thought it was yours it was owned by the dealership. When you realised you'd 'lost' it, it was owned by the dealership.

You lost the concept, the subtle feeling of ownership.

This is hard to explain.

Ask a friend if you can borrow their watch. Go home and put their watch on the table, and put yours next to it. Inside your mind, is there a slightly different feeling connected to your watch than your friend's, because you 'own' your watch? Is there a 'feeling of ownership'?

If there is, can you dance with it? Is it possible to suspend belief and pretend that your watch is your friends and vice–versa? Can you switch that feeling of ownership? (Don't get carried away and steal their watch!) If this is possible, then we can all be rich any time we want to.

The point of it all is that now, when we begin to create a meditation which will reorient the mind and create the rest of our lives, to bear in mind that 'possession is necessary', nice when it makes us and other people happy, irrelevant to our emotions and ultimately a concept.

Be rich on the inside, take what you need from life — and radiate joy.

Creating Your Future Dream Essence

This is really what you are doing when you construct this

conscious mental sequence because it begins as thought, with possibility and expectation inspiring positive emotion, which is then experienced in the present, independent of the pictures, thus avoiding attachment or yearning.

Of course, I can't say what the rest of you life should be like, the things you should strive to attain, to heal — only you can know this. What I can do is give you some tips and pointers, then an example.

Symbolism

One thing to consider is symbolism. Hospitals which use visualisation as a therapy against cancer don't have the patients visualising their immune system as it is, attacking the tumour. The patients are instructed to imagine the white blood cells as a medieval army marching into battle.

I don't think that any doctor has worked it out yet, but the reason that this way is more effective is because the only thing really that counts is emotion. If the patients visualised the boring old way the immune system actually exists, then they're less likely to feel excited or cured. By using symbolism, a 'happiness *feeling*' arises, based on the expectation and possibility, of being well in the future— and this happiness now creates a well future.

As you've seen from the night practice, symbolism is the natural language of the inner–mind. You have already uncovered some of your personal symbolism. How else can this work?

If you're physically sick (for example), you could imagine a healing light entering your body. If you're too cold to people and you want to develop friendliness, and discovered this in dreams of being trapped in a block of ice, then you could imagine your inner–self (future self) surrounded by a wall of ice, which melts to reveal the new friends approaching all around you. It doesn't matter as long as expectation and possibility *inspire an **emotion***.

Physical Expectation

What happens when you're very excited about something? How did you feel as a child on your birthday when you came downstairs and first saw all the presents waiting, was there a spurt of adrenaline in your stomach, or a sensation of butterflies? If you had have believed that your parents possessed the worst sense of humour in the world and all the presents were empty as a joke, then there wouldn't have been a butterfly sensation. Thus, when you later come to do the meditation, an occasional butterfly stab of adrenaline is a good sign, that the pictures are existing with possibility and expectation.

Physical Pause Points and Affirmations

The mental sequence, of your future, which creates happiness now and future conditions, *will* work because it shall include 'emotional pause points'. Many people use creative visualisation to try and obtain their desires, yet not all of them succeed. You know what's missing, don't you? Yes, possibility and expectation. The sequence you are constructing now is essentially a linear story, with a beginning, a middle and an end. To ensure that this is the future and not a daydream, each thing you wish to create has an emotional pause point. This means you pause and don't move on until the emotion is raised and you can *physically* feel it.

Say, for example, one of the things you're trying to accomplish is to cure migraines. You always get them at night in bed before sleeping, especially after having been to the cinema or nightclubs, as the projected light seems to bring them on.

So in the sequence, you can see yourself enjoying the cinema or a nightclub, then you mentally go home to bed, lie down... wake up in the morning feeling great, refreshed, and you say to your life–partner, "I'm completely cured!" So, this exact point of telling your partner you're cured is what illustrates the goal. This is the emotional pause point you stay in until the physical emotion had been raised. See yourself smiling and imagine the feeling of being cured, then feel that way now.

Also, to raise the 'physical indication of expectation', you can mentally repeat a statement to until you believe it, possibly

constructed from the night practice statements. Keep them in the present tense, not future, and consider using a thesaurus to make then more inspiring. Rather than "My migraines will be cured." try, "I am wholly cured and radiate newfound vitality." Keeping things in the present tense helps to increase the expectation and emotion because it's not a future wish but a present reality. There's nothing more possible than now.

An Example

The purpose of this practice is to ultimately change the whole of life in the future. So to give you a complete example of a constructed sequence would be huge, yet a fragment of a fictitious example will serve to illustrate.

Let's take a woman who practices corporate law for a firm. From the day and night practice, she's decided that she'd ultimately like to work independently in environmental law, class–action suits.

From the night practice, she's made the following statements.

"I very often snap at people because my mother used to criticize my appearance, this has left me with a poor body image. I now often dwell negatively on this and the ensuing self–hatred makes me snap at people who have nothing to do with this problem."

She's also uncovered a deeply felt love of the sea and a desire to live and work near the ocean.

So, the mental sequence to inspire happiness emotion might be something like this:

"*I see myself waking up in the morning in the bedroom of my new apartment. I go to the shower and look at myself naked in the mirror. I'm slim and attractive. I say to myself 'I am slim,*

attractive and wholly at peace with my body.' I keep repeating this until happy emotion is inspired.

"I get dressed, walk around my dream apartment, look out at the sea, and say to myself 'I am joyous to live in my beautiful dream apartment by the sea.' until I feel happiness.

"Then I imagine a beautiful forest being polluted and cut down by loggers. I see this until the feeling of anger alternates with caring. When this arises, I imagine myself in the courtroom, winning a case against the loggers. Next I imagine the chain saws leaving the forest, new trees being planted and the rivers becoming clean and sparkling.

"I see myself in my nice office, with trophies and awards for my work, and articles about my law firm and the great work we've done. I mentally say to myself 'I am hugely successful environmental lawyer and make a significant difference in making our world beautiful.' until I feel joy and excitement."

Obviously, this is just some short, trite example. The point is that it illustrates the general idea of how to create this.

Notice each objective, e.g. slimmer and at peace with a healed body image, has an emotional pause point. She stops and doesn't continue until emotion is specifically raised at that point.

This is for two reasons. One, emotion is only felt if expectation and possibility are present, so she's creating a future rather than mindlessly daydreaming for escapism. Two, later, these will be the conscious mental snapshots, used to retrain, or redirect, habitual moment–to–moment consciousness.

Chapter Ten — An Auxiliary Practice

Whatever sequence is eventually constructed, it will of course be unique to you, as the dreams, aspirations and paths through life are as individual as our faces.

So to the actual practice. It comes in two parts. In the first half mental pictures of the sequence are used to raise the emotion. In the second part, the emotion is freed and focused on alone, using occasional emotional pause points with conscious snapshots, to reinspire the independent emotion if it fades, and to intensify it when it's there.

You could do this either sitting, or lying down. To be honest, lying down is good because it's not the kind of 'letting go and developing mindful alertness' type of meditation, but more a training and rehearsal to influence and transform the habitual expectation in one's mind, so a relaxed and undisturbed body is a bonus. You need to decide how long you're going to do each section, of equal lengths. You might decide two lots of five minutes, making a ten minute session, or two lots of ten, or two lots of twenty.

When most people think of meditation, there's a kind of mental groan because it's associated with boredom and trying to concentrate on the breath. The point of *this* meditation is essentially happiness, and once it's established as routine, you'll begin to look forward to it (honestly) and be surprised by how long concentration and attention can be sustained.

Obviously, don't go mad. Even though we're inspiring happiness here, it would be difficult to sustain even this fun goal for five hours flat. Why don't you try two lots of ten minutes and see how things go from there?

How about when and how often to practice? Obviously, the more the better — *as long as you're enjoying it*. With this particular meditation, the minute it becomes a chore, then it's doing you no good what–so–ever.

Everybody's schedule varies. Perhaps you can manage a full session everyday, if not, then waking up and going to sleep at night are good times. Even the busiest person can set the alarm clock forty minutes earlier. Morning is a good time because it establishes a happy emotion first thing in the morning, which you can endeavor to 'take with you' and sustain for the rest of the day. At night, while falling asleep, is also good because the body is very relaxed and you can also try the following auxiliary practice if you decide to do the meditation proper before falling asleep.

Before commencing the abundance meditation itself, mentally review the day you've just lived. Visualise back to when you woke up that morning, then everything you did, right up until climbing into bed that evening. Choose one thing that occurred where you weren't wholly pleased with something which happened or your reaction to it. For example, say your neighbour borrowed the gardening tools, then returned them late, and you lost your temper in a way that was out of proportion. Visualise what happened until exactly the same anger is experienced

Next, again visualise the tools being returned late, and see yourself, your future–self, with possibility and expectation, acting the way you would like to be in the future, with the things happening you'd like to happen. You calmly explain in a friendly way that their lateness was inconvenient as you weren't able to do your own garden. See them as upset and apologetic, and promising not to be so tardy in the future.

Imagine them on another future occasion, returning the tools on time.

Visualise them with their friends, telling everybody what a decent person you are.

Raise expectation and possibility, then mentally say: "Every day I become calmer and friendlier." until you *feel* excited because you believe it.

Now do the same with a positive experience. Find something that happened or that you did in the day which you are pleased with. Say someone came collecting for the Red Cross and you made a donation. Re–visualise this and imagine the money going to clothe and feed a family struck by famine. Mentally say: "I'm a generous person and every day I brighten the world in which I live." until you *feel* excited.

Chapter Eleven — The Practice of Abundance Meditation

First Half

Finally, to the practice of abundance meditation. For the first half, go through the mental sequence, at each emotional pause, stop and mentally repeat the phrases until possibility and expectation arise and you *feel* the emotion: happiness and expectation.

When the emotion arises, savour the mental picture for a moment, then let it fade. Focus on the mental and physical experience of the now existing happiness. Use expectation to intensify the experience of this happiness.

Then carry on with the next stage of the sequence. Continue like this until the end.

Distractions

This is the truly amazing thing about abundance meditation. Distractions themselves are the very tools which develop concentration and joy.

Most people have tried to meditate at least once, and whenever we do, it becomes obvious that the mind is usually wandering all over the place, randomly, from thought to thought. It's near impossible to maintain pure concentration for more than a few seconds.

Now, this is the FABULOUS part. Say while doing the meditation, you suddenly realise that the mind has wandered off and now you find yourself worrying because you don't have enough money to pay the electric bill.

STOP!

Let go of the mental picture and focus on the free, naked emotion: independent worry.

Don't push it, open to it.

Observe its pure form until it naturally fades.

Now see your inner–self under a blue sky which is raining gold coins.

See your inner–self with a full purse, effortlessly paying the bill. Make it your future–self by raising possibility and expectation, mentally repeating: "I am a money magnet." until you *feel* the emotion of excitement and happiness.

Then let go of the mental picture.

Focus on the mental and physical experience of happiness alone.

Use expectation to intensify the emotion,

... then carry on with the next stage of the constructed future–self journey.

Of course, it might not be the electric bill which is the specific distraction, but any one of a billion things — but there's nothing that can't be turned around like this. If you find yourself wondering about an old school friend you haven't seen for ages, then imagine your future–self bumping into them. Say: "I am a magnet to lucky coincidence."

If you find yourself distracted by the thought of some social problem, like homelessness, then see charities collecting

huge donations, the problem being resolved and everyone in the country having a home.

It doesn't matter what you do as long as the emotion is revolved. In the beginning, each time a distraction arises it might take a long time before it's even noticed, and then even more time to think of a contrary mental picture. Yet it will get better over–time. It becomes easier to think of more productive mental pictures to transform the emotion and your awareness will spot distractions more and more quickly (meaning you become more focused and concentrated), because distractions often aren't fun, even escapist fantasy isn't as nice as the chosen free happiness of abundance meditation.

Do you see how great this can be? Distractions themselves, like worry and fear, become the *cures* for worry and fear.

Distractions themselves which interrupt concentration, now becomes the very tool which *trains* concentration.

Distractions which interrupt the flow of joy and happiness, now *themselves* become the CAUSES FOR JOY AND HAPPINESS!

Isn't it wonderful, this practice which weaves a joyous future by causing joy in the present.

Second Half

For the second half of the time period, let go of all mental pictures. Concentrate on the breath, and simply focus on the mental and physical sensations of happiness alone, and without any thought or mental picture, intensify the sensations. It's a bit like the excitement and happiness that would be experienced if someone told you they have a surprise for you. Even though you don't know what it is, happy excitement is still inspired, even though it isn't linked to any specific thing i.e. it's independent

Obviously, we don't yet have perfectly trained concentration, so distractions will occur, but they are dealt with in exactly the same way, each time just return to the pure and

basic sensation of excitement and happiness.

The point of the second half is to become accustomed to seeing happiness in its free form, not linked to anything. The happiness now experienced during the exercise is exactly the same as you'll feel when your new future is created. Realising this, you're already rich, and will avoid attachment, yearning, greed or despondency...

... only happiness.

I really think this practice is the best thing in the universe; I want to sing it from the roof–tops... but I'll just write it here as I don't sing so well and I get scared when I'm high up. I sincerely hope it brings you boundless happiness now, and the bright future you dream of.

New Day Practice — Total Transformation of Consciousness

To wholly transform the whole of our lives, it's necessary to transform the whole of our minds. Any kind of meditation can be seen as a form of intense practice for the way the mind will be for the rest of the time when we're *not* meditating; eventually meditation becomes all of our lives.

The practice of abundance meditation is to, in an intense form, learn to transform negativity, and to inspire free emotion, at will.

The day practice is to bring everything gained in the meditation into the rest of life. Initially we need to consciously reorient our focus to joy, until it becomes the natural orientation of the mind. In other words, we're going to develop a habit of happiness.

It's really very simple. You can use whatever reminding technique was used in the original day practice, and this shall be the reminder to reorient the mind.

Of course, just like before, it won't be possible to do this every single time you're reminded. For example, one time you might be in conversation or counseling someone who's had some very bad news recently.

Other times when it *is* possible, then this is the practice. When you are reminded, then continue whatever you were doing in the world, and with your eyes still open — visualise an emotional pause point from the abundance meditation, any one of them, and mentally repeat the associated phrase, until there's a a stab of physical excitement. Keep going until the sensation of happiness arises, then stop the phrase, forget the mental picture. Carry on still doing whatever task or activity is occupying you in the world, but focus on the sensation of happiness. Use expectation/will to intensify it, but *bring it into the present*. Be totally aware of the world, be aware of your senses. Accept the present without reservation. This way, in the present, pictures of the future–self inspire happiness, which is fully experienced, free and independent.

The progress of transformation can be rapid. You'll soon find yourself doing this spontaneously, even when you haven't been reminded, because the fact is that it is very nice indeed to be happy.

Sometimes when you're reminded there might be an existing bad mood already present, either wholly inside of yourself or because of something that's going on in the world.

Say it's the latter and you're having an argument with somebody. Anger has arisen within. Now the point isn't to push the anger away, but to free it and then open to it. So the person in the world is one thing, the anger is another, see it in its free form — feel its basic presence in your mind and body. Essentially, the practice then is to free the emotion from the world object just as you would the mind object in meditation. The only difference is that the emotion is negative, thus you watch it fade rather than intensify it.

When the argument's over, simply keep looking at the naked emotion, not pushing it, not pulling it. It doesn't last forever. If opened to, it shall eventually fade. When it does, then do the practice as usual, that is, use an emotional pause point to inspire positive emotion, then intensify that energy of emotion independently.

Problems

Sometimes we're very, very angry or upset about something and it's immensely difficult to just let that go. Emotions can be like a raging fire. You might try a 'mental chat' with yourself, like discussing something gently with a child, to try and talk the feeling away. If not you can switch the mental pictures to change the emotion. Say someone upset you at the office and now the ensuing heated emotion is radiating angry thoughts, how everybody at this office has always hated you and you keep playing pictures in your mind of them criticising you.

Change those pictures to ridiculous. Imagine your colleagues poisoning your coffee, firing rifles at you, putting a whoopee cushion under your chair. Make them so ridiculous that the anger becomes amusement.

Or you could try 'the voice'. Look at the emotion, then imagine a deep, grave voice, the kind they use on trailers for horror films. Hear it saying: "And now she is angry, driven to a murderous despair. The people who wronged her shall be avenged. Now showing: Psycho Woman!"

Obviously this has the same purpose — you make it sound so overly dramatic that it's funny.

Why not try a happiness stroll? This means to go for a walk, a little ten minutes round the park or to the shops and back, but it's to develop the practice. While you stroll round, you are continually using the emotional pause pictures to inspire happiness, then experiencing and intensifying it, in the present, without mental pictures, looking around at the world outside, the trees, flowers and buildings.

Obviously you can't have your attention completely within your mind in case you fall over or have an accident; but if your attention is completely in the world then you wouldn't be doing the practice. The idea is to use the pictures from emotional pause points to inspire happiness, so at this point attention is half in the mind and half in the world. Then experience the *freed and independent* happiness alone, in the world, say 90% attention in the world and 10% in the mind. It sounds mathematical and sterile, but inspire happiness like this and experience it in the world, and see how much brighter everything becomes.

Transforming the Mundane to Happiness

Most of us, probably all of us, have to sometimes perform mundane tasks which aren't enjoyable and require no intellectual thought, like washing up, walking the dog or brushing our teeth. Any one of them which usually adversely affects your mood can now become waking abundance meditation, and a chance to practice happiness. Vow: "From now on, every time I have to wash up, I will do the practice." This way, a previously much hated task becomes a reminder and an opportunity, to practice joy.

Chapter Twelve — Releasing Negativity

As this practice establishes a constant habit, moment–to–moment awareness becomes naturally fine–tuned and the areas of the mind in need of healing become apparent. We all have bad memories, some of which are continually dwelt on and make us unhappy in the present. We all have things in the world which 'get our goat', continually causing sad or angry reactions.

Healing means to change a habitual emotional reaction to something, from negative to either neutral or positive. Usually the mind does this naturally. If somebody dies, then there's a reaction of sadness. For months afterwards you recall the memory of them with sadness. But the amount of sadness fades and becomes less and less, until one day there's still a tinge of sadness at the memory, but mostly happy memories which arise spontaneously. They are the same metal pictures of the deceased, but the accompanying emotion has changed, not sad that they died but happy that they lived.

But this doesn't always happen with the pain in our mind. Maybe the painful thoughts just don't stop coming, they keep rising, causing bitterness or anger. Perhaps situations in the world keep reminding us of things and cause unhappiness or sadness or anger or whatever.

Remember the 'Happiness Mountain Challenge'? One of the conclusions was: reality can't be shut out. There are lots of negative things and situations which exist in the world and

there's nothing which can be done about them.

But we can't shut our thoughts out either. If there's some thought or painful memory that you notice spontaneously arises most days and repeatedly inspires sadness. It's rarely possible to just say: "Right, I'll never think that again." True, it might cause less pain and for shorter periods if you don't dwell on it, but it borders on repression — the fact is that thoughts are spontaneously born and there isn't much you can do about it.

So what *can* be done? Well, you already know the central truth, that emotions aren't indelibly linked to, nor inside of, any object — and this is the problem with the unhealed parts of the mind that repeatedly produce these thoughts: the emotion is linked to them. I'm not suggesting that the answer is to 're–assign' emotion, but to *free* it.

You already know that I can't tell you the things that need to be healed in your mind, only you know that. What I can do is give you the method. Remember, the negative thoughts, memories and mental pictures which keep spontaneously arising in the mind and making you feel bad, be they painful memories from the past, or speculations about negative possibilities in the future, either way they keep arising because the mind is trying to free the emotion which is trapped within them. Now, we're going to consciously assist that process.

I could choose any one out of a million possible examples to illustrate the practice of healing, but due to the rich tapestry of human existence, the details are unlikely to specifically apply to you — but it will serve to illustrate the method.

OK, out the blue ... let's say you were bullied at school. It went on most days and basically ruined your life over a five year period, which, by rights, should have been one of the happiest times of all.

To the present. From the practices so far, it's become evident that the memory of this still has a disproportionate effect on your consciousness. It isn't forgotten and healed, but very often causes bad moods or strengthens painful feelings which are already existing.

Sometimes while just sitting at the writing desk you realise that there's an angry emotion in your mind. Awareness is opened and it is observed that you're recalling incidents of the

bullying from all that time ago. Sometimes the pictures are direct, recalling the name–calling and cruel jokes. Other times they're associated, with fantasies of how it would have felt to hit them back, or maybe going to an educator's office and screaming at them for not protecting you.

Perhaps in the present day you realise that they are often reactive. Now, as an adult, you observe that when someone puts you down or makes you feel like a victim, then both the amount and severity of the anger or sense of violation experienced is clearly disproportionate. When someone teases you at the office in a way which you feel is inappropriate, then that evening, for an hour you're hurt and angry. There are mental pictures not only of what happened at the office radiating from that emotion and *strengthening it* — but also of the incidents of bullying at school from so long ago. They're arising now because the same emotion is trapped inside of them *and your mind wants it to be free*.

But please, never forget, the same expectation which is creating these thoughts and mental pictures instantly *to also try and change your emotional reaction to them, is also creating world situations in the future for exactly the same purpose: to try and also change the way you habitually react in the world*.

The method to heal habitual pain is pretty much the same as the method to inspire habitual happiness. A formal, inner–meditation method to open to the free emotion until it naturally fades and is no longer linked to – or inside of – these thoughts, and then to reinspire an appropriate emotion.

This is really training as to how you shall react (emotionally) when these repeating thoughts spontaneously arise in waking life. You practice how to correctly respond to the memories or pictures as they spontaneously occur in your waking day, slowly freeing the emotion and redirecting habitual attention. It's not an instantaneous magic, more like if you drop a jagged, sharp piece of smashed glass onto the beach. As the waves continually come in and out, it gently rubs against the sand and pebbles, so slowly and surely, all the ragged and sharp edges get worn down until it looks like a crystal.

The formal practice of healing is to sit or lie down, and recall the original incident which has been identified as unhealed by the way it repeatedly affects your mood in the present in a disproportional way. These memories or worries which keep on

arising spontaneously and are always accompanied by the negative emotion, are now consciously recalled. So in this made–up example, you would bring to mind the name–calling, the punches, the cruel jokes, seeing everything vividly, recalling the physical pain, the sounds, even the way the school smelt. Reinspire these pictures until the same emotion is raised, in this case, humiliation, or the anger at being violated.

Once the emotion is inspired, then let go of the thoughts and mental pictures and focus on the physical and mental experience of this emotion alone. Obviously, unlike abundance meditation, you don't intensify or will it to be stronger, just observe the naked emotion as it is, neither pushing it away nor strengthening it.

When it eventually fades, use the memories/mental pictures to inspire it again. Then once more let the mental pictures go and focus on the emotion alone, until it fades.

Keep doing this for as long as you want to. Every time you do you are freeing the emotion from the memories, worry or whatever it is being healed here. I know all this sounds stupid but I promise it's true, and it *will* work.

Now the emotion is free. Well, it takes time, so for this first session, shall we say, "loosened"! The next stage is to transform this negative internal emotion to a positive external one. What this essentially means is that you transform the pain inspired by your own situation, into love for other people in the same situation.

Reflect on all the other children in the world who are being bullied. Imagine if they're disabled in some way and can't fight back. Imagine some little girl weeping into her pillow at night because she was sexually ridiculed or molested and is too embarrassed to tell anyone. It doesn't matter what thoughts or mental pictures you choose to create, as long as they inspire a *feeling* of concern and love.

Here, we're transforming your internal self–loathing, or whatever other negative emotion exists, into external concern and love for people who are going through the same experience.

When the emotion is raised, again, let go of the pictures and focus on the mental and physical experience of it alone. Use expectation to intensify it. If you want to you could say: "My

pain is healed and I only radiate love to the world." until you believe it and this too intensifies the feeling.

Then let go of the emotion, neither strengthening nor pulling it, just watch until it naturally fades.

Now a hard part. If these negative emotions were caused by someone else, you might want to include a stage of forgiveness. This is difficult: to visualise the bully and feel love, *so we reverse everything and inspire the free emotion of love first*.

Use the mental pictures you've just been using to inspire love, then, at the stage where you have focused on the energy of love itself and intensified it with expectation, bring to mind the picture of the bully, *while feeling love*. Think of a reason to love them. For one, they need to hurt other people to build self–esteem. Perhaps they were much poorer than yourself and didn't live in a nice neighbourhood. Maybe they didn't finish their education, so the chance is that they didn't get as far in life as they would have liked. They obviously can't control their anger and it isn't fun to be angry (even that fact is rarely recalled *while* the anger is lasting). They're human beings and, just like all of us, they live without guarantees, they're subject to loss of loved ones, accidents, illness.

Imagine them in these situations, weeping over a coffin or experiencing the pain and disfigurement of cancer, NOT, to inspire feelings of vengeance or satisfaction, but to intensify the love. Also for this purpose, you might mentally say something like: "I am healed, and now kind and compassionate to everyone around me."

Again, let go of the pictures and watch the emotion naturally fade by itself. When it does, repeat the process for as long as you want to.

The last stage is to heal how this negative expectation has been creating the future. Once, all that time ago at school, you were made to feel a victim, and the emotion became trapped inside the memories. Expectation has ever since been re–firing these memories and thus strengthening the feeling trapped inside of them on a regular basis for the whole of your life, and so has created many situations in your waking like to inspire the same emotion.

Recall to mind a memory of a time when you felt strong and in control, perhaps comforting a child who was hysterical about some trite affair, or a time you stood up for yourself when someone was aggressive and rude. Do this until the emotion of strength arises in your mind.

Then let go of the mental pictures and focus on the sensation of strength and confidence in your mind and body. Use expectation to strengthen it until, not linked to anything, there's just a glowing confidence within, that you could deal with just anything.

Now bring to mind some situation in your life in which expectation keeps creating to inspire the negative emotion. Say you're forced to work with a colleague who's sarcastic, full of put–downs and always blaming you for their mistakes. Imagine them saying cruel things to you. Imagine your (now consciously created) inner–self in these pictures as being confident, assertive — and simply not standing for this rudeness. Make the inner–self your future–self by adding possibility and expectation. Say: "Now I am healed, confident and self–assertive." until it intensifies the emotion.

Let go of the mental picture and focus on the physical and mental experience of emotional strength and confidence, not pushing, not pulling — until it fades naturally.

Repeat this sequence as many times as you want to.

So this is the formal practice of healing our past in the present, to transform the future. Obviously, this is an example which might well not apply to you. Your problem/s are probably different, it might even be worry, the mind habitually pictures negative future possibility. Whatever the problem, only you can know, but you can also apply the basic steps of healing.

The Steps of Healing

1 — Consciously inspire the mental pictures of rotten memories/feared futures.

2 — Free the associated emotion by observing it in its pure form, and allow it to fade naturally.

3 — Use mental pictures to inspire, strengthen and expand external positive emotion (Make your pain inside love for the world around you).

4 — A forgiveness stage if applicable.

5 — Use mental pictures of yourself in the future *after having inspired an opposite emotion to what you were healing*, reacting the way you will be now that the emotion is free and a healing has occoured.

Chapter Thirteen — Day Practice of Healing

The healing meditation is really an intense practice to redirect and heal the mind for the rest of the waking day. Regularly practicing the meditation will certainly, by itself, free much of the emotion, but it's not instantaneous because these negative directions which the mind keeps taking have become a deeply ingrained habit. So even after practicing the meditation, they continue to arise, though less and less as time goes on. The progression towards complete healing can be speeded up by taking the negative mental sequences, be they either reactive or spontaneous, and consciously freeing the emotion there and then, at that exact moment.

As these general practices are performed more and more, you'll find yourself becoming increasingly aware of consciousness on a moment–to–moment basis, because, let's face it, happiness, as I keep saying, is fun. But you also become more observant of habitual negativity, it might even feel as though it's getting worse. It isn't, believe me, you're just learning to see what's always been there.

But from now on, when you do stop and become aware that a negative mental sequence is fueling a painful emotion, the cure is essentially an instantaneous version of the meditation.

To stay with the same bullying example, one day you receives some particularly nasty, sarcastic put–down from a colleague. It's not until later, at home in the evening, that the

realisation dawns that you've been in an angry mood all day. Now, in front of the TV, the programme isn't even being watched because all the school bullying pictures are being mentally replayed to fuel and strengthen the emotion of anger which was originally sparked by the sarcastic put down.

Initially the anger fueled itself with associated and direct pictures as you, the victim (again), fumed for three hours that evening about the hurtful remark. But now, in front of the TV, fueled by direct angry mental pictures and recollections of what the colleague said, and associated thoughts about what you'd like to do to them, the mind has reverted to the habitual unhealed pictures and memories of the school bullying.

It's not bad, ultimately, that the anger is there. Anger is simply an energy that rises and lingers when it isn't acknowledged or opened to in its naked form; it has been mistakenly identified with. Then it brings up relevant thoughts/memory pictures to strengthen and prolong itself, plus creates world situations so that it can live again in the future. Arising repeatedly is its only chance to be free.

It's a bit like if you meet your friend in the street and instead of saying hello, acknowledging their presence and making them felt understood and accepted, you instead only mimic them and repeat everything they say — so they become angry and try to irritate you to provoke a reaction. In the future they keep trying to contact you to see if you have changed and are being polite now and will acknowledge them.

The problem with 'negative' emotion is that it's usually identified with. You have to transform, "I am very angry now." to, "I have opened to this energy and am observing it." This is really all that your mind wants, open up to, free and experience this awful, hellish terrible thing that we spend all our lives running away from and when we stop and look and finally face it, it's as vague, subtle and transient as any other emotion in the mind's treasure–house of vagueness.

So, sitting there angry on the sofa, attention suddenly becomes aware of exactly what is going on in the mind, it was the tiredness in the jaw muscle from clenching so tightly which finally woke you up.

So you stop pushing or pulling, grasping or being — take

a deep breath, and look deeply into the mind, and see everything exactly as it is. There is a watcher in the mind, an act of feeling or being, which perceives the very vague mental and physical sensations of an energy. Of course, the label for this energy is 'raging anger', but 'raging anger', is a thought which describes the energy. The thought is one thing; the energy of emotion is another, and it's the latter that we're focusing on here.

It will fade; watch it leave. This is the reason that emotions, negative ones, get such a hold on us and it's hard to just let go of anger, bitterness, jealousy or whatever, while we're right inside the middle feeling its crescendo. All thoughts and mental pictures radiate from emotion and strengthen it. WE *ARE* IT. There's no perceiver in our mind watching it, our self is all wrapped up inside of, and tortured by, it. It hurts us. It's painful to *be* insanely angry, bitter or whatever.

It doesn't hurt us if we step outside and watch this basic energy, like looking at someone else's anger, their emotion isn't yours and so isn't painful. Emotion is painful when it's claimed. We've spent our whole lives trying to deny it or push it away. But with the confidence that, just as in the world, there's no one thing that lasts forever, we can turn around and face it squarely – – and then watch it naturally fade away.

You know from a lifetime of experience that when you do this it isn't going to instantly transform insane anger into joy. If there was some instantaneous, magical method to do this then it would have been published by now and there would only be peace, love and understanding in the world.

Returning to our example, to start with, you look into the mind, and separate the thoughts, mental pictures, physical sensations and a watcher perceiving all this. The anger is very strong, so after only a moment, the watcher/perceiver is lost into the emotion and is back the way it was before, *being* angry.

But then, once more, awareness will eventually be regained and you can come out of the emotion; it's a bit like someone drowning, trying to pull themselves out of the water. Separate all the components that constitute being 'insanely angry', and become once more the perceiver watching the energy.

Switch back and forth like this, between watching and

drowning, but eventually the next stage emerges. Now, the energy is still there, thoughts and mental pictures still radiate from it, but the sense of being a perceiver watching the separate components never recedes. The watcher is constant, never lost, observing the radiating thoughts and pictures.

The following stage is when the watcher begins to perceive the energy as a gap between the thoughts and mental pictures. At some point, sooner or later, just for a moment, the watcher perceives the energy of emotion wholly alone. There are no thoughts or mental pictures; only a watcher perceiving pure energy.

After a moment, a thought or mental picture emerges from the energy. It isn't grasped; the watcher doesn't get sucked into the emotion. The thought or mental picture simply emerges, is perceived, exists for a moment, then fades away. It has no effect on the emotion as long as it is perceived and not lived, it doesn't strengthen it; it's like a raindrop that falls from the clouds, becomes a snowflake, then dissolves into the pure air.

Then again the watcher perceives the pure energy of emotion alone.

Then another thought.

Then pure emotion.

In this revolving cycle, emotion exists as a space around our thoughts.

At this point, it's acknowledged.

At this point, it's painless.

At this point, neither pushed, pulled nor lived — only watched — it will, sooner or later, fade — not to return.

At this point, you are free.

Free of being trapped in the emotion.

Free of being *in* pain.

Free to *choose* your feelings.

Visualise what started it all, both recently and in the distant past In this example, the colleague recently and the bullying distantly, they are the triggers in the mind and in life that this energy of emotion has been creating and manifesting,

waiting to be acknowledged, which you have just done, are doing, and will do — until your mind is reigned. Painful emotions are never lived, you are always free, by habit — and in a topsy–turvy world of ups and downs, your mind is always clear and unruffled; there's always a gentle smile, even if only on the inside.

Part Four — The Ultimate

Chapter Fourteen — Approaching the Ultimate

So is that it? We heal all the pain in our mind, inspire joy all the time, create beauty in our lives and radiate joy into the world. This is the goal of many religions. Maybe this is everything we're supposed to do.

But even with the 'book' religions, it's more an orthodox or lay–belief, to be good now to win an external divinity's grace and obtain future reward. Yet even the book religions have an esoteric aspect where mystics attain some kind of 'divine union'. Islamic mystics perform a whirling dance where the sense of self is lost and 'the scent of Allah in the world' is experienced. Christian mystics have used a 'who am I?' meditation to 'experience God'. The mystical aspect of Judaism is the Kabalistic Tree of Life; "No one can look upon the face of God and live." So as we climb the tree and experience the nine names and form of God, the tenth and last is called 'absolute nothingness', and an abyss must be crossed to reach it. What falls into the abyss? The self?

Hindus believe that there's a divine soul in each of us, and to drop the false self is to realise this unity, to be one with God. The word 'yoga', possibly the oldest form of meditation, means union.

Buddhists don't believe in a God. The goal in Buddhism is to realise that the self is a delusion. To attain Nirvanah means to 'extinguish'. To extinguish what? To extinguish the delusion

that the self exists separately from anything else in the universe?

Even if you're an atheist and believe that the universe and our world was created randomly by accident. You still have to admit that many sane and wise people seem to somehow attain a permanent mental state which appears to confer a state of bliss, feeling of union with creation and peaceful equanimity.

All the people, who ever attained this ultimate state, generally refer to it either as, "understanding the true self," or, "extinguishing the false self."

When we look into our experience of consciousness, the experience of being conscious, what is the self? There are five senses, sensations in our bodies, thoughts and mental pictures in our minds, and a watcher which perceives all this.

Is this watcher the true self? Or is it the false self? Whatever the religions say, the truth is the truth and it's within ourselves.

So how exactly do we achieve this ultimate state? Obviously, just like with healing and freeing happiness, it's going to be a natural unfolding that occurs when the conditions are right. It's like placing a seed in the shady earth and watering it. A flower's going to come. The flower doesn't worry about how it's going to look or what colour it shall be, and neither can its creation be rushed. The new flower just comes, exactly as it's supposed to, because the conditions are right.

What exactly will come about? What exactly is the path to the ultimate?

If you've been following everything so far, then you're already well along the way. By learning, seeing for yourself, the independence of our emotions, happiness and unhappiness, and taking control of this, then you've started to clear out the debris of the past, and the negativity of the present or any fear of the future. Although you may now begin to prosper and actually create abundance with the abundance meditation — conversely this practice lessens attachment to things in the world because to attract material things into your sphere, the practice is to experience the independence of emotion.

To experience the ultimate mental state, there are three main stages/realisations which have the tendency to dawn in the mind. What I'm going to explain now might seem unbelievable.

But, if you're doing your best to practice habitually, moment–to–moment, even if you're not that good at it, these new realisations are already growing, all by themselves, without you having to worry, because the seed is there and the conditions are right.

Let me tell you something else before I explain the last three realisations: just because a thing, or the possession of a mental state of being a certain way, seems absolutely impossible at one point in your life, that doesn't mean you won't just naturally evolve into this when you live correctly, with no effort or pain on your part what–so–ever.

I remember when I was about five or six. One weekend I'd be given a new pair of shoes for school. They were nice, smart black leather school shoes. I hated it. I'd go to school Monday morning and all the kids would stand round shouting, "New shoes! New shoes!" I was mortified, wishing the ground would open up and I could fall into the pits of hell where life would be kinder.

Now, I'm sitting here at this table years later. At this very minute I'm staying in a small town, in the most expensive restaurant here, by a poolside. The waiters wear black tie and all bowed when I walked in.

As I write this I've just realised that I'm wearing flip–flops. Not only that, but the thongs broke on one and it keeps falling off and has to be re–threaded. People have probably been laughing at me and I didn't notice.

If, back when you were five years old, someone would have said: "*One day you'll be grown up, you won't like toys anymore. You'll live away from mummy and daddy and prefer it that way."* then likely you'd have looked very serious, solemnly shook your head and the merest thought of this would have been incomprehensible.

Flash forward ten years and to the sense of walking out with your packed bags and finally being alone. You didn't need to meditate or do anything special for this feeling and need for independence to come about. Without any conscious thought or effort on your part, the mind just evolved as it was supposed to.

Now these last three realisations aren't intellectual understandings. If that was the case then you could just write them down on a postcard and walk around the streets showing

them to people and give each one everlasting peace. No, this would be thoughts that arise from the intellect.

Lastly, I'll repeat myself, you can't force this or change the pace of growth, just like you can't speed the growth of a flower. So be what you are right now, live the right conditions and grow as you grow.

Let's go back to the toy example. You tell a five year old happily playing with their toys, that one day they'll outgrow them, shall find them boring and they won't be interested to play with them. They won't believe you, even though you're right.

However, if you try and speed up that growth and bring about the change now by throwing all their toys away, then you haven't, "helped them grow into who they were to become," but stopped them being who they are now and growing naturally.

Chapter Fifteen — The Three Realisations

So what are these three things? I bet you're on the edge of your seat by now.

Okey dokey.

- Happiness and unhappiness are the same.
- You've never had an emotion.
- You've never existed in the way you thought you did.

Right, so it's weird. But remember, don't strive for this intellectually, it's simply an understanding which shall naturally unfold as a gradual process.

1 — Happiness and unhappiness are the same.

Perhaps at this point, you're having lots of fun (I hope). Things that had always bothered you and repeatedly hurt inside your mind, are starting to have less of a grip or effect. Perhaps you've learned to free joy and happiness within yourself, goals are being achieved, abundance manifests around you. Life's becoming much more fun; it sure seems that happiness is much nicer then unhappiness (Didn't I keep telling you?).

Wonderful! Then enjoy your happiness now, please don't throw it away or you'll be the toyless child outside of their natural state, trying to be someone they are not.

This will just evolve over time, as it should, with no pain, only joy on your part.

As your awareness becomes more constant, more often outside of emotions while watching them, more finely–tuned, you'll realise, a constant knowing will be born, that the energy of emotion isn't happy or sad, pleasurable or painful... it just *is*. You thought it was one way and it turned out to be another.

It's so hard to explain. It's a bit like waggling a loose tooth as a child, painful, but kind of not painful at the same time. That's a wholly inadequate description, you'll just have to see it when you see it — so be happy now!

2 — You've never had an emotion.

It's true and it's even harder to explain. The way you're likely to realise this is one day when you start to feel other peoples' emotion.

As soon as the first truth dawns, it brings a kind of peace. Really. You spent all this time building physical abundance, which is fair enough. Then all this time healing mental pain and creating mental happiness.

Yet during all this practice you are perceiving the energy of emotion more and more freely of any object, and slowly seeing for yourself, that all these freed emotions are actually

subtle variations of the same sensations, neither particularly good nor bad — just, there.

But it's not like a feeling, "Oh no, I'll never be happy again," more like: "Oh yes, I'm free! Everything is peaceful, no matter what goes on within or outside of me. I don't need volition; I just am."

Then, sooner or later, an emotion comes up. It's spontaneous, could be negative, could be positive. By this time there's enough equanimity within you, it's not particularly painful. But you come to see that it belongs to someone else.

Maybe you were watching happiness while strolling round the park, then 'worry' rises, but strange, not linked to you. Seconds later you bump into an old friend. Her son was arrested on drugs charges last night and she's worried.

You stand there listening sympathetically. Oh this sounds so corny! ... You're watching *her* pain inside of you, before you either knew she felt it or would even meet her.

You come to see over time, that all of this energy of emotion was never something that was living in you. It's like a universal energy which you invite into yourself according to the expectation present in any moment.

It's a bit like if I hold your hand while you stick your finger in an electrical–socket. We're different people with different bulging eyes and different smoking hair, but feeling the same energy independently. (Actually, I don't understand electricity; if we did that, would only *I* get a shock?)

OK, an even cornier way to put it. In the park when you feel your friend's pain: *you really do*!

So isn't life going to become incredibly painful now, feeling everybody else's pain? No, for two reasons. One, it also works the other way, other peoples' joy is your joy — and jealousy is out the window. Two, as you become more and more aware, living life as the watcher in the mind, pain becomes a simple energy that is lived outside of.

3 — You don't exist in the way that you thought you did.

So how then, exactly, *do* you exist? This is so abstract that I probably can't explain it and you'll just see it for yourself one day.

You look into the mind and you are a kind of watcher. There's a consciousness that observes things through the senses, plus observes thoughts and feelings. If everything I'm saying to you is sinking in, then now the watcher rarely lives inside of these things, but only observes everything.

At this point, the watcher feels like 'you'. If I ask you to look into your mind and tell me which part of you *is* 'you', your essential consciousness, it feels like this watcher would be it.

Your essential you can't be your leg, because theoretically your leg could be amputated and you'd still be you.

Your essential you can't be any thought or feeling because thoughts and feelings keep changing, coming and going, but you are always you.

Your essential you can't be your brain. Each part of your brain does a specific thing. One part recognises colour, one part controls your heart beat, one part concerns abstract thought. If 'you' were a part of the brain, then it could be isolated, taken out so you aren't you anymore. It could be transplanted into someone else, then you would be them and they wouldn't exist. I could live in the body of a physically perfect, beautiful supermodel; lovely thought, sadly not possible.

No, think about it. Really, the closest you can find to an essential 'you', is this watcher in the mind that perceives everything.

This is the way it feels now. But one day, if the right conditions are present (aware of the watcher outside of everything, rather than unaware, inside) then the sense that the watcher is 'you' disappears and you ... kind of dissolve into everything perceived.

That sounds nuts doesn't it? I've just sat here thinking of a better way to put it and can't.

I'll give it one last go.

You have a body and a mind which can perceive it. You can feel your feelings, your leg, your stomach when there's food in it or it's aching. You can feel your heartbeat. You have one body and there's one consciousness in your head that perceives it all.

Now imagine of all the separate parts of your body were separately conscious as well as the main consciousness that is you. (To be clear, I'm not saying any of the following is true, it's for the purpose of illustration only). You're stomach is a separate consciousness that could perceive everything around it. When you eat and food goes inside, happiness rises throughout the whole of you, including your stomach, but your stomach is separately conscious and can't perceive the rest of you and so it thinks being conscious of the food and happy because of it is it's own independent experience. When you're really hungry, hunger rises in you and your stomach can feel it too, but the stomach doesn't know about the watcher in your head that perceives the whole body, but thinks that the experience it has is watched by its own separate watcher.

One day, a part wakes up and sees the truth, say, suddenly, your kidneys. Previously the kidneys had a separate consciousness (for illustration), a watcher in themselves, but then they suddenly realise that they, the physical kidneys, are physically linked to a larger whole body and their separate consciousness, the watcher, was never there but a by–product of the senses perceiving sensation. There is no separate watcher in the kidney, just one large body that perceives itself.

Think of the universe as one big thing full of parts. Some of these parts, like us, have senses and now the universe can perceive itself. But the senses give the illusion of a separate watcher. Eventually, through spiritual evolution, each separate watcher wakes up and dissolves as it realises that there's only one universe perceiving itself.

That's still not wholly clear is it? Well, what can you consciously do to bring about this state? First of all, don't strain. There's this philosophy in the west, 'no pain, no gain', and it's such a shame because exactly the opposite is true: 'pain, no gain, no pain, gain'! The accepted, and incorrect 'no pain, no gain' version comes from a belief that there's some kind of external divinity which sends us difficult tests and hard times for us to

endure and prove our worthiness; a philosophy of pursuing misery.

Yet there's nothing in the universe which operates on this principle. You already know that it's the opposite: happiness is always the motivation in all that lives, like the way plants grow towards a light–source; everything inclines towards what makes it happy.

Remember spelling drills and the misery of trying to learn the multiplication tables at school, how hard it was and how long it took?

But do you also remember how effortlessly you picked up catchy jingles from commercials... because it was fun?

Misery never does you any good. Actually, the absurd phrase, 'no pain, no gain', originally referred to weight–lifting, and it doesn't even apply there.

Someone goes to the gym for the first time and works out with weights like a maniac. Next day they're completely crippled, can hardly move. They think it's because they're, "exercising muscles they've never used"

Rubbish. The pain is damaged muscles repairing themselves; there's no growth what–so–ever. With a good trainer who knows what they're doing, the first session is using light weights only, to demonstrate the correct position to lift.

Fact is, whenever there's bad pain in a muscle, it's never because it's growing but because it's damaged and is repairing itself.

But even when someone gets well into the sport, they *endure* hours of lifting the same weight the same way. It doesn't build muscle, only exercises the heart.

To build muscle you add more weight and lift it for a short period of time, to mild exertion. It could take just fifteen minutes, the endorphins from *mild* exertion makes you *happier*. When this becomes easier, you don't lift for longer, but add more weight (take if from this seven stone weakling!).

There are two things you can do to become the ultimate self.

One, watch the watcher. Say you're upset about

something. You've already leant to separate the watcher from the emotion and free it, but so far the free emotion has always been focused on. Now you have gained this kind of control, change the focus and watch the watcher. What, *exactly*, is this thing that feels like 'you' and perceives everything? Don't strain, just try and perceive it for a while, with curiosity, then let go.

This is the way a realisation comes about. It's like when you've lost your car keys and are thinking like mad where they could be, but the answer just won't come. You give up and think, 'Ah, it'll come back to me'. Later, when you've forgotten about it and are doing something else, the answer pops into your head. Why? You know don't you?

You expected it.

That's the second method. Once a day, for just a second, look around you, at the immense complexity of life, your mind in your body on a life–filled sphere, orbiting the sun, going round the Milky Way, expanding into space.

Look up at the sky for a moment, reflect on the universe, yourself within it. Look at your watcher perceiving the sky. Believe there's an ultimate mind state. Believe there's an ultimate goal. Believe for a moment until there's a stab of excitement...

...as you *expect* to obtain it.

Then carry on with your life. The seed is there. The conditions are right, so the flower will grow and blossom all by itself. Don't strain. Be happy now and always, because in this life:

You Get What You Expect.

Afterward

I know what you're wondering: I am an enlightened millionaire sitting in a mansion who can make this whole thing work, or just some loser sitting in a bar, making it all up to pay for the next whiskey!

Neither. Everything you've read here is my own work, my own ideas — so you can see I've thought very deeply about these questions. All this thinking and experimenting wasn't pure intellectual curiosity — it was usually necessity.

I was always... different; two separate people almost; friendly and sensitive within, but unsociable; intelligent but unmotivated towards things that didn't interest me; insightful into people, yet not wanting to be with them.

It was years after I had devoted my life to exploring and experimenting with the mind and its potential, plus had traveled all around Asia, that I found out that the constant physical pain in my body, diagnosed as malingering when X-rayed as a child, and apathy diagnosed as depression, actually had a genetic basis, as do many of the ways in which I'm different.

Then again, we all have excuses in life, it's a choice whether we use them or not. If I hadn't had my life-challenge, then I would have attained more material things, but wouldn't have traveled; would have lots of qualifications, but wouldn't have discovered anything; I'd have paid ‘professionals’ to ‘cure’ my problems with knowledge that's already known. If I didn't have these challenges in my mind and life, then I wouldn't be sitting here in Kensington Gardens (surrounded by people who also have no guarantees in life), in glorious sunshine writing a forward for a book I love, and dreaming about the people I might

yet touch with my life.

I didn't really mention it here, but spirit, life–force or whatever, is important. That essence that makes you passionate to do or have something; I have the things I'm passionate about. The rest, never can raise enough excitement.

If you're not passionate about it, it 'ain't worth zilch.

I don't know if that's success... perhaps the **choice** is how you *choose* to think...

Sincerely, the best of luck on your own journey.

Best wishes.

Jay Moon