

Chapter 2

Separation anxiety

The joy that we feel, the intense pleasure that we can derive from connecting with each other is so wonderful in context of the infinite universe of infinite possibilities and various massive cosmic forces raged against us at all moments, the idea of connecting in the midst of what is otherwise potentially a major void is so glorious that the pain of it all going away again, the knowing that there's going to be separation creates anxiety, creates pain. As I said in the previous chapter, real fear is the fear that we're programmed with, and have been for four million years or more, based on very real dangers that we were beset by for most of our history, except for this last tiny fraction, since we became Gregorian and a technological culture, as we are now. For all we know, with everything going on in the world at the moment, we could find ourselves back there, at best. So the real fear has been there for ever, we know that. Nonetheless, the way we've got it set up has got to be probably the most privileged in human history, all things considered overall for the world, in terms of abundance and ease, and I'm including everyone, including unfortunately the people who are suffering from starvation and what have you. But specifically to the numbers of people living in abundance, I don't think we've ever had it this good, where we manage to outsource the actual sources of danger to a very large extent. And underneath that, the fear of survival, the fear of being hit, being hurt physically by a person or an animal, the fear of a loud noise, i.e. there's an animal roaring at you, or a person running at you with a club, the fear of falling off a high place and dying in a ravine, the ground giving way beneath you in an earthquake, and so on, all of which were a lot more prevalent all those years ago, really is the fear of death.

Death

That's the fear that underlies all fears. And then I posit that underneath the fear of death is the fear of oblivion, of the void. And actually it's not oblivion, it's the fear of being conscious in the void, in nothing. And the horror of the coldness of nothing. And what's actually informing nothing, as much as it informs something, is this ineffable presence that in the West we call God, and in the East they call Tao or Brahma or whatever you want to call it - the imponderable, the huge, the all embracing universal force, that is something so small that it fits in something smaller than the head of a pin, and yet it informs the whole universe. This is a scary concept and hence why, as I said above, we talk about god-fearing people. We are essentially, I would suggest, afraid of God, of the power of the universe. That's the

underlying fear of all fears. But if you want to just keep it superficial relatively speaking, you can say that the underlying fear is the fear of death. And this fear quota, this part of being human, part of consciousness, part of energy moving through the system, doesn't decrease no matter what we manage to do with our world. And so we've chosen collectively to

sublimate this fear and transform it into second-hand imaginary fear, which is actually anxiety.

So we create horror stories in the head, and then we believe them, and then we freak out with them and this creates anxiety, which chemically is addictive because it's cortisol released from the adrenal glands, which causes us to do everything that's against our better interest, such as tense up the stomach, stop breathing, tense the muscles, collapse the front of the body, let the head hang forwards, and everything that will put us into a more and more fearful space, because we are addicted to the cortisol, horrible though it is.

So it's like a hamster on a wheel.

Pure raw chi

We're going to look at how to transmute this fear instead into the raw pure chi that we can ride on. That is the Taoists way of doing it. It's not to be in denial of fear, it's not to mask the fear, it's not to distract ourselves from what we think is making us afraid. It's all about transmuting what has now become just anxiety back into pure raw chi that we ride on. Now the only way that this is actually possible in terms of separation anxiety, is when we learn to situate ourselves properly inside our skin. When we're in the front of the body, we're with where all this anxiety is manufactured, with all the conversation in the front of the brain that results from the manufactured anxiety. And the stresses upon all the organs which then affect all the emotions massively is all going on in the front of the body. And because all the sense organs face forwards, so we perceive reality in front of us, and its compelling, riveting, fascinating, scary, exciting, promising, horrible etc. it draws us forwards into the front of our bodies to get a closer look. It gives us the sense that we can control it more by being closer to it. However, the Taoist approach, as I've said, is instead to flow backwards inside.

Thrust back into the back of the body, just sit back, the reason being that back there it's strong it's still, it's silent. And if you sit in your back you become strong, still and silent. If you sit in the front you become frantic, noisy, disjointed, as this is what the front is going through, you become vulnerable and weak like the front. The back is not that vulnerable, and it's pretty strong and steady, and you become that instead. And then you're able to gain psycho-energetic distance from the drama of the anxiety that you've actually confected in your mind and convinced yourself is something to be afraid of and therefore are afraid. But it's not real, genuine fear, its second-hand, toxic, manufactured, confected fear and needs to be addressed as soon as possible and then transmuted back into pure chi, before the toxicity poisons you and leads you into deeper syndromes such as panic attacks, paranoia, paranoid schizophrenia, OCD, and anything that's going to make the ride less enjoyable for you and unnecessarily so.

By sitting in the back we keep transmuting the fear back into pure energy, because primarily it's good to be afraid, its ok, its fine, being afraid is part of life, real fear is beautiful. Its life, its energy itself. It's the energy that keeps you alive, and if you didn't have it you would not

have the sense to fear danger, and it's important, we have to have that, and we have to honor and love the fear. And its love that transmutes the fear into energy. That's what it means when we say love is the antidote to fear. It doesn't mean you have to go around being nice to everybody, then you won't be afraid. It's really about loving the fear. And not to be afraid of fear. The reason we live as we do is because we are afraid of fear. We try to distance it, cover it over, sanitize and decorate everything to avoid having to look at what it is that makes us feel afraid. In fact, the Taoist idea turns it on its head. We think we're afraid of an object. The object is in fact usually imaginary. For example, with separation anxiety, you're afraid of losing somebody, or something. So you create that picture in your head. And you think it's real because you've done it so well. You think it's an external object, that thing, or someone you become afraid of losing. What's actually happening is that your kidney energy has gone into a moment of deficit. There's been a contraction around your lower back because you can sense change coming and its making you a little nervous, which is good and healthy. But as soon as that happens, fearfulness arises, As soon as fearfulness arises, the mind feels obliged to justify that because the front part of the brain where you're discussing reality to yourself incessantly, evaluating it, describing it, explaining it as best as you can to yourself, relies for its existence on justifying its beliefs, because the whole thing is an illusion.

And the only way it can maintain its existence, which is very much linked with who you think you are most of the time, the personality, the theatre, the drama of being you, is by justifying itself. And it does that constantly. You feel fear arising, that front part of the mind that's trying to make sense of everything says 'Right I'm afraid because of that object out there'. Which isn't actually out there, it's inside you, it's an imaginary thing, which might actually coincide with what actually transpires, but it won't necessarily, and it will be a fluke if it does. And then it does it so quickly that you think you're afraid of that object of fear, when in fact you're not, first you feel afraid and then the mind found the object to fear. That's how the Taoists posit that this actually works. Knowing this helps deconstruct the compulsive aspect of fear.

Power

By looking at the major groups of anxieties and deconstructing them we take the power out of them and that's what we need to do, because it's not real power. We must take our power back that we've invested in them and instead transmute that to grooving on the fear, riding on the fear of death, on the fear of the void, on the fear of God - we've got to ride that fear.

So separation anxiety comes at the top of the list for me, not because it's the worst anxiety, or the most pernicious, or most acute, but because it is totally insidious and ubiquitous. So it might seem like a nice, light topic to start with, but feeling that it's lightweight and that type of attitude towards any type of anxiety is a perfect example of how we tend to mask the pain of such a poignant effect. Separation anxiety, and its root cause first happens when we're very young, and so we're very young when we learn to mask it and pretend we don't care. Yet its effects are absolutely insidious and far-reaching. They undermine our entire choice

making process as we go along and cause us to act up in ways that don't necessarily promote the best for us, or others around us. So it's completely counter-productive having separation anxiety unacknowledged and unprocessed.

It's probably the earliest, and hence the original anxiety, and thus the one that instigates the pattern for all subsequent anxieties. It begins in the womb. Around the mid to the end of the seventh month in utero the awareness has already grown that the walls of what had hitherto been increasingly enjoyed as a state to pure saltwater heaven, absolute perfection, or as absolute as any of us will ever know in this present form, these hallowed walls of our mother's womb that protected us from the yin and yang from manifest reality, from the difficulties, and pleasure and all of it, and keep us in a state of rapture, were beginning to inexorably close in on us. And the sensation of this all invasive pleasantness was starting to turn into one of insipient claustrophobia. I've worked with a lot of babies. I had three of my own, and introduced baby massage into the UK in the early 80's, so I have a lot of experience of babies. And you can feel the response of the baby when you press the belly. You know this isn't just imaginary. And sadly, some babies find the awful pain of leaving the mother so great they actually pull out before term, and that's why you get still births. I'm not saying of course that that's necessarily the case, I'm just saying that's one angle on it. But for those of us who fortunately get to have followed the course through, we eventually found ourselves, compressed and decompressed with increasing ferocity and frequency until fully forced against our will, through a relatively tiny bony, skull squishing opening of cervix into the harsh light of day, or muted tones of a birthing pool, as it might be today, but nonetheless, when contrasted with the nirvana perfection of swimming free in the salt water heaven - we might not have been fully cognitive of it until six, or seven months in utero, but we knew that we were in it – the contrast of being in the birthing pool and having to breathe air was an enormous shock.

Or alternatively, we might have experienced the compression and decompression and the freak out of that, and then somebody slit the curtains open with a knife and brought us out through the front window, as in a caesarean. Either way, the loss of what the Taoists call pre-natal heaven was a profound shock to the system. We then had to instantly learn to breathe. It's not something that actually come naturally, which is why they used to slap babies on the bottom in the olden days, to get them breathing. It's a shock to the system to suddenly breathe. You've been a fish until then. Imagine that. Suddenly evolving to be a land based mammal in one second, having had your head squished quite severely. Or suddenly having the curtains opened and that light flooding in. You had to learn to eat, to digest, to eliminate, to make noise, which you had to do to attract attention, to move your limbs, to move your facial muscles, and immediately to induct fresh ever pouring torrents of information through your newly operative sense organs, through the air and your skin and so on.

And this is a major thing to go through, and we've all done it. But go back a couple of months, to that moment the ineffable intelligence informing your subconscious first alerted you to the obvious fact that you're going to have to soon say goodbye to the realm of pure perfection,

and undergo a radical shift of contact. Because we do know it's coming, that first moment of realisation, and probably even remembering from earlier rounds perhaps, that there is indeed no such thing as a free ride, or free lunch, and there's a price to pay for this future. It was at that point the very first seed of this separation anxiety took root. And similarly, that slight edge of nervous anticipation that would have been there for the inevitable. You're on a heightened state of alert, not all the time, but it grows and grows. Also, the mum is generally an anxious person by disposition, so you'd have picked that energy up as well - in the salt water in fact, so there'd have been a fizz in the salt water. And this anxiety would naturally have grown the more the walls closed in on you. And then when you were born and suffered the inevitable shock of dimension shift, that shock would have then justified the anxiety. So it would be like QED and you say, *'Right I was right, I'd better watch out for that one then'*. So anything like that I need to remember. Anxiety is good. That's where it began. It made anxiety the default response to upcoming change.

The next salient juncture in the process as I recall, and from having talked to hundreds of thousands of people over the decades, is leaving home for the first time, to attend childcare, or kindergarten. These days it is different, much softer and kinder. Nonetheless, it's the same story. Or your mum might have not been very kind, and really angry, but she was still your mum, and still what you were used to. And most likely she wasn't horrible to you. But either way, that knowledge that you were going to be leaving home for childcare, or kindergarten grew and came at you like a freight train. The knowledge that you were going to be leaving that lovely, beautiful extension of the womb, or at least familiar zone, into the world of noisy children, weird smells, funny floors and tables, child care workers, kindergarten teachers, lollypop men and dinner ladies, or whatever, and that it would be a total shift. This whole new culture you experienced was guaranteed to elicit another powerful feeling of separation anxiety. It will probably be the earliest we remember, but you can be sure it was actually a compounded version, a playback of the original uterine one.

And then, when the shock of the school, the surroundings, the interactions, the culture arrived, it would somehow have justified the anxiety. You may have loved it, but from my observation on the first day of kindergarten, everyone seemed a little bit on edge to my mind. And even if you weren't, it was a shift that would have justified having had some level of anxiety about the shift. This won't be the case for everybody of course. There are always exceptions. Many people may have loved that shift from the start. A lot of it's down to how the parents present the shift ahead of the time. And it depends on the quality of teachers and minders. However, what's clear for the majority of us at least let's say, a pattern has been set up at pre-birth of instinctively feeling fear of the unknown, feeling fear of change. It's essentially a survival fear. A six month old baby, or a three year old doesn't necessarily think rationally about a circumstance change, and is more likely to feel the fear of not surviving without a familiar reference point, so would naturally cling to anything that becomes a familiar reference point and correlate that with survival. This is an example of where we confuse correlation with causation. This is something we do societally, and individually. Because a reference point is associated with your survival, it correlates with it, but it doesn't

necessarily cause it. But we don't realise that, so we have great fear of losing the reference points we're attached to because we fear that without them we will not survive. It's not a logical train of thought, but it's the way we tend to do it, and just because it's not logical doesn't mean it doesn't have power.

To the contrary. And this pattern of fearing change, fearing the unknown, fearing having to let go of reference points because we associate them with survival is then compounded again and again throughout life with the mother, father, grandparents, siblings, nanny, teachers, friends, lovers, children, colleagues and so on. And it's compounded with places as well - houses, schools, the office building, anywhere you get used to, and with countries, and also situations, the way things are set up, with people - and the whole situation you're in, and with whole chunks of time, phases of life. Every time there's the feeling that an aspect is going to shift, any big reference point that you've associated with survival unconsciously as a six month old baby in the womb, so not the age you are now, but at the original age it first started, you know there will be this fear of change, this fear of separation from what you've grown habituated to.

Nostalgia

The opposite face of separation anxiety, is nostalgia. Say the nineties, or swinging sixties, or whatever, and you're looking back thinking it was so lovely back then – this is another device the mind uses to perpetuate anxiety about change. But the nature of nature is to addict, or habituate itself. Forms, such as you and I, or flowers, or even the grass to itself, things will habituate themselves to themselves, hence how they remain in shape as long as they do. Take us for example – even though every cell of us is constantly changing, and every molecule is constantly in a spin, you habituate yourself to a form of thoughts and patterns and behaviours, opinions and beliefs and memories, and the shape of your body as you perceive it, and the shape of your life as you perceive it. And it's that innate bio-energetic capacity for habituating yourself to a particular shape that we're able to have the appearance that we do of being in this form for as long as we do, just as with a flower, or a blade of grass, that's how nature works.

Hence, when the time is felt to be approaching for the inevitable parting of the ways between you and another it will automatically, autonomically really, cause a uprush, or an arousal of separation anxiety - and I say inevitable because every thing, every manifest phenomenon in this entire universe is in motion, and for a while the motion incorporates the orbiting of another phenomenon, or vice versa, but inevitably, because everything is in motion, it must be that all phenomena eventually separate from each other - that's just how it works.

Eventually, of course, the solar system will disband, the galaxy will disband, or be swallowed

into a black hole or whatever, everything will eventually lose everything to become one again. And this is the fear of change, the fear

of the unknown, the fear of not surviving, underlying which is the fear of death, hence the fear of the void, hence fear of that which informs it all, the Tao.

Love

So here we cut in to the circle and we choose to love the Tao in the void. This is at the nub of everything. So we're interrupting the mechanism right at the nub of it all. Rather than fear the Tao in the void, you just entrain your mind to love the Tao in the void. This is not a concept unique to Taoism. It's in other concepts such as Judaism and Christianity. Jesus said 'You must love the Lord your God with all your heart and soul and mind'.

So there is this very close relationship of love and fear right there. Just allow your heart to open and love the Tao, from the back of you, so you don't rush forwards to do this in a sentimental or theatrical way, you actually sit right back inside and ordain the chest to open out and the love to flow from you. You simply love and trust, rather than fear and mistrust, the Tao. And you're trusting the Tao in the void. And when you do that there cannot possibly be fear, because change is a constant, it's obvious, everything's in motion. Therefore everything is constantly changing. So when you're thrust back inside, you're centered, your heart is open, and you're aware of the fear at the deepest primal level of change, you then love the Tao that is informing the void in which all this change occurs, it antidotes the fear instantaneously.

Pure raw chi

What's left then is just raw, pure chi – energy - for you to ride on to fuel you on your ongoing journey. And the separation anxiety, which is actually survival anxiety, hence why it's such an important one, is the only one really. It all comes back to this separation anxiety, which was first triggered in the womb when it was clear you were going to have to be ejected from this once heavenly place that you trusted, and as being amazing, which suddenly betrayed you and freaked your head out because you realized you had to actually get out, or it was going to crush you. And that was really painful, or weird, or both. So knowing this, you can transmute this confected, sublimated fear of the Tao you're feeling ahead of time to a great extent, before it even happens, before it even has time to take route, and so make all your

upcoming transitions far more seamless, much less jarring, and hence of course more conducive to an enjoyable ride.

And that of course is the point of this stint. Just enjoy it. There is no higher purpose for our being here than to enjoy it. The Tao manifests itself as you and I and it does that to enjoy itself. It's not a masochist. It doesn't manifest itself to have a horrible time. It manifests itself to enjoy being here through us. That's our highest purpose. And therefore the more you can transmute this insidious confected fake fear of survival, expressed as separation anxiety, before it even manages to take root in you, the more seamlessly you're able to sit back and enjoy the ride. By extension you will then infect others with your enjoyment and that will then spread as a trend of life, a mean, and the more people who are taken by this feeling of

joy, the more the Tao is able to enjoy itself through more people, the more magnificent and wonderful the world expresses itself and life becomes for everybody.

And the way it's done is this. Identify the separation anxiety, however subtle it may be. You do this by being vigilant, by taking note, by noticing what's occurring within you. So say as a fairly daft, but quite typical example, when you rise from your desk, or workstation at the end of the working day, even though you're quite likely to be keen to go home, or go out, or do whatever you're doing next, or simply to get out of the office, or the workplace, there will be inevitably nonetheless a part of you feeling a very subtle, almost unnoticeable anxiety about separating from this space that you've habituated yourself to for the day, simply because it's provided a reference point, something reliable for a period of time, whether you liked it, or not. And any apparently reliable reference point will be latched onto by the embryonic mind by way of association as correlating with survival, therefore mistakenly assuming it causes your survival. Thus, there therefore will be separation anxiety, even from the office.

However, usually it will probably be pretty subtle. It might well be mixed with some excitement, or another feeling, but it will be there in core of the mix. It's a bit like a kick drum pounding a tune so incessantly you learn to ignore it. It's just there, right at the heart of it all. It's the fear of change, even if change is desired. And it's when we ignore it, as we tend to do, it gives rise to subtle, or maybe not so subtle, control or manipulation tactics to avoid acknowledging the anxiety. So for example, we get anxious about leaving people, or hurting people, about what we're going to say to extricate ourselves from the situation, as much as we get anxious about them leaving us. So we start talking differently, albeit subtly differently. We start shielding, covering, masking, lying, talking bullshit, throwing sweet flowers of nothing, criticising, enticing, alluring, mesmerising, bullying, cajoling, coercing, whatever, ever so subtly, but we do it nonetheless. So in this daft example of the end of the work day, colleagues invite you for a drink. The drink is there to mollify everyone's separation anxiety. Nobody's likely to see, or acknowledge it as that, but that's essentially what it is. Everyone's got to let go of their reference points of the day

Fear of the unknown

This fear of the unknown is operating at a totally subconscious level. This gives rise to an almost discernible, but covered over, separation anxiety, which doesn't feel very nice. So people do what they can to cover it over. It is no different from the anxiety of leaving the womb to which you'd habituated yourself in that way. But obviously nobody's aware of it being that way. And say you decline the drinks because you've got something else to do. There'll be some little jibe from the others to mask the fact that they're getting separation

anxiety about you, for example. They might say something like, 'Oh not up to a drink today, got some hot date, or something?'

And there'll be other anxieties, such as falling apart anxiety thrown in as well. But essentially it's the fear of change you're trying to deny, avoid and distract from. And this is all being

acted out in some boring, laborious time-wasting charade, saying some bullshit to get you out of the thing, which takes time and energy, its irritating, its energy draining, and what's the point. Because it dehumanises you and them and it reduces you all to a bunch of clichés, rather than these magnificent spirits we actually are. On the other hand, in a truly enlightened situation if the separation was acknowledged and disclosed, for example 'Hey, I'm feeling separation anxiety about leaving you this evening', which at first in our world of pretending that we don't feel separation anxiety, would seem overly sentimental and inappropriate to say such a thing to a work colleague.

Pretence

We learned to pretend incidentally we weren't suffering from separation anxiety originally from leaving our mum, lest the other kids thought us wet, or soppy. We pretended to be really brave, and didn't feel anything about leaving our mum, when in fact, all the kids were feeling exactly the same pain. And you'd be amazed if you stick to saying what you're really feeling, as above, firmly, how it massively transforms the quality and depth of the dialogue between the two of you, or however many colleagues you might be talking to, from that point on. It draws out the softness and nurturing, the authentic, the inner child in each which we are beneath, our capable adult veneers. I'm not suggesting you have to actually try this in the workplace, but I've done this in a business situation where I've been sitting with a colleague and it's not a situation where you normally say to someone, '*I'm suffering from separation anxiety*', but I've enjoyed the session, or whatever we've been working on so much that I actually notice that I've got separation anxiety and I have to change and go on to the next activity with somebody else, or whatever. And by saying it, if you stay with it and don't crumble with it and pretend you didn't say it, the other will respond in the same way. And it's remarkable how that opens up a true authentic meeting of souls in that moment, which is what actually all our souls are craving all the time. So, even with colleagues in every working day, if you shared it like that it would instantly do away with all the subtle bullshit manipulation that goes on in the office about going to share a good liver poisoning bar room session together, and it would save you so much time and energy for far more interesting, free flowing, genuine connections, for them and everybody else.

So that's the form. You access your vigilance, your mindfulness if you want to call it that. You notice the separation anxiety, however subtle it is, you note it – the fear of change, the fear of the unknown - you acknowledge it in yourself at the level of being that six month old baby, that embryo and you acknowledge it to the other and then you drop back inside, you stick yourself in your back, rather than be up front where all the drama is going on, you sit back, you relax, which means you soften all the muscles of your body, which again takes vigilance because you've got to scan and notice where the muscles are rigid, and then you

command each muscle group to let go. You stop holding your breath, you breathe freely. That's crucial because that sets the tone for everything. You breathe slowly because that helps your mind slow down, you grow outwards, i.e. you grow upwards and you grow in breadth, you elongate your spine, like in the Alexander technique, or tai chi, you visualize the crown

of your head urging its way up to the ceiling to mentally give your spine more length. You drop your shoulders, you broaden the shoulders, you raise your breastbone. Like that, you've grown in height and breadth. There's more of you, more of an arena to experience yourself in.

And from that, dropped back inside, with your heart relaxed open and a sense of compassion for yourself and all of life, you note the separation anxiety, which you remind yourself is actually a compound version of the anxiety you first felt of leaving the womb, which you justified after birth as something that was worth feeling anxious about, and projected it onto all subsequent situations, and which is not actually a real, live fear at all. This is different from thinking that separation anxiety is just for babies, in other words just not acknowledging it and saying 'its mild, just kids stuff, I don't even have to think about that'. It's mild in its feeling, but it's very powerful and it's very subtle as I've explained. So this is very different from just pushing it away, because then it just comes back and poisons you. That's the point, and it deprives you of the real life force. So this is just acknowledging, noticing, the anxiety is there, the anxiety about change, the fear of the unknown, and its manifesting as this mild, but definitely there, separation anxiety. And this is the original anxiety of leaving the womb, projected onto all subsequent situations, including the one you're in and is not an actual, real, live fear, because you are not, probably anyway, in any real awful danger. There is no wild animal coming at you I'd imagine, there's probably not any psychotic human beings near you, there are no cliff precipices about to collapse as you're walking on them, no loud noises that can harm you and so on.

Confected fear

So this fear of change, of the unknown, is actually a confected fear - the separation anxiety of leaving the other, of leaving the situation, as if the situation of the other was your bedrock, as if that's why you were surviving. And this comes from being afraid of the Tao in the void, which is the basis of all of this. So by loving the Tao in the void you then allow this confected fear, or anxiety of leaving somebody, or something, to drift away. As this anxiety is produced by sublimating the real underlying fear of death, oblivion, God, the void, and so on, it's not actually to be afraid of, there's isn't anything to be afraid of there. However, the real fear that this anxiety is a sublimation of, is an energy raw and pure waiting to be tacked up and ridden.

And this is what you're denying yourself when you're in separation anxiety, when you're still subscribing to the idea that Tao is a fearful thing, and that you've got to cling to people, places, situations, phases for your survival, you don't. The real fear that is a healthy energy is raw, and it's pure, and it wants to be tacked up. It wants you to take hold of it and ride it. So you have to feel the fear of death. You have to actually envisage your eventual death. You

have to feel that fear of the oblivion that you're afraid will follow it, and of the Tao that manifested that oblivion. You have to love the Tao in the void, really love it. And you have to love the feeling of the fear, rather than fear it. So you love the fear and you love the Tao in the void. And you breathe it in and you breathe it out.

And you may tremble as you feel it, you may not. It doesn't matter. What you're doing like this is, is you're riding that fear, like a wild tiger within you – as in tai chi there's a move called 'Step back to ride tiger'. And this is exactly what this is about. It's about stepping back inside, flowing back inside, occupying your back where everything is still and silent and steady and strong, knowing that the whole drama that you've concocted in your head about who you are, what this is all about, why there's every reason to be terrified all the time, even though there actually isn't, and realising that all of this is pure concoction, it's a confection that you've been doing to entertain yourself as we all can, it's what we do. But as you breathe it in and out as an energy, the raw pure fear of existence, make it yours, ride it. It's like riding a wild tiger, and it's a beautiful thing to do, and it's a lot more satisfying and fulfilling than riding on the back of a mouse, or whatever the other way is.

Loving the Tao in the void - and this is something that you have to practice, it doesn't all come at once, you will get the initial burst of it, but it then has to be done constantly, - this is the way we're treating fear, you love the Tao in the void and as soon as you can feel a glimmer even of loving the Tao in the void, you know all at once, you can't help but know, that everything, all of this is just one within it, it's just different shapes of the one thing all going on inside the Tao. And no matter which of its myriad forms comes or goes before your eyes, no matter whether it's a lover, a mother, a father, or a child, the most able people to lose you can possibly imagine, it doesn't matter which of its forms it expresses itself through and which come and go through your life, there cannot actually be real separation from the continuum of infinite energy, life, and conscious, or it wouldn't be a continuum. And there cannot be a separation from the continuum.

Fake fear

Hence, though utterly cherished and sanctified from all the way back to six months or so in the womb, separation anxiety is actually a totally fake fear, it doesn't exist, it's an illusion, and a fundamentally bogus response to change. Hence it is no longer obligatory to pander to it compulsively simply because you started doing it to yourself when you were even still in the womb. Just because you did it then that doesn't mean it's sacrosanct. It doesn't mean it's a wise way to play it. It isn't. Instead, riding the real fear of God, - and I'm not being religious when I say this, I'm talking about it in its neutral, all embracing form - riding the real fear of the Tao, the void, the God, the big one, breathing in all the while, relaxing, flowing, and flowing backwards and backwards and backwards within you, rather than rushing forwards into the illusion again, reminding yourself it's perfectly ok to feel afraid, there's no longer any need to mask it, or pretend you don't feel it, it doesn't make you a baby to feel afraid. It's totally ok to feel afraid. Instead, ride the energy, its beautiful, this is life, this is how you become like a super hero, it's the energy, not the denial of it, the actual riding of it, this is

loving the fear.

So then again, next you ask yourself,

'Could I let go of wanting to change feeling this fear?' and you answer, 'Yes, I could let go of wanting to change feeling this fear'. Then you ask yourself, 'Would I let go of wanting to change feeling this fear?' And you answer, 'Yes, I would let go of wanting to change feeling this fear'. And that magic sequence of words, you'll notice, has already vanished any essence of feeling of anxiety from within you, and has immediately given you your power back. It's given you that raw pure, chi.

Then, just because it's nice to play devil's advocate, and we do have this well-developed forebrain in which we like to run these movies through, so let's just satisfy that particular beast and roll the worst case scenario through. So say its separating from somebody you really love, a lover, a new soulmate, twin flame cliché, or whatever, someone you really love, and it feels really good, really beautiful, and you've been looking for this for years, all your life, and you've got to leave them, you know it's coming. I remember I had this feeling with my kids, I used to get this horrible feeling knowing that I was going to leave them at some point, that they were going to go home to their mum, and I wasn't going to see them for another week, or so. I used to get awful separation anxiety with them. So I used to roll it through, What if you were never, ever to see that person, or the place, or the scene, situation, or the phase that you're afraid of separating from, ever, ever again? What if destiny chose that by some bizarre twist of fate, war, earthquakes, or whatever, you were never, ever to see that person again? Obviously it's completely unlikely, but what if you were never were, would it kill your spirit? That is the question the warrior has to ask, 'Would it kill my spirit?' And the answer is no. It has to be. There's no choice with this one. This isn't stuff where you can go into the kind of neolistic meanderings of an intellectual narcissist and come up with some theory. This isn't about that. This is warrior stuff. This is the best approach to it. That's the question and is always at the root of it all. If the very, very worst happened, would it kill my spirit, and you're obliged as a warrior to say 'No'. It's very powerful that.

Psycho-energetics

Now let's look at the psycho-energetic, level of this whole thing:

The kidneys possess the fear. That's what they do. So this raw pure energy that gives us the thing to ride on is processed through the kidneys. The kidneys generate your life force. When this natural, raw, pure, healthy, non gm fear is compressed, it's confectioned into a horror movie in the head. Anxiety is then triggered in ourselves as our bogus most prevalent method of processing this fear. This then strains the kidneys. And because it's like poison, because it's fake, because it's bullshit, the kidneys have to work really hard, it puts a strain on them. But kidneys are not really built for it. They're built for the real stuff, they're built for the pure thing, not the mucky, polluted shit they're then having to deal with. And when the kidneys strain, first of all you get more anxiety, because that's what happens. As soon as the kidneys get strained, the area contracts, this squeezes the adrenal glands, which pump out more cortisol, which produces more anxiety, which is addictive, and which therefore perpetuates itself as a vicious cycle. Not only that, when the kidney's strain, the liver chi weakens, because the liver relies on the kidneys to keep it cool. This then causes more toxicity in the system, even though only on an energetic level, and your chi, your thoughts initially, but eventually your blood become more toxic.

Now when your chi and your thoughts become more toxic it gives rise to imagining, in this instance with separation anxiety that the other might not even want to see you again anyway. This can arise with low self-esteem and that comes from the liver. It's liver toxicity and energy on the mental level which twists the pictures in the mind and makes you see what's not there. This gives rise to manipulative behaviour, for example, 'Oh you probably don't want to see me again anyway', the sort of thing we throw at people when we feel afraid that we've lost control of them. The manipulative behaviour will actually push the other person away, and therefore prove to you that you were right in your negative beliefs.

When the liver chi drops, that in turn causes the heart chi to weaken, because that relies on the liver chi to give it its fire, its enthusiasm. And then because the heart controls the sense of self, you lose your sense of self and hence you lose your self-esteem and your sense of self-reliance, which makes you think and see the situation crookedly and blow it out of all proportion, because you feel that the other doesn't want you, or nobody really wants you anyway, and you feel lonely because of that.

And you don't feel very self-reliant, so you're clinging to people, or anything external for your validation and strength and so on. And because the sense of self is blown it makes you blow it out of all proportion. You lose your perspective.

When the heart chi weakens the spleen chi weakens, because the spleen relies on the heart for its heat, otherwise it goes all soggy – the spleen is earth, so it goes like mud.

The spleen provides the chi to organise yourself – it keeps the organs in your body in the right place and stops them from prolapsing, it keeps the blood in the vessels, it keeps your thoughts in a straight line, it gives your short term memory a bit of poke so you can remember where you left your keys, it helps organise your thoughts, your projects, it's like left brain thinking. And the spleen is also the original conduit for your mother's chi and psycho-emotional energy to you through the umbilical cord in the womb. The spleen was responsible for that as well. So what happens when the spleen chi weakens, is it causes addictive behaviour – reliance on chocolate, alcohol, drugs, sex with strangers in confined places, shopping, or whatever, as compensation for the mother nurturing that you want when you were in this sense of losing your clarity of mind and so on.

When the spleen chi weakens the lung chi weakens, because they rely on the spleen to give them their desire for you to stay on the earth, so you'll take your next breath. So the lungs will draw that next breath because of the energy of desire to stay on the earth given them by the spleen to live on the earth plane.

When the lung chi weakens it makes you look back with nostalgia, or regret. When the lung chi is too strong you tend to run into the future all the time, but when it weakens it makes you go nostalgic, or regretful, and that compounds the sensation of anxiety about change by reminding you unconsciously of every single time you've had painful separations before, just to bolster the case and keep you in that fearful anxious state, so it's not a pleasant vicious cycle. Now all this sounds huge, but it goes on at such a subtle, unconscious level and it's this subconscious subtle level that depletes your energy, your vital life force. And that depletes your capacity for living this adventure like a proper full grown warrior, rather than a half person.

Obviously, as I say, it occurs extremely subtly, but unless transmuted, the anxiety will inevitably cause something along the lines of the above. That's how it works. Now knowing this in itself is enough to rebalance. There's not really much need to do more than perhaps think relaxation and warmth into your kidneys now as the antidote to the whole thing. It's really that simple. As you sit here all you have to do is just think warmth and relaxation into your kidneys either side of your spine at waist level and breathe and relax. It takes a little practice to know how to get your mind to focus like that, but its only practice. Even now, you're probably feeling a bit more warmth in the kidneys. It's very hard to feel afraid when the kidneys are warm and you're relaxed.

The fear of death

So, it's plain to see in short that no matter how you disguise it, separation anxiety is actually the fear of death, and dying, of leaving eventually everyone and everything, because that's the fear when you play this one out - of leaving everything and everyone you know, every single reference point that you will have gleaned during your lifetime, most of which I'm sure you will have assumed are actually ultimately forever real and absolute, whereas in fact none of them are, because it's all just stuff changing in the world of appearances, including all the people, all the relationships, all the situations, all the design, all the infrastructure, all the morals, all the ideas, all the systems, everything we know in this material plane is merely a reference point that correlates with our survival, but is not always causative of it. That's the interesting part.

So, the fear of death, which is really the fear of the void, and the fear of the void, which is really the fear of God in the void, is antidoted simply by loving the fear, just love the fear that you feel of the void, love the fear, that you feel of death, and love God, the Tao, the great presence informing the void. Because the void is not empty. We know that. Dark matter is not non-existent. It exists as dark matter. What informs that as much as informs matter, what informs the dark energy as much as the light energy, is the Tao, the God, the Presence, whatever you want to call it, just love that, with your heart, your belly, your head, just let your whole body love it, surrender to it.

And as soon as you do that, no matter how much you're afraid of missing somebody that you're about to part with, the separation anxiety has vanished and instead you've got raw, pure chi. You know change is coming, you know there's going to be a choppy feeling when you lose them. You also know that there isn't a vacuum. It's immediately filled with the chi of love that this universe actually is.

Outcome

So then finally, having processed it, you ask yourself, 'What's my intention here?' What outcome am I actually desiring?' Now this next bit is a possible suggestion, and I'm using it in conjunction with the example of having to leave somebody, or something, or some situation, or some phase and you're feeling separation anxiety. An intention could be that you'll be delighted to see this person, this place, this situation again, if in actual fact destiny has it in store for you to do so, but that either way, the other and you, no matter how much you feel connected to them, how much you love them, you'll be able to let them go knowing they'll prosper and they will prosper in all ways regardless. You see this, you choose it, you have the courage to let go and trust the Tao, the flow of events, to do the very best for everybody. You feel the fear of the Tao in that moment. You breathe that fear in and you breathe it out, you love the fear, you love the fear of not knowing. You love the Tao for being

so powerful, and you feel the fear transmute instantly into pure, raw chi, or excitement, and you trust the Tao to bring you your desired outcome of itself, without you having to contrive anything, without you having to manipulate, without you having to make plans, without you having to try and protect the person, or do anything about them. You just trust that your

intention will manifest for the highest good, according to the free will of everybody involved, and then you let go and carry on as you were.

