

Chapter 3

Competition anxiety

If you are just doing this as a stand-alone, the template from which we're working will become evident as we go along. Bear with me for not doing a resume at the start of each chapter, but I think you'll find it all pretty self-explanatory. Otherwise everyone who is following the entire sequence through, which I will be the majority, I think by now you're starting to get familiar with the protocol. Really, as any good Buddhist, or psychotherapist will tell you, the very act of observation, or observation without attachment, or judgement of any particular process occurring within, is enough in itself to, shall we say, heal the suffering that has been caused by that. In other words dispel whatever complex, or syndrome it is, because the act of observation in itself implies that there is an observer and then there is the observed, i.e. psycho-emotional distance is created, space is created. And then the syndrome is no longer compulsive, it's an option, but it's not compulsive.

Psycho-spatial repositioning

This is very much facilitated by the Taoist technique, which is unique to the Taoist practice, of actually psycho-spatially repositioning yourself within your body. It's fairly common to all forms of yoga, because qigong, which is the practice of Taoism, is a form of yoga, yoga meaning yoking yourself to the big presence, the truth of what's going on here. And in the Taoist practice there are many kinds of aspects to the setup, but the gist of it is that you drop back inside, rather than stay in the front of yourself, The front of yourself is where all the fears and syndromes and all the drama of being human occur, the back of you is where there is silence and stillness and strength. The back of you is the home of the witness bearer, the home of the observer. And when you place yourself in the back, you are in the state of observing what's occurring in the front, and all forms of anxiety occur in the front. Pardon me repeating myself here, but it's important, real fear is essentially the fear of being physically hurt by another human or an animal of any sort, or the fear of loud noise, for example when you hear a loud noise you have instinctively a genuine fear someone, or something may harm you, such as a wild animal roaring, a loud noise can be shocking, and if you are about to fall from a great height physically speaking you'll have real fear.

These are the only genuine stimuli for actual fear. Underlying these stimuli is the fear of death of course, and underlying the fear of death is the fear of oblivion, underlying the fear of

oblivion is the fear of what it is that informs the void, the big nothingness - the Taoists call it the void that is not empty, and what that is, is ineffable, undefinable and indescribable. The Taoists call it Tao, we in the west call it God. And if one strips God of any religious associations just for a moment, what we actually are fundamentally afraid of is God in the void. When the Tibetans chant om. mani padmi hum, om, mani padmi hum, om, mani

padme, hum, what they're literally saying is *'I pay my respect to the lightning bolt in the thunder of the void'*, and its chanted to illicit a state of absolute trust in and love for that, rather than fear of it. And the reason that we call those genuinely religious people in days of old god-fearing is because fundamentally, as I've said before, the ultimate fear is the fear of God. That to which we return when we leave our bodies. It's not actually the fear of death itself, it's the fear of what's informing this whole entire mystery – the dark matter, the matter, the dark energy, the light energy, all of it, it's so powerful, so awesome that we are afraid of it, naturally. Then the trick is to love that, rather than fear it.

Love the fear

On a more practical level this relates to loving the fear that you're feeling, rather than trying to make it go away. When you can feel fear in your body, which if you're alive you will be, because it's intrinsic to being alive. And it's a very important component of being alive. Without it you wouldn't be alive, you wouldn't have the reason to avoid traffic coming at you when you're walking across the road for example. So feeling fear is essential. When you can actually feel that coursing through your body and love it, rather than try and mask it, change it, deny it, distract yourself from it, or whatever, when you can actually feel it and stay present in the moment, rather than give way to future projections in your imagination, which I'll get to shortly, then you are imbued with raw, pure chi, or psycho-active energy, life force, which fuels you to stay in the game and prevail and abide. That's the gist of it all.

What we're looking at now is, for me I think, one of the more fascinating aspects of confected fear, and that is competition anxiety. Because we are not in an environment, at present at least, in which we're likely, most of us at anyway, to be hurt by another human being, or aren't being at this moment, nor a wild animal, we're not actually being subject to surprising loud noises all the time, albeit we're subject to a kind of heavy constant low-level noise most of the time from traffic, industry, radio, television and so on. And because it's unlikely at this moment that the earth will crack up and swallow us, or we'll fall from a height for whatever reason, we don't really have any real reason to be afraid. And yet, the fear quota is being processed nonetheless by the kidneys all the time.

Life-force

The kidneys are responsible for generating your life force, they're responsible for generating and circulating the chi. They do this regardless of whether or not there's anything to be afraid of. They will be there to keep you alive. Because we've managed to outsource all the factors that provide for our survival, because we've managed, at least for the time being, to tame nature to the extent that we're able to feed a global population, more or less, and keep it flowing with water and everything else people need, more or less - I know not everybody's got that privilege, and that's a shocking thing. However, more or less, most of the population most of the time is being catered for. We've outsourced all the reasons for really needing the fear, most of the time. Nonetheless that fear quota has to be used on something, so we've defaulted to creating fearful pictures in the head, we create horror stories of what could

happen, and we invest in those pictures, in those movies quite heavily, to the extent that we actually mistake them for reality itself, and we become afraid of them. Again, this is not real fear, this is confected fear. This is what is essentially anxiety. And it's about something in the imagination, but we really believe it's real. We really believe that what we're afraid of is an external object out there in the world. In fact it's merely something in the imagination, but we're very clever, and our imagination is very, very powerful, and so we actually believe that what we're imagining is true and make ourselves afraid of it. And that's called anxiety.

Confectured fear

This form of confected fear, because it's toxic essentially, because it doesn't even exist, puts a strain on the kidney energy. It puts a strain on the whole of the kidney region in the lower back, which causes a subtle contraction, which in turn squeezes the kidneys. And on top of the kidneys you have the adrenals, which in Latin literally means *ad renum*, i.e. that which is sitting on top of the kidneys. When you're anxious you stop breathing and become tight in your muscles, the signs of stress. The adrenals release cortisol into the system, and cortisol as a chemical, gives a nasty effect, it is very strongly habit forming and that causes a compound effect whereby you stop breathing properly, you hold your breath, you tighten up your muscles, you crumple your posture, and that inhibits the free working of all the organs, especially the kidneys, and that increases the amount of cortisol, and therefore you have more and more fearful thoughts, you invest more and more in these imaginary horror stories, and so on and so forth. And that is how a lot of people are walking around. The various aspects of being human play themselves out as various anxieties. However, the different types of anxiety, like genuine fear, do have their value. They're the sort of synthesized version of fear, but they're the nonetheless useful to some extent.

Competition anxiety

So today we're looking at how we manufacture competition anxiety. Here we are, there's around seven million plus people officially on the planet, and we're competing for, what appears to be, a finite number of resources. We're not walking around aware of that, but that's what we're doing. And the anxiety associated with competitiveness gets you up in the morning, it gets you to improve your game, it gets you to make the most of yourself, it gets you to make the most of your appearance, it gets and keeps you motivated to excel at whatever you're doing, it provides fuel for the game we all play here while we're hanging around waiting to die, it inspires creativity and originality, and so on. But once you've acknowledged it, once you've spotted that it's competition anxiety, once you've taken the juice from it, and say to yourself 'ok I'm competing here, I've got to keep up, right, get out of

bed etc.', once you've done that, which is taking positive action based on the awareness that there is competition anxiety, then you drop it. This is the art of the wise person, to drop it, otherwise you drop yourself. In other words, you lose your power to both do the things it's juiced you up for, and to make them work, so it's totally counter-productive. You've got to drop it once you've acknowledged it, and done the practical pragmatic things it asking you

to do. I personally wake up every single morning driven with competition anxiety, so I'm totally familiar with how it works. Not only am I driven by it when I wake up in the morning, it's there constantly, it keeps popping up throughout the day and night, and it is a great driver for a lot of the stuff that I do. Because of that I've had to look at it quite deeply, because, as I say, if you continue to suck it once you've got the juice out of it, all you're actually doing is sucking your own power out and that makes you really ineffectual.

So first of all, stage one is to be aware within yourself and notice how competition anxiety drives you. I'd also like to point out, and you probably notice, that competition anxiety decreases at the weekend and that's because at weekends we've called a truce, a pause to stop competing. Now this is actually completely symbolic because the stores are still open, people are still working – I don't stop working at weekends for example, like now. This doesn't feel like work to me at all, it's an utter pleasure, but this would fall under the category of work if you were my bank manager, or whatever else looking at what I do. I'm writing a lot of weekends, I'm making music, and I'm sure you're doing stuff for yourself. The competition doesn't really stop at all at weekends, but we agree to believe it stops on weekends because that's the tradition and therefore competition anxiety decreases. That's one of the main factors that makes weekends fun for people. But it's totally illusory and this is indicative of how illusory competition anxiety is in the first place. It's the same with public holidays – because everybody's agreed it's a public holiday competition anxiety drops, it's like a day off, but what's it a day off from? It's certainly not a day off from necessarily working, it's not a day off from chores, it's not a day off from actually doing anything that you'd normally do – you may not go into the office, or whatever else, but because you've given yourself this idea that we've stopped competing for the day, you're allowed to rest a little bit inside. That's the difference between a weekend and other days, aside from that you may do similar things, just slightly differently and so on. I know somebody who, even on a Sunday has to tell themselves it's their birthday if they want to be able to stay in bed all day. It's really hard to justify just resting. I find it incredibly difficult myself. I had a fairy godmother so to speak when I lived in Taos thirty odd years ago, called Patricia, who's dead now, but who was a complete magic woman. And she was very, very lovely. She used to say to me, 'Young man, one of the greatest lessons you're ever going to have to learn in your life is how to idle, idling is one of the greatest talents there is and one of the most important that you can ever learn in your life'.

Idling

I'm still a real novice at it myself, but I'm beginning to scratch the surface of it, and I know what she meant. It's really important to be able to go into neutral. That's why I meditate. It's a moment of neutrality, hence tai chi, it's a moment of neutrality. So, it's when any anxiety,

and in this case we're talking about competition anxiety, reduces your ability to rest, or idle to near enough zero, and thus is depleting your kidney chi, which is the very chi required to process anxiety in the first place. This then instigates a vicious loop, and the aim here is to transmute this excess of competition anxiety back into the raw, pure chi, which it should be,

which paradoxically then fuels you to compete more effectively. And it's not actually that competing is the only mode to play this game, as we'll be discussing shortly. We don't call this the human race for nothing. However, as for competing it started right back when the very seed of your being, i.e. your father's sperm, was racing an infinite number of its competitors to fertilize your mother's egg, because if it didn't get there, like all the others, it would die. So serious stakes, and no doubt that wee sperm was feeling the fear in every bit of its tiny wee frame. Definitely there was no time for that sperm to have actual anxiety about whether it was going to win, or die, and what would the other sperms think of it if it failed and so on, or how much of a disappointment it would be to get all the way there, and just come second, because there are definitely no consolation prizes in that game. That little sperm simply went for it, like a demon, it swam like a demon to the mothership and it got there. But the residue of that original experience, that is the very, very first experience of you, the residue of that, the imprint of that, was and is to this day right there at the very nub of your circuit boards and it continues to influence your energetic patterns to this day.

The need for inclusion

What's interesting about competition anxiety is how much of a factor it is in what you might think is survival anxiety, which we'll be discussing in the next chapter, or the fear of poverty, the fear of failure, and even the fear of death. This is because status - looking good, being right, being seen to be right, being seen to be good, being important, being respected, being acknowledged, being honored, being celebrated,- the drive for all these comprises an essential mechanism for the human herd bonding, and they all boil down to the need to be included. And that's what everybody wants, to be included. And if you are not with status, if you don't look good, if you don't look right, if you don't seem respectable, if you seem unimportant, and so on, it's as if you're not going to be included. And this provides a major drive for competitiveness.

The reason that people want to become super rich, that they want to become super important and so on, is because at some level they're yearning for inclusion, and they believe that by attaining to this high station they will be included. In fact, to be included all you have to do is just include yourself, but this is something that doesn't run on a logical level. It's so deeply wired in, that it's no longer to do with anything rational, or logical, and it's not just an emotional need, it's a very real one. This is because aside from rare individuals reared by wolves, or bears or whatever, if you're excluded from humanity you don't last long. The most excluded people I suppose are homeless people in the streets of big cities and so on, or maybe they've excluded themselves from the general swing of the way things are. Homeless people of course also have their own sub-culture, in which at least some loose form of inclusion is imperative. This drive for inclusion originates of course from primeval times, when inclusion

in the clan, in the process of hunting, gathering, preparing, and sharing the food, was essential for survival. It's only been in the past relatively miniscule phase of human history that we've managed to outsource these moves, and ingeniously, and in fact somewhat efficiently, yet wastefully, managed to globalise the growing, the manufacturing, the

processing, and distribution of food, the channelling of water and so on, and outsource all the other factors requisite for our survival — housing, house building, sanitation, and everything else we depend on the globalised infrastructure for.

But even though right now, at least for the time being, we most of us thankfully, at least most people reading this book anyway, don't have to face exclusion from any clan, or whatever, we nonetheless still have that program running deep in our circuits, and the fear quota associated with it. It's still being catered for by the kidneys, even though it has nowhere specific to go, so what happens to it? Well it drives us to create horror movies in our heads, the subtext of which is being excluded, or not being included by the clan, so the horror movie is 'I'm going to be excluded, or I'm not going to be included in the clan'. And then anxiety arises. The way it will present action wise in the horror movie in the head, on the surface of things, will be for example, anxiety about being humiliated, or losing your status, or being disrespected, or disregarded, or discarded, or dishonoured, or being unimportant, being a nobody and so on. Usually in the horror movie this will be on account of imagining ourselves failing in our careers, or partnership, or falling ill, becoming decrepit, plain, unattractive, being unfashionable, looking square, looking stupid, becoming destitute, dying young, and so on.

Status drop

And as I say, we'll be looking at the fear of illnesses, and fear of death and poverty as part of survival anxiety in the next chapter, but a large component of those fears is actually this fear of status drop, which derives from competition anxiety. And it's a potentially tricky one to dislodge, as the underlying drive is that original sperm that fertilized the egg, for which it had to compete with millions of others and win. It's so intrinsically wired in right from the very inception of you. And it's majorly compounded then by being at school, because, unless it's an enlightened education system, like Steiner for example, you're entrained to compete with your peers in your age group, in your year, and this goes on. It would do, because you're being trained from a very early age into that paradigm, into that way of seeing things. And so it will continue long after you've left school, for most people all the way through till they die, or become senile and forget about it. You go to university and you're competing with your age group. It gets slightly less clear then because there are mature students and so on, and the age group changes a little bit, it's a little bit more flexible.

Nevertheless, by the time you're thirty you believe that you should have achieved this and achieved that. By the time you're forty you definitely feel that you should have achieved this or achieved that. If you're not married by the time you're thirty five say, there's definitely got to be something wrong with you — you know that's not true, but that's how the

programming works. You're competing for signs of status, status symbols, such as marriage, or a house, or having two kids, and your kids doing well, by a certain age. And that's all related to school, competing with your own age group. And then as parents, if you remember your own parents would have almost certainly done it, you project your competition anxiety

onto your kids. You're pushing them to do well. And along with competition anxiety, unless you're number one in your field at that point in time, or perceive yourself to be, will be that you'll be comparing yourself to others, who you will assume are doing better than you in any given area. This leads to violent communication with yourself, along the lines of 'I should be doing better'. Of course, you could be doing better, but that's a whole other thing. But this inner slave driver says, 'You should be doing more, you should be doing better'. I know from sitting down writing, or reading material, completing one task, which might have taken an hour, or whatever, and then immediately slamming into the next one, there's this inner slave driver saying 'You've only done that' the list is huge, you need to get on with the next thing'. What I could have done was say 'Well done, well done, you've done all that, that's really good'. The 'I should be doing better', the slavery to the 'to do' list, I often ask myself the question, what happens to the 'to do' list when I die? As if it has some life of its own. It doesn't, it's a complete illusion.

As an antidote to competition anxiety, which in fact is really a fake and highly inefficient one, we use up huge amounts of personal energy posturing and parading, pretending and prevaricating, in order to create an impression of respectability, of value, of worth, of importance, of looking good. You put on 'your face' to go out into the world. Perhaps you're a raving nutter at home, and when you go out you pretend to be really respectable. This is ubiquitous, it's not just you, or me, it's everybody. We express it in our clothes, in our makeup, in our hairstyles, in the car we drive and all the rest of it; in the way we decorate our homes, in the sort of homes we have. Even if you're living in a really humble place, you'll want to make it look as good as it can possibly look if guests are coming over. There's this need to impress. And all of this occurs collectively, as well as individually, on a global scale. Hence the power of brands, of the advertising marketing medium to support and facilitate the brand's success. And hence huge amounts of resources are spent within the manufacturing, and packaging industry, and marketing and distributing. And huge, huge amounts of produce is sold on a daily basis, produce that exists mostly merely to play to our insecurity and vanity, caused by this desperate drive to be included, misdirected completely and expressed as competition anxiety, which originates from that very first sperm racing for the egg.

The drive

So, this drive that derives from the fundamental need for inclusion is fueled by competition anxiety. The fear of poverty and/or failure for instance, is far, far less, once you strip it of competition anxiety and if you weren't intrinsically driven by the fear template, initiated at your inception by that sperm that got through. Similarly if this drive wasn't due to the intrinsic herd bonding mechanisms, which it had to have — to bind us together as a herd.

And competition anxiety is a big one, it's a very, very clever mechanism by which we bond and remain in the game with each other. And we need to do that for our own survival as well collectively. It's all very, very clever stuff, but it doesn't mean it's sacrosanct. It doesn't mean

you can't claim power over the process and transform it through your will. And that's actually what we're doing here.

So if the drive wasn't an intrinsic herd bonding mechanism and originally instilled to ensure that you got your bit of rhino meat, or whatever for the night, and therefore you felt no concern as to how good, respectable, clever, or important you were in the eyes of others, in other words, stripped of the humiliation factor, poverty etc., failure would be far less fearful a prospect. If you didn't feel that you would look like a complete idiot if you messed up, or perhaps because you were poor, if you didn't fear looking unimportant, you wouldn't care that much about not having money, or about failing at any particular task, you'd just get on with sorting it out and getting more money in. There wouldn't be that awful anxiety about it, or it wouldn't be nearly as great at least if it wasn't for the competition anxiety factor. And were you no longer with the need therefore to posture, and parade, or show off, were you not feeling that underlying anxiety about competing, or more precisely failing to compete, you would be far more able to feel the contentment, and even the elation, which is your birth right, about already being in the world with the biggest gift there is, the gift of life itself, to which all other gifts are merely secondary, no matter what you care to mention.

The miracle of being here

After the initial gift of consciousness, with a body, with apparently the free will to move around, and move limbs, assuming you can, that is the gift of all gifts, just being here. This the miracle of all miracles. And it's a miracle that if left in your natural state, without running interference on yourself, it will illicit an ongoing perpetual state of utter delight. If you didn't have competition anxiety driving you to posture, parade, and impress and show off, and so on, and all that goes with that, you would be able to feel that elation, feel that contentment all the time, because that would be the ground of your being. You'd no longer be distracted from your contentment and elation by noticing, for example that someone else had more than you, had achieved more than you, appeared cleverer than you, was prettier than you, was more important than you. It would become completely irrelevant. Say you were living in a humble home, really content, really elated to be alive, the fact that the humble home was humble was probably quite enjoyable too because it meant less cleaning work, and less upkeep and so on.

You were very, very happy to be in that state, until you looked across the street and saw somebody in a much bigger, swankier looking house, and then you suddenly felt like a loser, you think that you're an idiot, you're not up to it, how come you haven't got that house, what's wrong with you. You may even succumb to envy, which is very auto destructive, and would therefore reduce the level of energy in your body, which would reduce your ability to

manufacture whatever else you wanted anyway, ironically. If you weren't as susceptible to comparing yourself with other people because of this competition anxiety, your life would be far, far, far more enjoyable each and every moment on every level as a result. And if you want a measure or prescription of success, which is a pretty invulnerable one, it would be

that you're able to enjoy each and every moment to the full. Why would anybody want to manifest enough wealth to buy a superyacht, a private jet, a super car, houses etc.? It's because they want to enjoy themselves, that's the whole point, that's why they're doing it. They're doing it because they want to enjoy being alive. It might be a misguided way of doing it, it might be the right way of doing it for some people, it's irrelevant though. The success that everybody is after is the success of enjoying being here, enjoying the gift you've got, that is success.

But we don't live in a world of either/or, we don't really live in a dialectic reality, as much as we've kidded ourselves into that, we live in a trialectic reality. We live in a world of this and that, of both. Therefore in reality, there will be contentment, and there will be competition anxiety. The trick is to process competition anxiety and transform it into raw, pure chi you can ride on as you go along. And this isn't a once and for all job, it's something you keep doing as you go along. And that way the preponderance of contentment, of elation about simply being alive, in other words the realisation that your true success could prevail over competition anxiety and the noise the static that goes with it, the discomfort produced by the unnecessary measure of the competition anxiety, in other words, after you've taken the juice out of it, once you've got the message and got out of bed and done a bit better at whatever you're doing and so on, that excess of competition anxiety becomes much, much quieter. The static of that becomes much less, and you're able to enjoy yourself more. And ironically, as you've probably found out, the more you're enjoying the gift of being alive in each and every moment, the far better you do at everything you're doing. In other words, if you want to call it competing in a human race, you compete way better by enjoying being here, rather than being ridden by, and driven by competition anxiety.

Awareness

So the way, is to first notice that it's happening, this is the key. This is what differentiates somebody in a complete trance and somebody who's awake. The awake person notices what's occurring within constantly, consistently, and acknowledges it. So you notice competition anxiety arise, and rather than being caught up in it, rather than being totally absorbed and invested in the drama of competition anxiety, you notice it, you drop back inside and notice the competition anxiety in the front of the body, in the front of the being here — the anxiety caused by feeling that you're not competing well in the human race. Once you've noticed it, you acknowledge it by saying something like 'Aha, there is competition anxiety'. This is the first stage of dealing with it. For instance, you spot yourself feeling a bit glum, or fed up, and you can't actually think why. You're perhaps feeling agitated inside and at odds with yourself and the world around you because you think you should be doing better, you should be doing more, you haven't done enough, there needs to be more done,

you should have achieved more today and so on. And this is invariably triggered by comparing yourself with someone, or something that you've seen on tv, or out in the street, or in your imagination, or whatever, where you perceive yourself doing much worse than them, they're perceived as doing much better than you.

You'll probably find yourself tending towards envy, or you notice yourself always having to be right in conversations, and there is your signal that you're giving yourself competition anxiety. Because if you weren't feeling competition anxiety, you wouldn't need to be right, or you wouldn't need to be seen to be right. And you'd also know that it doesn't matter anyway, right and wrong are completely relative, they're only opinions. You may notice yourself waking up in the morning feeling as if you're in a race, the human race - you wake up and you feel the vibe in the air, on a Monday morning for example, and you have this feeling that you must get up and it makes you rush out of your natural tempo to some imaginary one. You get the sense that everybody's moving fast, and you have to keep up. This is because you've lost the tracking on your own tempo, you're running with a tempo that you're perceiving is the collective tempo. And again, that's a signal that you're giving yourself competition anxiety. And I say it's you giving yourself competition anxiety, rather than you suffering from competition anxiety, as with the conventional western way of putting it, because then doctors can prescribe you drugs etc., because you are not a victim of competition anxiety. This is very important. Even though, the reflex originates way back in that sperm racing for the egg, therefore would seem to be completely out of your hands because it's so deeply wired into your circuits, you are not a victim of it, it's still you choosing to trigger the anxiety, even though it's probably completely unconscious. Hence it's also you who is equally at liberty to desist. However, you can't even begin to do that before you've noticed it and acknowledged it.

Having acknowledged the anxiety, the next stage is to acknowledge that it's merely a confected fear, it's not a real fear, you're not actually in a race, you're just here, that's it. Then you look at the actual primal fear beneath it, the real fear, which is on a primal level, and bear in mind that the amount of time we've managed to live in this creative environment where we've outsourced all our survival mechanisms, therefore we're running on programs that have been going on for four million years, or whatever, the fear of exclusion from the clan, the fear of starvation as a result, the fear of death as a result of that, the fear of oblivion as a result of dying, and ultimately the fear of whatever power it is in all of that that informs the void, i.e. the fear of God, along with everything else not in the void, — you've got to look to that fear and acknowledge it. Then instead of fearing that fear, you've got to love it, instead of fearing God, you've got to love God, the Tao, or whatever you want to call it. Well you don't have to obviously, but it's an option and helpful if you want to deal with this anxiety/confected fear.

Dropping back

To do that, you've got to drop back into your back, instead of being shoved up in the front of yourself with all the noise and drama of the fear and anxiety and so on. You drop back into

the back where everything's silent, everything's still, everything's strong – the back is the home of the witness bearer, the background presence just watching it all, without preference, without prejudice. It's delighted just to be, that's the gift, the gift of life. The part of you that sits in your back is the part of you that's perpetually delighted just for being in the universe.

And when you drop your noisy self back into that, when you slide your mind back in the rear brain area, so you can witness yourself without attachment, then you drop your chi, all that energy that would normally be in your brain, down into your belly, into the kidney area where it belongs, where it's being generated in fact. When you lift your spine so that you stop slumping, when you drop your shoulders, when you soften all your unnecessary rigid muscles, when you stop holding your breathing, and breathe freely and slowly instead, and so let the mind slow down – in other words when you let go of the addictive cortisol style by relaxing everything, and specifically relaxing your kidney area either side of the spine at waist height, and you keep breathing, and you love the fear, and you love the God in the void, before you know it the competition anxiety that was troubling you and running static on you, is transformed into pure raw chi, and you're riding it like that sperm winning the race to the egg, that's you given your primal power.

And if looking at it and loving it doesn't work for you, and doesn't get rid of the competition anxiety, you say:

'Could I let go of wanting to change this feeling of fear?' and the answer would be 'Yes, I could let go of changing this feeling, then you asking yourself, 'Would I let go of wanting to change this feeling of fear?' and you would answer, 'Yes, I would let go of wanting to change this feeling of being afraid', because it is perfectly ok to feel afraid.

And you'll notice that as soon as you've gone through that little ritual, the fear has pretty much neutralised into pure energy again. And as I say, fear, genuine fear, is really only an aspect of pure energy. When you love that, when you breathe with it, when you roll with it, rather than push it away and sublimate it into anxiety and create horrible pictures in your head about it, it gives you the juice to keep going – that's how you get the juice to compete, if competing is what you want to do. So having done the above, you then adopt the stance that it's you and no-one, or nothing else, who's actually generated all the conditions that you're perceiving as comprising your life at this moment, exactly in the coalescence that you find them, or more precisely, perceive them. It's you who has created this horror story in your head to be afraid of, and the reason you've done this is to elicit precisely this feeling of confectioned fear, this anxiety, in your belly right now, because it's precisely this feeling of anxiety you need right now to make you feel alive. You don't then start questioning whether you're insane, or not to do that, you just accept it, *'Ah it's me who's generated this feeling right now because this is what it takes to make me feel alive'*.

Now as soon as you acknowledge that, you automatically stop feeling it, because it's obvious that you don't really need to generate that level of stress in the belly to feel alive. Actually, what you need to do to feel most alive is to relax into your back and acknowledge, *'I'm alive, that's the gift, thank you'*, and then you feel alive. You'll also notice that the anxiety instantly transforms into the raw, pure chi, into the raw, pure fear of death, of the void, of God, of the Tao, so you allow yourself to feel that, and then, instead of fearing that, instead of trying to push it away by saying/thinking, *'I shouldn't be feeling this fear of the divine, I shouldn't be feeling*

this fear of dying', you instead say, 'I love this fear, I'm loving this fear, I love this fear'. And as soon as you do that it's turned into energy again, and you're feeling excited instead.

Discipline

Now, as I say, this is not something you do once and it cures it forever, because it's not a disease, it's something you have to keep training yourself to do. It's a discipline. And it's really down to whether you enjoy feeling anxious or not, because if you enjoy that nasty feeling of cortisol going round your body, if you enjoy creating horror movies for no reason in your head and kidding yourself that they're real, and then freaking yourself out about it, you don't have to do anything. You can just keep doing that compulsively, there's no rule about it, that's totally fine – if you want to waste your precious gift of life running interference on yourself like that, it's totally your prerogative. But you will not be getting the full deal. You'll be getting a tiny fraction of the experience, and when it comes to that last breath, you'll think *'I wasted that whole journey driving myself nuts when I didn't have to'*.

And that's why adopting the discipline is to your benefit, because with only the slightest bit of application, you could dispel the anxiety and transform it into actual juice that you ride on, every moment if you need to. But what you'll find is that with practice, it probably only needs doing once, or twice a day, and you'll be living in a state of increased energy, and therefore able to achieve far, far more. Our kidneys, as I say, are responsible for processing fear. Now the way that it works psycho-energetically speaking, in terms of how we produce anxiety is that when there's nothing real to feel fear about, i.e. there are no wild animals close by that could harm you, no wild people coming at you, no loud noises going on with potential, or real earthquakes underfoot, and so on, the kidneys are obliged to keep working anyway and process the fear that you're feeling for no real reason, and this weakens their energy. For example, it's like when you're sitting in a traffic jam revving the car at full revs. It would weaken the engine if you did that, apart from using up all your fuel, polluting the air all around you, and the air that you're breathing as well, unnecessarily. So this kind of confected fear poisons the body. The kidneys have to process it nonetheless and it weakens their chi.

When the kidney chi drops like that, anxiety arises of itself as a psycho-energetic state. Whenever your kidneys contract, you will feel anxiety. Then because your mind has to have things make sense, it very deftly and quickly creates an imaginary cause of fear. And it will always be a very plausible one.

For example the fear of looking stupid, being humiliated, losing your status, money, position, importance and thus being excluded by the clan, by the herd, and therefore dying.

So the mind very quickly creates something to be anxious about. You will believe that the reason for your anxiety, your, what seems like real fear, is something out there – in fact it isn't, it's just your imagination, and it is not the reason you're feeling what you're feeling. It's just your mind kidding you that that's what you're fearing. You're not actually fearing anything external at all. All that's happening is that your kidneys are contracting and this is creating an anxious state. This further squeezes the kidneys and adrenals of course, which then increases the amount of cortisol, which, as I say, is addictive and habit forming, and so therefore incites you to keep creating horror stories in your head and embellishing them. And so the cycle spirals in the form of worrying all the time.

Creativity

But then, if you look at the opposite of what competitiveness is as a mode, its creativity. Creativity combined with a willingness and urge to collaborate and cooperate with others, rather than dominate them. You could say that competitiveness is the yang mode, the male, masculine mode, whereas creativity is the yin, or the feminine mode, I wouldn't hold that as an absolute because everything's relative, but in a sense competitiveness, that objectivity of going for it, and the falling short of which generates this anxiety, we could call the yang mode. The creational mode could then be seen as the opposite of that, along with a willingness to collaborate and share with others, to co-operate in projects that would be for the benefit of everybody because the mother energy of the yin wants to nurture all the children. So this is an alternative mode. And in this instance, what we're doing here is looking at potential.

Intention

Creativity means creating an intention of what you actually want, regardless of what anyone else is getting up to, or getting for themselves, and so on. So rather than seeing yourself in a race, you see yourself in a state of infinite potential, in which you can create whatever it is you want, without that interference of that competitive mind, of competition anxiety, blocking and jarring the flow for you. As I say, there's a certain element, or degree of competition anxiety required to get you to focus in the first place, but once you've taken the juice from that and dropped it, as above, as previously mentioned, and you allow yourself to go into full creativity mode, which has got nothing to do with what anyone else is doing, this is you sitting in the heart of your universe creating an outcome that you actually want, as opposed to creating an outcome you don't want by worrying about it all the time. So, you create your intention now based on the assumption that as you create it, and this is one of the metaphysical empirical laws, but let's just call it an assumption for now, that as you create it internally, you spontaneously, or instantaneously ordain it to create itself externally by way of the outside invariably reflecting the inside.

And that's the opposite of the confected competition fear/anxiety. That's a position of power, as opposed to where the inside is reflecting the outside. Because when your inner world is riddled with stress derived from competition anxiety, it's because the inside is mirroring what you're perceiving to be outside of yourself, i.e. everybody rushing round doing stuff, and you're not. And so this is spinning it round to the opposite way, where the outside is now reflecting what is going on in the inside. And the inside is you with the intention to create the reality you want for yourself, or the version of reality, the description of reality, that sits best for you, that works for you, rather than against you. And this need not in any way be specific, it can be as simple as intending to succeed in the grander sense of enjoying every single moment of your life, and having all the resources to facilitate such enjoyment. By the way, this is not to suggest that success means necessarily having somewhere to live, money and so on – if you could be enjoying every moment to the full, with absolutely nothing, and sleeping on the street, then good on you, but very few people I imagine could actually achieve that.

So we're talking about succeeding and enjoying every moment as you go to the full, with all the material practical resources provided to facilitate that enjoyment, and that all aspects of your life are providing you with the full hit available, and that you're doing it all easily, without effort, with elegance, enjoying it as you go along, that you're being utterly effective at everything you do, and that results of everything are totally excellent. And this is regardless of what anyone else is doing, or thinking, or saying, or what anyone else has got, or has achieved. So, there's an intention, a beautiful intention. Imagine that now, or don't even imagine it, just entertain it. Intend now to succeed in the grandest sense, in respect of all aspects of your life, easily, effortlessly, elegantly, joyfully, effectively, and excellently, regardless of what other people are thinking, or saying.

And that in a nutshell, save to say pay special attention to keeping your kidneys utterly relaxed at all times, to keep breathing, and to keep loving the sensation of fear, rather than messing with it and turning it into some toxic anxiety in your head, will give you all the tools you need for the rest of your life, if you use them carefully, assiduously and diligently, to transform the very disruptive power of competition anxiety into something useful that you can actually ride on, which ironically will help you compete far more effectively in the game of life, if that's how you choose to see it. Myself, I prefer, when I remember, to see this as an ongoing university course where I'm obliged to take various modules. So that rather than gauging how well I'm doing by how much I've achieved, I say, *'Well I've learned a lot today'*. Even if it was shit in terms of how things went, I say *'Well I've really gained today because this is a university course, and today I was meant to learn about how you deal with things going in a really bad way'*, or, *'I've been enriched, how wonderful'*. If I see it all as university then that works as a model for me much better than if I see myself racing against everybody else, Now as I say, we're not in an either/or scenario, we're in both. So there'll be an element of me racing against other music producers, other writers, other people, and so on. And then there'll be the other part of me, ideally the most of me, just being delighted in the fact that *'What a rich wonderful experience this is, learning this university course of life'*.

