

Chapter 9

Recap and Intention

Here we're going to review the above and recap. We tend to think we've got it, but it's a beautiful subject and worthy of recapping. It can be forgotten easily. We're retraining ourselves out of a lifetime habit of not processing fear in a healthy way. And we will default to that until we've gradually trained ourselves differently. After the review, we'll end with looking at intention, which is the jewel, the reward for learning to manage your fear in a healthy way.

So, the fear that we feel as a constant, is just one way of describing the life force, the chi that makes us stay alive, that gives us our heart, our vitality, our strength. It's exactly the same power that causes entire galaxies to move against the background radiation waves at a million miles an hour, of whatever it is. In other words the creative power of the universe is such a ferocious power, albeit being an all loving, generative force of existence itself. And the ferocity of it, incidentally the word ferocity derives from exactly the same root as fear, is precisely what we experience as this fear in our own bellies. And this fear, this life force, is not our enemy. It may be ferocious, but it's our friend. It keeps us alive.

To take life back to when we were living in caves, you get to really understand how we're actually running on primal fear. The primal life force, which comprises fear is sanitized by our modern world. And that's the reason we have made it like it is. It's to allay all the reasons for that fear - to make it feel safe and seeped with wall to wall comfort. But if you want to understand the origins of the fear impulse at a personal level you have to look at the conception of your own being, the subsequent time in the womb, your first days and weeks as a baby, and then the other significant transitions, such as engaging with the school system, because these are all huge transitions relative to where you are at the time. Competition anxiety for example originates in the racing for the egg, abandonment anxiety originates in the volatile first weeks in utero when you could be ejected from the womb at any moment, performance anxiety originates say in your mother rewarding you for something, and so on.

The true fears, the true primal fear behind all the forms of anxiety that we're prone to are really the fear of being physically hurt, either by another person, or by a wild animal if you go back to the primeval days, or by say the ground erupting under your feet during an earthquake, or falling into a crack in the earth's crust, or the mountain ledge you're walking on breaking off and you falling into the void. And the other authentic fear is the fear of loud noise. Loud noise is a major trigger. And it's in fact been shown that much of modern heart disease is caused by incessant high levels of street noise, engine noise and so on. Noise depletes your health. Crucially, if you go back to the cave days, loud noise would generally prelude an attack of some sort. Back in those days a wild animal might roar at you for

example, or it could be the war cry of an opposing tribe, or it could be the sound of an eruption, or the sound of a tidal wave coming. Sudden loud noise generally is a prelude to some form danger. So we're programmed to be afraid of loud noise. Then if you take this to a slightly deeper level, you can see that all these fears of falling off a height and so on, that underneath them all lies the fear of death. The fear that underlies all the other fears, the fear of fears, is the fear of death. We're afraid of death. It's wired into us. It's what keeps us awake.

Fear of the unknown

Then go one further and you see that this fear of death really arises from the fear of the unknown. We're afraid of what we don't know. Then go one further than that and you see that what we're afraid of about death and this mystery of death, when you strip all the mythology out of it, for example, hell, or being born into an evil life etc. may all be true, but whatever model you subscribe to it is all conjecture. Whichever model you subscribe to, when you remove all that static from it, what we're afraid of about death is the fear of oblivion, the fear of the void. And that's why we fill our lives with all the opposites of the void, television, carpets, lights, noise, people, sound, anything that is a distraction, anything except the void.

You go deeper still and you see that what it is that we all know intuitively informs the void, what Taoists call Tao, some call it God, is actually what we're ultimately afraid of. The Taoist say the Tao can't be defined in words, it is simply too huge and imponderable, albeit that it can be found in the tiniest sub-particle. The whole idea, or notion of something that can go from absolute nothingness, no existence, no life, just nothingness, what the Taoists call wu chi, can spontaneously burst into an entire universe that goes on forever in time and space, that is quite an inspiring force, or presence. And whether you call it God, or Tao doesn't really matter. It's this pre-generative spark of everything that commands and informs and creates if you like, this void, just as it informs all manifest matter, is beyond anything that we can actually conceive of with our intellect. And there is naturally a fundamental fear, the fear of all fears I'd say, the fear of Tao, or God. Hence why in the old days they used to refer to people who were really with it, cosmologists and so on, god-fearing. It didn't mean that they were cowards, or had done something wrong and were afraid of divine retribution, it meant that they were so awake to the fundamental, ferocious and magnificent basis of reality, that they were in a state of fear, or dread of the divine, of the great mystery. Fear of the divine expresses itself in a far more stepped down version on a day to day level for all of us, although most of us wouldn't admit it.

Superstition

It's the fear of divine retribution which gives rise to superstition. Hence why you probably wouldn't walk under a ladder. With all my training I will probably not walk under a ladder, or some people avoid stepping on cracks in paving stones - all those sort of what you might call mildly obsessive compulsive rituals that we all subscribe to, to some extent because we are afraid that at one point or other this invisible divine realm will punish us for not being perfect, which of course none of us can be anyway. We live in an imperfect reality.

Necessarily everything manifest is subject to the power of yin and yang, the contraction and the expansion, the broken and the repaired. There is always the opposite of everything. It cannot be ideal, it cannot be perfect. We have our derivation from the cosmology, that the bible clumsily put forward that describes the divine as a vengeful brutal old man in the sky who would smite you at a moment's notice just because he felt like it, or because you didn't say the right word, or whatever. Obviously this was a kind of control device devised by the priests to maintain their own position and to maintain their stability. That as it may be, it's deeply inculcated into our personal schema from such a young age when we weren't old enough to evaluate and decide for ourselves and hence runs us, no matter how much our rational minds might not be able to reconcile it and say twaddle, this fear of the divine, God, or Tao, or whatever you want to call it, still runs us until we've learnt cognitive intervention, which is what we're training to do and getting into the habit of doing here.

Death

Feel now into your version of death, however that appears to you. Envisage your eventual demise, that moment you will take your last breath inevitably and make that last exhalation. And after that there is no knowing what comes next. Despite all the theories and all the conjecture of all the most learned, spiritually enlightened people throughout history, nobody actually knows. And that's as it's meant to be. Feel the fear of that unknowing, not knowing as it occurs to you right now. Feel the imprint of this fear of the unknown in your circuitry. Don't be afraid of feeling the fear, just allow yourself to feel that fear, because it is primal. Allow yourself to contemplate oblivion, nothingness. Let yourself feel into the void. You might find it a very restful feeling and become aware that what fills that void is not actually empty and it's pleasant. The Taoists view is that the void is not empty. You might feel the power of the sub-atomic background presence if you like, the Tao. And the awful terrible, magnificent, glorious power of that, the Tao, which is powerful enough to explode into an entire multiverse, is inevitably is going to inspire our fear.

And if we stop sitting in judgement of that fear and stop considering it as negative, you realise that that fear is nothing. Allow yourself to feel into the fear. Contact it fully, be with it. Allow it to cause you to tremble, to quake in your boots if that's what you feel like doing. And as you do, start to notice your instinctual resistance to it. Beneath the fear there is an urge to love, there is an urge to be vulnerable, to dismantle your defences and all your prejudices, your opinions, your beliefs, and just love it. As it says in the bible, 'you shall love the lord your god with all your soul, all your heart, and all your mind', with the idea that the antidote if you like to being inhibited in any way and restricted by fear is to love the very sword of that fear, which is god - to love it with all your heart, all your soul and all your mind. And of course to accept it loving you. In fact to make a pact that you will experience everything that

happens in this life as an expression of its absolute love for you, no matter what. This will instantaneously antidote any unpleasant associations you have with fear. It takes courage to do this. When you do you'll notice the complex sensations in your belly, of tension, of conflict, have transformed to one more of excitement.

So when people say love is the antidote to fear, this is one example of a pragmatic use of this idea. Love the thing it is that you're actually afraid of, feel the love for it and the fear does actually dissolve. So it means you love the Tao, the God that informs the void. And loving it with all of yourself, by surrendering to it with your belly, your chest, your brain, your heart, your soul and your mind, all of you, you antidote the negative associations and the sensations that come with that.

Fear response

This response to life threatening danger, or potential danger, this fear response, has actually been active in us for as long as we've been here in for, i.e. at least four million years. And it's only this relatively very short period, a tiny fraction of that, that has seen us organise ourselves into different cultures and societies and so on, and most recently evolved into this society we are now, which was developed and continues to be, run in an orderly way, so we don't really have to deal with, or face those same reasons for being afraid in the same way. We've got supermarkets, which replace the need for hunting for example. The triggers for the fears that we experience today, most of the time, they're not real fears. The situation at the moment is growing increasingly dangerous. Still, as things stand right now, the chances of being whacked on the head by someone passing by, or certainly the chance of being set upon by a raging animal, or the ground falling away beneath our feet, we could say are pretty minimal and certainly that most of the time this actual fear is not generally present.

But that level of fear that we were programmed with all those years ago, and rightly so as it kept us alive, is still running at the same level in our circuit boards all of the time. And there's no real reason for it most of the time now. So what do we do with it? We create horror movies, as I call them, in our heads, specifically in the pre-frontal lobes. And when I say horror movies it can be anything from a big no holds barred adventure, a full apocalyptic horror story, all the way down to small witchhunt horror movies which have a '*What if this happens, or what if that happens*', somehow always expecting the worst, kind of theme. And then what happens is, we make ourselves afraid of what we've seen and manufactured in our own heads and this is not actually first hand real fear, its second-hand confected fear. It's similar to how you might take coca leaves and transform them through a chemical procedure to produce cocaine, which has a terribly destructive effect, whereas the original before it's tampered with doesn't. It's exactly the same.

Pure fear is powerful, you learn to value it and ride it. It keeps you alive. But the confected, manufactured fear, which is really anxiety, is toxic. It makes us think we're actually afraid of something real, but it really is just something we've imagined. If, when we have a horror movie running along in the front of the brain, that for example, you haven't got the money

to pay the bills, so you'll become destitute and die on the street all alone, and so on. When it's running like that in your forebrain, that fear seems and feels so real. If someone says you're imagining it, you'll say you're not because it's so real that you really invest in the drama of it. Even though it's purely internal, it is actually perceived as being an external

phenomenon, an actual objective fear. And this apparently external object, of going destitute for example, appears to trigger the fear. You think that it's this apparent external objective fear that has triggered the feeling internally, but in fact it's the entire opposite of that. It's a slight of hand. The mind is very clever. We perceive the world upside down, or we're seeing it the other way round, and how we think we're seeing colors, when in fact our mind is interpreting various energy frequencies. This whole world, this show, is the world of appearances. The Taoists called it the world of the ten thousand things, a vast hall of mirrors, pure illusion. It's an interpretation. To recap in this recap: what happens is:

The kidneys, which are augmentively processing your natural healthy fear quota, because that's where fear is processed, as I've said earlier, in the kidneys, have to keep processing that fear, even though there's nothing to be afraid of. The mind then feels the kidneys processing the fear and doesn't really know how to make any sense of it because there's no real reason to feel afraid. So it obliges by projecting scary images into the brain, convincingly enough for you to be fooled into thinking it's really happening and then you become afraid of that. Yet you are not really afraid of the object at all. It's an illusory fear. You just are afraid because the kidneys are straining.

It's like a car being revved while it's stationary, all the way up to its limit. It strains the engine, it causes pollution in the air. It's not the optimal way to run machinery. And further:

It's the kidneys that share the healthy energy that arises through the body and all the organs at an energetic level.

We all have that fear quota, originating four million years ago at least, and we no longer have a need for it. So again, as before:

We turn that fear into an attenuated, drawn out, toxic anxiety. And this makes the kidneys work harder and more constantly than they would like to, and this makes them tired. When the kidneys get tired the surrounding region contracts and this causes a squeeze on the adrenal glands, which sit on top of the kidneys. And they produce adrenalin, one aspect of which is cortisol, the stress hormone, which has its place in moments of genuine fear, the fight, or flight reaction. But this squeeze on the kidneys caused by this low grade chronic anxiety causes that cortisol to be released into the body fairly constantly, which makes you more fearful, and so your mind has to keep having to find objects of fear to justify its position, its faulty description and evaluation of reality. So it looks like you're afraid of not having any money for example, when in fact you're just afraid. You have created anxiety as a result because your kidneys have contracted and your mind has very quickly found an object of fear, which seems appropriate to project to, your imagination projects onto it and it does it so quickly, so deftly, like a magician does a trick that you don't even notice. So you believe it's the fact of going broke that is causing you to feel afraid, when in fact it wasn't external, it wasn't real in the first place, it was purely imaginary. If the kidney energy wasn't contracting, if you weren't using all this kidney energy, and weakening it, you could face going bankrupt without any fear at all, but when the kidney energy is weak you imagine all sorts of things and become afraid of nothing.

It's radical what we're talking about here, and once fully trained, is absolutely liberating. Because anxiety, which comes from us believing this concocted fear, constricts us and prevents us flowing with the magic of the Tao that will bring us all the things we want, instead of walking round crippled with the fear and not moving one way or the other, not enjoying being here and wasting the time being miserable. You can check this. If you were worried about going broke for example, and then the money came through, within moments you would find something else to switch that anxiety onto. It wouldn't even take seconds. And the reason for this is because the addiction is to the worrying. And the reason for this is that the cortisol in the adrenals manufactured when anxious, is addictive. It gives you a rubbish feeling, just like crack, or cocaine for example, but it's addictive. This is the same for cortisol. It doesn't feel good, but you keep wanting to pump it round your body compulsively anyway. This also causes you to hold your breath, which pushes the energy up into the upper part of the body. This stimulates fearful thoughts even more. This weakens the kidneys even more.

Willpower

Eventually, because the kidneys provide you your willpower, you lose your will. When the kidneys are strong, you have the will to live, to take life by the horns and live it and love it for all its worth. When the kidneys are weak, you lose the will to stay alive, you'll find you have thoughts of suicide, feeling you can't cope anymore. This is what happens when the kidneys are weak. When they are strong this all goes.

So really this whole syndrome that we've all become habituated to in society is completely counter-productive. Now we have to come back to the place where we acknowledge, accept and embrace the fact that life comprises fear, it's meant to comprise fear, it's healthy. Hence, in the anxious state, which is ubiquitous throughout most of society, and why the lion's share of our global resources are devoted to allaying these global anxiety and spreading the sources of fear out so we don't have to face them, we actually grow afraid of fear itself. And ironically, by us having put all our bits and pieces into masking away the spinning wheel of fear, we're actually using up all the global resources at an unsustainable rate, which is really actually a genuine cause for fear. In other words our trying to avoid it could actually be the thing that gives us a real reason to be afraid.

Optimize the adventure

The key is being fully juiced up with chi to optimize this adventure of being alive. And that's the point of the game. To be able to stare into the face of fear, the fear of our own oblivion, to stand in the fear of extinction, and say '*So what, I'm not going to let that spoil my enjoyment, for a moment*'. So not to let it intimidate your spirit. The key to being able to do that is to acknowledge, accept, embrace and then harness the true fear, rather than mask it. In other words, you have to love the fear. This is another example of how love actively antidotes fear. You have to love it, rather than be afraid of it. The root of this is to differentiate between the real fear, which is healthy and not to be avoided and this anxiety that we confect, which is toxic and to be avoided, to distinguish between genuine fear and manufactured fear. Just by doing that act of discernment, you immediately instantly gain a degree of psycho-emotional state/ distance enough to be able to then process the fear sensibly and transmute it by your intention and your focus back into pure chi, to experience it as pure chi, and to take advantage of it as pure chi, fully. If you don't do this the anxiety will compound itself and by doing that it produces the effect of a loop of anxiety in the front of the brain, so that you'll worry about the fear you've concocted over and over again and drive yourself nuts with it. Again:

The fear you're manufacturing, that you're confecting, this anxiety, which you project as horror movies in the front of the brain and the thought loops that support the movie, 'What if this happens, what if that happens', become smaller and tighter, allowing less and less room to see the bigger picture and then becoming more and more compelling as a result. And this spiralling out of control exerts more and more drain on the kidneys. And this in turn drains the liver energy. The liver relies on the kidneys to keep it cool and keep it functioning properly. When the liver loses its chi, it produces higher levels of toxicity in both your mind and your body and these anxiety thought loops get poisoned even more and that's how paranoia arises, toxicity introduced into these ever decreasing anxiety thought loops.

Misconceptions

This gives the anxiety thought, the effect of the misconceptions and false assumptions arising from the toxicity, of the failing of the chi, some of which have the appearance of being real, that may coincidentally tally with reality, but only by a fluke, not because you've had some kind of premonition about the future. That's one instance of paranoia, it makes you feel that what you're imagining is psychic awareness. But when any thought comes about through toxic liver chi it's not premonition.

When the liver chi falls, this affects the heart chi. The heart chi relies on the liver chi to keep the muscle working nice and strongly, to keep it resilient and regulated. The heart chi governs your sense of self, who you are in the world, your whole relationship with life, your memories, your life story. Your version of reality is provided to you by the energy of the heart. If there's a lack of heart chi you lose your sense of being in the world.

And people do experience this. It's a horrible feeling of alienation and disconnection if the heart chi is in deficit. Anxiety tinged by this paranoid tone will then give rise to what we call panic attacks where it's hard to breathe and the heart pounds.

When the heart weakens, the spleen weakens too because it relies on the heart also for its heat. The spleen is like your earth. It's what holds your practical relationship with material reality. If it's cold and soggy there's not much you can do with it. And if it's dry and brittle there's not much you can do with it. The earth needs to be compacted and solid and warm enough to be useful, but not overheated and so on. When the spleen energy weakens, so your ground of being weakens and becomes soggy because it hasn't got enough heat in it, the mind becomes obsessed with trying to order the apparently senseless chaos, the swirl of events, which the spleen will normally together for you in a recognisable form.

Points of repair

And it will do so by setting up what actors call 'points of repair', this is what performers use when improvising in case they dry up - a little set piece to return to, to then continue from, a point of repair. And these contain various rituals to enact to somehow try to make some order of life. And it happens to everyone without exception to varying degrees at some point in time. The spleen energy is responsible for the aspect of mind that deal with all practicalities, with keeping things in order, with making sense of them, with staying alive in a practical sense – the skills you need to have, your short term memory being clear, organising yourself, getting things done in order and taking care of all the details and so on. And it will try and do this for you with even the most disorderly set of conditions. But when fuelled by anxiety, paranoia and loss of sense of who you are, it will do so in a more unreasonable, broken, unrealistic way. You'll be worrying constantly. You could take any religious service as an example of a series of rituals designed to make some kind of sense of the cosmos. Or you could look at all the superstitious moves I've mentioned before – putting your right foot first when walking into a room, saluting a single magpie, that kind of thing. You could look at the Japanese tea ceremony, a most revered ceremony is a perfect example of a ritual in action. It is a very elaborate intense series of rituals. You could say the same for the way you apply

your make up on, how you shower, which bit of you you wash first, the order you do everything and so on. These are all rituals. But a lot of it is just practical stuff, protocols that you've devised that seem to work best for you, some of it is actually a little bit superstitious. You might think if you don't do it a certain way something might go wrong. And:

When the spleen energy weakens, the lung energy weakens too. The lungs rely on their earth, material aspect of their chi from the spleen chi. The lungs connect you to the world of spirit so to speak, hence why we call it respiration, breathing the spirit in. and whence we derive our inspiration, we draw the spirit into us, the enthusiasm, the creative earth.

Spirit

So the lungs need the spleen to help them to make the spirit if you like. Healthy lung energy, good breathing practice, the breath in and out being equal, keeps you in the here and now, which is really the only place you can be sane, because it's the only place and moment where everything's happening – what's been has gone, what hasn't come hasn't come. None of that is there, it's all imaginary, in the mind. The only place where there's any actual personal power available to plug into, where there's any absolute sanity available is the here and now. And it's a healthy lung chi that keeps you here. Well literally of course because if you don't breathe you die, but keeping the lungs healthy, breathing properly, supported by good spleen energy keep you here in the here and now. When the lung chi weakens it draws you back to all the unresolved childhood glitches and traumas for which you would have developed the rituals that you would have enacted on a daily basis in the first place. And the compulsion to enact these rituals becomes more intense, as with what we call OCD, or Obsessive Compulsive Disorder.

Degrees

But there are degrees of it in all of us. And at some point even anxiety, the second hand fear, has value. It does lead you to realise that beneath it is its big brother, the genuine fear, which is the source of your energy. So if for example, you have any anxiety about becoming a slob, if you've any sense you'll use that anxiety to fuel you on a daily basis to train yourself, to prevent yourself becoming a slob and exercise, and so on. In other words, you will take the message that the anxiety has for you, if any. It may not have any message, it might be complete nonsense. But you'll take what anxiety is telling you, if it's telling you anything, make a note of it, agree that you're going to do something about it, and then drop it, because if the anxiety persists beyond that point it becomes a pathology. But how do you drop it? What happens psycho-spatially speaking when you have an anxiety thought? You have a thought, in response to which your muscles tense up in your solar plexus, and they contract.

This encourages your breathing to stall, you'll hold your breath, you won't be aware of it, but you won't be breathing properly, you'll be breathing shallowly, intermittently and unevenly. And as a result of this your chest, your thoracic cavity, will contract because it won't be being expanded properly from within. This causes the whole of your front to

contract – your groin will contract, your shoulders will raise and contract, your neck will contract, your throat will contract, your face will contract and this pulls your head forward and as a result of all that, the pulling forward strains the back, which causes the kidneys to contract even more. Then with the front of your body rigid and the front of your brain filling up with more heat that intensifies the fearful thoughts in the head and gives it more energy.

Cycle

So this is the cycle that we want to break. To recap what I've said above, first, we want to differentiate between real fear and confected anxiety. To be able to identify which anxiety it is you're confecting, you say, what kind of anxiety is it I'm feeling? This is the act of noticing, being mindful enough to identify which anxiety it is.

So first we looked at separation anxiety, which can start when you're a tiny kid and how this has informed your life all the way through, and that how by acknowledging the separation anxiety from someone, or something breaks the spell, that brings you back to mindfulness again, or rather you have the mindfulness to do it.

Next we looked at competition anxiety, which is ubiquitous and is in all of us. Along with this is feeling you're stupid, you're going to fail, lose your status, comparing yourself with others all the time and not sure you have any worth.

Then we looked at survival anxiety, which comprises being afraid of losing money, feeling insecure about your place in the world, worried you're going to lose your freedom, worrying about being dependent on others, worrying about the whole world being annihilated, worrying about your health, worrying about dying and so on. Survival anxiety, or this fear is very healthy and stems from when we lived in caves. The fear is real, but the anxiety over it is toxic.

Next was deprivation anxiety, the fear of missing out, which makes you uneasy and never content, being deprived of your familiar references and the cliché of losing your comfort zone. The anxiety that you're going to somehow limit yourself with your choices and somehow deprive yourself of the true joy of being alive.

Next was abandonment anxiety, which we include being alone, feeling unworthy and that we're going to be rejected and thus abandoned. With this comes cosmetic anxiety, how we look.

Then we looked at performance anxiety. Again, this is programmed into everybody. You feel this every moment, and that if you don't perform right, you'll be humiliated, rejected, and you'll be abandoned from the group. Each and every movement you make is a performance, it's not just what you do on a stage. You're going to perform each and every moment of your life, and so have the fear that goes along with this, the fear of embarrassment, the fear of being imperfect – it's impossible to be perfect, we know that, the fear of being disapproved of, the fear of not being able to live up to our responsibilities, the fear of losing your cool and

bursting into tears and everything around that, the fear of confrontation. Then we looked at the results of taking all the above too far, leading into a state of ongoing panic, leading to paranoia, OCD and all the rest of it.

Mindful

So the first, primary thing is noticing, being alert, cognitive, and taking note of what is occurring within. It's what in modern marketing terms, they call mindfulness, when in fact the Buddhists we're doing this 10,000 years earlier. The way we do this, in the Taoist practice, is:

By drawing ourselves backwards, behind the side-seams into the rear part of our body to merge with the witness part, rather than be caught up in the front where all the noise is going on and all the anxiety and stress is occurring. If you want to take command you can't do it in the midst of it, you have to drop back behind all the noise and then you acquire the properties of the back, the stillness, the equipoise and all the silence to take command of what is occurring. Next would be gleaning any hints that the anxiety may be alerting you to, noting it with the intention to act on, or remedy them when the time comes, and then be willing to drop the anxiety. And this is how you do it. You acknowledge any healthy fear that leads to the anxiety. You desist from compulsively trying to change it, to obliterate it, or distract yourself from it because you know that this will only cause you to manufacture the false anxiety by creating horror movies. Instead of that you say, 'Hello fear, I honor you'. You then remind yourself that this fear is essentially the fear of death, which leads to the fear of oblivion and being lost in the void forever, and beyond that the God that makes the void in the first place.

And it's healthy to do this. And the repetition of this is healthy because you become more and more used to contemplating it and it stops being something you're freaking out about, but being conscious of instead and therefore you have power in the relationship. You remind yourself that it really is ok to feel afraid and you don't need to be afraid of feeling afraid. It's ok to feel afraid. And it's ok to feel the feeling afraid, it's your energy. Don't be afraid of it. And the way you do this is again, by saying:

'Could I let go of wanting to change this fear?', and you reply, 'Yes I could let go of wanting to change this fear. Would I let go of wanting to change this fear? Yes I would let go of wanting to change this fear'. And then that enables you to take yourself into the midst of the fear fully, rather than running away from it, feeling it slowly viscerally and fully as you go. And that's being a warrior, not running away from it, but moving into it fully.

And already, as you do this you realise that it's not a big deal, it's a lot easier than running away from it in fact, a lot less time consuming, a lot less energy draining, and a lot less time wasted being fearful of the imaginary pictures in the head. In fact this is the way, to go into it, to love it, love it.

Underlying state

Finally the next thing we need to attend to in this little process is the underlying state, the deficit energy in the kidneys by breathing as it were directly in and out of the kidneys. You can place on your lower back to get your mind there. You can make the Taoist kidney healing sound fuiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii for example, which is to warm the kidneys. But essentially the real tool is getting your consciousness there. Breathing in and out through the kidneys is a device that will do this. And just becoming aware of them helps, talking with them almost, inviting them to relax saying it's ok to relax, and that it's all fine. Honor them and let them spring back into their full glory. None of this is an instant remedy of course. It's a training, You're training yourself. And it takes time. It's the habits of a lifetime being required to shift.

Intention

Then we come on to the prize, the reward for all this courageous activity, and that's intention. That's the final stage in the process of managing fear – future focus if you like. So what we're doing now is looking at developing intention for the outcomes you want, rather than wasting energy fearing outcomes you don't want, because what you think about with energy, with emotion, with investment, you're actually praying for. So, rather than invest your energy in these horror movies, which is wishing for them, Freud will tell you that, you're unconsciously wishing for the horrible things you don't want, this on account of the death urge as he called it, the tendency for all things manifest to succumb eventually to entropy, that expresses itself to the death urge. So rather than doing that, invest energy in developing an intention for the outcome you actually want. You have to actually do it, but there's far less stress and strain once you get into the habit of it, rather than going down the other route where you doubt it and it turns into a chronic anxiety.

The challenge with this is that in trying to discern your intention you will probably be no doubt immediately confronted with an entire mess of apparently conflicting desires going on in the front of you. For example, *'I want to live on my own up a mountain, and I want to be hanging out with great company'*. You'll probably have a million examples, but this is the sort of thing that will go on in the forebrain. So, in dealing with this mess, to discern what your true intention is, you come out of the front where all that mess is, and sink into the back. And

there you're able to deduce the state of being you wish the fulfilment of all the desires, or anything external, to bring you. For example if your front is desiring meeting a suitable cohort for a loving relationship, the witness bearing part in the back will deduce the underlying state you need this external desire to bring you, e.g. that you want to feel loved, be seen, cherished, adored, honoured, celebrated, made to feel safe etc. These are all qualities of a state you can produce yourself. And in the back is the only place you can sort it because if you're not in a state of sorting it from within, you're not really going to be able to receive it from the other anyway and the other won't be able to give it to you. Similarly, if you're not drawing these qualities from your relationship with the Tao inside of you, you will, by the law of attraction, draw somebody to you who's also not doing this and then what you'll

actually end up in, is a kind of co-dependent relationship, in which you're both trying to depend on the other for your deficit. And so you're not really coming together to share love, you're coming together to avoid your fears. You can source all these feelings from your relationship with your own big self, from the Tao. The Tao loves you, the Tao sees you, the Tao cherishes you, the Tao honors you, the Tao celebrates you, the Tao adores you, it keeps you safe and so on.

Manifesting the internal state

So, you've manifested this state within. And manifesting a state within is a lot easier than manifesting fifty grand externally for example. It's a lot less to do and a lot less resistance. Internally it's a command you give yourself and there it is, it's done instantaneously. You'll then attract to you the optimal coalescent set of conditions from the external plane to attract the right candidate for that job anyway. This is what the Taoists call wu wei. You adjust the internal to the state you want, the one you think you'll have by getting something external and then that gives you the right resonance that will actually draw and enable the set of conditions that gets you what you want externally anyway. But you'll only get that because you're not dependent on it any more. This comes when you're in a state of you loving yourself, or the Tao loving you and you loving the Tao.

Command your subconscious

It's exactly the same process as processing the fear. The front self is what experiences the anxiety. The rear self understands that it is really a confected version of healthy fear in disguise and by embracing the fear, attains its goal in dispelling the anxiety. This applies to any desire, you sink back, you look to the state you imagine fulfilling that desire will produce, then because your subconscious doesn't exist in the realm of energy, i.e. the notion of images, the imagination, but merely provides the binary coding, in fact it provides quantum coding, therefore you have to command it to clone a program it already knows that it will then adapt to the requirement. So to do this you command your subconscious to pretend you've already drawn all relevant requisite external factors to play to facilitate the intended state. So just command your subconscious right now, say to yourself *'I have already drawn all relevant*

requisite external factors into position, into play to facilitate my intended state'. Because, while your subconscious doesn't see images it does recognise patterns behind similar previous experiences and how to clone and adapt these processes to the situation at hand.

This is something to do every day. I practice it every day, to great effect in terms of developing intention. As you wake up in the morning tell your subconscious to pretend that your day has been a howling success. This is quite confusing for the intellect at first because you're at the beginning of the day and you're telling your subconscious to pretend, not imagine, because it can't imagine stuff, it doesn't see things. That's the job of your conscious mind. You tell your subconscious to pretend the day has been a howling success. You can obviously apply this to any upcoming endeavour that you're trying to make happen. You just tell your subconscious to pretend that it's already happened most successfully. And then

you say, rather than so be it, or any hocus pocus type of phrase, you just say, 'I accept it'. It's fairly crucial this. It creates a mature, calm collected response to the issue. So for example if you were drawing in more physical strength with your intention, you might say for example *'The Tao is now imbuing me with more strength'*. Then you say *'I accept it'*. It really is powerful.

Focus

Having accepted it, it commands your subconscious to trigger the appropriate images for your conscious mind that will serve as a symbol for your front constructed self in the front to rally around, to give it focus. So this helps you operate as a unified force. These images however can only be seen effectively when your mind is slid back into the rear brain, as if it's leaning up against the rear wall of the skull. It can't see the screen in the front, it's too close to it. The screen is where the inside of the frontal bone is, the forehead. The amygdala, the two sacs that hang down behind the pineal gland, that pine shaped thing in the middle of your brain, become contracted and block the view from the back of the brain. They kind of bunch up so you can't see through, or around them. So they have to be relaxed. The projector, as I say, is in the pineal gland. The images are projected into the screen as it were, located on the inside of the wall of your forehead. So you have to sit right in the back of your head to be able to see the images.

This is something you have to develop and practice, sinking back inside your body, back behind the side seams and drawing your mind back into the rear of your skull. And you do not have to invest energy into seeing images. You just have to see them, note them, not believe them. They are merely the wrapping, the external symbol to assure you you're in the game. It makes it fun, it reminds you. Otherwise you wouldn't have reference points. What you do have to invest in however, is that command to the subconscious to do its pretending. And you invest willingness subsequently to sit steady amidst the inevitable mental confusion arising in your conscious mind, struggling from having its constructed mind diverted like this because it's quite difficult for your conscious mind to understand your subconscious pretending the state has already been achieved and everything that comes with it.

In terms of the intention itself, it's inevitably and invariably going to fall within certain parameters, in broad headlines so to speak. So these would be health, strength, stamina, vitality, wealth in all its forms, an abundance of all resources, comfort - you want to feel comfortable in your body, you want to feel comfortable in your surroundings, freedom - of expression and movement, security - in other words your feeling safe, being authentic so you're not pretending by being a people pleaser and constricting and limiting yourself by pretending - here I'm talking about acting a part that isn't you -, your personal power, self-respect, self-approval, self-confidence, self-esteem, self-love, equilibrium, equipoise,

equanimity, fine company, or companionship at all times or whenever you want it, human warmth, love, a joyful tone of mind and emotion, wisdom, perspectives, proportion, and a feeling of relaxation at all times – the fluid, active relaxation, a feeling of being at peace with the natural process of life and death so you're not terrified of them, being at peace with the

Tao. And the parameter most pertinent to what we're talking about, being at peace with this fear in your belly so that you can live life to the full, fulfilling your potential, loving every second, so that when you die you're leaving humanity richer than when you came here. The above are all examples obviously, you can make up your own intentions, but these are the sort of thing that I would imagine would encompass everything that would fit within the practical parameters that one could expect to intend as an outcome, a state of being, in this lifetime.

So once you've commanded the subconscious to pretend that all requisite external factors are already in place to facilitate the desired state and commanded it to show you the images alluding to this so you know what to watch out for, you just simply have to wait for it to do so in its own time. This takes grace, it takes patience and trust. It may happen instantaneously for the images to show, it may happen over a period of days, or it may take longer. So you have to be alert, you have to be vigilant, mindful. And once they do arrive, note them and say, *'I accept it'*. You don't have to believe it, you don't have to make sense of it. You might see an image of a beautiful big white house on a hill for example. Just say *'I accept it'*. And then you forget about it all completely, until your next session of intention setting.

These sessions only need last a moment, but they must be done once a day. And more crucially they must be done every time you are cognitively addressing your fear. So at the end of each process of working with the fear, of turning it back into true, raw, pure chi, you then do a little process with your intention to clarify and set it. And it must be done with no strain, or effort, but with the spirit of a small child, fuelled with innocent curiosity and joyful anticipation, having fun, as if you're playing with a new toy, a new game, a new discovery.

Wu wei

When deploying the intention technique at the end of a fear processing session, the intended state would be one relating to whichever the anxiety was you were processing at that time. For example say you were processing one relating to performance anxiety, say in respect of not losing command of yourself during an anticipated confrontation and being able to successfully negotiate your point, you would discern how that would make you feel - for example that you came out of the confrontation feeling good about it. You might feel relieved, justified, proud of yourself, you might feel elated, and so on. And so you then command your subconscious to pretend you'd already attained your objective in the most enjoyable, effortless way imaginable. And then you command it to flash up the relevant images for you. You then note the images simply to engage your conscious mind, and then forget all about it. And your desired outcome will inevitably occur of itself without any effort, or strain. That's the art of wu wei, effortless manifesting. Ultimately what we're addressing here is our

relationship with destiny itself and implicit in this is training ourselves to be progressively more willing to trust and accept destiny as our friend, rather than as our nemesis that we have to outwit.

Destiny

Because where destiny takes you at the end of this particular human adventure, is to the experience of dying. So implicit in this is also training yourself to be progressively willing to see death as a blissful coming home, rather than as the ultimate failure, or punishment. And to inspire this it really helps to contemplate your life story until this point, bearing in mind that no matter which way you do it, it will only be a version, because you light it differently, you film it differently so to speak every single time you go there. So just contemplate your life story from birth till now so far, and you give thanks to it, you say *'I accept it'*. You then become aware in a sort of slightly different dimension, of your ancestors standing behind you, well outside of the linear time construct, spurring you on and somehow selectively forging a guardian energy, an entity that is co-spatial with your physical form, yet existing in the next dimension, the bigger dimension, so far larger than the physical. And it's protecting you every step of the way.

Then holding that awareness, of the gratitude, the acceptance of your story so far, the sense of the energy coming to you from your ancestors forming a petition, a guardian entity around you, you contemplate that now coming at you from the front as it were, is destiny in all its power and glory. And I'm not talking about being fatalistic here because none of us can actually say for sure how destiny is produced. It may be it's all happened already in another dimension, that linear time doesn't actually exist and it's all happening now, that we make it up as we go along, or a version of all of that, nobody knows. Hence why I say in all its mysterious power and glory. Obviously it's not actually coming at you from the front, its coming at you from all around. But we perceive the future as coming at us from the front.

Then rather than defend yourself against it reflectively as you might have done till now, you do what you do with the fear, you invite it into you, and you feel it enter as sort of an unstoppable benign force. You feel it sit itself down inside you, position itself within you, as what the Taoists call the destiny angel, the angel of destiny, and its awaiting your direction. For this you press your tongue firmly against the roof of your mouth and sense the energy as a stream connecting the center point of your forehead with the thymus gland in the center of the upper chest. Whenever activated like this, this stream puts you in command of your own destiny, as the Taoists put it, it puts you in the flow with it. So once the destiny angel is settled within, it awaits your direction. The best way to approach this is to direct destiny to unfold with supreme elegance, with abundance, with ease, seamlessly, magnificently, and for the unfolding to feel beautiful every stage of the way. Because this will encompass anything and everything that you could possibly ever want. Work on this for yourself. Come clear on what the intention is, where you want to direct destiny in other words.

Well this brings us to the conclusion. It's been more than a pleasure, more than a privilege and more than an honor to facilitate this for you. It's been truly powerful for me to and I thank you from the bottom of my heart for partaking. My wish for you is that you do attain to this desired state of this absolute embracing of primal fear, so that it fuels you instantaneously without any delay, so that the result is that your life subsequently acquires

the next level of depth and value, meaning and fulfilment and magnificence in every possible way as a result.

