

Chapter 1

Schema and stratagems

In thinking about this, it's brought to mind one of the very first instances that I was aware of supreme overwhelming fear, and looking back on it how that actually was the moment that really shaped my life in a very profound way. I mention it as you may want to do this yourself, look back to the point that you can remember when you first felt a real dread, total fear. For me, I'd just started boarding school at the age of eight, and I was walking along, talking to new found friends, all of us in a state of shocking grief having left our family homes. I'd chosen to go because I was sold on the promise that it would help me develop independence, which it certainly did and I don't regret it for a moment.

However, a few days in, still feeling a little bit shaky, I was walking along minding my own business when I was suddenly pushed from behind with a double sort of shock to the kidneys and with a lot of force that winded me completely. I couldn't breathe, and it hurled me onto the ground, whereupon I was kicked rather mercilessly by an eleven year old boy, who was a fair amount bigger than me as I was only eight and he was definitely someone with a severe personality disorder, that came through at the time. I lay on the ground humiliated. But much more importantly, or prevalently now, was this feeling of all embracing terror that somebody I didn't even know - he happened to be the older brother of someone I'd made friends with - could have this much hatred and violence in him towards someone he didn't even know. It was a really horrible primal fear of, 'oh is that what it's like in the universe?' And subsequently he would take any opportunity he could to try and do the same thing again.

However, my dad had been a champion boxer in the army and had taught me how to box from a very early age just for fun and I used to really love it and have quite a knack for it. So, I knew about running away, that was the first thing dad taught me, as any a martial arts instructor will tell you, it's the number one technique in dealing with any danger, running away, without any shame, just avoid. And I was good at it, so I managed to evade his attacks, which were fairly numerous. Fortunately for me and to his detriment they were always exactly the same technique. He tried to strike me with a chop into the kidneys every time, which was actually quite effective because when the kidneys' energy is dislodged is exactly where fear arises from. Whenever the kidneys suffer a shock, or a contraction for whatever reason, fearfulness arises spontaneously anyway. Nonetheless I managed to evade him by running, or whatever. When I got home for the weekend naturally the first thing I prevailed upon my father for was to train me in what to do about it.

First, we had this philosophical discussion about how you must stand up to bullies, because if you don't they'll just get worse and worse, which for an eight-year-old contemplating standing up to this quite sturdy eleven year old, was quite daunting. Nonetheless, a lot of

this training that weekend was all about the mind. But he also taught me the moves. So he played the part of this guy and would come and strike me from behind and he taught me to swing round with the right elbow, land a left hook, and then pepper down the front of the guy's body, finally ending up with an upper cut into the solar plexus which would wind him and disable him, or neutralize him, which is exactly what I did as soon as I got back to school. It just happened to be in front of a vast number of the kids. It was in the playground and it caused everyone to stop and watch as these things often do, especially with him, as he'd always walk around with his two henchman and people were always aware of wherever he was because you never knew when he was going to attack when. I'd completely floored him and he ended up on the floor.

However, my overriding feeling, apart from the triumphant relief of it all, was that I felt rotten that I'd done this to another human being. So I leant down and helped him up and asked him if he was OK. Then he tried to hit me again, however I gave him a threatening on guard posture and he just backed off, and everyone applauded. That was what got me started really on the whole martial arts thing. It took me till I was eleven till I started learning aikido, but I've been a keen pugilist ever since, and I have to say that the martial arts training is the bedrock of everything that I have explored over the last forty-five to fifty years. It's at the root of all the Taoist training, all the Taoist practice. And a lot of what I've been doing is translating the benefits of that training for people who don't necessarily have the desire, or time to learn and study the martial arts at that depth, so they can actually acquire and benefit nonetheless, hence School for Warriors, and this Master your Fear training.

So, fear serves as a real blessing if it's done something with, if you utilize it. Let's look first of all at what fear is. I just want to say, don't rush through this. Go through it slowly, take your time. We need time to take things in.

What is fear?

So what is fear? Fear is definitely constant. We tend to experience it as something that arises in the moment, and then ideally just falls away. In fact, it's always there, like the sea is always there. Sometimes it bubbles up and you'll get a storm in the sea for whatever reason, whether it's something external, or something generated internally, but we'll talk about that in more depth shortly. The fear that we have as a constant is just one way of describing the life force. The life force, the chi that makes us stay alive, that gives us our health, that gives us vitality, our strength, is exactly the same as the power that causes entire galaxies to move against each other and rotate in space at a million miles an hour, or whatever they're moving at. It's a ferocious power, albeit the generative power of existence itself. It's a ferocious power. The ferocity of it, which shares the same root as fear, is the bit that we experience as fear. And it's not our enemy, it's our friend, because it keeps us alive. If you take life back to when we were living in caves, that's how you get to understand what really operates us, that's where you

get to understand what we're really running on. And what we're really running on, the primal fear, that primal life force, is masked and sanitized by the modern world. That's why

we've made it like it is, it's to allay all the reasons for that fear. We'll come back to that in a moment.

The true fears are the fear of being physically hurt by either another person, or a wild animal; or by the ground erupting beneath your feet and you falling into a crack in the earth; or a ledge that you're walking on, on a high mountain breaking and falling away and you dropping into the void; or the sound of footsteps of someone running close to you – in case they're going to attack you; or the war cries of an opposing tribe; or the sound of an eruption. Loud noise generally is a prelude of some form of danger. A noise would generally prelude an attack if you take it back to primeval days where, a large animal might roar at you for example. So the fear of loud noise generally. Noise is a major stress trigger in the body. And in fact, much of modern heart disease is caused by the high levels of street noise, engine noise and so on. Noise is deleterious for the health because we're programmed to be afraid of loud noise.

You can then take this to a slightly deeper level by saying that what this represents fundamentally is the fear of death. And that is posited by most learned teachers as the fear of all fears, the one that all the others are a disguise for - we're afraid of death. Now I go one further than that and say it's a fear of the unknown. Then I go one further than that and say that what we're afraid of about death when you strip all the mythology out of it - of hell, being reborn into evil lives, or whichever model you subscribe to - when you remove all of that, it's the fear of oblivion, the fear of the void. I then go one further than that and say that what we're afraid of is what we all know instinctively, intuitively that informs the void - the Taoists call it Tao. They say it's something that can't be defined in words, it can't be explained because it's simply too huge and imponderable. Or you could call it God. You can call it anything you like, it doesn't matter. It's the prime generative spark of everything. That is what commands and informs the void, just as it does matter. So I would say that the fundamental fear of all fears, is actually the fear of God, as we would call it. Hence why we would refer in the old days to people who were really on it with the spiritual path within the religious idiom, as being god fearing. This didn't mean that they were cowards, or that they'd done something wrong and therefore were afraid of divine retribution. What it meant was that they were so awake to the fundamental basis of reality, that they were in a state of fear, or as the Rastas called it, dread, of the divine. The way that that fear of the divine expresses itself in a more stand out version, in a more day to day level, although most people won't admit to it, is the fear of divine retribution.

Superstitions

Hence everyone learns superstitions - don't step on the cracks in between paving stones and

all those sort of obsessive compulsive rituals that all of us subscribe to to some extent, because we're afraid that at one point or another the invisible divine realm is going to punish us for not being perfect, which of course none of us can be anyway because we live in an imperfect reality. And then we have our religious cosmology, the bible, to back that up, by describing

the divine as some pithful, wrathful, vengeful character, old man in the sky, who would smite you at a moment's notice because he felt like it. Obviously this was a kind of crowd control device developed by the priests to maintain their own position and societal stability. That's as may be.

I'd like you to take a moment now to feel into your fear of the Tao, however that appears to you. So if you can, envisage your eventual demise. That moment where you take your last breath and you make your last exhalation. And after that moment there is no knowing what comes next, despite all the theories and conjectures of all the most learned spiritually enlightened people throughout history, nobody actually knows. Feel the fear, or as the fear occurs to you now, or even feel the imprint from the fear about this, of the unknown. Let yourself contemplate oblivion, let yourself contemplate the void. Maybe you'll find it a really restful concept, I don't know. Be aware that what fills that void is not just emptiness, its presence. You can call it the subatomic background presence if you like, the Tao - the awesome power of that, that which is powerful enough to explode an entire universe like ours, and for all we know, a multiverse, into being - that is worthy of inspiring that fear in a healthy way. Allow yourself to feel into that fear.

If you can really contact it fully, breathe with it, allow it to cause you to quake in your boots as it were. And as you do, start to contemplate your instinctual resistance to it, which I posit that beneath that fear there is an urge to love, there's an urge to be fully vulnerable, to let down all your defences, all your prejudices, and just love that. As it says in the bible you should love the Lord your God with all your heart, all your soul, and all your mind. Now if in this moment, you can allow your heart to open, and love this unknowable, mysterious, awesome power, it immediately antidotes any unpleasant sensation associated with the fear. You'll notice that the complex sensations in your belly have transformed into one of excitement. So, when these well-meaning teachers say that love is the antidote to fear, but nobody knows what it means, this is one example of a pragmatic use of that. So aside from it sounding pretty, it means that you love the Tao, you love the God that informs the void, and by loving it with all of yourself, your belly, your chest, your brain, your heart, soul, and mind, you antidote the negative sensations associated with it.

Now this response to life threatening danger, or potential danger, has been active in humans for at least the last four million years, and it's only the last very small fraction of which that has seen us organised into agrarian cultures, or societies and then the modern technological society. Whereas, as long as things continue to run fairly orderly, we no longer really need to fear those same things. Obviously, the situation in the world at the moment is looking increasingly tenuous. Nonetheless, as things stand the original danger of being hit on the head by someone passing by, or being set upon by a rabid tiger, or the ground falling away beneath your feet, or what have you, that stimuli for fear are not generally present. However that fear, and that level of fear, is still running in all of our circuit boards, all the time.

So what do we do with it - and this is something we do with every type of fear and it has the same physical basis, so this will be repeated and emphasised throughout? -

We create horror movies. And by that I mean all-star, no holds barred, massive budget, adventure movies, apocalyptic, horror movies, or maybe they'll just be a small personal horror

movie, but which generally depend on questions such as, 'well what happens if this or that happens?' and so on. And then we basically make ourselves grow scared of what we're seeing, of what we've manufactured in our own heads. So this is not actually real first-hand fear, its second-hand, confected fear. And it's technically anxiety. It really looks like we're afraid of something, something we imagine of course. For example, not having any money, being destitute because of whatever message that came in that day, perhaps being overdrawn. We imagine ourselves becoming destitute and we become afraid of it. The idea of becoming destitute, although it's in our imagination, i.e. purely internal, is seen as being an external object to fear, of which to be afraid. This external object of fear, in this example of going destitute, appears to trigger the fear. That's the way round it seems.

Imaginary

In actual fact it's the opposite. That is the sleight of hand - in the same way that we see the world upside down in fact. The information coming in through our eyes is actually the other way round to the way we're perceiving it. The whole thing is a world of appearances. The Taoists call it the world of the ten thousand things. The whole thing is just a vast hall of mirrors. It's all pure illusion. That as it may be, what's actually happening is that the kidneys are processing your natural healthy fear quota. That's where the fear energy is processed. It's the kidneys that produce it and process it. It's the kidneys that share that healthy energy that arises from fear, i.e. on an energetic level. And we all have this stable fear quota, which as I say originates from about four million years ago at least. And what happens is we subvert that quota of fear into confected fear, or anxiety, and that makes the kidneys have to work harder, and more consistently, and this makes them tired.

Now when the kidneys grow tired, they contract. And when they contract this squeezes the adrenal glands, which in turn causes cortisol, the stress hormone, to be released into the body. This makes you more fearful. And then your mind deftly finds an object of fear to justify its position, to justify its faulty description and evaluation of reality.

So it looks like you're afraid of not having any money. In fact you're not. You're just afraid, you have anxiety because the kidneys contracted. And your mind quickly finds an object for the fear, which is actually manufactured in your imagination and then projected onto that. And it does it so quickly, just like a magician performs his tricks, that you don't even notice. Hence you believe that it's the apparent external object causing the fear. When in fact it wasn't external in the first place, but purely imaginary.

Will

This is radical, and it's very powerful, and once imbibed, it is liberating. The way you can actually check this as being true, as you'll notice, is that say for example, you've been anxious about not having money, and then a payment comes in that completely reverses that, so that

you've got money, it won't take more than a few seconds, or a minute for the anxiety to be projected onto something else that you'll find to worry about. There's a reason for this biochemically, and this is the cortisol released by the adrenals, which means literally that which sits above the kidneys, those little sacs that sit above the kidneys, that cortisol, the stress hormone released, is addictive, similarly to crack cocaine, or crystal meths. It's not pleasant, but it is addictive, and hence will instigate probably a little bit of self-stressing just to keep that level of cortisol moving through the system. The kidney strain arising from all of this causes you to be afraid of life, and in general it gives a fearful tone to your thoughts and in its extreme form, causes you to lose your will - the kidneys, whence your will derives. When the kidneys are strong you have will. When the kidneys lose their chi, when they become weak and contracted, you lose your will. And ultimately that means you lose your will to stay alive. You lose your will to live. And hence this whole system is counterproductive.

And so we have to come back to the place where we acknowledge, accept and bless the fact that life comprises fear, it comprises a healthy fear. And hence it's the anxious state which is ubiquitous throughout most of the global society, which is why we devote a lion's share of global resources to allaying all our anxieties by spreading the sources of fear out so we don't have to face them. In other words, we have the fear of imaginary danger, we grow afraid of fear itself. And ironically, by channelling all our efforts and resources into masking and pushing away the potential stimuli for fear, we're actually using up all our global resources at an alarming rate, which is in fact exacerbating our critical situation on the planet, and will, unless some miracle intervenes, give us very real cause to be afraid. In fact, the key to being fully juiced up with the requisite chi and derring-do to optimize this adventure of being alive, which is surely the point of the game, and thereby be able to stare the fear of our own oblivion, of our own extinction, in the face, and go, 'so what', the key to having the key to do that is to acknowledge, accept, embrace and then harness that fear. In other words, you have to love the fear.

Love

And this, is another example of our love used practically as an antidote to fear. The route is to differentiate first between fear and anxiety. In other words, to distinguish between genuine fear and fake, manufactured, confected fear, which is actually anxiety. Because by just doing that you immediately gain psycho-emotional distance enough to be able to then process it sensibly and thus transmute it by intention and focus into pure chi. If this isn't attended to then what happens is, anxiety will compound itself, and in so doing produce in effect, smaller and smaller anxiety thought loops in the front of the brain. In other words the fear that you're manufacturing, or confecting, you do in the pre-frontal lobes of the brain, the thought loops, 'what if this happens, what if that happens', become smaller and tighter, allowing less and less room to see the big picture and they become more and more compelling. This spiralling exerts more and more drain on the kidneys. In turn this drains the liver energy, because the liver relies on the kidneys to keep it cool and keep it functioning optimally. When the liver

loses its chi, this causes higher levels of toxicity in both mind and body, and the anxiety thought loops become poisoned. And that's when paranoia sets in, that's how paranoia arises – toxicity introduced into these ever decreasing sized anxiety thought loops. This gives the effect of anxiety thoughts, imbued with complete misconceptions and false assumptions, arising from toxicity of the liver chi, some of which might coincidentally tally with reality at some points, but only by fluke, not because you've actually had prescience into the future. That's one of the aspects of paranoia, it tends to make you feel that what you're imagining is a premonition.

Toxic liver chi

However, when visions arise out of toxic liver chi, you can be sure that they are not premonitions. And these are then used by the mind to somehow justify the paranoia. And/or when the liver chi stalls, the heart chi weakens because the heart relies on the liver chi to keep the muscles working strongly, to keep it resilient and regulated. Now the heart chi governs the sense of suffering and the integrity and strength of self as experienced as an individuated unity. You lose this momentarily, the sense of who you are in the world, and the anxiety build up, possibly tinged by paranoia as previously stated, can give rise, and generally will give rise to what we think of as panic attacks, hence why its then hard to breathe and the heart pounds.

Now:

*When the heart weakens, the spleen weakens too because it relies on the chi of the heart.
When the spleen energy weakens, the mind becomes obsessed by trying to order the
apparently senseless chaotic swirl of events that we think of as life, and will try to do so
by returning to a point of repair.*

A point of repair is something an actor, or performer may use when improvising in case they dry up. They have little set pieces they can return to, i.e. repair, and then continue from there. And these will be the various rituals that we will enact to somehow try to make order of life. And this is common to everyone, without exception, to varying degrees. I say this because the spleen energy is responsible for the aspects of mind that deals with practicalities, with staying alive in a practical sense - short term memory, organizing yourself, getting things done on a detail level. And so it will try to make order of even the most disorderly view for you. And when fuelled by anxiety, paranoia, and loss of sense of who you are in the scheme of things, it will do so in more and more unreasonable, or unrealistic ways.

Rituals

This is not said with any disrespect at all, to the contrary, you can look at any religious ceremony as a perfect example as a series of rituals designed to make sense of the otherwise impossible to understand, cosmos. Or you could look at all the superstitious moves, such as putting your right foot first when walking into a room, saluting a single magpie, not walking

under a ladder etc. Or you could look at the Japanese Tea Ceremony, a most revered ceremony, as being the perfect example of the Zen. It's really a very intense and elaborate series of rituals. Or you could look at how you put your eyeliner on in the morning, if you use it, or which part of your body you wash first when you shower and so on.

These are all rituals.

Now when the spleen weakens enough, the lung energy weakens too, as the lung energy relies on the spleen energy for its chi. And when the lungs weaken you're drawn constantly to reference all your experience to the past.

Healthy lung energy, and hence good breathing practice, regular in and out breath, keeps you in the here and now, which is really the only sane place to be because it's the only place at the moment where anything is happening. What's been has been and what's to come hasn't come yet. It's all imaginary in the mind. The only place where there's any power available, where there's any genuine sanity available, is the here and now, and it's actually a healthy lung chi that keeps you here. But when the lungs weaken it draws you back to unresolved childhood, or even adult traumas, for which you would first have developed any of the rituals you enact on a daily basis to somehow help you make sense of a senseless reality. And the compulsion then to enact the rituals becomes intense, you become compulsive about your rituals. And that's what is described these days as OCD, or obsessive compulsive disorder.

But there are degrees of all of it. And to a certain point, even anxiety, even confected fear, has its value, just like its big brother, genuine fear. So for example, if you have anxiety about becoming a slob, if you have any sense, you'll use the anxiety to fuel you to do a daily training routine to prevent that. One definition, or explanation of a very lazily used term depression could be that. One aspect of what we lazily refer to as depression, is that if you make an agreement with yourself to do something that you know is going to make you feel good, and certainly overcome feeling bad, and then you don't do it, you break the agreement with yourself. That leads to a loss of trust in yourself, letting yourself down, a drop in self-esteem, shame and anxiety that you'll never stick to an agreement again. Now, all of that is a wonderfully precise explanation of what most people refer to and suffer from as so-called depression. It makes it very different when you actually break it down to what's happening because then you can really deal with it. That's what we're doing with fear. Or you might have anxiety about poverty, most people do, in which case, it's likely, if you have any sense, you'll use that to focus in a sensible way on money, and how to divert some of it your way. Or if you have anxiety about divine retribution, or karma, you'll use that to ensure you remain ever more respectful of the idea that what goes around, comes around, and respect the sanctity of your fellows and their lives, and their sphere of activity, so you'll not hurt them in any way, or violate them in any way.

Anxiety

But beyond that point of having noted the anxiety, identified the anxiety and then made a note at least to have an agreement with yourself to do so, if it persists beyond that point that's when it needs addressing as a psychopathology. So let's analyse anxiety, the process of anxiety. What actually happens psychophysically speaking? You have a thought, it comes from goodness knows where, it doesn't matter. You feel the response to this in your solar plexus, in your upper abdominal area, it tenses, the muscles contract. This encourages your breathing to stall, i.e. you hold your breath. Your breathing then will become shallow, intermittent and uneven. As a result of this your thoracic cavity, your chest, contracts. A combination of this causes you groin to contract, your shoulders to raise and contract, your neck to contract, your head to fall forwards, your face to contract, and as a result of all of that, your kidneys to contract. The front of your body rigidifies, the front of your brain has more heat going into it because your head is moving forwards, and so your brain is more inclined to have horror sequences to fuel it all, and there you have just another example of how the vicious cycle is perpetuated.

Now in the ensuing seven chapters, I've arbitrarily grouped all the various anxieties that I could think of, or were suggested by everyone who contributed to the survey we carried out prior to my writing this. It doesn't really ultimately matter how they are grouped because anxiety is anxiety no matter what name you give it and fundamentally it is the same protocol that deals with it. But a big part of the protocol is to firstly differentiate between real fear and fake fear, i.e. anxiety, and then to be able to differentiate between different forms of anxiety, to be able to identify precisely what anxiety you're confecting because that helps a lot. So implicit in this is what we must develop as a primary tool, and that is the ability to observe and be cognisant of, to take note of, what's occurring within. It's what in modern parlance they refer to as mindfulness. And from that cognisance to identify exactly what form of anxiety you're experiencing. For example, in the next chapter we're going to be looking at separation anxiety in all its various guises. Note down with a pen and paper, better than typing it. It's somehow a bit more tangible. Note down all the major moments of childhood, and or adulthood when separating from someone, or something, or somewhere that was particularly traumatic for you, that really hit you particularly hard.

The time for example that occurs to me was when my mother dropped me off at boarding school for the first time. And the awful pain of the separation that lasted about a day, or maybe two or three, and then went underground was actually not nearly as bad as the horrible feeling of separation anxiety that led up to saying bye bye at the school doors, the lunch we had before, the drive there, it was like on the way to my execution. It was the separation anxiety, which had I been able to identify it and say 'Hey mum, I've really got separation anxiety', and she would have said 'Yes I have too'. That would actually have dispelled it there and then. Neither of us had that technology at the time. It's that sort of thing. If you can note down the moments, the examples of separation anxiety and then, if you can remember, try and write down what you did to allay it, how you masked it, how you denied it, how you distracted yourself from it, or how you actually faced and processed it, if you can remember. This is purely to start getting your mind rolling. Once the noticing

skill has been activated, the following chapters will describe a series of protocols, or steps, to enable you to separate the unwanted, useless aspects of confected fear, from the desired aspects, the juice that you can tap into.

Start right now by

1. scanning your body to see where fear is coagulating within you right now, as in energy that's got stuck. Use your mind to briskly, but carefully, thoroughly scan from the crown of your head, over your face, the sides of your head, the back of your head, the neck, the throat, the shoulders, the arms, the hands, down the sides of your body, the front of your body, the back of your body, the lower belly, the pelvic region, the legs, the feet, the toes, all the way through. And wherever you get a sense that fear is coagulating, like a stagnant energy in area, just make a note of it. You don't have to do anything about it, just make a note of it.
2. The second stage is to differentiate right now between what is real fear, as in, is there anyone threatening you at this moment, are any wild animals coming at you, are you about to fall from a great height, are you about to fall into the void, are you about to meet your maker, to differentiate between real fear and confected fear - anxiety. You'll notice that a vast amount of what you previously considered as fear, is actually merely confected fear, so just to be able to observe that.
3. The third stage is then to set about identifying what it is you're anxious about. This will become clearer as we go through the various forms of anxiety.
4. The fourth stage will be to observe and note what's occurring biologically as a result of the anxiety that you're manufacturing, as in your belly tightening up, your chest tightening up, your eyes dilating etc.
5. The fifth stage is to note what the anxiety is telling you and then to note down what practical steps could be taken to avoid what it is your anxious about, and if there are any, to commit fully to taking them in the appropriate way, at the appropriate time.
6. The sixth stage is to again remind yourself that fear is your ally. That fear is the ferocious power of existence itself upon which you depend for your existence, and therefore it's your ally, not your enemy. And therefore that it's OK to be afraid. I recommend highly that you start getting in the habit of reciting to yourself the affirmation,
'It's OK to be afraid', 'It's OK to be afraid', 'It's OK to be afraid', and so on.
7. The seventh stage, which is a development of the sixth, is to then ask yourself - and this is quite magical if you make sure you do it in exactly this order - having identified that its confected and not real, you say,

'Could I let go of wanting to change this?',

in other words *'Could I let it be?' 'Could I let go of wanting to change this?'*

And you answer *'Yes, I could let go of wanting to change this?'*

And then you say *'Would I let go of wanting to change this?'*

And you answer *'Yes, I would let go of wanting to change this'*.

And you'll find that by doing that, by the time you've finished reciting this, there will in fact, be no anxiety left.

This is something we'll be doing in every chapter and it will be emphasised each time to draw your attention to the fact that no matter what the fear, it all comes down to the same thing. And so it entrains you to do the same ritual if you like when there is a fear.

8. The eighth stage is to acknowledge that you yourself - and whether this is true or not, it's a stance, and we're talking existential experimentation here to see what result you get.

I'm not asking you to believe this as an absolute truth, who's got a handle on absolute truth anyway, I'm suggesting it as a stance to adopt. It works for me, and it's worked for everyone I've ever taught it to - you acknowledge that it's you who has coalesced all the factors to make your life be exactly as it appears to be right now, in order to produce precisely this sensation of confected fear right now in your belly, because this sensation exactly as it is, is precisely what it takes to make you feel alive.

Now, this doesn't imply that you're mad for doing it. This is just your way. For whatever reason, you made it necessary to produce this level of anxiety because this is what it takes to make you feel alive. Fascinating this, because as soon as you do this, as soon as you lay claim to it, it vanishes and turns to excitement again.

9. The ninth stage, which is again a development of the eighth, is to do what I said before, with the idea of using love as an antidote to the fear. You love the fear. The way you do this is to address the fear as you're feeling it and say,

'I love you', 'I love you' 'I love you' 'I love you' 'I love you' 'I love you'.

It takes six times for it all to really penetrate into the subconscious. You'll then get the sense of loving the fear. This instantaneously transforms it into raw pure energy, which is the goal of all this.

10. The tenth stage, and this is the basis of the whole first stage of School for Warriors training, is as follows: you stop holding your breath, you slow your breathing down, you deepen your breathing - your belly swells to let the air in, and you flatten it to push the air out - you relax your body, i.e. you soften all your muscles, with your mind you lengthen your spine - you stop it being all crumpled - you very lightly raise your breastbone - you lift your front a bit, but without arching your back - like a gesture to rising up to all that is noble and beautiful, you soften your heart - you visualize the two parts of your breastbone sliding apart like a pair of sliding doors - you let your inner essence be available, then you tip your mind into the rear part of your brain - you can tip your head back a bit if you need to, just to get a sense of your mind in the rear brain, rather than the front brain, then you tip your physical presence from your front into your back.

This will be explored in much more depth later. In itself it is the most powerful technique I've ever encountered in all of my training - you tip yourself into your back, rather than being shoved up in front of you - you then relax your kidneys specifically. And then you breathe the sensation of fear, albeit confected fear, which is a way of sublimating real fear, you breathe that fear in and out, like the fuel that it actually is.

11. The eleventh stage, having gained some command over yourself, is that you ask yourself, if your horror movie that you've concocted in your head actually occurred, what would be the worst thing that could happen. Have the courage, play it through to its ultimate conclusion, and then like a warrior commit to the position wholeheartedly that no matter what, you will not let it crush your spirit, even if its dying the most pointless, painful death, you will not let it crush your spirit. This may sound melodramatic, but you'll find that this will put you in touch with the inner core strength that you already have at the root of you. It's empowering.
12. Twelfth stage is to ask yourself what you actually want as an outcome to the situation, as opposed to what you don't want, i.e. what you've been making yourself anxious about, and then you see it, in your mind's eye from the back of your head, you project it onto the screen that's inside your forehead. And you choose it with all your heart and soul and mind. Then as soon as you've done that, as soon as you've set that up, simply trust and know that it will be so.

