

To Feel

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INTRODUCTION – IF ONLY

Every time this happens, I feel like _____. Fill in the blank. This is you. This is everybody. If only he'd do this, we wouldn't have any problems. If only she wouldn't do that, everything would be perfect. Everybody says this. Every person's equilibrium is thrown off by the constant intrusion of this greatest of emotional destabilizers, human contact. And every person tries to rearrange their life to avoid or convert emotional button-pushers. If only.

What you're asking for makes perfect sense. You've gone over it in your head again and again. What you want is incredibly reasonable. Well thought out. Life would be so much nicer if your lover returned your love in equal measure. Work would be so much better and more constructive if your boss appreciated his employees and didn't behave like an obtuse tyrant. If only.

Why can't it be that way when the better decisions are so obvious? It seems that each of us is a level-headed thinker swimming in a sea of idiots.

And at these times, we can't help but wonder why these intense psychic agonies we call emotions have to exist at all. What purpose do they serve?

If only we could get all of the other humans to dance to our music, all would be right with the world, childishy egocentric, but true of all of us.

Getting the other seven billion humans to synchronize to your wishes is probably not going to happen, although we continually try. Try

getting even seven people to behave in accordance with your needs.

What are the options?

Certainly when you are dead, you will no longer be affected by these emotional nukes. So, suicide is one option, although you may want to try other solutions before employing this one. You can also find a place to hide somewhere so deeply buried in nature that no human can sully your perfect existence.

But who is to say that eventually those songbirds and humming insects won't become more maddening than your vicious ex-spouse? And, as the machinery of social progress continually expands and infringes upon our once pristine environment, you may find your hermetic existence suddenly invaded by an army of trucks and drilling tools.

Escape is impossible. Where there is life, there is conflict. Our purpose is not to escape life, but to take part in it. To interact with other life forces, enriching ourselves and by extension enriching the universe.

If only we didn't have all these feelings. So much of our time is spent dealing with our feelings that try to understand and control an endless onslaught of emotional waves that continually threaten to upend us.

How are we supposed to feel?

THE PURPOSE OF THIS BOOK

This is the second book in a series of nine called The Books of Essence. All of the books are interconnected and build upon each other like music lessons. These are music lessons for life.

There are thousands upon thousands of books in the self-help universe, whose sole purpose is to help us feel good. The focus of these teachings is how to not feel bad, which is unavoidable. Emotionally, we operate in a simple binary: we like something, or we don't like it. If it makes us feel good, we like it. If it makes us feel bad, we don't like it.

As we come to understand more about life, we learn that some of the things we find uncomfortable (don't like), such as studying or exercise, will eventually lead to something that we do like: the ability to perform high level tasks and strengthen our characters. With this knowledge, we come to respect the value of delayed gratification, and the idea that hard work will lead to a desired effect. (No pain, no gain.)

Ask any person what they want from life, and the answer is always the same – “I want to be happy.” But what is this thing called happiness? Each would describe it a bit differently. For most, happiness is an attained state of some gradation of pleasure from comfort to euphoria. For others, happiness is simply the absence of pain. But is that really happiness? Being ecstatic or being at point zero? No matter what the personal definition, we all seem to pursue this elusive inner state called happiness. The problem is that there is no pure inner state or emotion of happiness. Besides, we confuse the condition of comfort with this concept we label happiness. Happiness is a “feeling.” And feelings need the added activity of mind. Things make us happy. Seeing our children flourishing, sharing dinner with good friends,

holding hands with your lover, winning the lottery, hiking in nature... these are all things that make us happy, but they don't build an inner foundation of happiness. Some describe happiness as a feeling of contentment or peace. This sensation of peace is actually a component of an emotion called pleasure. You will learn more about this state in the chapter on pleasure. Peace is a necessary pleasure that should be enjoyed regularly, but it cannot exist as a permanent internal state. Life is an ever-changing dynamic, so these persistent energies are never at peace, as nothing in the organism. Inside us, cells are fighting, mutating, dying and being born. Viruses, bacteria, and fungi constantly do battle with the system. This is a perpetual state of warfare. We can say that it is happening at too microscopic a level to register emotionally, but we would be wrong. Every vibration in the system is registered at an emotional level. Just because we can't see, it doesn't mean we can't feel it. So, even to be at peace is to be at war. By attempting to attain a permanent state called peace, you are in conflict with your system and the entire organism known as the universe. You are trying to create an artificial state, but you will not get any cooperation.

You certainly can and should enjoy feelings of peace and contentment throughout your day. The only mistake is to believe this can be a permanent condition. It can't.

This is a book on how to feel, not how we should feel. Sometimes you have to feel bad, and this book can show you how to feel bad in a way that won't let this emotion linger past its natural time frame and fester. That is what will make you very happy.

Here is an exploration of the types and qualities of emotions that affect each of us. We will examine the full emotional spectrum and distinguish between emotions, feelings, instinct, reflex, and intuition, in order to build a stronger understanding of these internal forces.

To illustrate clean emotions, comparisons with animals and children will be used.

A child instinctively seeks pleasure. Like cubs in the wild, the child naturally plays. Through play, the child/cub is exposed to the rules of social interaction as well as danger. As the cub grows into adulthood, playtime becomes less necessary as adult processes take over.

But humans don't seem to get over the pursuit of pleasure. This love of pleasure becomes not only a preoccupying pastime but also the dominant definition of quality of life. The more time you spend in the pleasure zone, the better quality of life you're seen to have. This is called being happy. Why is that? Is it because we simply don't know how to feel?

Being perpetually happy is not only impossible, but it can take hold in the system like an addiction. We become fixated with feeling good, and we chase whatever hits the pleasure button. We develop an unhealthy relationship with the other emotions, to the point where they become unbearable. One might argue that although it's obvious that one cannot feel pleasure all the time, why not try to be happy as much as possible? There is absolutely nothing wrong with pleasure, and one should enjoy it as much as possible. It is preoccupation with pleasure and the unhealthy relationship to the other components of life that are the problem. Sadness and grief must be felt because they serve a necessary function to the organism. It is impossible to get rid of pain, and we would be foolish to do it if we could. Pain is as important a component to life as pleasure. Furthermore, it teaches you so much more.

This book will help you understand what it is you're feeling, and what to do with the broad range of emotions that are a part of daily living. This book will not tell you how you're supposed to feel all of the time

as if there is one perfect state of tranquility where we should remain frozen in time for our entire lives.

Life abhors stasis. It won't allow it. You are taking part in vigorous processes of changing emotions, mutating, dying, and rebirthing cells, and there is absolutely nothing you can do to stop it. Even suicide won't put an end to the continuous movement of the essence that is you. Your body will decompose and become part of other organisms as well as your internal energy will join and take part in other energies in the universe. You are always here and always changing. This is what your immortality looks like.

This is a book of how to feel each of the emotions that are as necessary to us as oxygen and water.

There is a fear that controlling your emotions will reduce you to being nothing more than an automaton, a robot. How does lack of control make you anything other than a victim robot?

It is balance we are looking for - a respect and involvement in the full spectrum of emotions without the added colorations of neurosis.

We overvalue certain emotions and undervalue others, clinging unnecessarily to emotional ideas that chain us unhealthily to them. Emotions come and go - that's what they are meant to do. And we are supposed to feel them appropriately and then be free of them once they've served their purpose. There is no need to sentimentalize them. Emotions always come back. They are always arriving and disappearing. Navigate the flow rather than be a victim of these waves. This sounds paradoxical. Emotions are always changing, and we can't control them, but we're supposed to control the flow of them? Yes and no. We are supposed to control our thinking about them. Rethinking your emotions enslaves you to them. Feel them deeply, but don't cling

to them.

We live with that paradox by understanding the ebb and flow of emotions and situating our minds in harmony with these rhythms. All of the emotions must be felt. Each has a job to do, sending a multitude of vibrations throughout the system. This is the way it is supposed to be. But we are constantly interfering with the flow when our brain imposes itself on these emotions. The mind activity we call thinking and that we revere because it leads to higher intellect has a serious flaw in it - rethinking. Thinking is perfect, but rethinking is a catastrophe.

We rethink and rethink believing we are coming up with solutions. And some of our higher problem-solving skills require approaching our thinking from a multitude of angles. So we naturally confuse these higher brain functions with a neurosis called rethinking.

Here is a huge distinction that needs to be understood. When problem solving, our thinking should engage higher brain functions. Questioning should enter the equation. These questions spur creativity. This is high quality brain activity.

Rethinking is a repetition with very little creativity. The questions aren't really questions at all, but obsessions. One thought pushes to the front of the consciousness and it is replayed with no variation. Rethinking emotions is where all the trouble starts.

When we feel the perfectly healthy emotion of sadness, we interfere with its natural process to the point where the sadness is artificially extended. This brain-made extension of the sadness turns into suffering and if the suffering continues, full blown depression takes hold. We have now negatively controlled the flow of emotions. By negatively controlling emotions, we become controlled by the fresh

neurosis we've created.

Amazing how we all want to be happy all of the time, yet none of us can do it; conversely, none of us wants to be sad all of the time, but anybody can do it.

The intention of this book is to give you ownership of your emotions instead of them owning you.

At the end of each chapter, there will be an exercise for that emotion. Do the accompanying exercise upon finishing the chapter. These exercises can be repeated according to your needs as you work on enriching your emotional spectrum.

There will also be one special exercise that encompasses all of the emotions that you should do every day - the magical exercise on how not to replay your emotions. It is impossible to do this exercise too much, although it is possible to overthink this exercise. (You can ruin the exercise by thinking too much.)

THE LANGUAGE OF THIS BOOK

Every discipline has its own language, oftentimes in conflict with the usage of other disciplines. Anthropologists, biologists, physicists, theologians, academics, economists, etc., all speak their own language.

Although at times it may feel like it, this is not a psychology book and while sharing many of the same words, it employs its own, specific meanings (for them). The field of psychology has always been a theoretical one and subject to shifting trends in mental health care.

We will be using words you are very familiar with like happiness, pleasure, emotion, feeling, and will give a definition to be used within the parameters of this book. These are not the definitions used by your therapist. Theirs are a separate mode of communication reserved for mental health professionals.

If you come from another discipline and are accustomed to different meanings, put aside your accepted understandings of each word and phrase and employ the definitions given here. They are created, not pedagogically, but to give you a compass to guide you through the concepts specific to this book. They are keys that will make understanding this book much easier.

Language is an imperfect method of communication. Each of us brings our own shades of meaning to every word we employ; a plethora of subtle signals in every sentence we read or compose. It is important to understand the language of any field one studies in order to better grasp the author's intent. This is the field of Esoterica, and it employs its own terminology.

There will be many examples using our friends in the animal kingdom

who feel the same emotions that we do, but without the mental infection called “thinking,” or more appropriately, “overthinking.”

All of the words and terms in this book are used by us every day. And with these words come all the connotations of our inner dictionaries. Some may feel pleasure is stronger than happiness, or grief stronger than sadness. All of these words are used, but with a particular meaning and vibration specific to this book. That will become clearer as you read further.

For instance, when you see a distinction made between feelings and emotions, you will need to employ these definitions in order to understand what is being explored. In these pages, pure emotions are distinguished from “feelings.” Why is that? You certainly feel emotions. And everything you feel is a feeling. But this book will make a distinction between a “clean emotion” which is a pure state, and a “feeling” which is that pure emotion colored by thinking which creates a quite different state.

You will also see words that have common meanings for you, like pleasure distinguished from sensations that are “pleasurable, enjoyable, happy, joyous, blissful, and peaceful.” The word pleasure is often used in the place you’d normally expect to see the word happiness. The reason a distinction is made here is there is a raw emotion called pleasure that all animals experience and instinctively seek. For this book, happiness is not considered a clean emotion, but a mind experience that is triggered by multiple factors and environmental conditions.

An inner state of happiness is often posited as the Holy Grail of spiritual endeavor. This term is too qualified and ill-defined to be a legitimate concept. In this book, happiness comes in moments usually as a result of some event when something makes you happy. The

natural, though knee-jerk, response to that statement is that we should find happiness within. This inner state which is described as happiness is better defined as a state of calm or peace.

Although Language has its limitations, words also unleash tremendous forces. And the language of this book is designed to better illuminate these concepts.

After reading this book, you can throw away all of the definitions that you aren't comfortable with and return to your original usage of the words, but to get the most from this experience, employ the terminology as indicated.

I. PART ONE: THE BASICS

EGO

It would be absurdly presumptuous to try to condense the thousands of theories on the human ego structure into one facile chapter. For this book, it is important to understand a couple of basic points.

There is a common misconception among the non-professionals that a large ego is a strong ego. Nothing could be further from the truth. If strong means healthy, then that is seen as the large ego is actually the opposite.

The demonstrably big ego belongs to the egocentric. This is a weak, needy personality which continually needs to be the focus of attention. What messes these weak egos make, convincing each of us that we are these grandiose inventions we will never be.

There are many categories of egocentricity, but those diagnoses aren't the territory of this book. Simple examples for recognizing one's own egocentricity in the arena of each emotion will be presented throughout the book.

The healthy ego doesn't feed on others. On the contrary, the strong ego feeds others. So, for the purpose of this book, understand this simple point - the egocentric takes, the healthy ego gives. Nothing more is needed.

THE EMOTIONAL SPECTRUM

There isn't a word yet to adequately describe the broad range of internal vibrations that percolate inside every human being.

Everything that happens to and around us has at some deep level an emotional oscillation. From the most basic reflex to the highest processes of intuition there is a concurrent emotional vibration. For this book, we will call this broad range of signals and responses the Emotional Spectrum.

We will define the Emotional Spectrum in five categories or, more accurately, gradations: Reflexes, Instincts, Emotions, Feelings, and a special area called Intuition.

Reflex - Reflex is an autonomous, biological function. Every reflex has its own emotional vibration, most of them far too subtle for us to detect. An obvious reflex, like being startled, will release adrenal and send us into a heightened state of awareness. It happens instantaneously, a door slams, and you reflexively jump, there is an emotional response - fear is present. The noise shot sparks through the system. This state lingers for a few seconds after you realize it was just the wind blowing the door shut, and quickly the body tries to return to its previous state. Even the most basic reflex registers at an emotional level. We reflexively yawn when we are tired, and even this has its own emotion very far down in the system. Actually, all kinds of processes are underway as we become tired, including emotional responses to being tired. The biological machines that we inhabit register all of these internal vibrations at an emotional level.

Instinct - Instinct is the next step up from reflex. It is the heightened awareness and mind activity without the thinking process. Instincts will spur the mind to get involved with decision making in order to obey the instinctual directive.

Emotions - Emotions are the vibrational and hormonal responses to stimuli, our reactions to the internal and external world. Each emotion unleashes a combination of brain chemicals and hormones, as well as frequencies that vibrate at the cellular level. There is no thinking involved with clean emotions. Emotions are the way we feel the world. Thinking is the way we change those emotions.

Feelings - Feelings are the conscious response to emotions. They are the thought processes that attach to an emotion. (It adds itself to the emotion.) When you think about an emotion, your subjectivity turns the emotion into a “feeling.” In this book, feelings will be distinguished from the pure emotions.

Intuition - Intuition is not an emotion, but a sense. From somewhere deep in the system a signal is sent. (Just where in the system it generates from is not known.) Yet, the vibrations of intuitive signals lead to emotional responses. For most people the intuitive signals are very weak, but everybody receives them. The inability to interpret the intuitive signals creates a discomfort. We don't yet have the consciousness to create a clean interpretation of these signals. So all we can do is guess or try to ignore that uneasy feeling that asks for an answer that is just out of reach. Like sight, intuition is a sense. But unlike the eyes, we don't know where the intuitive sense exists. Some believe the intuitive sense emanates from the pineal gland. They call it the Third Eye. But this is only a metaphysical theory. It isn't known where Intuition comes from. It is a sense independent of the consciousness.

All of these categories overlap with each other. Some can seem contradictory.

Take pleasure for example.

Pleasure is both a pure emotion and an instinct. When the mind becomes involved with thinking about pleasure, this instinct and emotion are turned into a feeling. Too much mind involvement - the feeling becomes an obsession and addiction.

The pure emotions are those that exist without any mind involvement. They are clean. Animals and children experience these emotions purely with no self-consciousness involved. They haven't learned the dangerous habit of thinking about emotions which leads to the obsession of rethinking. Animals and children certainly feel love, but they don't think about it. Thinking about our emotions alters the pure state and turns them into "feelings."

When the human thinks about an emotion, a desire is created and fed by thought. Emotions now turn into feelings. And these polluted feelings can easily turn into addictions.

Every biological function has its emotional content. The body hums at a particular emotional frequency for every task we perform even we have no conscious knowledge of most of these emotional vibrations. Actually, we become aware of them when they are vibrating at an elevated level.

When you are wiping your counter tops, this act has its own emotional frequency. And it is important to understand that the task has its own emotion before you think about it. If you are performing the task without thinking, there is a flow, and the body hums at an almost meditative level. If you are wiping down your counters, and thinking how much you hate doing it, and how much you resent your partner

for leaving the counters dirty, you have left the softer emotional state of performing the task and have turned the emotion into a “feeling” called resentment. The concurrent vibration is more rapid and agitates the nervous system. You have successfully taken a gentle emotion and turned it into an agitated feeling. If you were looking to irritate yourself, you’ve reached your goal and taken control of your emotions.

PAIN

Can anything elicit a more powerful emotional response than the topic of pain? With the possible exception of followers of the Marquis de Sade, nobody really likes pain. Many people plan their lives around the avoidance of pain.

What is pain? Why is it so extreme? Couldn't the system protect itself without such intense agonies?

Pain is not an emotion. Pain is a signal, a natural response. This signal ignites brain chemicals and hormones. It is your greatest warning light, which tells you exactly where you need to pay attention. Pain is as important a component to life as pleasure. Besides, it teaches you a lot more. For example, when you exercise, if you don't feel pain the next day, then you know you didn't work out hard enough.

There are two types of pain: physical and mental pain.

Of the two, physical pain is simpler to deal with. Some people cope with physical pain better than others, but everybody has to deal with it the same way. You grit your teeth and bear it. You can train yourself to better cope with physical pain. This is a combination of physical and mind discipline. Martial artists and athletes get used to the pounding of their bodies and develop an almost love for physical pain. It puts them in the moment. They also learn how to be so focused on their task that they essentially put the pain off to the side.

Mental pain is much harder to regulate because it is self-generating and takes more powerful and complex mind discipline to move out of the way of rapidly repeating thoughts. Nevertheless, it can be done. You can train yourself to cope with mental pain. More to the point, you can train yourself not to rethink your pain into suffering which is a

subjective measurement of the duration of pain. Ask two people to account for their similar pain experience, and the first might say, "Oh, I suffered terribly. The pain lasted at least a half hour." The second person might say, "Oh, I didn't suffer at all. The pain only lasted half an hour."

Fear increases pain since we feel terror physically as well as mentally.

The inner world is as real to the system as the outer world. Anything we imagine, our inner system experiences. It can't distinguish between fantasy and reality. A person who is terrified of an injection will already internally live the feeling of the injection the moment the doctor tells them they have to have a shot. That is why so many people faint as soon as they see the needle. When the system is overloaded with pain, it will shut itself down - people simply pass out. Losing consciousness is the way the system protects itself.

And here's where it gets very interesting. Increasing the intensity of any emotion will eventually turn it into pain. Any feeling can become painful, even the greatest pleasure. When the intensity is turned too high, when the volume of emotion passes a certain threshold, the system can no longer cope, and it has to shut down. Take something as pleasurable as a massage. It feels great, but pushed too far, and the massage becomes agony.

Think about the footage of all those screaming girls at the Beatles concerts. Their pleasure at being in the presence of their heroes was turned up to such a high intensity that they would faint. Imagine that. They were having so much fun that their systems could no longer cope. The pleasure was magnified to such a degree that the system was now receiving it as extreme pain and would shut itself down. The nerves tell the immune system what to do with the pain.

You hate pain? Pain is the great propeller of change. Why fear the inevitable? Are you so sure that all change will be bad?

The human condition is unique. Only humans create technology, and these amazing inventions help to encourage the ensuing state of inertia. Modern inventions make doing nothing a lot easier than it was a thousand years ago. For a modern human, pain is one of its greatest blessings as it gets you moving.

A four hundred pound man has a heart attack and lies on the floor with agonizing pain in his chest. Miraculously, he doesn't die, but this painful experience propels him to change his lifestyle. He begins exercising and eating properly. He drops 200 pounds. He looks and feels great. What was the source of all these changes? The pain and terror he felt with his heart attack.

Pain brings movement. Movement is change. Change is life.

II. PART TWO: THE PURE EMOTIONS

The pure emotions exist without our subjectivity. They are clean and unpolluted and should not be judged as good or bad. They are fundamental to our existence.

These are the basic emotions.

- Love
- Hate
- Pleasure
- Sadness
- Jealousy
- Anger
- Sexuality
- Fear

LOVE

Love is the rock star of emotions. So why not quote one of the great rock stars? "All you need is love. Love is all you need."

If only it were true. Love is everywhere. If it were really the answer, there would be no wars, no hunger, no famine, no poverty...

People go out of their minds about love. They kill and commit suicide over real or perceived lack of love.

But love is everywhere.

Fasten your seatbelts. Love is a bumpy ride.

If you are told that love is wonderful, you will smile and nod happily. Of course it is. If you are told that love is more than wonderful and is many things you could never imagine, you will smile and nod again, but this time there might be a touch of uncertainty involved.

The first challenge is expanding your definition of love.

Love is an emotion. Love is a feeling. Love is an instinct. And love is much more. There are not enough words to describe the many kinds of love, but that is the only word we have. Feel free to give new names to these different kinds of love: luv, loof, loov, lafe, oom, boom, abracadabra make any sound you like because that is how varied love is.

There is the instinct of love that every mother in every species has for her child. Love is the one emotion that every human being experiences regardless of circumstances. The act of childbirth imparts a love between the mother and the infant regardless of whether that woman

even wants the child. Love is built into a mother's system for her child. Even the absent father has left a kernel of love for his child and embedded deep inside him is a love for that missing child.

A baby can die before ever experiencing hate or any of the other emotions, but deep inside its being will have known love.

There is the pure emotion of love. This is the unadulterated love an animal or a child feels. There is no consciousness involved. They feel love. They don't think about it.

Describe this love in more detail. There is the feeling of love because the mind always involves itself in love and ignites the consciousness to creativity. This should not be confused with the infections of love. The consciousness can infect love with insecurities. However, the consciousness is also inspired by love, and creativity flows forth. The consciousness creates deeper feelings of love that are both positively and negatively charged. These are not cheap feelings, but powerful waves of creativity that create and recreate.

There is a deep, systemic love that is built into the universal organism, and this kind of love is ineffable - words will not do it justice. This love exists at the cellular level. Yes, our biology has love built into it.

One might describe love as caring deeply for someone or something. How can the universe care deeply?

It's interesting how we need to attach a personality to love. If we say God cares deeply, that is an easy concept to accept. If we say the universe cares deeply, it seems a bit precious, like a new age fantasy. But the universe has embedded love into every cell, which is the system caring deeply for every part of the organism. The universe doesn't proclaim, "I love you." It does it by imbuing every cell with creativity. And we take part in that creativity every second.

What is the prime directive of love? It is reproduction, or more accurately - production. Love is the most creative emotion. That creativity is constantly producing and reproducing. Not just creating other humans. That is just one small part of this creative force. Love adds creativity to everything. Two lovers create a life together, and their challenge is to respect the force and create a complementary dynamic. And, if we miss the challenges of this constant creativity by trying to constrict and chain it to our narrow definitions of love, then the emotion will move forward without us and create more and more because that is what love does - love creates. All creativity contains love. From the child who creates mud pies on the beach to Beethoven composing at his piano, love is at the core of their creativity. Anything you create, no matter how small or trivial, has a spark of love somewhere inside of it.

Love makes artists of us all.

Romantic love is a human creation that grew out of the teeming infections and inspirations of love. It was created by the Romantic poets.

We romanticize love. We believe with love the bigger the better. But is bigger love better? Love is a very pure, yet mutable emotion. Animals feel love. Children feel love. They don't know the quality of their love because they haven't learned to infect it with thinking. Love is simply love. And in that state it is perfect.

When the mind begins thinking about love, infections pour into the emotion like germs attacking an open wound. Every lover wants their lover to describe how much they are loved. I love you so much... I can't breathe. I can't sleep. I can't eat. I love you so much... I would climb the highest mountain. I would sing the greatest song. I will write the greatest poetry.

Romantic love is the most intoxicating kind of love, hyper-charged with hormones and brain chemicals. But it is also the most restricting. Who hasn't felt enslaved by romantic love?

And is there any part of life that is filled with more complex emotions than the sexual act that accompanies romantic love? Some categorize sexual intercourse as an act of lust or basic biology. They prefer when the act occurs between people who love each other, but are wary that too much sex happens without love.

Romance may be a product of civilized consciousness, but was there no love between Neanderthals and Cro-Magnons? The answer is that there was a different kind of love. A caveman may have spotted a comely female in the forest and jumped on her to have sex. This was normal before the rules of society were invented. But was there no love between these two uncivilized beasts rutting like animals in the forest? Yes, there was love. In the deepest and unarticulated depths of the two an exchange was taking place. Their systems were talking to each other.

There is a level of love involved every time a male and female mate. It is neither a conscious level of love nor romantic love, but deep, systemic love. The caveman who grabbed the woman and forced himself on her or the couple who've just met in a nightclub and are having casual sex are all unaware of this deeper level for the reason that it is not an overt kind of love. In spite of their brief and seemingly loveless encounter, at the biological level creativity was happening. And love is a part of all creativity.

The enemy of romantic love is routine, which turns love into habit, but habits are not dynamic. Nowhere is this more evident than a married couple who has made a lifelong vow of love to each other and found that the ecstasy of their courtship has devolved into the drudgery of

everyday life. Disappointment replaces this love that once rivaled Romeo and Juliet for its delirious ardor.

We think it's the routine of daily life that just grinds away at us, but that isn't true. We make routine. The sun rises and gives every person the opportunity to create what they will of that new day.

Romantics search for an Ideal Love. But why should Ideal Love only be reserved for romantics? Could it be that their version of Ideal Love isn't really ideal at all? What is Ideal Love? One romantic definition would be a love that is so powerful it remains unchanged by the cruel forces of life and the drudgery of time. This is not Ideal Love. This is Fantasy Love that comes from fairy tales, where beautiful princesses meet handsome princes who take them to live happily ever after in alabaster palaces amid magical forests. So, what happens to that prince and princess after they've been together for nine or ten years, have made love in every position, and witnessed each other's bad moods, and less than perfect hygiene, and raised three spoiled brats? Is it still an ideal love? The answer is they never have to face these mundane questions because the fairy tale ends with "and they lived happily ever after," and the book is closed, frozen in time, an ideal that never moves past that grand sentiment. These are potent fantasies and remain so because the story ends at the perfect moment of bliss. About the only possible way to freeze that moment for flesh and blood humans would be to commit suicide together at the happy apex of that perfect climax. And some romantics do just that. A bit sad because they wanted ideal love, but all they got was fantasy love that died before realizing any of its potential.

The love that you think remains perfect and still and lasting forever is an illusion that many couples play their unspoken part in, but what they are really playing out is a habit. Neither has the courage nor the energy to look at the void in their relationship and see if they can

reignite that spark of love. The reason is that they can't reignite the same spark. They can create new sparks for the rest of their lives if they so choose. However, it is a door many are too fearful and sometimes just too lazy to open.

There is a tremendous amount of egocentrism involved with romantic love. Each lover needs to be the center of their lover's universe, and they can't have that position altered.

It is important to understand the difference between a strong ego structure and egocentricity. A strong ego is steady and doesn't need everything to come to it. On the contrary, a strong ego will give generously and ask for nothing in return. The weak ego/egocentric needs constant attention and affirmation of love. It needs to be fed constantly. Everything must be focused on the weak ego since it is held together by twigs.

If the ego is solid, the consciousness has room to grow, and creativity/change is not feared. Remember that creativity is change. Insecure people may aspire to creativity and be incredibly artistic and adventurous, but probably not in the way they love. With love they are needy, demanding children.

Romantics claim that they would sacrifice their own life for their lover. But what they really want is a lover who would sacrifice life for them. Of course, Romeo would give his life for Juliet, but she has to go first.

If you adore love, it is great. Can you open your mind to how creative a force love is? Love won't stop where you ask it to plant itself. It is like that wild, misbehaving lover you thought you could tame, only to find yourself impotently disappointed.

The common refrain from all disappointed lovers: "You don't love me like you used to." It's true. Love does not remain static for anybody.

Love is a massively dynamic force which inspires constantly. This is an active inspiration that transcends the bounds of childish romanticism. Love gets tired of the same flowery poetry. Just try reciting the same love poem to your lover every day for three or four years, and you will be asked to change the record.

Understanding the ever-changing dynamic of love is a challenge few are prepared for. Let's look at two lovers - happy and romantic. Everything in their world is inspired by their love. Here comes the cooking analogy. Their life together is a magical recipe full of delicacies that they enjoy together. They make a new potato dish. He peels the potatoes, she slices them, he roasts them, and she adds salt. It is delicious, perfect. They repeat this recipe because it is fantastic and enjoy it many times. He peels, she slices, he roasts, she salts. What days of bliss. Then, one day, they make their potato dish, and she adds pepper. Something is wrong. It doesn't taste right to him. This is a turning point in their relationship. The common response to this change in their love dynamic can be fear and doubt. He can feel that she doesn't love him like she used to. Disappointment sets in. There is trouble in paradise. If he becomes melancholy and only wants to dine on the old potatoes of their love, this couple is doomed. If he can't see that their love is richer for adding a new recipe, there is nowhere for their love to go.

This is a key life perspective - we fear change because we think it will eliminate what we once had. But change is inevitable. The consciousness is being asked to grow with the love. If the consciousness can't grow, it will try to hold the love in a tiny pocket. The love will eventually die in that cramped space. The consciousness must expand with the growth of the love.

There are actually three choices at this moment of adding pepper, a new variation to the love. One lover can feel rejected and that the love

they once had is gone. Then the couple can split up. Or, he can feel rejected but subject himself to the dominance of the one he loves and accepts her new recipe. But now their love has devolved into a new dynamic of master and slave. Or, he can respect the variation, even if he doesn't like pepper, and adds his own creativity to hers making new recipes together. Instead of one potato recipe, they now have two. And if they find a way to evolve together, more recipes will come in the future. That is the way love will grow - not by remaining static. Love is its own organism that must create and recreate itself continually.

Love brings happiness with understanding. When the consciousness understands the full size of love, it can evolve to the hugeness instead of trying to fit the love into a traditional, constricted space.

This is Ideal Love. Ideal love is creativity. Two constantly evolving people understand that their love is a creative force, not just for creating babies, but creating a world around them. Making everyday new, not because their love is such an amazing fantasy that it has locked the couple in a permanent state of euphoria, but because these two people recognize the dynamic force that is love, and they want to take that journey together - come what may.

A couple that evolves to this ideal way of being together can live romantically and enjoy a huge romance, free from the suffocating fairy tale called Romantic Love.

The dynamic of ever-changing love is not reserved for couples. Parents and children struggle with how to love each other through the many phases of their lives. A parent will always love his or her child. But that child will become many people throughout the years, as the parent witnesses with breathless bewilderment. What happened to the sweet baby? In the blink of an eye, that delightful infant was replaced by a

hideous, angry adolescent, and life will never be the same. The parent still loves the child, but that pimple-faced monster will do everything possible to test that love. In many ways, the parent has to learn how to love a different person. If the parent remains stuck in the sweetness of the baby and can't see the new person that stands before him, life will be bitter. That new person may be aggressive and at times seem indifferent, but this young person needs the parents' love and approval even more than when it was tiny and cute. And that child will have to learn to love his parents in different ways. Parents are the first gods a child will know. They provide food, and shelter, and care, and comfort when they are sick and unending supplies of love and encouragement. They are also models for the child to aspire to.

What happens when the child grows and gains experience in the world and discovers that these parents are not gods, but normal people with all of the same flaws as the rest of the world? It is like discovering that your gods are a fake. Now, the disillusioned child has to gain a certain amount of wisdom to be able to love the people who brought them into the world and took care of them, but now seem like clowns. And as the parents grow old and frail, they become more dependent, like babies, and the roles are reversed.

Growth is change. And change is difficult.

How can something as wonderful as love cause so much suffering? Because we fail to accept that love is dynamic. Our fears try to freeze love because we are afraid that we will be without it. But it is impossible to be without love. Love is built in to and emanates from the entire universal organism. It is everywhere.

They say, "Love is all you need, but in many ways, love is all you have."

Child feels love for animal. Describe the clean emotion.

Arranged marriages?

You can be embittered by love not presenting itself in the way you expect it.

HATE

There's a thin line between love and hate. So the saying goes. But is there? Let's look at what they have in common.

When you love somebody, you are locked into a relationship with them. The same is true when you hate somebody. You can't hate somebody when you are indifferent to them - it's not worth the effort.

Love inspires creativity. So does hate. Fantasies of and need for revenge are created by hatred. But here's where the similarity ends. What we call hate is not the true emotion of hate. It is a "feeling" which is the product of mind activity. This kind of hate has to be created by a person. You don't fall in hate like you fall in love.

Animals and children don't feel this kind of hate. A child might say, "I hate you," but what they mean is "I'm angry with you." Your dog may chase your neighbor who complains, "That dog hates me," but the dog is merely irritated by the neighbor. When it is finished biting him, it doesn't give the neighbor a moment's thought.

Love is a pure emotion and happens naturally. Hate takes work and needs to be built. Love asks for physical presence of the loved one. Hate demands physical absence of the hated. When you are in love, your creativity soars with the idea of being near your lover. If your loved one is not around, you miss them. You feed on their presence. When you hate, your creativity does everything it can to make that person disappear. Your mind works overtime trying to figure out how to get them out of your life. You don't miss the people you hate, even though you continue to hate them. Love is a very unstable emotion. People fall in and out of love all the time. Hate is very stable. Once

hatred takes hold in the system, it requires nothing short of a miracle to banish it.

What happens when love turns to hate? This seems to be a very common occurrence. People once deeply in love come to vilify each other and proclaim their abject hatred. But this enflamed hate is actually the residual anger of love. It's rarely true hate. It's a wound that comes from love. When a lover feels betrayed and rages with hateful language, these are just expressions of pain, rages of wounded love. The love has to be there for the expressions of hate to come forth.

The wounds of love can lead to murder, the ultimate expression of hatred. But in a matter of seconds the killer will be overwhelmed by one thought, "What have I done?" The killer never stopped loving for a second, but the agony of the wounded love created a self-infecting rage that lead to violence.

Yet, love can turn to hate, but true hate requires bad intent. You can't truly hate a person until you are convinced that they have bad intentions for you.

When a country goes to war with another country, their first job is to make sure that the citizens hate the enemy. Without the appropriate level of national hatred, created by propaganda, people won't send their sons and daughters off to die. The enemy must be worthy of hate. This can only exist with the belief that your enemy has evil intentions for your people.

This is as true on a personal level as it is on a national level. You may be irritated by somebody at work, but you won't hate them until you find out they intend to get you fired. You may find a person socially annoying, but you won't hate them until you learn that they intend to steal your spouse. Then, the hatred is real. Finally, when somebody

you love intends real harm to you, the aftermath of the shock of betrayal can sow the seeds of hatred. This is how love turns to hate.

There is a pure emotion of hate, but it is very different from what we imagine hate to be. It is a low frequency systemic hate that is connected to the intuition. When you meet somebody and have an instant aversion to them, this is an intuitive process. Deep in your system there is a very low vibration of hate, which is the clean emotion of wanting to be away from this person. This systemic hate is not related to the feeling of hate that we consciously access. It is a pure vibrational reaction that is the connection between intuition and internal system. There should be another word for this type of systemic hate, but we don't have it.

The reason we don't pay more attention to this intuitive process is hope which is as fifty/fifty proposition that can go either way. When you meet somebody new, you always hope that it will be a good relationship. Your intuition may send warning signals, but your hope will override them. Hope always wins over intuition.

Hate, as we know, is a pure mind construction - an infection. And hate can inflame all the other destructive feelings: anger, rage, resentment, blame, aggression, irritation, fury, and other infections which unrelentingly pile upon each other. Once hate gets going, it is hard to put the brakes on.

Can anything positive come from hate? Creativity - the flip side of destruction. Hate can start a revolution, and revolution requires incredible creativity. Revolutionary thinkers have a hatred for status quo institutions and dogmatic rules.

Karl Marx must have really hated the capitalist system to come up with his theories. Certainly, the Founding Fathers of the United States

hated the oppressive taxation of George V.

Hate is also a powerful aid to the survival mechanism. When faced with certain death in a hostile environment, hate can summon up the necessary drive to survive.

If somebody attacks your country or your family, hate will propel you to defend it. That hatred is a powerful force when defending a personal cause.

A soldier can't kill without hating unless he's a sociopath. He has to hate his enemy. Soldiers on the battlefield have been known to put down their weapons and make their own peace if they begin to see the humanity in the other side.

You have to hate somebody to kill them. Or be driven mad by love.

But unlike the targets for the revolutionary or the soldier, when there is no outlet for hatred, it will remain stuck inside you. This will damage you more than the person you hate.

People who hate are continually propelling themselves into further hatred. Like a soldier without a war, the hatred has nowhere to turn. Hate begins nourishing itself and eventually feeds on the person who's feeling the hatred. Hate becomes a scorpion that continually stings itself, destroying its host, and the person devoured by hatred is left barren.

We want to believe that love will redeem us from hatred, but love cannot grow in such polluted soil.

How do you bring life to a self-created wasteland? How to heal your soil and make yourself ready for love? The cure has to come from you. Think. Does the person you hate deserve such intensity? Have you

fallen in love with your hate? Is your hatred taking over your identity? Are you defining your life by the person you hate? Find the answers to those questions. And free yourself. The hate will disappear.

How many people have really run into somebody that has wreaked such havoc on their lives that they can devote a lifetime of hatred to them? Is this true for you? How will this help you? What happens when you are the host of such hatred? Where is the room for love?

PLEASURE

Who doesn't want pleasure? Perhaps the ascetic monk who's taken a vow of abstinence from all things pleasurable? He eats the bare minimum for survival, drinks only water, enjoys no conversation, only speaks in prayer to God, and works in the monastery from sunrise to sunset. And yet, at the end of a summer day, when he's finished working in the garden, and he rests in the shade and falls into the peace of the moment, he will experience the state of pleasure. He won't make this decision consciously, but his organism will simply take it.

What is pleasure? We use countless words and interchangeable terms to describe feeling good. None of these are adequate representations of the clean natural state of pleasure that is enjoyed by all animals. Imagine that you are a lion in the African savanna. The sun is waning, and a soft breeze rustles the brush. You are fed while lying on your back basking in the last warm rays of light. This is the pure animal state of pleasure. There are no mental components added. Nothing is coloring or interfering with this emotion. The lion is not reflecting on how good he feels, but is simply feeling it.

The pleasure instinct exists in all animals. It is a clean state that hums at a very low frequency. The waves are smooth with no sharp peaks and valleys. Pleasure is a gentle instinct. There is no burning force that drives an animal to seek pleasure the way it sets out to hunt for prey. There is neither the frantic and violent energy of the sex drive, nor powerful imperative to quell hunger. Those are higher frequency oscillations with burning biological drives.

The animal doesn't set out to find pleasure but instinctively falls into

this moment of perfect repose as part of life's flow. There is no thinking involved. Once you add thinking, pleasure either spikes into happiness or dissolves. This emotion exists without any mental interference. It arrives when the environmental conditions present themselves. Happiness, by contrast, has greater peaks and buzzes at a higher frequency with the added component of mental activity.

The emotional state called pleasure doesn't ask for your involvement. There is nothing to concentrate on. It doesn't require you to add spice to the stew. There are no needs and wants in this state. You are free of them. This is the music of one perfect note, and your being calmly hums along. Your mind may be uninvolved, but your awareness is fully present. That perfect note creates a symphony of micro-vibrations that plays deep down into your essence.

The pure emotional state of pleasure shouldn't be confused with the infection called pleasure-seeking. We often describe these "pleasurable" feelings as pleasure, but these intensified emotions have mental colorations added that pull one out of the pure state (of pleasure) into more extreme emotional highs. We use the term "pleasure-seeker" to describe a hedonistic behavior that pursues an escalating high we call pleasure. This is very different from the pure state that is common to all humans and their mammalian cousins. Pleasure seekers are looking for thrills.

Once the mind gets involved with this clean emotion, it seeks to amplify it and turn it into something more "pleasurable." The mind has now taken the clean emotion of pleasure and added the mind activity of hunger. Not the physical sensation of hunger, which is a biological function and part of the body's survival mechanism. This desire to increase pleasure is a hunger like greed - a mind hunger. There is nothing wrong with an appropriate mind hunger. It can be a tremendous force, which drives us to better ourselves. Mind hunger

will push you to face the necessary pains to transform yourself into a greater painter, doctor, athlete, etc. But it is important to understand that this mind hunger will drive us from the clean state of pleasure.

That lion on the savannah does not think, “How can I heighten this pleasure?” He exists in that state with no mental interference, freed from thinking. There is no interference from the survival signals. No need, no want... just pleasure.

Now, imagine again that you are that lion relaxing in the sun and a very attractive lioness walks by. She’s young, nice legs, very pleasing to the eye. You would think this would increase your pleasure. No. The pleasure is gone. Other processes have kicked in: attraction, desire, hunger, challenge, hunting instinct. All of these processes are “pleasurable,” but you are no longer in the pure state of pleasure. Other elements have changed the conditions, and now you are hungrily pursuing your next sensation. You want it. You need it. You crave it. And you may get it. But while it will certainly be pleasurable, it isn’t pleasure.

Are there other methods of attaining pleasure?

There is an artificial method that people use to attain this emotional state – drugs, specifically, sedatives. As it becomes harder and harder for us to access the animal pleasure of lying peacefully in the savanna, we seek to create these moments when the mind is free of the bombardment of thought. Unfortunately, this is a method of rapidly diminishing returns as it becomes harder and harder for the drugs to duplicate your African sunset. Some can attain this moment through meditation. A good discipline, but there is so much mental training involved that the meditative state usually has to work too hard to catch this clean moment of pleasure. Each practitioner has his own expectation and unique experience of meditation. It begins by focusing

on the breath. The mind must be cleared. If successful at clearing the mind, some practitioners enjoy the state of stillness. This respite from thought is extremely valuable and enriching, but this is not the clean animal state of pleasure. In the state of pleasure, you are a calm, but fully aware of the interaction of your environment. It is not impossible to experience clean pleasure while meditating, but it is highly unlikely. It is such a rigorous discipline that most will have trouble accessing the micro-vibrations of the clean emotional state of pleasure. But it is possible.

Some may confuse this description of pleasure with the stillness of being at peace. But while pleasure requires a peaceful atmosphere, your essence is anything but still. Your senses are fully aware and taking in the frequencies of your entire environment. Yet, we continually try to perfect our pleasure, and all we do is to infect it.

You are in your pleasure moment, and all is right with the world. There is no interference from worry or outside demands. You feel so good that your mind notices and makes a suggestion. This feels so good why don't we do something to increase or prolong it? Let's turn good into great. The infection has begun. When your mind makes demands of this moment, "I want more of this," "I need it this way," "It should be like that," you then leave your clean state of pleasure.

There is nothing wrong with change. It is part of the creativity of the life force. If you want to experiment with your state of pleasure, do so. Just try not to rethink what went wrong if you leave this moment, and don't attain the next moment you were looking for. It may be an altogether new and unexpected result.

There is also a dark side to pleasure. Our misunderstanding of this emotion can affect our beliefs. We come to confuse "pleasurable" experiences with the actual emotion. Many of us define our lives by

how long we can remain in a state of pleasure. We say that we just want to be happy. That is like being permanently asleep.

By believing that the only good life is one that is continually fed by pleasure, we plunge headlong into the addiction of pleasure. And there is no pleasure in addiction.

Pleasure will revitalize you. And it will last just as long as it is needed. Not a second more.

So do we really need pleasure? Yes, actually. When the organism is in the state of pleasure vibrating at a gentle frequency, it is capable of absorbing all the subtler vibrations in the surrounding environment. This is where your system harmonizes with all the energies that aren't making the loudest noises. You are acutely aware of the delicate notes being played beneath the roaring crescendos that make up daily life.

This is a very rich world with all of its quiet melodies. Your system needs the soft vibrations to enrich and replenish itself. Remember, you are made of trillions of microscopic cells, and they harmonize with the universe at a lower volume.

And they demand some pleasure.

SADNESS

All of the emotions make up a mysterious mosaic of energies, which are part of the life force. Not everything can be known about each of these mysteries, but sadness seems the most mysterious of them all.

Think about the essence of sadness. Try not to add any mind colorations or neuroses. Just describe the pure state.

There is the stillness. Everything is turned inward. You care nothing about what's going on outside. Birds singing in the trees, sun shining, children playing, all ignored, while in the state of sadness. You are immune to joy. If somebody tells a joke, you do not laugh.

Sadness comes to everybody. There is no way to avoid this fundamental component of existence. Why should this be? What is the purpose of sadness? How can sadness possibly be of any help to a dynamic organism that should be taking part in this huge electric universe? How does it benefit our survival to feel so lifeless and lethargic that we simply lie around and produce nothing? No interactions with others. No dynamic creative energy comes forth. Is it something that is just wrong with the human machine? Maybe some glitch that God should have fixed but never got around to? Again we ask, "What is the purpose?" While sadness feels painful, it is not really a pain. It is a pure emotional state. Like pain, it is very hard to appreciate its purpose.

Sadness is our time to turn inward, into the vast universe of consciousness and spirit, of vibrating energies and molecules, of growing and mutating and dying cells. We can't grow without this inner voyage.

Sadness is probably the purest of all the emotions and can withstand a constant barrage of interference from the mind. You can throw all kinds of thoughts and suggestions at sadness, and still it sits there in its dark corner, unwilling to move. By contrast, one very small but disturbing thought can shatter the pure emotion of pleasure.

There is no formula for how you should eliminate sadness. Anyway, it is important to keep in mind that your sadness has not shown up to ruin everything or destroy you. You can learn to use sadness as a holistic process with a finite duration instead of letting it linger for unhealthy periods of time. There are lessons to be found in sadness - great lessons. However, these lessons are easily misinterpreted and that's where trouble starts.

Sadness occupies the polar opposite realm of pleasure. With pleasure, you are vibrating perfectly with your environment. Everything is turned outward. Its purpose is to place you in the external world. With sadness, everything is turned inward. You are acutely aware of every internal vibration. Only in the state of sadness, the mind can register all of the inner tones. We need this in order to adapt and make changes to further our evolution as living organisms.

Sadness arrives and asks you to inspect your inner structure. A bit like you might inspect the house you live in. If there is a poorly hung window that is letting in a draft, now is your opportunity to recognize it and make the repairs. The purpose of sadness is to give you the opportunity to recognize and repair your inner house. This internal inspection is done in stillness. Whether you understand how to make these adaptations is another story, but this is your opportunity and the purpose of your sadness. This is the time for you to shut down your mental activity, to reflect, and look inward. Your organism needs this as much as you need to rest when you have the flu. And while your friends and loved ones will try to cheer you up to bring you out of it,

their positive suggestions become an irritation. It is as if you are lying in bed after a terrible fever, and your friends tell you, “Hey, don’t mope around the house. Come out dancing with us.”

Contrary to what you think your own essential nature might be, your mind craves activity and change. When sadness comes, the brain continues working, trying to find solutions to the sadness. And we know by now how much trouble our wonderful brains can make for us. The brain immediately looks for reasons for this sadness and begins bombarding it with thoughts and suggestions. They are almost all counterproductive because your brain cannot accurately figure out the cause of or solution to your sadness. Your brain tells you it knows exactly why, and it can easily trick you. So you think it’s because you had a fight with your spouse, and she doesn’t love you anymore, or your boss is going to fire you. Moreover, you throw fear on top of your sadness and worry it into a state of hysteria. And, surprise, this doesn’t seem to help.

It is important to be careful with your sadness. This is not the time for obsessive or hysterical thinking. You are vibrating with your inner essence, and this is a subtle world. You have to hold the reins firmly, but delicately, as your mind bucks like a stallion trying to throw off this unnerving state. Try to remain as neutral as possible, and let the inner processes work without your interference. When you are recovering from an illness, your mind shuts down because it knows that the only thing that will help is rest. It can’t think you into recovery. It can’t think you out of sadness, either. It needs to get out of the way.

Sadness can be precipitated by events, but just as easily, it shows up with no apparent reason. There you are enjoying one of the best periods of your life, work is going great, your relationship is wonderful, kids are happy and then you just wake up sad. You think

something is wrong with you. Sadness has to show up. You just have to be still and see what it's asking you to look at.

Maybe, in the middle of this amazing life you are leading, your sadness is simply asking you to stop and reflect on how good you have it. Maybe you're taking this incredible run of good fortune for granted, and you need to simply slow down and get back your sense of balance.

Many people have the hubris to believe their good fortune was created by them, or is a reward from God because they are so wonderful. It is just good fortune which can go as quickly as it came. Those who think they are responsible for all their good luck are also quick to blame themselves when things go wrong. It isn't always your fault.

Your sadness may be asking you to simply remember to be grateful for the good things that come your way. Gratitude will help you not to sink into a state of bitterness when fortune swings the other way, as it inevitably does.

There are lessons to be found in sadness - great lessons. However, these lessons are too easily misinterpreted and that's where trouble starts. Learn to use sadness as a holistic process with a finite duration, instead of letting it linger for unhealthy periods of time. Much of the time sadness doesn't require you to do anything except let the softer vibrations ripple through your being. That is often enough.

Are grief, loneliness, and depression different states of sadness?

Grief is a deep sadness that comes from the loss of a loved one. That is a process that everybody must go through. It has its time and that time must be respected. You can't dance your way out of that kind of loss. You must mourn and feel your grief for as long as it takes. Tears must be shed. Pain must be felt. This is an acute time when you are most susceptible to dark suggestions from your inner voices. You must

mourn as cleanly as possible in order to move through your grief. There are no shortcuts for this process. The mourning period is different for everyone, and there is no way to shorten it. But you can make sure that your grief isn't lengthened by protecting yourself from obsessive thinking and allowing a clean, natural mourning to run its course.

Depression is the pain that comes from brain activity that has extended sadness past its natural duration. Obsessive thinking prolongs sadness and causes it to calcify into depression. We try to think our way out and discover that we cannot. At its core the sadness remains unchanged, and all we've done is interfered with it and created lingering depression.

It's easy to see how the mind can be confused. The sadness arrived and, in our sensitized condition, we turned our thoughts inward. Fear stepped in and began forcing opinions on our inner processes. What merely was a drafty window that required a small dab of caulking, an overworked brain has fantasized as a major chasm in the foundation of the internal house. And now, obsessive thinking has decided that the entire house needs to be torn down in order to repair this crumbling foundation. So you are faced with being internally homeless. No wonder you are depressed.

Depression is the worst kind of mind pain. The mountain of hopelessness seems insurmountable. The mind is boxed in by a self-created and perpetual agony as it bombards itself with ineffective solutions. And at its core, the sadness remains unchanged because we have layered obsessive thoughts on to it.

Most depression comes from a repetition of our blaming voice. It starts by blaming others, but that's only the appetizer. The main course is self-blame. Tearing ourselves apart for our flaws, sometimes

real, sometimes imagined, is always exaggerated. Anybody suffering from depression is not also suffering from this inner feedback loop that tears at us from the inside. There is an inner monologue repeating itself, and it is filling the consciousness with phantoms. If this pain becomes too unbearable, suicide is a possibility.

Strangely, depression is unlike sadness in that depression does need cognitive work. You cannot just sit in your depression and let it work its way out. Sadness only requires your stillness and the awareness that in an appropriate amount of time it will take care of itself. Depression requires active solutions. If you are in a depression, you need to seek help. And you need to understand that not every answer is the right answer for you, but that there is an answer that will work. And you need to actively seek it.

Loneliness is a pain that is a complex social construct. You are surrounded by seven billion people, and yet you feel lonely. Why is that? We say the reason is that, in spite of being surrounded by people, we can't connect. This is a deep and harrowing pain, and it is very hard to accept that there are social elements to our trouble.

Here is something you're really not going to like hearing - your loneliness is coming from you. It is because you feel that none of those other seven billion are connecting to you in the way you want to be connected to. It is egocentric and weighed down by self-pity.

Try this. Go find one of those seven billion. They are everywhere. And help one. Really help them. Don't just give a bum some change. Take that person to a job center and help him fill out his forms. Have something to eat with him. Listen to his story without sitting in judgment of him. Or go to a school in a poor neighborhood and teach some kids to read. Spend the time. Get to know their names. Ask them about their lives.

If you don't feel a connection, you may already be dead. So stop worrying.

Notes for sadness

Our egos seem to get involved with sadness. We see it as being weak. This is the mind joining forces with the ego and attacking from within. Sadness is a foundational emotion, and nobody can get rid of it. Yet, the big healthy ego must create a lie so as never to allow the appearance of sadness. Is this for the benefit of the self or for the surrounding people?

JEALOUSY

The green-eyed monster - this is a tough one. Jealousy makes everybody nervous. Is it a true emotion, a crude, childish behavior, or a wave of madness?

Jealousy inhabits the murky area between instinct, emotion, and feelings.

There is a pure animal state of jealousy, which is very close to the territorial instinct. There are basically three areas that incite an animal's jealousy: food, territory, and a mate.

When an animal sees something that it wants, it goes for it. It doesn't worry that others are watching and may weigh in on the action. It has identified something, it must have, and it moves.

Animal jealousy is a power. When two bulls savage each other over a cow, there is no fear, no self-consciousness, no self-doubt, no churning insides, or worry about what others think. In the animal world, jealousy is a very productive force. It helps the pack to see who is who. Without jealousy, the two strongest stags won't fight over the prized female and leadership of the pack.

As humans, we think, "So, what if the two stags don't fight for the female or dominance over the pack? Let them just mate without all the bloodshed." But biology has a different feeling about this. Of course, the strongest animals get to procreate because the more hearty the offspring, the better chance the herd has of survival. And the herd needs a leader, not just a dominant male. Many herds are far more dependent on the dominant female and organized around her while the alpha male is off with his friends bragging about his latest kill.

Humans consider themselves above this brutal behavior, but commit daily brutalities upon each other over petty jealousies.

There is a huge distinction between clean animal jealousy and self-devouring human jealousy, cluttered with its infections.

Humans rarely access pure animal jealousy. This clean state virtually disappeared during the formation of early civilizations. While the instinct is still with us, society has layered on so many rules and complexes that we can barely benefit from acting on this instinct and when we do, there are too many neuroses mixed into the brew.

Jealousy was a cleaner force when we lived in small packs and depended on physical power for survival. However, modern civilization has not only made the need for physical strength unnecessary for the herd's survival, but it no longer has the capacity to endure these displays of dominance.

Jealousy in complex society is now, largely, a neurotic, destructive force. The social order is mostly damaged by these grandiose exhibitions that are incited by base jealousy.

If you spot an alpha male showing off his peacock feathered sports car, and you decide to take it, you will precipitate an avalanche of miseries upon yourself and multiple others. We are no longer in the jungle. But that doesn't stop us from coveting our neighbor's status and wealth.

So how can jealousy be a natural emotion and yet so destructive? Would the universe create something so detrimental to our existence? The answer is that there are many jealousies. One is the clean animal state, which is a massively propelling force. The rest are pollutions, infected with mind activity and seething with venom.

Human jealousy is infested with weaknesses: fear, self-pity, bitterness,

envy, social disapproval. With all of that neurosis thrown into the mix, it is very difficult for humans to cleanly access this base and electric emotion. For humans jealousy is a “feeling.”

You stare at somebody in a higher position and feel jealousy. Maybe the person is a great artist, or a politician, or simply has a better job, or a better spouse than you.

How can we make this natural emotion work for us and keep it from becoming infected?

First, ask yourself this question. Are you jealous of that person’s qualities or their possessions? Really think about this, because one of these will elevate you, and the other will drag you into the depths of hell. The answer is simple. If you are jealous of the person’s qualities and nothing more, you can use that emotion to improve yourself. If you covet that person’s status or possessions, you are infected by soul cancer.

Think of jealousy like food. Clean jealousy can motivate you to make changes in yourself. That is nourishing. When you are jealous of a person’s possessions, it is rotten fruit you are eating. It is the root of envy, and this will not nourish or inspire you. On the contrary, you are swallowing poison.

If you are an artist, and you go to a museum and see a Picasso, you will feel jealousy. If it is for his expertise as an artist, this can create a hunger in you to improve your skills. You are inspired. And this inspiration isn’t reserved only for artists. Maybe you are in some kind of management, and you meet somebody who is great at dealing with people. They have a magical way of getting the best out of others. That pang of jealousy doesn’t diminish your admiration for the person and in fact may motivate you to follow in their footsteps. Again, you’ve

been inspired. However, if that same pang of jealousy is for that artist or manager's position, watch how quickly it infects.

How do you infect your jealousy? As a human, you are already infecting it. Social constructs don't allow us to feel and act on animal jealousy. The second we feel that emotion stirring, our system instantly turns it into a complex web of feelings. We lose connection to that clean force which drives the animal and tumble down a labyrinth of corrosive insecurities.

A common defense mechanism against unendurable jealousy is hatred - another ugly feeling; but sometimes the system turns to it for survival. When you can't bear seeing somebody else with your job, or your house, or your lover, you will decide that you, in fact, hate the object of your desire. Obviously, there are better ways of dealing with a jealousy that has taken hold and run rampant in the system. But sometimes hatred is the only thing that will smother the all-consuming flames. Hatred can separate you from this desire. But be warned. You've just robbed Peter to pay Paul. Now you have to deal with the infections to your hatred, which is very easy to infect.

Saving the best for last, we come to the subject of sexual jealousy. This is the green eyed monster in its absolute, most destructive aspect.

A husband and wife go to a party and at a certain point the husband glances over and sees his wife laughing and enjoying the company of another man. The territorial instinct gives him a little thump, the door is pushed open, and the trouble starts.

We think that it is simple jealousy that has created all of these ugly feelings that are about to cause huge problems for the couple. No, the problem doesn't come from that territorial instinct, but from weakness. That little tweak of jealousy is a normal reaction. It is mind

activity that turns the pang into madness. What is the husband actually jealous of? Is that the other guy? No. He doubts his wife. If his wife suddenly sneaks a look to her husband and signals with her eyes, "Please rescue me from this idiot," then the husband will calm down and be perfectly fine. But without some look of acknowledgement from his wife, the husband allows infections to run wild in his system. For all he knows, the man approached his wife to tell her what a great and funny man her husband is. The woman is proud, and they are laughing at some great joke the husband told earlier. It's possible. However, the weak man seethes and stews in his own bile, but he doesn't make a scene. He waits until they are leaving, or at home and then his insecurities come spewing out. And now his infections have painted the marital bedroom in vomit green, and it will take many coats of paint to cover the mess.

Is the man wrong to want to protect what he sees as his? Some would say this is a crude form of possession, and the evolved person shouldn't feel such petty feelings. And they would be partially right. But isn't love a form of ownership? When you give a specific person your heart, and they give theirs to you and form a bond, that commitment is a kind of ownership. Together you have created a home which is yours. Your hearts own this home. Not to the point that one should be master of the other. They own their home together. But love is a huge vulnerability. People can work to strengthen it, but danger is always lurking. Oh, but if the love is strong, it's supposed to be a source of strength for the couple, isn't it? Love can be very strong, but it doesn't provide strength. Pain builds strength of character. Strong love is a petri dish for insecurities to grow in. We delude ourselves that love conquers all. The proof is right in front of our eyes that it doesn't. Love is everywhere. And war, and cruelty, and violence are everywhere. And petty jealousies, and mistrust, and insecurity follow love wherever it goes.

So it isn't jealousy that's the problem. The territorial instinct protects the family. If the father or mother senses something is wrong, they defend their home jealously. That's the way we were meant to be. But what is wrong in our society is how we deal with jealousy. We don't recognize it for what it is and pile all of our insecurities on top of it.

So, how should we feel jealous? - Very carefully.

There is no way to enrich jealousy. But we really need to be cautious with it. You have to protect yourself from debasing this emotion. The moment of jealousy is a moment of weakness. You are in second position. That is a vulnerable place. You want something you don't have. Now, what are you going to do about it?

When you see a happy couple, don't covet the spouse. Covet the qualities in the people that make them so good with each other. You've just seen a Picasso, and you want to be a better painter. This is a positive force which must be protected that way. Don't waste energy and devalue yourself hating Picasso. Don't envy his fame. Just use that little tickle you feel inside to motivate you to become a better painter. And don't loathe yourself for this feeling - it is natural. Why wouldn't you aspire to be as great as those you admire?

The green eyed monster will rear its head. This is not an emotion that can be eradicated. When it shows up, stay clean. Whatever propels you to take action can be positive. Push forward toward your goal, and don't reflect on where you stand in the status game. It is never good enough.

ANGER

The world seems to be full of angry people. Picture seven billion of them with their heads poking out of their car windows yelling and waving their fists - a perfect representation of collective fury.

It's easy to ask why we need anger.

Anger is one of the pure, foundational emotions, as necessary to us as breathing. Is it necessary? How can all of that anger be necessary?

Anger has its own, pure territory. It asks the body for action. It is simply a force to propel us forward. The body floods with adrenalin and the muscles flow with blood. An action needs to happen. Anger gives you a target and says, "Go get it." But this is a simple emotion that is meant to last no more than a moment. With anger, you have to make your move. Anger needs a release. Then it will skip away like a child whose attention has quickly turned to some new distraction.

Animals feel anger, but it is perfect anger. When their system is irritated by something, they make their move, and within seconds the entire process is over without infections. The animal doesn't even remember what made it angry. This is how we are meant to deal with anger.

You can hate forever. Anger is meant to expend itself. It doesn't understand how to be kept. Anger is an explosion in the body. How can you keep an explosion inside you? What happens to it?

Without action of any kind, anger has nowhere to go. The clean emotion is now unreleased anger, which will easily infect and become hatred. Once anger becomes hatred, it is not so easy to expel. The mind has taken over and begun repeating the moment of frustration. It

builds and loses the ability to release itself. Now, the explosives of anger are imprisoned inside, like dynamite waiting for a match. It will eventually blow up. And out of all proportion to the original cause of the anger.

One of the many problems with anger is in understanding just how much of it to release, and if the environment will allow for the proper release. Society has much to say about anger and disapproves of any public displays. An outburst of anger is not accepted in polite company. Strangely, war is the only public display of anger that society gives it approval to. And war is a huge display of anger.

The societal constraints on displays of anger force us to hold on to the anger as much as our own neuroses make us cling to this volatile emotion.

So, why do so many people refuse to let go of their anger?

The mind hangs on to anger by continuously replaying it. This is obsessive behavior that requires retraining. Learning to let go is a skill. And it is one that requires work.

Aggression is associated with anger, but aggression is not an emotion. It is simply a subjective measurement of the intensity of an emotion - a level of intensity of expression. One person's aggression is another person's calm.

Anger can express itself calmly. Something makes one person angry, and their response is cold detachment. Some take this expression of anger as a very aggressive act. It can be called passive aggression. Usually the recipient of this expression of anger will have an aggressive outburst as a form of counterattack.

As members of complex society, we have very little access to clean

ways of releasing anger. There is so much disapproval in any display. And yet, we see outrageous displays of anger everywhere we turn, but we shake our heads because these people obviously don't know how to deal with their anger. There becomes a societal separation between those who seem to know how to contain their anger and those who are out of control. Both are extreme. The anger will get out one way or another. Those who believe they are controlling their anger might be surprised to learn that this supposedly controlled anger has found little corners of the psyche to hide in and become infected. In many ways those who think they have a handle on anger are prone to these explosive outbursts. They believe that because they keep them out of the public eye, that they have cultivated a healthy way of dealing with anger. Their families might tell you differently.

Express your anger cleanly. Let it out in appropriate proportion. Every display of anger doesn't have to be a nuclear bomb. The unregulated release of anger can lead to a very dangerous habit - the pleasure of anger. A furious person who begins smashing things in the house or pummeling a person who's offended them can easily succumb to the pleasure of anger. They begin to enjoy smashing furniture or beating another person. Others just seem to relish stewing in their own bile. The charge of hormones and pounding blood becomes a kind of addiction. The pleasure of anger is a sickness that requires attention. Anger only serves a purpose when it is used in appropriate bursts and then forgotten.

What about the people who seem to become angry at the drop of a hat? Any minor irritation seems to set them off. We call them angry people, but these are wounded people. They seem to be angry, but the problems run deeper.

Modern society demands that we find other outlets for our anger. Because our natural responses are suppressed, most people are sitting

on festering anger. This infection only deepens.

How does one release one's anger when societal rules won't allow action?

Let's look at all the complexities that can be added to the plain emotion of anger.

Imagine you are a young couple out on a date - two healthy, normal people at a bar or restaurant, laughing and enjoying the company of each other. A group of inebriated men notice, and one of them becomes aggressive. He insults the young man. Is it anger? Yes, but not yet. The young man's first response will be confusion. His mind will try to assess what is going on. Then he will feel embarrassment as he notices everybody watching. It may only take microseconds, but this is the actual process before the young man will feel the adrenal flash of anger. Then, his body will demand an action. His conscious assessment of the entire (environment) situation will come next.

He knows he is in a public space where starting a fight might lead to him being arrested. His date will be horrified by the violence. And the larger men will certainly beat him senseless. At this point, the mind has begun working on his anger, and the man is filled with conflicting thoughts that include fear, embarrassment, doubt, confusion, as well as building anger. There is no easy answer for him, and he will most likely be paralyzed by all of the conflicting scenarios ricocheting in his mind. His anger is already infected.

Now, let's look at this anger-inducing situation from another angle. A family sits nearby when the bully begins making his ugly scene. The children become frightened and look to their parents for reassurance. The wife becomes uncomfortable... and the father? Now he's angry. And this is the pure emotion of anger. He's not experiencing any of the

preconditions or infections. His anger is clean. What he does at this point depends on his character (own conscious process). Will he go over to the bullies and try to calm things down? Will he take his family out of the restaurant? Will he do nothing like the poor victim of the bullying? If he does nothing, his anger will also be infected.

Let's imagine that he goes over to the bully with the big mouth and speaks with him. It takes a little finesse, but he manages to get the man joking and then he buys him a drink. The situation is calmed down. He can go back to his wife and children and enjoy the rest of the evening.

What about the young man? He did nothing and even though the situation was handled for him, his anger had no release. He will probably go home and stew and replay over and over what he should have done to that bully. He's probably still raging about it when he goes to work the next morning. He has been wounded.

Now he has three choices.

He can take action against the person who wounded him. He can do nothing. Or he can heal the wound.

In order to take action against the offender, he will have to return to the scene of the crime and begin hunting for the man. If he eventually finds him and takes action, the odds are that this won't be the end of it. Now his enemy will feel wounded and probably retaliate. This will cause a war, and war has never been known to cure anger.

If he does nothing, the wound remains, as does the anger. Now the mind will get involved, and the anger will be fed. And the mind can nourish the anger so that it grows into rage. The anger has now become a neurotic obsession.

The most effective form of anger management is finding the source of

the wound inside you and healing it. Heal the wound, and the anger dissolves because it can't survive in a healthy environment. But how can he heal that wound? He can't go back and fix the past. The moment is gone. Therein the dilemma lies. Anger is a simple emotion that requires immediate action so that it can be released before a cauldron of infections is poured on top of it.

His best option now is to forget about it. Forget? He's not going to forget that humiliation. It is etched into his consciousness. How can he forget? He has to. There is no other choice. Forgetting is one of our great protectors. But what can he do to forget? The most important step he can take is consciously refusing to replay the scenario. This will bring incredible relief and help to allow this ugly memory to seep into the quicksand of time and fade into the haze of old insults. Life is full of them, and they should be appropriately exiled to the dustbin where they belong.

There will be plenty of opportunities in the future to experience anger, and you will be faced with all the same challenges.

How should you deal with it? - By taking action. Remember, anger always asks for action. Not necessarily violent action, but something. Passivity is not the proper response to anger. If the man insulting you is huge and capable of breaking every bone in your body, violence might not be the best action. If your boss has made you the scapegoat for his own incompetence, you probably can't jump up and punch him. But sitting there doing nothing is not the answer either. It will only create rot. Confront the offense on your terms. Be inventive. When anger calls for action, answer the call. Perhaps the offensive force calling for your action requires nothing more than calmly diffusing the situation, or making a tension relieving joke. It is a huge mistake to believe that we are better off doing nothing. Passivity should not be mistaken for calm. They are not the same thing. If you are unshakeable

calm, a rude idiot won't have the power to anger you.

You can't pretend you are calm when inside you are roiling with anger. You may fool those around you, but you won't fool your anger which is churning and demanding an outlet. Did you miss the moment to release it? Okay. It happens. Now you have a bigger task.

You have to stop your mind from replaying it. This is where you can. That's the exercise.

SEXUALITY

Now we come to the subject that embodies every aspect of the emotional and physical spectrums. Reflex, Instinct, Emotion, Feelings, Intuition, Hormones, Brain Chemicals, Pain, Pleasure, all are involved in such a complex weave that sexuality is imbued with its own metaphysical as well as psychological power.

It would be stating the obvious to say that sex is a biological process. For a moment, let's look at that process. To understand at a deeper level what is happening with this biological process called sex, let's approach it from different points of view on the macro and micro levels.

Every particle in the universe is at war to survive. The universe is a cauldron of ever changing energies with every entity taking part in the process of creation and destruction and recreation.

When planets collide, the destructive force dwarfs any explosion we can conceive of. The aftershock of this force ripples light years away. As a result of this collision, new planets are created.

It's strange how we give meaning to phenomena depending on its size. When a planet dies, we feel something inside for the disappearance of that amazing giant. But to the universe, that planet is no bigger and has no more meaning than a tiny atom. Yet, we never sentimentalize or mourn the destruction of an atom.

Now, think of the tiny spermatozoa swimming safely in its vast warm testicular nest, surrounded by millions of his brothers. There are 40 to 600 million sperm cells in one single ejaculation.

The sexual act explodes those millions of spermatozoa into a new and hostile environment. If successful, only one of those sperm will survive. Imagine a war where six hundred million die and only one survives. This is a microscopic holocaust that leads to what we consider the most wonderful creation of all – a beautiful, new, human baby. Before that baby appears, the woman will experience nine and a half months of changes as a new life form feeds on her from the inside, culminating in an explosion of pain like she has never known when that infant makes its debut. But do we ever think of these hugely destructive and creative forces as a kind of warfare? Hardly!

What is the true meaning of war? Forget all of the attendant miseries: death, destruction, genocide, sorrow, and suffering. The simple purpose of war is to create change. Whether it is good or bad, it remains to be seen. Two forces collide, and new nations come out of that warfare. War creates a new power structure. Sex is a collision, a kind of warfare. Something is always destroyed in a collision. And something new is always created.

Now, think of that human collision. Besides that burst of spermatozoa into the female's atmosphere, all kinds of changes are happening in the emotional spectrum. Two people meet, and they begin the very subtle battle of courtship. Their biological systems are communicating together while the outward consciousness spars and parries. They are trying to determine if their systems should engage in a collision.

The extreme of sexual pleasure exists to incentivize biological forms into welcoming that violent systemic collision. Without that heightened pleasure, they wouldn't even consider it. No new animals would be created.

While on a deep level the male and female systems speak to each other, outwardly we appear to be looking for our types. These types

are very often out of sync with our internal systems. We want lovers that fit a certain cliché: hair color, complexion, body type, and certain character traits. But how many of those attributes are really ours, and how many are simply paradigms that have been handed to us by our culture?

Five hundred years ago, for a woman to be desirable, she had to be fat. Now she has to be emaciated, but still have huge breasts. In these ways, many of our sexual demands are preprogrammed for us.

And yet, most people wind up with a person who is basically their match. Not that they have skills to make their lives together a long and fulfilling one, but their systems have given the initial okay.

Biologically, men take in everything through their eyes. They see something they want, and they hunt it. And they are programmed to hunt as often as possible. Women make their decisions on multiple levels. Their eyes are not as important as their ears. They make numerous subtle calculations before deciding whether to accept the male's spermatozoa.

In matters of biological fusion, women are in charge of quality control while men are simply tasked with quantity. A man will send his sperm into as many welcoming environments as he can find. A woman will have to deal with the ramifications of that seed planted inside her for the rest of her life. So she'd better choose wisely.

If this initial dance between male and female is successful, the pair may decide on a collision. Two people are now in a new relationship. It may not be a long-term relationship. It may not last more than a few hours. But much has been released inside each of them throughout their systems.

Huge emotional conflicts materialize when humans engage in one of

their most basic biological functions. Why? The freshness of new romance is part of the spell that can propel a couple to make a lifelong commitment to each other. And for the first few years, all is well.

For many couples the honeymoon ends with the appearance of children. A familiar complaint from the males is that the woman loses interest in sex that can often lead to the male looking in other places for his sexual release.

But is that really what happened? Most of these emotional conflicts will arise from a combination of egocentricity and that cruel murderer of excitement - routine. Every living organism seeks something new. This is how creation happens. Having the same job, a spouse, a house, children, and myriad other responsibilities is a routine - a very exhausting one. Sexual excitement is not stimulated by routine. Something has to change the mix. Quite often what seems to be disinterest is simply the drudgery of routine. It is the responsibility of the couple to break out in whatever form that takes.

Tired of your lover? Maybe your lover is also tired of you. Make yourself desirable. Do something different, whatever. Take a walk in a new part of town. Climb a mountain. Look at spider webs together. Paint your couch or smash your dishes. Change breaks routine, and this is always stimulating.

The other problem of egocentrism brings a plethora of infections with it: jealousy, insecurity, neediness, and unreasonable demands.

Jealousy comes when partners see each other as possessions. You can't become jealous if you're not afraid of somebody stealing your possession. A successful partnership must include trust. Jealousy is a result of one partner's insecurity and with it their inability to trust their mate. This is a personal issue that is seeping into the marital

relationship. It requires rethinking and a bit of work.

Society vs. Biology

There is always a conflict between biology and society. Every social system seeks to control its population. The biological system seeks to create. Experimentation is part of creativity and rigid social systems abhor experimentation. A system is defined by its rules.

A cheap version of the biological argument is used against homosexuality. It states that the male and female were created to make new life together, and any other practice is some kind of abomination. Homosexuality has always been a part of human history, and it is practiced throughout the entire animal kingdom. Sexuality is multi-dimensional and not the sole domain of heterosexuality. The internal system makes its own decisions about with whom it will seek its collision. Homosexuality only became an issue when the domination of religious institutions took its place in the political hierarchy. The homosexual population has long been scapegoated to further dubious political ambitions.

Society continually attempts to control the parameters and definitions of human sexuality. In many ways most humans are in the closet with their inner sexual creativity. Human sexuality is layered with mysteries of thin lines between creativity and depravity, variation and deviation, even confusion between the metaphysical and the spiritual.

What we do with our sexuality is a deeply personal expression of our creativity. Through our sexuality, we can open ourselves to the unique, to new emotions. Some choose to push past the limits of sexual expression into new vistas of creativity. Others are imprisoned by sexual conflicts that manifest in darker corners of their being. Those who push the conventional limits of sexual expression will find

themselves in conflict with society, sometimes for good reason. The spectrum of sexual creativity is unlimited, and the only barriers should be to damaging others. Your sexual fantasy life is your own and should only be shared with willing participants of decision-making age and abilities.

The sexual act also has the possibility to open doorways to other states of being. Sex is an opportunity to step off of this planet. Some call this sex magic. Practitioners of ritual sex magic are seeking contact with higher (and sometimes lower) spirits. Whether they are actually summoning demons and angels is subject to interpretation. If your mind believes you are in contact, then on some level you are. Just don't expect to see Beelzebub showing up at every Satanist's orgy. He's got a full schedule.

It is possible to have a true metaphysical experience during the sex act for the adept practitioner. There are techniques that can take the consciousness off the planet. This is a bit like astral body travel. There is a moment right before climax when this purely physical act leaves the arena of the physical, and one is no longer aware of one's body. You are stepping off the planet into an alternate space. This has been described as a spiritual experience, but it should be more accurately described as a metaphysical one.

The difference between the spiritual experience and the metaphysical is open to philosophical debate. For this chapter on sexuality, let's describe the spiritual experience as contact with spirits and the metaphysical one as an experience beyond the physical world.

Here's a little spiritual sex game.

If Zeus changes himself into a Swan or some other kind of animal and has sex with a mortal, the recipient of his ardor has experienced sex

both with a deity and bestiality. Would this be a spiritual experience? Which is it? They are both? None is?

If a person has sex with Pegasus, they are experiencing sex with a mythical creature. One would have to consider that spiritual on some level. If the experience were real, how would society see it? Would they be forced to recognize, that having sex with a divine creature is a valid spiritual or, at the very least, a metaphysical experience? Let's assume that this fact would generate some controversy. Some would look upon it as a perversion, while others would see it as an experience so far beyond the limits of the mundane as to find it transcendent.

But what is Pegasus? It is a horse with wings - interesting deviation. What if the act of sex caused Pegasus' wings to fall off and he were left simply a barebacked horse? Would the act then just be bestiality? The truth is that having sex with a wingless Pegasus would still be a transcendent experience in and of itself. Most of society would find it a bit perverse having sex with divine creatures in animal form.

What about angels? If God sent an angel down to make love with us, would we dare question this kind of divine intervention on our hitherto quotidian sexuality? Hardly, angels are too revered. You're just not allowed to turn your back on God's angels.

What about aliens? Or aliens that looked just like us? Would our hesitance be a form of cosmic xenophobia? Having sexual collisions with intergalactic species may be one day as common as marrying outside of your ethnicity or religion.

All sexuality is not animal sexuality. Human consciousness can add tremendous creativity and artistry to sexual contact. It is another world.

Sex is an opportunity to step off of this planet. Make your visit an interesting one. Wind it up more. Take down the emotional sequence.

While aliens are not here to have sex with, our partners are. And keeping that sexuality alive will, quite likely, be your biggest challenge.

FEAR

Save the best for last.

Fear - is it a pure emotion? Without a doubt! Is it an instinct? Of course! A feeling, a reflex, moreover a part of intuition... Fear is the King of the entire Emotional Spectrum. Life cannot exist without it.

The great Franklin Delano Roosevelt said, "We have nothing to fear, but fear itself." Not quite. We have nothing to fear from fear.

Fear is the single most important element to our survival. Every living organism is dependent upon it. Even a tiny cell contains the survival mechanism of fear. No, it is not the conscious level of fear that swims in that churning sea known as the mind. But conscious fear isn't true fear at all, but an infection and we will come to that later. Right now, let's talk about how wonderful fear is.

Fear is there to protect you. What could be more important to the system? How does good, clean fear work? Fear registers and reacts to every unknown signal. It immediately asks the primary question - is it safe? That is our first survival filter - is it safe?

You may think, "I don't want to live that way questioning whether everything new is safe or not." You don't really have a choice. Your system does that automatically and always to your benefit.

Who wants to live in fear? - Nobody. And your autonomous sense of fear will not get in your way at all. On the contrary, there are even situations where the element of fear can contribute to (your pleasure) excitement.

Imagine the very first time people heard rock and roll music. Maybe it was Elvis Presley or Little Richard. It was completely new and amazing. Nobody knew what to make of it. Parents were horrified. Kids were thrilled. It was dangerous. And, in the middle of all, that excitement over something new and amazing, that little frisson of fear! It wouldn't have been so exhilarating if there weren't that element of danger and fear.

And what fun would a haunted house be or a horror film without genuine terror?

Fear is a key component of excitement. When you leave behind the safety of the mundane and step into unknown territory, excitement rises, and pushing up that excitement is fear. Excitement is not possible without fear.

Let's look at two examples. A group of young people about to get on to a roller coaster, and a young man who spots a woman he likes at a bar. These are situations rife with excitement, but also with fear.

The kids stand on line waiting to get on the roller coaster. They crane their necks to gauge the highest peak of the ride. It's mountainous, and they can't even see the top. A car full of passengers tumbles down the tracks at breathtaking speed and, as they fly past, their screams rend the air. They are (still) screaming (from the steep drop). The kids who are waiting are positively quaking inside, their senses on edge in anticipation of the impending terrors. By the time the kids climb into the roller coaster, adrenalin is coursing through them, and they are bursting with excitement. Are they afraid? Of course they are. Without the fear there is no thrill. The ride begins, and they slowly climb the first hill, their hearts thumping, not daring to breath and then, down they fall, screaming with terrorized delight.

Back at the bar, the young man spots a woman he's seen there before. She's beautiful. His body hums with excitement. He's fantasized what life would be like to be with her. But they've never met. Maybe she smiled when he passed by. Just enough for him to believe that there is a possibility. But he hasn't yet approached her. Why? - Fear, pure fear. But is it (did I say) pure fear? No. This is a cocktail of fears. His mind has gotten involved, and he is trying to form just the right way to approach her. What to say. How to walk? Should he smile or play it cool? A thousand different scenarios in all their permutations flash through his mind. And every thought is creating fear and self-doubt. The possibility of rejection! Public embarrassment! He's really nervous. He has no idea what will happen, and this is tremendously exciting. Who knows how she will respond to him? There is no way for him to relax. He's too excited (by her).

What if he is successful? What if she's receptive to his approach? What if she laughs at his jokes? If she smiles and stares into his eyes, his fear will be pushed aside by huge happiness! But the excitement will still be there. And always that little hint of fear. Without fear, no excitement!

This is the creative part of fear. A musician performing on stage, no matter how many times he's done it, feels that excited tingle and the attendant fear. This electric feeling can send the sparks through that musician, and inspiration will be a part of that moment. True creativity is an exploration of the unknown. Any time somebody steps into the unknown, fear is present. It can actually feed the creativity. So fear intensifies excitement. Without fear's presence, excitement can't exist, which proves that fear can be fun, sometimes.

What is not fun about fear are the many kinds of fear that are created by the mind. We tend to place fear into the same negative category as pain. And there are similarities - nobody really likes pain or fear. We

fear pain. Yet, these are the two elements most essential to our survival. So why do we spend so much of our time obsessing over our two greatest assets? Fear can save you from unnecessary pain which is not your friend.

We think we have to control our fear, but in reality what we have to control is how we create feelings of fear. Natural fear is necessary, but self-created fear is a burden.

We are all aware of the rampant fear that seems to pervade every corner of existence. A slew of neuroses are categorized under the umbrella of fear.

Some people live in a constant state of fear. They jump at any sound. Can you say these people are blessed with strong protective instincts? No, because they are living under the incessant feeling of fear. The mind holds them in this perpetual feeling which is better called a state of anxiety.

We live in a fearful world these days. There seems to be a global anxiety about the future. Many people feel huge changes happening to the planet, and there is fear that a global catastrophe is imminent. There is a pervading anxiety as people no longer feel as secure as they once thought they'd be. This collective anxiety is completely created. The media propagates neurotic fear on a mass level, so people foment their own internal fears. None of this is the necessary to survival. These are infections, individually and collectively.

What about people living in war zones? What kind of fear do they live under? When people are living in a war zone, guns are firing, bombs are dropping; there is a unremitting state of fear. But this is all clean emotion. You are like an animal living on high alert in order to survive.

We associate a perpetual state of fear with neurosis and depression,

but the difference between people living in a war zone and those who imagine they are living in a war zone couldn't be more different.

People living essentially normal lives under status quo conditions and suffer from ceaseless fear, are experiencing the neurosis of feelings created in the mind.

The person who has to dart through a minefield in order to get fresh water has no room for neurosis. Survival demands action, and neurotic feelings are luxuries they cannot afford. No person living under the high alert of survival can indulge in creating unnecessary problems in the mind. Survival demands clear and clean action.

Read personal accounts of Londoners living under the blitzkrieg in World War Two. Some describe it as the happiest time of their lives. How is that possible? What kind of fear must they have been living with? People were united in every interaction of survival. While they didn't have the security of knowing whether they would live or perish, they did have the collective security of each other - the sense of a shared purpose. War created a community. That connection has become rarer and rarer in the world we live in.

This is not to say that there weren't people living under war conditions who didn't suffer from anxiety and of all other mind created fears; of course there were. Many are broken by the horrors of war. But many are broken by the struggle of normal life. It isn't fear that breaks them; their traumas break them. And, more to the point, they are rarely destroyed by the actual trauma, but the replaying of it, over and over. You could say they wouldn't have something to replay if they weren't traumatized. And that would be true. But from the insignificant life moment to the life altering, replaying and replaying creates demons. Replaying any event imprints it into the memory out of all original proportion. Whatever trauma one experiences, replaying

it can only grow it into a chimera that dwarfs the original event.

This seems to fly in the face of common psychological theory, which believes traumatic events that are suppressed need to be reawakened and explored in therapy. For some, this is true. But does everybody really benefit by replaying their ordeals in therapy? More often than not, people get nowhere by replaying their traumas on a therapist's couch. Is that to say one is better off leaving traumas buried? Quite often this is the case. The replaying of a trauma can be so powerful that it can take over the identity. What once was a pain now becomes the dominant characteristic of the personality.

Very few people will have access to the kind of gifted therapist who can truly affect healing through the replaying of trauma. Most simply go through the textbook motions, and this ineffectiveness is like picking at a wound. They'd have been better off not remembering. Forgetting is actually one of our greatest defense mechanisms. It is the system's way of dealing with problems that are too burdensome. Just like the system shuts itself down when pain becomes too intense, the mind can shut itself down when the memory of a trauma overwhelms the system.

Do you sense a pattern in the Emotional Spectrum? Every emotion we feel is an asset to the system when it is unhindered by the mind. Once the mind gets involved with any emotion and begins rethinking it, the emotion is turned into a feeling which becomes an obsession which then becomes a neurosis. For such a pure and simple emotion we've layered unlimited complexes on it.

A strong public perception is that there is too much fear in the world, both collectively and individually, and that we need to cure ourselves of overwhelming fears. This is true for the feelings of fear. Neurotic fears pervade society.

But it is important to separate the clean emotion of fear from the fearful projections and feelings of the insecure and unstable mind. The mind imagines a dangerous scenario, and fear arises to protect. If your thoughts are stable, you won't create fearful fantasies to torture yourself with. Clean fear is your great protector. The feelings of fear will unravel you. Fear is a healthy response. It is your built-in security system, which alerts you to a new situation and stays until you give the all-clear signal.

Don't cure your fear. Stabilize yourself. Fear is not your enemy. Thinking of fear is.

OWN YOUR EMOTIONS

We are blessed with a wide variety of emotions with which to experience our part in the universe. Each vibrational response integral is not only to one's survival, but to one's experience of life. These are your emotions. Don't limit them. Take part.

Imagine the entire spectrum of consciousness and emotions as a keyboard with 88 keys. We know the rudimentary notes, but we are only playing with ten or twelve of these keys. Learning how to feel is like learning how to use all 88 notes of your keyboard. The more you understand the emotional range available to you, the greater compositions you will be able to play.

To further the musical analogy, stop boxing each emotion into a subjective category that suits your fears and desires. These emotions can be played with, like a jazz artist improvises. You will be amazed what new music you can make when you stop limiting your emotions to dogmatic feelings.

Now, take these definitions a step further. Every biological entity has its own emotional spectrum. Our internal organs have their own emotions. Plant life and animals - all are with their unique range of emotions. But these emotions are not the same as our emotions. We have a tendency to anthropomorphize everything that we interact with. We love our pets, and we expect that our pets love us the same way. Your dog probably does love you, but not with the same love that you feel. The dog has its own emotional spectrum. We attribute these human qualities because we only understand emotion through our own human filter. This is not to lessen or degrade an animal's love or loyalty, but we simply say that different species experience emotions

in their own unique way. For all we know, animals feel these emotions with higher intensity than even we do, but it will always be within that creature's spectrum and through its filter.

Expand your concept of love. Your internal organs love you. Your liver probably loves you more than your dog does. You interact with your liver more than your dog. But it doesn't have a personality that you can understand. Actually, your liver does have its own character, and it has probably made you aware of some of its needs, but it doesn't have a cute personality or a playful voice. However, your liver's mood will affect you more than your dog's. Pay attention. Feel everything.

Not only is an animal or plant's experience of emotion different; each of us has his own subjective feeling of emotion. We may describe our experience the same way, love, hate, jealousy, but those words are limited symbols of the experience. They help us to find common ground, but if we all felt emotions the same way, why wouldn't we all respond the same way? Each of us is our own unique system with our own inner vibrations and emotional spectrum. We are organisms which are part of a vast organism called the universe. And we are as integral to the universe as cells and atoms are to our personal universes.

Any person with a rudimentary knowledge of science knows that the smallest particles of matter as yet discovered are quarks and leptons, much smaller than atoms or molecules. All of these subatomic particles move at great speed. Everything in the universe is perpetually moving, and changing, and producing energy. We are part of that energy. Inside the universe of the human body, trillions of cells composed of inestimable quadrillions of subatomic particles are moving and emitting vibrations, and every vibration is an unnamed emotion. Large and small are not concepts that the universe recognizes. And these subatomic emotions cannot be given names

because they cannot be consciously understood. However, we still feel them. These indescribable emotions have their own unique vibrations and energies. How we feel is determined by how we vibrate with the full spectrum of those energies.

Challenge yourself to break free of the restricted concepts of emotion. Emotion lives in every particle of an organism. Perhaps our planet is one emotion-emitting organ in the organism known as the Milky Way, and perhaps the Milky Way is one tiny vibrational pulse in the great organism called the Universe.

All of this is yours - to take part in and to feel.

Control your emotions? Never! But control your reactions to them.

EMOTIONAL REBALANCE EXERCISE

We give too much credit to our emotions, and we love them, especially those that give us comfort. It's a fact – people think what they feel. Feelings are always dominating, it doesn't matter which ones. The power of feeling is so strong that the emotions are forcing the brain to adjust to them. And this usually evolves into a form of obsession, until the next strong emotion appears which will win out over the previous one. This means that there is a constant conflict between the emotional complex, which is the part that always dominates over the body, and the mind, which should decide if there is a reason for such an emotional complex to appear. The emotions keep forcing your mind to find a reason for them to exist. But, this should be the other way around – your management, the brain should decide what kind of emotional complex or emotional change is necessary at the moment.

This exercise is for separating your mind from any emotional tension that might appear within you. Emotional rebalance will calm down the tension, so it doesn't bother the management, the mind. You can practice this exercise whenever you need.

Emotional rebalance exercise:

- Stand up and close your eyes.
- Imagine you are in a space, it doesn't matter which one.
- Your starting position is marked on the picture, with number **1**.
- Now imagine you are transferring yourself, transporting diagonally do the point with number **2** and taking about two seconds to arrive

at the point. You don't need to turn your body diagonally to this point. The distance from **1** to **2, 3, 4** and **5** is 10 m.

- When you get there, immediately go back to the number **1** position, and don't turn your body to this point (you are just repositioning in space).
- In the same way, transfer to point **3** and then return again to **1**.
- In the same way, transfer to point **4** and then go back to **1**.
- Now transfer yourself to point **5**.
- From point **5**, look back at all the previous points for 5 sec.
- You will feel these points are active. You can even physically turn to all the points.
- After this, from point **5** go to point **2**.
- From point **2**, look back at all the previous points for 5 sec.
- Do the same from points **3** and **4**.
- From the point **4** transfer yourself halfway to point **5**, and look back at all the points where you were, for 5 sec.
- Then transfer yourself to point **1**.
- Open your eyes.

