

VIVATION

The Science of Enjoying
All of Your Life



JIM LEONARD

"You will never read a more important book about personal empowerment. Step-by-step, Jim shows you how to use this wonderful process that will liberate you for the rest of your life."

– Anthony Dallman-Jones, PhD, author of *Phoenix Flight Manual*
and Professor of Educational Psychology at Marian University

VIVATION: THE SKILL OF HAPPINESS

Jim Leonard and Phil Laut

The Word “Vivation”

Vivation Vi.va'.tion ([vahy-vey-shuh n] is a self-directed, personal developmental skill that enables anyone to cause permanent resolution of suppressed sensations, feeling and emotions, regardless of their cause, intensity or for how long they have been suppressed.

The name “Vivation” was made up by Jim Leonard in 1987. It is derived from the Latin root “viv” for life. Because the name was made up, and it does not appear in any dictionary, we will describe its usage right from the outset.

Viver (Vahy v /3r/) denotes a person who is applying the Five Elements of Vivation. For example, “It is not necessary for the Viver to figure out the origin, cause, or reason for the sensations that become activated during a session.”

“Vive” (vahy-v) is the verb form. It is always an intransitive verb. For example, we say, “I vived in the bathtub this morning and I feel much more confident now”, but NOT “I vived my friend George last week and he is coming back for another session tomorrow.” Instead, one would say, “I coached my friend George in a Vivation session...” or “George must have enjoyed his Vivation session last week, because he is coming back tomorrow for another one.” This is because all of the results are accomplished by the Viver, NOT by the Coach or Professional.

Vivation Coach, Vivation Practitioner or Vivation Professional denotes the person who guides the session for the Viver. The verb “coach” correctly applies to the activity of the Vivation Professional or Coach.

Other uses: viving (vahy ving).

“I was Viving in the office this morning and I had a breakthrough about the project which was bothering me.”

Regarding other languages: As a service trademark word, “Vivation” is never translated or spelt differently.

NOT recommended:

Vivator, Vivating, Vivee, etc.

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VIVATION
The Science of Enjoying
All of Your Life

Jim Leonard
and
Phil Laut

Vivation International

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Note to readers: The suggestions in this book are for personal growth and are not meant to substitute for the advice of a trained professional such as a medical doctor or psychiatrist. It is essential to consult such a professional in the case of any physical or mental symptoms. The publisher and author expressly disclaim any liability for injuries resulting from use of methods contained herein.

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Dedication

I, Jim Leonard, dedicate this book to my mother, Anna Lee Leonard, to the memory of my late father, Al Leonard, and to my former wife (and still my pal) Anne Jill Leonard, who have given me love, support, and wisdom, as proof to me that life is infinitely good.

I, Phil Laut, dedicate this book to my parents, Phil Laut and the late Betty Laut, who are among the most successful parents I know and who gave me a great start in life.

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INTRODUCTION

Why Read a Book on Self-Improvement?

Self-improvement is the greatest hobby in the world. It is also the oldest human activity, for it was self-improvement that made us human in the first place.

The object of all self-improvement practices is to increase the practitioner's happiness, power and well-being — to expand the things that work for you, not to find out what is wrong with you. In this book we emphasize solutions.

Self-improvement is the goal of all religions, all philosophies, all therapies. It is the goal of sports, yoga and holistic health techniques. It is the goal of education. It is also the goal of medicine, science and technology. The evolution of self-improvement has always paralleled the evolution of human consciousness.

We are living in an age increasingly dominated by high technology — this must be balanced by advancements in human-worth oriented personal growth methods if we are to avoid having technology ruin the quality of life on our planet. Reading this book will acquaint you with the latest developments in the self-improvement field.

We, the authors of this book, are grateful for this opportunity to share these developments with you and we welcome you to make them your own.

The techniques described in this book are simple, direct, extremely effective and fun. You can easily learn to apply them yourself with total autonomy. They require a minimum of time and yet create maximum results. You can even learn to apply many of them while you are engaging in other activities—a boon for modern, busy people.

Besides Vivation, which is the main technique described in this book, we also present detailed instructions for many other self-improvement techniques. You can begin using almost all of them immediately to your great benefit and satisfaction.

Improving anything is only possible when you have a thorough knowledge of what you are improving. This book will teach you how to know yourself more thoroughly than you ever have before.

No one would want to explore the darkest recesses of the soul without bringing along a light. Vivation allows self-improvement to occur at the deepest levels of your being because it facilitates you in operating within a context of lightness.

Vivation is just as much physical as it is mental; indeed, it restores the natural linkage between the mind and the body. You could say that it utilizes the body to get in touch with the mind, and you could also say, with equal validity, that it uses the mind to get in touch with the body. It causes transformation by causing one's innate joy and well-being to encompass and permeate one's totality. The mind becomes happier and the body becomes healthier. It enhances a person's effectiveness by bringing the entirety of one's being into alignment with one's purpose. It is a surrendering to one's self and it is an act of great love.

It is accurate to state that if you learn to Vivate yourself there will not be a single aspect of your life that will be untouched by it. We are aware that this statement may well arouse your skepticism. Unless you try Vivation, you will not believe how well it works. Demanding proof that it will work for you before you try it is like standing in front of a cold fireplace and telling it, "If you give me heat, I'll give you wood."

"Well, then," you may ask, can a book teach me how to work on myself so deeply?" The answer is that this book will prepare you very thoroughly for Vivation and you will still require a personal teacher to guide you through your first few Vivation experiences. This is not because the technique is complicated or dangerous; it is simple and completely safe. During Vivation a person experiences physical sensations and mental images that are so unique that they could be frightening without having someone there who has experienced similar things and has learned to enjoy them and feel safe with them. Vivation only works efficiently when it is pleasant. The role of the Vivation Professional is to ensure that your experience will be as pleasant as possible. The services of Vivation Professionals are not expensive, and after a number of guided sessions you will be able to do it on your own. In this book, we give you complete information on how to locate and choose a Vivation Professional for yourself. To do so is to give yourself one of the greatest gifts possible.

WHAT VIVATION ISN'T

Vivation isn't therapy, religion, psychology, medicine, hypnosis, or anything to join, and is not a substitute for any of these things.

WHAT VIVATION IS

Vivation is a modern, holistic, self-help method which has been used successfully by millions of people throughout the world. It utilizes a precisely defined, wondrous breathing technique to give one a profoundly positive and detailed awareness of one's own mind, body, and emotions. It enables the mind and body to restructure themselves gently, in a way that greatly increases the individual's happiness, effectiveness and good health. Fundamentally, Vivation is about surrendering to what is so in one's experience, and beyond that, it is about gratitude for the miracle of existence.

WHAT VIVATION PROFESSIONALS AREN'T

Most Vivation Professionals are neither physicians nor psychotherapists, although some are. If you think you might be physically or mentally ill, seek proper professional care from a licensed health professional.

If you are under the care of a physician or psychotherapist, and you wish to learn Vivation, then by all means acquaint your doctor or therapist with what the technique is, first, and put your doctor or therapist in touch with your chosen Vivation Professional, second. Under those circumstances, we only recommend Vivation for you to the extent that you, your doctor or therapist, and a competent, Vivation Professional all agree that it is a good idea for you to do it.

In the authors' combined more than twenty years of experience with Vivation, it has never once been observed that Vivation in any way proved detrimental to anyone's treatment by a doctor or therapist; it has, indeed, proved to be a great aid in

psychological and physical healing. However, physicians and therapists were producing excellent results with their patients and clients long before the advent of Vivation, and, if you are physically or mentally ill, we consider it important that you include your doctor or therapist in any decision you make regarding Vivation.

WHAT VIVATION PROFESSIONALS ARE

Vivation Professionals are experienced and trained professionals who have a great enough sense of safety, integrity and compassion to guide people through Vivation sessions with consistently good results.

In this book we describe in detail how people become Vivation Professionals.

WHO CAN BENEFIT FROM VIVATION

Vivation is extremely beneficial for anyone who can breathe without mechanical assistance (breathing is an integral part of the technique) and who is willing to take full responsibility for producing the results (it is a self-improvement technique).

VIVATION SUPPORTS YOUR AUTONOMY AND YOUR TAKING RESPONSIBILITY

You cannot expect to get any kind of good results in life without first taking full responsibility for producing them. This is especially true of Vivation, because it is the nature of the Vivation process that you produce 100% of whatever results you get from doing it; Vivation Professionals can only teach you and guide you. Expecting your Vivation Professional to produce a result for you is like taking golf lessons and then expecting the golf professional to hit all your shots for you. Vivation itself is a tool that you can use to produce results for yourself. Expecting Vivation itself to produce results for you is like buying an ax and expecting the ax to chop your wood for you. Once you learn to Vivate you can produce the results for yourself whenever and wherever you choose; you do not become dependent on anyone, and you do not become dependent on the technique, either.

HOW OLD ARE THESE METHODS?

Nothing in this book is new. The truth has always been available to all who have chosen to seek it. We have had extensive experience teaching Vivation to Christians, Jews, Buddhists, Yogis and Hindus, among others, and have been told that our teachings are in alignment with the teachings of all those ancient traditions. Perhaps our presentation is new, perhaps some of our techniques are new — we at least had the experience of inventing some of them. Since we do not know everything, we have no actual way of knowing who some of our predecessors may have been. The material in this book is so fundamental to humanness that it seems unlikely to us that we are the first to discover it, or that it could have been first discovered recently by anyone.

HOW TO USE THIS BOOK

We have written this book in a careful, logical, orderly way. The information in each section prepares the reader for the information that comes next. We do not assume that the reader has had any previous experience with self-improvement. Anyone who

starts this book at the beginning and reads it sequentially through to the end should be able to grasp even the most highly advanced material that we cover.

Almost all of the processes and techniques that we describe in this book are things that you can start using immediately. We recommend that you do so.

Nothing in this book should ever be substituted for common sense. We emphasize here, and throughout this book, that what we are presenting are useful models and that reality does not completely fit any model, all of the time. For example, if you broke your leg, even though Vivation might ease the discomfort and increase the flow of healing energy to your leg, common sense dictates that you should go to a doctor and get your leg set in a cast; we certainly would recommend doing so immediately.

Immediately following the main text of this book is a glossary of terms that may be unfamiliar to you or that may be standard words that we use in somewhat nonstandard ways.

The best possible way to use this book is to read it through once, take several Vivation sessions from a good Vivation Professional, and then read it through again.

PART I
The Truth About
Being Human

CHAPTER 1

How to Free Your Mind

When you look at an object, you can only see one side of it at a time; that is the nature of vision. In exactly the same way, when you think about something, you can only think about it in one context at a time; that is the nature of thought. Context determines what your mind thinks just as surely as viewing-angle determines what your eye sees.

For example, a person who is literate only in Chinese could look at this page and see exactly the same patterns of ink on paper that you do. The reason you can read these words and the Chinese reader cannot is that you have a context available to you that enables you to attach meaning to these patterns of ink on paper, and the Chinese reader does not have that context available.

“Content” means the thing itself and “context” means the way you interact with it.

Understanding how change of context changes human experience is fundamental to understanding human life in a practical way. Before we can teach you any methods for improving your life, it is first necessary to establish a basis of contexts in which you understand our models of how the mind works and how life experiences come into being. That is the purpose of this part of our book.

THE MIND IS REDUCTIVE

The mind is incapable of knowing what anything is and is also incapable of grasping fully that it cannot know. All the mind can do is create models and then insist that reality fits those models, which reality never fully does.

To describe anything completely would require an infinite number of statements. Since it is highly inconvenient for the mind to create an infinite number of statements, it must decide which aspect of a thing is important and then use that aspect as a symbol of the whole. The choice of which aspect to use in this way determines to a large extent how effectively the mind will create happiness and power for the individual.

For example, suppose that the content of your experience is that you have exactly \$1,000 in the bank. Both your feelings about the money and what you do with it will be determined by whether your mind calls it “plenty of money” or “being almost broke.” Both of these contexts are equally valid and equally true and the mind has absolute choice.

As another example of content, consider the observable relative motion of the Earth and the sun. We can hold this phenomenon in the context of the sun rising in the east and setting in the west, or we can hold it in the context that the sun is not actually moving but only appears to be doing so because of the Earth’s rotation. Both frames of reference are absolutely valid and you choose one or the other of them depending on what you are doing. If you were lost in the woods, you would choose the former so that you could get directions. If you were calculating celestial mechanics, you could choose either, but you would probably choose the latter in order to make the mathematics simpler.

Whenever a person experiences difficulty in accomplishing something, it is because the person is holding the situation in an inappropriate context. When the mind is stuck in a particular context, it may appear that limitations are built into the situation. Limitation is actually a function of context and the appropriate change of context makes what had appeared to be limitations become something else.

Imagine a car contemplating its difficulties in going up a steep hill in 4th gear. The car may think, “My difficulty is obviously caused by the relationship between my weight, my power, and the steepness of the hill. Since I am obviously not powerful enough to go up the hill and since the exertion is starting to hurt, I might as well just stall out.” And within its 4th-gear context, the car is right!

One way of stating the purpose of this book is that it is to teach you how to shift your own gears.

Human beings watched the flight of birds for thousands of years and longed to fly, too. They made various attempts and met with little success. Birds still flew the same when the Wright Brothers watched them, but the Wright Brothers had different contexts in which to hold the observable phenomena. Their shift to the proper context was the advent of a new era.

THERE IS NO UNIVERSALLY APPROPRIATE CONTEXT

There is no context that a person would wisely choose to be stuck in all of the time; the ability to shift contexts freely is highly desirable. We are not advocates of positive thinking”; we are advocates of appropriate thinking. Positive thinking” is not appropriate all of the time and being too rigidly attached to it can be limiting or even dangerous. Two examples:

Who would not agree that it is better to be knowledgeable than ignorant? We have met people who held the “positive thought” that they knew everything about something-irrefutable logic for someone who wants to be positive, but it stops them from learning anything new. Positive or not, well-acknowledged ignorance is the most useful learning aid there is.

We have also met some people who took positive thinking seminars and went into business with such “positive thoughts” as “I can achieve anything,” “I think BIG” and “The Universe is providing me with the results I have chosen.” They then invested money in an enterprise they couldn’t handle and lost it. Positive thinking is wonderful and it certainly has its place, but it makes a poor substitute for common sense and diligent action. In business, at least, we suggest that enthusiastic and appropriate realism is more appropriate than blind positivism.

Every model has its limitations and any model that is clung to rigidly is sure to become a trap.

THE MIND IS A LIBRARY OF CONTEXTS

In order to interact with the world around us we must sort the data we receive through our senses and then classify everything according to type and function. We perform this astoundingly complex task with astounding speed and take it astoundingly for granted. To make this possible we carry around with us a high-speed, computerized

library of contexts known as “the mind.” The interaction between mind and experience that determines which context the experience will be held in is known as “a thought.”

Your mind organizes its contexts and classifies its contents according to the instructions of the head librarian, which is known as “you.” Since you are the head librarian, you can reorganize your mind or reclassify your experiences in any way you see fit and at any time you choose.

LIBRARY SCIENCE 101

One of the best ways to change contexts is to hold a thought that can only be true in the context you are switching to. For example, if you were thinking in terms of the sun being stationary and its rising and setting being an illusion, you could change contexts easily by thinking either, “The sun rises in the east and sets in the west,” or “The place on which I am standing is stationary.”

As a further example, consider the following optical illusion:



The artist of this drawing, whose name was E. G. Boring, called this his “Wife” or “Mother-In-Law” figure. In one context it is a young woman looking away and to the left. In the other context it is an old woman in profile. To illustrate how changing

contexts works, consider that if you are seeing the young woman you can look at her chin and think, “This is the tip of the old woman’s nose,” and you will shift to seeing the old woman. Or if you are seeing the old woman and you look at her eye you can think, “This is the young woman’s ear,” and shift to seeing the young woman.

This is the principle by which the technique of affirmation, which is described in detail in Part III of this book, operates. The oft-heard expression, “Your thoughts create your reality” is really a shorthand way of describing this process.

Notice that if a person had some kind of an investment in seeing only either a young woman or an old woman in this drawing, then that person might be tempted to say that there is no valid way to change contexts. Such a person might experience being incapable of seeing both faces.

Mastering the ability to change contexts will free your mind.

To test your understanding of this principle, please solve the following puzzle before going on to the next page:

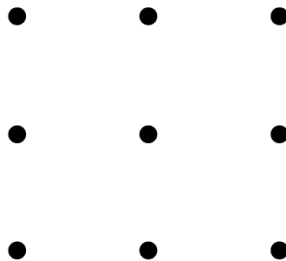


**FIGURE 2: TEST YOUR ABILITY TO
SOLVE PROBLEMS BY CHANGING**

Instructions: Connect all the dots using four or less straight lines, without lifting your marking implement or going back over any line you have already made.

How to solve the problem:

STEP 1: Try the obvious:

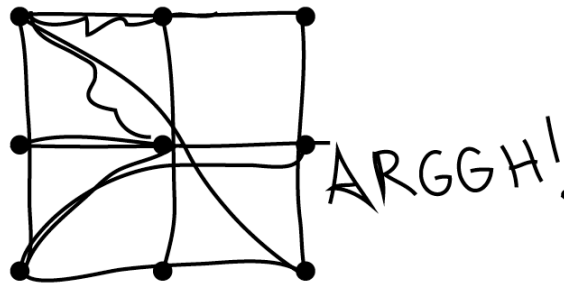


FIGURE 3: OBVIOUSLY NOT THE SOLUTION

STEP 2: Consider the thought, “This is impossible.”

STEP 3: Notice that the thought, “This is impossible,” is true in the context in which you’d rather give up than keep trying. Further notice that the thought, “There’s always a way to do anything,” is true only in the context in which it is possible to solve this (and all other problems) and automatically shifts you to a more expansive, empowered way of thinking about it. With utmost decisiveness hold the thought, “I will solve this problem.”

STEP 4: Notice that the context in which you previously tried to solve the problem is not compatible with the context you are now holding. In other words, notice that it is impossible to do it the way you tried to do it before.

STEP 5: See if the rules of the problem actually limited you to the exact method you were using before.

STEP 6: Notice that the rules do not say that you are limited, in your line drawing, to any particular boundaries, although you had assumed so before.

STEP 7: See if this new context is compatible with the thought, “I will solve this problem.”

STEP 8: Solve the problem thus:

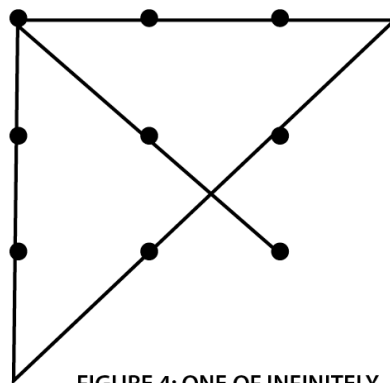


FIGURE 4: ONE OF INFINITELY MANY CORRECT SOLUTIONS

ALTERNATIVE SOLUTION 1:

The rules do not specify the size of the marking instrument. If you used a pen with a large enough tip (or a paint brush) you could connect all nine dots with just one stroke.

ALTERNATIVE SOLUTION 2:

You could take a pair of scissors and cut the figure into three strips with three dots each, then tape the ends of the strips together to form one long strip and connect them all with one stroke of a pen.

ALTERNATIVE SOLUTION 3:

Find another way to solve the problem entirely on your own. There are an infinite number of solutions.

A good question to ask about this method of changing contexts is: “During the period between the time I start thinking the new thought and when I discover the context in which it is true, do I have to hold the thought on faith alone?”

Glad you asked! The answer is no; not if you hold the process itself in a context in which faith is not necessary.

ALL STATEMENTS ARE EQUALLY TRUE

The statement, “All statements are equally true” is true because truth is a function of context. Everything is the way it actually is, but “truth” is how the mind will think about it. Do not mistake truth for the thing itself or else you’ll be making the same mistake as if you mistook the road map for the terrain.

“The sun goes around the Earth” is true within the context of the actual experience of anyone who is on the Earth. However, we can also choose a context in which the seemingly preposterous statement, “The Earth is rotating about an imaginary axis which runs through its north and south poles” is true.

The statement, “The moon is made out of green cheese” is true in the context of many cartoons, both animated and otherwise. At least theoretically, it is also true in a limitless number of other contexts, as is any other statement anybody can make up.

While “The moon is made out of green cheese” may be a silly example, it is extreme enough to be useful. The purpose of thinking about truth in this way is that it allows you to think about truth in more than one way. When you are using your mind to accomplish something, it is not enough to have “the truth,” you must put the truth into a frame of reference that is useful to you in accomplishing that particular purpose.

We recommend practicing this kind of thinking until you master it. Amaze your friends! Take the most preposterous statements they can make up for you and then prove that those statements are actually true by identifying contexts in which they are true. If your friends are clever enough to give you statements with built-in contexts, then put the entire statement, limiting contexts and all, into a broader context in which it is true. Doing this will not only convince you and your friends that you have an agile mind, but will also increase your ability to solve any kind of problem.

Please note that the kind of proof we describe above is a method of switching or establishing context; scientific proof is about discovering, demonstrating, or describing phenomena, thus content, once a context has been established.

Lying about something means lying about the content. The truth remains the truth no matter what context it is put into, but a change of context may require that the truth be stated in very different words.

Hold the thought “All statements are equally true” until it is firmly rooted in the cells of your brain. This thought can speed up the results of your affirmation process tenfold. It also can prevent a lot of arguments. For instance, if you usually think about things in a certain way and you go to hear someone speak who has a different tradition of thought, there are two things you can do: You can find fault with everything the speaker says or you can shift to a context in which everything the speaker is saying is true, in which case you might learn something. A terrific way to disagree with someone is to say, “What you are saying is obviously true and the opposite is obviously just as true.”

When you are ready, go on to practical applications. For instance, if you are tired of feeling unloved you can hold the thought “Everybody loves me infinitely” and then prove it in five or six ways. After you do so, you will have contexts in which you feel loved all the time that will be available to you whenever you choose them. It is a certainty that most people will find you more lovable if you interpret their natural behavior as them loving you.

CHAPTER 2

Time

There are two contexts in which we all hold time. They are both absolutely essential to the functioning of the mind and they are, of course, equally valid.

To the first context, we give the name “momentary time.” In momentary time, only the present moment exists at all. We experience this context in the sense that we can only touch the present moment.

The second context we call “linear time.” Linear time is the context in which the past actually happened and the future actually will.

In momentary time, right now is the original “moment of creation,” the only moment possible. Our so-called “memories” of the past, our speculations about the future, and the apparent “flow” of time are all sort-of illusions, “created” in this moment exactly as they are.

In linear time, creation is a result of a long process of cause and effect going back to some theoretical origin: the Big Bang or Genesis or however a person chooses to think about it.

Motion, in linear time, is the change of position of something during an interval of time.

In momentary time, motion is an inherent quality that has nothing to do with change of position. If we have apparent memory of something being in a different position at an “earlier” time, that apparent memory is just part of what we exist with in this moment, and that is all.

In linear time we have freedom and in momentary time we have direct experience.

You have no freedom in momentary time because whatever exists is already here and is all that can exist, including your desires for things to be different. A way to explain this momentary-time phenomenon in terms of linear time is to say that by the time you have changed something you are in a different moment.

There is no direct experience in linear time because in linear time the present moment is void. By the time we receive data through any of our senses, the occurrence that originated the data has already become part of the past.

Happiness exists within the realm of momentary time. You are happy to the extent that you are happy with what you’ve got right now.

Power exists within the realm of linear time. By “power” we mean the ability to create the result that you intend.

Some people are relatively powerful, but not happy. Other people are relatively happy, but not powerful. Obviously, we would all like to be both happy and powerful.

We are happy and powerful to the extent that we hold our experiences in contexts that facilitate our being happy and powerful.

CHAPTER 3

The Origin of All Negativity

By “negativity,” we mean habitual use of contexts that are inappropriate to optimizing one’s own happiness and power.

The origin of all negativity lies in “making something wrong.”

To understand what we mean by “making something wrong” consider that in any given moment you are experiencing exactly whatever you are experiencing. You can be grateful for that experience. Or you can compare what actually exists to an imaginary standard, such as “What I wish were there,” or “What ought to be there,” or “What used to be there,” etc., and decide that what actually exists falls short of what you can imagine. The former option is called “celebrating it.” The latter option is called “making it wrong.”

Whenever you make something wrong, you experience an unpleasant emotional feeling in your body that lasts for as long as you are contemplating whatever it is that you are making wrong. Verify this for yourself. Next time you complain about something, notice how you feel.

People have a strong drive to feel good as well as a strong drive to be right, so what they do is insist that what they are making wrong really is wrong and then they withdraw awareness from it in an effort to feel good. This withdrawal of awareness is known as “suppression.”

When you suppress, nothing changes but your degree of awareness. What you are making wrong is still the same and you are still making it wrong. The unpleasant feeling is still in your body but you have chosen to become unaware of it.

Following make-wrong and suppression, the thing you’ve made wrong becomes something to hide from or run from. The unpleasant feeling gets stored in the body as chronic tension or some other physical problem (more about this later). What happens in your mind is this:

A new mechanism is created in your unconscious mind (by which we mean the part of your mind that you choose to be unaware of) which continuously evaluates your moment-to-moment experience and compares it to the imaginary standard. Thus, once you have made something wrong and suppressed it, you continue to make something wrong, in the same way, in every moment.

Throughout this book, we shall be diagramming this type of mechanism in the following way, in order to make it easier to think about:

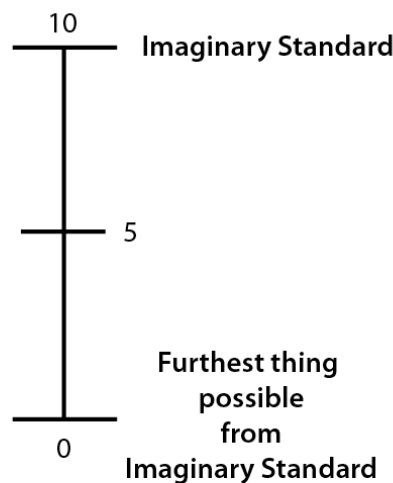


FIGURE 5: DUALITY MECHANISM

The unconscious mind continuously compares every experience to imaginary standards and gives every experience a “rating” that we can think of as being between zero and ten, with ten being the best and zero being the worst.

One way that you can be aware of many of your own make-wrong duality mechanisms is to notice which thoughts and situations tend to put you into a less-than-happy mood. Duality mechanisms are the origin of all bad moods. However, you will not be able to notice all of your duality mechanisms by paying attention to your moods. The oldest, most deeply suppressed mechanisms influence your general attitudes about life, rather than your transitory moods, and to become aware of these you will need a profound process, such as Vivation.

THE ORIGIN OF UNWANTED BEHAVIORS AND EXPERIENCES

Whenever you make something wrong, you create a desire for it to get better and your mind starts thinking up plans for how to make it get better. At the moment of suppression, the best plan your mind has come up with so far becomes an important part of the new mechanism. Subsequently, if your actual experience in some moment is evaluated by your unconscious mind as being too far down the scale, then that plan, which is now known as the “compulsive adaptation,” is put into action automatically by the unconscious mind. In these diagrams we use an arrow to indicate the compulsive adaptation.

The whole mechanism, in its most fundamental form, is diagrammed like this:

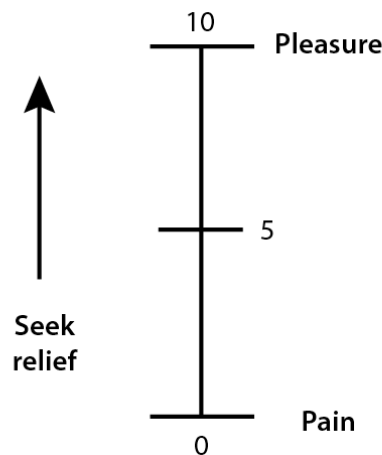


**FIGURE 6: MOST BASIC MAKE-WRONG
DUALITY MECHANISM WITH
COMPULSIVE ADAPTATION**

Whenever you find yourself doing things compulsively or creating situations unintentionally, the origin lies in one of these mechanisms.

As long as consciousness is withheld, the mechanism will remain. It simply isn't possible to change one's mind about something without knowing what one is changing one's mind about.

To help you understand how this works in actual practice, we'll give you two examples, in story form. The first example is made-up. The second example is a real one uncovered in Jim Leonard's work with a client.

EXAMPLE 1:

When Joe graduates from high school his dad gives him a car as a graduation present. Joe has been expecting a car and has been hoping for a late-model sports car. What his dad actually gives him is an old station wagon.

One option that Joe has is to be grateful for the car and notice the humor in expecting a sports car and receiving an old station wagon. For the sake of illustration, however, let's say that he makes the car wrong and decides that his dad gave him the old station wagon because his dad was a cheapskate: making the gift wrong is the same as making the giver wrong. To suppress his unpleasant feelings, Joe goes over to a friend's house and watches television. Having concluded that he didn't get what he wanted because less than enough money was spent, what ended up in Joe's unconscious mind is "The way to get what I want in life is to spend more money," which we diagram like this:

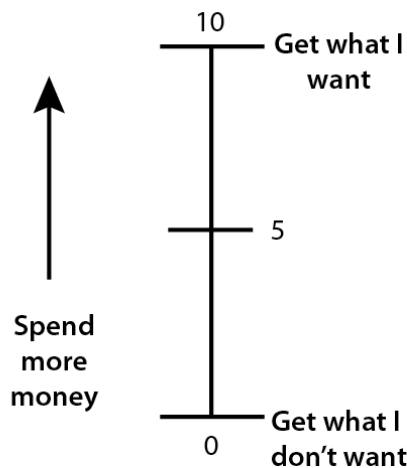


**FIGURE 7: JOE'S DECISION ABOUT
WHAT IT TAKES TO GET
WHAT HE WANTS**

And Joe lives happily beyond his means ever after!

We also wish to point out how Joe's unconscious mind may have set up the whole situation in the first place. Suppose that earlier in Joe's life, when he was a sophomore, his girlfriend jilted him and he decided that she didn't like him because he had too big of an ego. He suppressed it and ended up with a mechanism that will do what it can, throughout his life, to humble him. Setting up an expectation for a sports car and getting a station wagon was an ingenious way for his unconscious mind to accomplish this result.

Go right ahead and laugh at poor Joe and his silly mechanisms! Your life, too, is made of stuff like this.

EXAMPLE 2:

Six-year-old Steve is playing in his room when his mother comes in and hassles him about his room being messy. If Steve made nothing wrong he would just have compassion for his mother in her time of travail and know that he had nothing to do with it. In that case no negativity would be created.

What Steve actually decided, however, was that since his mother wasn't smiling at him he obviously wasn't lovable. He started crying and his mother backed off her attack a little. He noticed this (sharp little devil, he!) and went into a full-on, helpless crying jag. His mother, feeling guilty and wanting him to shut up, gave him a hug and comforted him. What Steve got in his unconscious mind was this: "The more I act helpless the more people think I'm lovable," which is diagrammed thus:

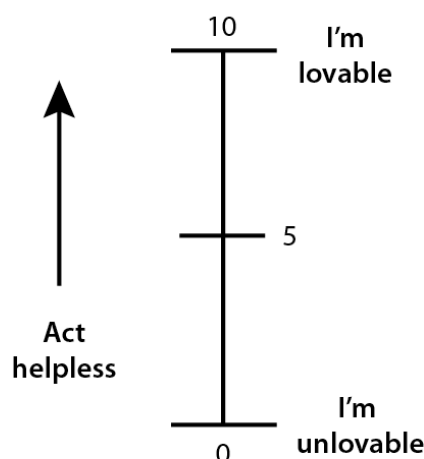


**FIGURE 8: HOW STEVE THINKS
HE CAN MAKE HIMSELF
MORE LOVABLE**

By the time Jim got Steve for a client, Steve was forty-two years old. Steve had noticed, over the years, that he had a tendency to feel and act quite helpless when confronted with certain situations. Jim and Steve did a State-Your-Complaint process (described in detail in a later chapter), discovered the mechanism, and, using the process, Steve eliminated his problem at its source.

Note that at the time the mechanism was created, the compulsive adaptation probably actually worked the way it was supposed to: when Steve would act helpless his mother would come closer to fitting his mental images of what loving him should be like. However, most people would not think that a 42-year-old man who is acting helpless is more lovable than one who is acting capable.

It very often happens that a compulsive adaptation, although intending to raise things up the scale, actually pushes things further down the scale. Thus, once the compulsion gets triggered, an endless loop begins and continues until something stops it.

It is important to note, though, that all parts of you are at least trying to produce a good result for you.

Experientially, these compulsive adaptations are known as “urges,” as in “an urge to drink a martini,” “an urge to eat something sweet,” “an urge to go home from work early,” etc. Most people have one or more urges that seem to never go away. For instance, some people have a near-continuous urge to prove that they are superior to everybody else, some people have a near-continuous urge to drink alcohol, and some people have a near-continuous urge to not be alone; at your local tavern you could probably find somebody who has all three of these examples operating almost all the time. Most of your urges come up only in certain circumstances, however, such as an urge to smoke a cigarette when you talk on the phone, or an urge to eat bacon and eggs for breakfast when you are leaving on a long car trip.

As you can easily imagine, urges are often for things that do not really further a person’s happiness, good health or prosperity. This is not surprising when you

consider that urges arise from make-wrong duality mechanisms.

Most people have one urge or another operating in each moment. Many people think that the purpose of their lives is to satisfy their urges: as soon as they finish satisfying one urge, another will come up to take its place, and off they'll go to satisfy that one. Choosing to satisfy your urges is the same thing exactly as choosing to be controlled by your unconscious make-wrong duality mechanisms. To the extent that you let your urges control your actions, you will experience yourself as being either fundamentally purposeless, or as having purpose but being ineffective. The sense of futility that comes from letting one's urges control one's life is known as "ennui." Ennui is not the possession of a chosen few; all of us have it to one extent or another. You do not need to make yourself wrong for your ennui, but telling the truth about it is a wise idea.

The opposite of ennui is to decide consciously what you are going to make your life be about (your purpose) and then to set goals, make plans and use enough discipline to fulfill that purpose.

Several sections of this book contain detailed information on how to deal with urges in a life-supporting, non-suppressive way that allows you to stay pleasurably on-purpose.

People have an astounding propensity for making things wrong and almost everybody has hundreds of these unconscious duality mechanisms. The mechanisms develop minds and personalities of their own and they have conferences with each other and form alliances and make wars on one another and so on, each trying to fulfill its particular responsibilities. Listen to your thoughts and you will hear the loudest portions of their clamor.

Naturally, your conscious mind wants to think it's in control. So whenever you find yourself in some situation that your conscious mind thinks it didn't create, you have a head start on making that wrong, too. In this way, the mechanisms tend to reproduce themselves, and layer upon layer of suppressed negativity tends to build up.

THE UNCONSCIOUS MIND

Throughout this book, we use the term "unconscious mind" to mean the part of your mind that you choose to remain unconscious of in an effort to avoid sadness about the past, frustration about the present, and fear about the future. It is filled with make-wrong contexts which contain made-wrong experiences, each of which is attached to an unpleasant emotion which is stored in the body.

Also contained in your unconscious mind is a vast array of information and wisdom. Your five senses receive a great deal more information in every moment than your conscious mind ever notices, but your unconscious mind receives, classifies and stores this information anyway. In addition, there may be parts of your unconscious mind that have immense practical wisdom regarding your proper course of action to achieve your goals. An example of how these parts become suppressed is that if you made your parents wrong you probably suppressed whatever wisdom they gave you because it tends to remind you of what you made wrong about them.

Suppression results in fragmentation of the mind into many parts. Sometimes these parts control your actions directly, without the conscious mind having any idea of what's going on; other times the unconscious mind exerts strong influence over the

conscious mind's thinking process, and influences your actions in that way. The conscious mind is only a very small part of the overall mind.

Vivation is a very straightforward way to make your conscious mind aware of what is in the unconscious mind, and to align the unconscious parts to your consciously chosen intentions.

THE NATURE OF SUPPRESSION

We have shown why suppression occurs (it's the only way to be "right" about making something wrong and feel good at the same time) and we have explored the results suppression produces in the mind (unconscious negativity and compulsion). We now want to give you some models of how suppression occurs and what results it produces in the physical body.

Every thought in the mind has a corresponding feeling in the body. You may be able to verify this for yourself. If you are able to feel your thoughts on a fairly consistent basis then you are well on the way to eliminating your patterns of suppression.

Vivation greatly facilitates the ability to feel thoughts and there will be much more about this later in the book.

The thought and the feeling are actually the same thing, merely perceived in two different ways simultaneously, in much the same way that a bagpipe player can be perceived with both the eyes and the ears simultaneously.

Anything with which you have any interaction has at least one thought in your mind that corresponds to it. The most basic inter-action you can have with anything is identifying "What it is." In order to do that you have to have a thought.

A thought that puts anything into a make-wrong context automatically puts the feeling corresponding to "what it is" into a make-wrong context also. This is just another way of saying that you get an unpleasant feeling whenever you contemplate something you're making wrong.

When you are experiencing any kind of emotion or feeling, you can "tune in" to exactly what it feels like and you can notice exactly where you are feeling it in your body. It actually has a location and pattern. This is what we mean by the term "pattern of energy" which we use extensively throughout this book. Notice, however, that while there are only a few emotions that are given names (anger, fear, jealousy, etc.), there are perhaps thousands of nameless, yet important, patterns of energy that we all experience routinely.

One good model for describing suppression deals with the relationship between the physical body and the spirit body. The "spirit body," in this model, is the "body" you have in dreams. It includes your mind, your sense of identity or self, and all your conscious awareness. During dreaming you do not experience your physical body because during dreaming your spirit body is not in your physical body. When you are awake you experience your physical body to the extent that your spirit body is in contact with it. Suppression, in these terms, is the long-term withdrawal of the spirit body from areas of the physical body where something is happening that the person has chosen not to experience. Some people have much more awareness of their bodies and their feelings than other people.

Within this model, your spirit body is what gives life and organization to a bunch of molecules and keeps them working together in the neat form we call “your physical body.” The withdrawal of the spirit body from the physical body, because of suppression, results in the blockage of vital organizing energy to that part of the physical body. The molecules become less well organized, a condition known as “aging” or “sickness.” The areas of blocked energy inevitably affect other parts of the body in ways that a person could easily make wrong. This would then lead to more suppression, more blocked energy, etc.

All we are really saying here is that you will have more energy if you celebrate being alive than you will if you make a lot of your life wrong and try to hide from it.

Suppressing an emotion inevitably leads to more of that emotion. Emotions have natural cycles that lead to their resolution. Suppression prevents these cycles from completing themselves and results in a build-up of that emotion in the mind and body. This build-up will seek an outlet, a situation to over-react to, to relieve the pressure it creates.

The mechanics of this process are interesting. I offer one good example. People often use cigarettes to suppress frustration. The cigarette smoke puts a coating on the lungs that actually makes it a little bit frustrating just to take each breath! Habitual smokers smoke to suppress the frustration their cigarette habit causes! (We must share that we once saw a fellow in a bar wearing a button that said, “I drink to forget I’m alcoholic”)

Thus, suppression, once begun, usually results in the buildup of layer upon layer of suppression and the more-or-less steady withdrawal of the spirit body from the physical body. Death is caused by suppressing the spirit body all the way out of the physical body. Almost everyone begins suppressing at birth. If you don’t remember your birth then it’s because of the suppression that you began at that time.

In Parts II through VI of this book we shall explain, in detail, how to use Vivation and related techniques to break this fatal chain of events.

How do people suppress things? There are many ways. Mind-altering drugs are a popular way and serve as an excellent illustration. Recreational drugs, prescription drugs, and the anesthesia given by hospitals and dentists are all excellent ways to cause suppression. Not everybody gets the same results, but, generally, alcohol suppresses fear, nicotine suppresses anger and frustration, marijuana suppresses sadness, and caffeine suppresses the long-lasting, energy-sapping results of other forms of suppression. If you use any of these substances habitually, try stopping abruptly for two weeks if you want to find out whether you have been using it to suppress. If you are honest with yourself, just thinking about stopping for two weeks may be enough to tell you the answer.

To get an idea of how this works, consider that anger causes dilation of the blood vessels, making a person turn red in the face. Nicotine causes the blood vessels to contract, thus suppressing a normal physiological feeling of anger. An observant person can see the suppressed anger and frustration in the body language of many habitual cigarette smokers.

Similarly, fear causes contraction of the blood vessels, making a person go pale; alcohol dilates them. Whiskey is sometimes called “A shot of courage.” People say

and do all kinds of things when they are drinking that they would be afraid to say or do if they weren't. That's because alcohol blocks a person's ability to feel fear.

People who are very suppressed may feel a need for constant doses of caffeine just to function, because maintenance of their structures of suppression uses up so much of their energy. Suppression means diverting part of your energy to the purpose of holding back other parts of your energy, so you won't feel them. This is very energy-consuming. A little caffeine (or a lot) can make the difference that allows the person to keep all that suppression going and keep functioning, too. Of course, there are many other stimulants used in the same way. Some people are addicted to daily hard exercise, or other things, to achieve the same end.

LSD and other psychedelics work basically as "super-stimulants" in this context. The only reason LSD allows people to experience otherwise unconscious parts of themselves is that it temporarily suppresses the suppression. A way to verify this is to consider the physical and mental condition of most people who have taken large doses of LSD frequently over long periods of time. Anything that promotes deterioration of the mind or body is suppressive.

In general, one can suppress almost anything with a stimulant and stimulants are among the most suppressive and widely used of all suppressive drugs.

We are not writing a pharmacopoeia, but the foregoing is to give you an idea of how chemical suppression works.

Other popular suppressive techniques include: habitual distraction (watching TV for instance), telling lies, either to oneself or others, dismissing emotionally charged matters as unimportant, procrastination, etc. Loneliness is a popular thing to suppress, and overeating, sex (including masturbation), watching TV, and reading are all excellent ways to suppress it.

Just about any activity can be used to suppress. The activities mentioned above are not necessarily always used for suppression. Even if you try your best not to suppress, you are a human being and there are going to be times when you make things wrong and suppress anyway. Making yourself wrong for that, or making suppression itself wrong, will not help.

CHAPTER 4

The Ecstasy Principle

We want to point out something very important: make-wrong, suppression, compulsion, and negativity are all phenomena of the mind and body. You are not your mind or your body!

You can tell that you are not your mind or your body because you are experiencing your mind and body. You are pure Experienter. Anything that is part of your experience cannot be you, just as anything the eye sees cannot be your eye. (When the eye looks in a mirror it sees a reflection in a mirror, not itself.)

This concept of the Experienter will be referred to throughout the rest of this book, so we present some important facts about it here.

Recall our discussion of momentary time and linear time. The Experienter only has momentary time experience. In other words, even if your mind is remembering the past or thinking about the future, the Experienter only has present moment experience of the mind doing that.

This means that the Experienter is incapable of making comparisons. In order to make a comparison, you have to switch back and forth between the two things being compared. The mind can do this but the Experienter cannot.

The Experienter, therefore, is incapable of making anything wrong.

The Experienter experiences everything as being perfect. What people usually mean by perfect “is 10 on a scale of 10,” but that’s not how we’re using it. What we mean here is the absence of a scale, the experience that every experience is unique and therefore cannot be compared to anything else.

All phenomena are in the realm of “entertainment” for the Experienter, the real you. Your mind and body are reading these words and contemplating their meaning. The Experienter has no interaction with anything other than just experiencing it.

The Experienter can be thought of as the space in which all manifestation occurs.

The Experienter is always in a state of Ecstasy regardless of what the mind or the body might be going through. By “Ecstasy” we do not mean an emotion. The word “ecstasy” comes from ancient Greek *ek stasis*, one translation of which is “standing apart.” The Experienter is standing apart from anything that it is experiencing. At this level, there is no judgment of good or bad, right or wrong, pleasant or unpleasant, etc. There is also no time. There is the experience of the mind creating these things, and the Experienter experiences that experience ecstatically!

The Ecstasy Principle is this: You are always in a state of Ecstasy whether you like it or not.

A corollary of the Ecstasy Principle is that, regardless of anything that exists in your reality, either you are enjoying it, or you are enjoying not enjoying it, or you are enjoying not enjoying not enjoying it. That’s as far as one ever needs to go to get to the truth about happiness.

Face it! It's miraculous that anything exists at all! To be here experiencing anything at all is a miracle of infinite magnitude! This is the realm of the Experiencer.

You could say that the Experiencer is infinitely ecstatic because it is infinitely stupid. It's so stupid that it doesn't know that there's anything wrong!

Sometimes people think that they need things to be a certain way if they are to be happy; they don't. For instance, notice that although a man might think that a Mercedes Benz is what he needs to be happy, if the Mercedes were there but not the man's existence there would be no happiness, but if the man's existence were there and no Mercedes, there could well be happiness. Existence is all anybody needs in order to be happy.

It makes no difference to the Experiencer whether you are making passionate love or are getting hacked to bits by a madman—the Experiencer is just blissfully aware of the miracle of it all. Of course the mind and body do care about what happens to them, a lot, and it is to the mind and body that this book is addressed.

EVERY EXPERIENCE IS BOTH PLEASURABLE AND BENEFICIAL

Anything you ever experience is enjoyed by at least two parts of you. The Experiencer enjoys it because the Experiencer doesn't know any better. The part of you that created the experience, or drew you into the experience, probably worked long and hard to set it up in order to give you some kind of supposed benefit, so it feels successful and enjoys it. It is up to you whether your conscious mind enjoys it and you always have the option of enjoying anything.

Every experience is also beneficial in at least two ways. First, you at least learn something from anything that ever happens. You can block that learning out of your conscious mind if you want to, but you nonetheless added to your storehouse of information about the world. Second, every experience is beneficial because it is what comes before whatever comes next. If you are grateful for anything you've got now, then you might as well be grateful for everything that ever happened in the past, too. If any minute detail had been different, everything now would be different, too. (Contemplate for a moment the incredible series of "coincidences" that led up to the particular sperm cell uniting with the particular egg cell to form your body!)

No matter how many ways you can think of that you receive benefit and pleasure from anything, you can always think of at least one more way, which is why we say that you receive infinite benefit and infinite pleasure from everything.

Please note that you even receive infinite benefit and infinite pleasure from your negativity and everything it creates. Making your negativity wrong only leads to more negativity. Making any result of your negativity wrong is the same thing as making your negativity wrong. You have the ability to include absolutely anything in your celebration of your existence and doing so eliminates negativity at its source.

CHAPTER 5

The Truth about Being Human

There is nothing suppressed in a person but suppressed bliss. Make-wrong and suppression occur when a person falsely denies the bliss that is present in an experience. When that person reactivates the suppressed material and finally admits that it is blissful, then the supposed problem disappears.

The only thing that is in the way of anyone's happiness is resistance to the overwhelming bliss of acknowledging how good of a deal life is. Birth trauma is astronomically less important than bliss trauma.

The truth about being human is that it is an infinitely good deal! Not only are we in a state of ecstasy regardless of the content of our experience, but we also get to choose what that content will be.

Which means we get to play games! We get to make up the rules and set the goals and play games!

Part VI of this book is about deciding which games you want to play and then playing those games to win.

CHAPTER 6

Integration — The Key to Happiness and Power

Integration means becoming aware of something that you've made wrong and suppressed, and then ceasing to make it wrong. Integration is the result that Vivation creates. Integration is the transformation from suppression to celebration. The purpose of this book is to teach you, in detail, how to cause integration.

Vivation is an enormously direct and efficient way to cause integration as you shall see. It is no exaggeration at all to say that, if you do it well, you can use Vivation to cause each successive layer of suppressed negativity to integrate within a few seconds. When it is done efficiently, it is very pleasurable.

The reason we don't call the result of Vivation "release" is because the word "release" implies the letting go of something bad. Thinking that something bad needed to be got rid of is what caused suppression to occur in the first place. The truth is that there never was anything bad. You took something that was perfectly wonderful and decided that it was bad. The only way to stop getting a bad result from that bad decision is to "integrate" what you had made wrong into your overall sense of gratitude and well-being. It may seem that we are making too big a deal of a simple word, but the word shapes the attitude. The difference between integrating something and trying to "release" it is the difference between getting a pleasurable, efficient result from Vivation and needlessly perpetuating your struggle.

Our purpose now is to give you the theoretical basis that will allow you to understand the nature of integration. This will greatly facilitate your ability to cause integration when you learn about the "how-to's" in Part II.

In order to integrate something that had previously been made wrong and suppressed, it is not necessary to "go back" to the original episode where it was made wrong. It is not necessary to remember anything about it. Sometimes memory of the event will spontaneously surface when integration occurs. More often it will not. The presence or absence of this kind of memory is irrelevant to producing the result.

In order to integrate, it is necessary to become aware of what one is integrating. This awareness is known as "activation" and it can be awareness at either the level of the mind or at the level of the body.

Once a suppressed make-wrong duality has been activated, all that is necessary to integrate it is to stop making it wrong. It is actually much easier not to make something wrong than it is to make it wrong. Gratitude and celebration are natural, because it is fundamentally enjoyable just to exist at all. You don't have to do anything to enjoy something; you have to do something not to enjoy it! For this reason there are many ways to integrate something once it has been activated.

We want to point something out here to make sure there is no misunderstanding. When we talk about "not making anything wrong," we are not talking about moral decisions or any other kind of decision about what anyone will choose to do in the near or distant future. Vivation and integration are about momentary time. Choice does not exist in momentary time. In momentary time you are experiencing whatever

you are experiencing, and you are either celebrating it or you are making it wrong but it is there, just the way it is, whether you like it or not. In linear time you do have choice about what you will do in the future. Distinctions between “right and wrong,” “effective and ineffective,” “wise and unwise,” are of utmost importance in deciding what to do. Our potentials for discipline and morality are two of our greatest blessings.

Although Vivation is about momentary-time experience, it has a profound impact on our linear-time abilities. It effectively eliminates compulsive attitudes and actions that would otherwise get in the way of our effectiveness.

Integration, fundamentally, means telling the truth about what you are experiencing. It occurs when you surrender to your experience being the way that it actually is. You know that you have integrated something when you notice that you no longer resist it. Either it has disappeared altogether or else it is still there and you enjoy it. In any case it ceases to be an issue and your mind is freed to deal with more important things.

Integration does not necessarily eliminate preferences, although it might. It does give you conscious choice about your preferences. Preferring that something change in some particular way in the future does not necessarily mean that you are making it wrong the way it is. If you have one million dollars and you prefer to have two million dollars, that does not mean that you are making your one million dollars wrong. You can celebrate your million dollars, celebrate your choice to prefer having two million dollars, and celebrate engaging in the process of accumulating your second million dollars. On the other hand, if your desire to have two million dollars was unconsciously motivated by a compulsion to be better than your millionaire neighbor, whom you had made wrong, then you have been making your “mere” million dollars wrong. Integrating that make-wrong will give you the opportunity to be satisfied with the million dollars you have and will facilitate you in doing something else with your life instead of compulsively driving after that second million. You could also decide to go for the second million anyway, but with clearer motivation. Integration facilitates conscious choice.

Activation and integration can take place at any of the following levels: material manifestation (i.e., contemplation of something in the “outside world”), the mind, or the body. We shall use the example of Joe and his car, from an earlier section, to illustrate how he could cause integration working at any of these levels. Integration is integration, and it makes no difference at which level it occurs, when you integrate you integrate on every level simultaneously.

Suppose Joe notices that he is making his station wagon wrong. If he changes his mind and decides to love his car unconditionally, that is the same thing as Joe becoming humbler with regard to that particular thing. The make-wrong duality clears up.

If Joe notices that he is living beyond his means and does a State-Your-Complaint Process (described in detail in Part III), the process would generate the “reminder”: “In every moment I always have exactly what I truly want most.” If he follows through with the “proof” part of the process he will establish new contexts and thus eliminate the make-wrong duality by working at the level of his mind. (If you eliminate the graduations on a scale, you don’t have a scale anymore.)

The easiest and most straightforward way for Joe to collapse the duality is at the level of his physical body, i.e., by becoming aware of the feelings he has about getting the “wrong” car, and then enjoying those feelings. This is much easier than it might seem; in Part II of this book, in the chapter on the Fourth Element of Vivation, we describe in detail how to do this. Enjoying what a make-wrong duality feels like collapses (integrates) the duality because there is no difference between changing the context in which one holds one’s feelings about a certain thing and changing the context in which one holds the thing itself. When it feels just as good to be at zero as it does to be at 10, there is no scale, and everything is once again enjoyed for its own uniqueness. This is the manner in which Vivation collapses duality. It causes integration at the level of feelings.

Here are two more examples of how this works. This point is extremely important to you if you intend to maximize your happiness and effectiveness.

Suppose you decide not to like punk rock music (or any other kind of music). What you have signed yourself up for is to have an unpleasant feeling in your body whenever you hear or even think about that kind of music. If you hear the made-wrong music some-time, feel the made-wrong feelings it gives you and then allow yourself to enjoy that feeling, that is exactly the same as switching to a context in which you enjoy the music itself.

Suppose that you are driving on the freeway and you get a flat tire. You may have an initial reaction of frustration. If you allow yourself to experience those feelings of frustration and enjoy them, this is the exact same thing as enjoying changing the tire; you will be more efficient than if you are making it wrong.

The only alternative to celebrating something is to divert part of your energy to hiding from your feelings about it, keeping your spirit body away from contact with those feelings. Vivation is the art of bringing the spirit body back into full contact with the physical body. Celebration of one’s life causes increased aliveness in the physical body in every case.

People sometimes try to motivate themselves to cause change by making what they’ve got now wrong, e.g., “If I give myself a hard enough time maybe I’ll get better.” This is actually a terrible way to cause motivation for two reasons. First, if you do it you’ll be miserable. Second, any time you make your present-moment situation wrong you will automatically withdraw awareness from the details of that situation. A common form for this withdrawal to take is “going off into the future” thinking of the relief you’ll get when it’s all over. The details you are withdrawing from by not “staying in present time” may be essential to dealing with the situation effectively.

Motivation is actually already built-in to being a human. You already have motivation to increase your experience of everything that you value. (More about this in Chapter 55.) Celebrating a desire to do something is known as “enthusiasm.” You can change a tire, or do anything else, more efficiently if you are enthusiastic about it. Enthusiasm for climbing out of a hole (for example) has to include gratitude for being in the hole in the first place. Celebration of the hole itself facilitates your being aware of more of the details that will make your climb easier and more enjoyable. Making the situation wrong will automatically divert part of your energy to handling the unpleasant emotions you will have.

EMOTIONS

Emotions themselves are generally a result of resisting something. The emotion will only continue being an emotion for as long as you continue resisting it. If you allow yourself to surrender completely to an emotion, and enjoy it, it will integrate and you'll suddenly find yourself in a good mood. An integrated emotion is not exactly an emotion. Some examples:

Happiness means surrendering to what is so. In the models we use, happiness is not considered an emotion.

Sadness comes from resisting a past change or from resisting the fact that something you are experiencing now is passing irrevocably into the past. When a change that happened in the past is made wrong, it is interpreted as "loss." If you surrender to your feelings of sadness you will end up with a pleasant memory, enjoyable feelings, and gratitude. If you resist a pleasant memory you will get sadness.

Anger is a result of resisting your "purpose," by which we mean something you feel you must do. For instance, suppose you are watching the Super Bowl and you are happily munching potato chips and drinking beer. Right when things are getting pleasurable and an important play is happening, somebody rings your doorbell. If you are clear that your purpose is to watch the game and you ignore the door, then you will be happy, not angry. If you are clear that answering the door is more important than watching the game and you surrender to that task you will be happy, not angry. But if you think you are obligated to answer the door and what you really want to do is watch the game, then that despicable dolt who rang your bell had better watch out! If you include your anger in your enjoyment of the present moment, you will again be happy with your visitor. Integrated anger is purposefulness. Resisted purposefulness is anger.

Fear comes from imagining a future possibility and resisting it. When fear integrates, what you have is certainty that you will do whatever it takes to prevent anything that is not in alignment with your goals from happening. Either you realize that you had nothing to fear or else you become enthusiastic about preventing it. If you try to feel safe without preparing for the future, you will experience either fear or suppression. Fear is extremely important to effectiveness. If you are persisting in doing something that is likely to cause some bad result for you in the future, you ought to feel afraid. Suppressing fear prevents you from taking appropriate action and is therefore very dangerous. All it takes to integrate fear is to experience it in detail and include it in your celebration of your existence in that moment; if you do that, the rest will happen automatically. Integrated fear is enthusiastic preparation for the future. If you resist preparing for the future you will get fear. There is further discussion of the appropriate use of fear in Part VI of this book.

Frustration and boredom are closely related to anger:

Frustration is a result of resisting humility. If you try to do something and you get the wrong result, you have a choice: be humbled or be frustrated. Humility means having a good attitude about your limitations, your humanness. Frustration means trying to insist that you don't have any limitations, even when you've just butted your head against one at 60 MPH! If you surrender to frustration you will get humility. If you resist humility you will get frustration.

Another word for humility is “self-esteem.” Some people interpret “high self-esteem” to mean having an exaggerated sense of self-importance or having a big ego. They think that they display high self-esteem when they look, to themselves and others, like they don’t have any psychological problems left. This is obviously not a very good way to go about it, because it does not create a context of loving oneself unconditionally, and because it does not create any context for letting suppressed negativity surface in a gentle way. Humility means accepting fully that you are a human being and loving yourself for that. It eliminates feeling superior to people or inferior to people. It also facilitates a person in doing whatever work there is to do, rather than leaving it to someone else who is not “superior to the task.” If there is any higher virtue than humility, we do not know what it is.

By the way, the safest thing in the world to procrastinate is humbling yourself. Rest assured that if you put it off long enough the Universe will do the job for you!

Boredom is a result of resisting emotional activation. It usually occurs when you procrastinate doing something that you know is going to bring up some emotion that you are avoiding. When you can’t think of anything better to do, but you still refuse to do the thing you are avoiding, you get bored. Next time you’re bored, notice what emotion is really right below the surface and plunge into it! You won’t be bored for long and you’ll get your work done, too! Surrender to boredom and you’ll always get activation. Resist activation and you’ll always get boredom. Boredom is an extremely good thing to integrate. People are often at their most destructive when they are driven by suppressing boredom. Remember that our emotions exist for our pleasure and convenience.

INTEGRATION WITHOUT USING ANY TECHNIQUES

In normal day-to-day living, people do occasionally integrate without knowing anything about it. The best example of this is that most adolescents make their parents wrong for all kinds of things; when adolescents grow up and start dealing with adult situations, they gradually make their parents less and less wrong. Whenever they stop making their parents wrong for something they get massive integration with all the benefits usually associated with integration. Unfortunately, most people who don’t know any techniques for causing integration suppress a whole lot more than they integrate.

By the way, if you are still making your parents wrong for some things, then you are very fortunate indeed! It means that no matter how wonderful your life is now, you can make it much better in a straightforward and relatively easy way. If you clear everything up with your parents, then you will also have cleared up most of the important stuff with yourself! In Part IV of this book you will find some suggestions for improving your relationship with your parents.

Vivation is the most efficient way to integrate a make-wrong duality because Vivation works at the level of physical patterns of energy. Your mind will fool you for years at a time but your body won’t fool you at all. Your feelings are always right there just waiting for you to explore them and celebrate them. The breathing component of Vivation exists to facilitate you in feeling your suppressed feelings.

You cannot have happiness in opposition to anything. Vivation, bit by bit, eliminates your specific oppositions.

Integration always makes a person both happier and more powerful. Happier because it means the person is making less wrong in each moment. More powerful because it frees the person from compulsive, subconsciously motivated behavior.

The message in all of this is actually very simple: You are alive in this moment whether you like it or not; if you resist life you will be miserable and weak; if you surrender willingly to the challenge of life you will be happy and free.

Vivation is the advanced science of converting resistance to enthusiasm.

PART II

Vivation — The Science of Enjoying All Your Life

Part II of this book is a comprehensive description of Vivation methodology, a result of the authors' nearly twenty-five years of combined experience in researching Vivation and teaching it to many thousands of people. It is written in much detail yet in a highly readable style. It starts at the beginning, with no assumption that the reader has had any previous experience with Vivation, other than reading Part I of this book, yet it is absolutely thorough. It is written both for the Vivation Professional and for anyone who is interested in Vivation.

We present this material with the certainty that it will be of great, practical value to every Vivation Professional because it is unique in its content, presentation and completeness.

We know with equal certainty that anyone who reads it will gain much practical insight that will aid them in many real-life situations, whether or not they ever get a Vivation session. Furthermore, for those who do elect to learn Vivation, this information will in every case make their Vivation experience more effective and more pleasurable.

We present detailed information on dry Vivation, on Vivation using warm and cold water, and on several other advanced Vivation techniques.

A logical question for anyone who has never experienced Vivation to ask at this point is: "Will reading and understanding this material give me enough information to enable me to Vive?" The answer is yes and no. It will give you all the information you need, but information is not all you need. If you wanted to learn to fly an airplane, you wouldn't just buy a plane, buy an instruction manual, read it and take off. For the same reasons, we urge you to seek the aid of a competent Vivation Professional, such as one of those we list in the back of this book.

There is no actual danger involved in trying to Vive first without a Vivation Professional. You couldn't harm yourself with Vivation if you tried. The worst thing that could happen is that you would become acutely aware of suppressed feelings and then feel stuck with them, unable to integrate them. Such an experience wouldn't hurt you but it might make you uncomfortable, for a few hours or at most a few days. If you get a Vivation session by any trained Vivation Professional, you are unlikely to experience uncomfortable feelings for more than a few minutes — in any case, they will all be handled by the end of the session.

Vivation is the most valuable thing we have ever heard of for anybody who has a mind and voluntary control of the breathing mechanism. What we really urge you to do is to read this section and then get a Vivation session by a competent Vivation

Professional as soon as possible.

CHAPTER 7

The Five Elements of Vivation

Anything that has been made wrong and suppressed can be integrated using the technique of Vivation. Vivation uses the feelings in the physical body to gain access to the mind. Everything you have ever made wrong and suppressed has left a signature of energy in your body that has stayed there, in suppression, waiting for you to let it come to your attention and integrate it into your sense of gratitude and well being.

Vivation is not the only way to integrate suppressed material, but it is the most efficient way. Since it bypasses the suppressive games of the mind, it avoids the delays involved in processing mentally.

The Five Elements of Vivation are the exact “how-to” of causing integration using the method of Vivation. Although Vivation is a single process, it can best be described in terms of five component skills.

The Five Elements are not steps done one at a time— they are all done simultaneously. Remember that Vivation is one single process and is only described in terms of five component skills in order to make it easier to learn. Our favorite way to describe the skill of Vivation that makes it sound like one single process is, “Vivation is the skill of maximizing your enjoyment of the present moment.”

Whenever all Five Elements are fully present, integration must occur. Whenever integration occurs, regardless of the method used for causing it, all Five Elements must be fully present. Anytime integration is not occurring, at least one of the Five Elements is surely absent.

We wish to emphasize that the Five Elements are skills. The Five Elements are not simply a model of what happens in a Vivation session. The Five Elements are what the Viver actually does to cause the result in the Vivation session. Even before learning to Vive, everyone has some degree of facility with each of the Five Elements. It is also true that they are skills that each person continues getting better and better at for as long as they continue using the Vivation process.

The period of time that begins with the onset of circular breathing and concludes with an integration is known as a “breathing cycle.” One way to describe the difference that the Five Elements make in Vivation is that their use shortens the breathing cycle. When the Five Elements are used very skillfully, each breathing cycle may be only a few seconds in duration.

Integrating sooner, instead of later, is useful not only because more can be accomplished in each session (it can), but also because integration can be caused when each pattern of energy is still at a subtle level of manifestation, which makes the process much more comfortable and pleasant for the person who is Viving. No matter how intense something was when it went into suppression, it can be integrated when it is still at a subtle level during a Vivation session. If it is not integrated when it is still subtle, and if the person continues Viving, it will become less and less subtle, i.e., more and more intense, until the Viver is finally forced to surrender to it, at which

point the pattern of energy either disappears or becomes pleasant. A Viver who learns to integrate subtly from the very beginning will have a much greater sense of comfort and safety with the Vivation process. This sense of comfort and safety, in turn, will result in a greater willingness to allow suppressed material to surface and a greater sense of enjoying it and thus integrating it, once it has surfaced.

The Five Elements are what make the Vivation process effective, safe and pleasurable. They are what enable you to learn to Vibe well by yourself without having to depend on your Vivation Professional. The Five Elements enable you to use the process continuously while engaging in any other activity simultaneously, which we call “Vivation in Action” and explain thoroughly in a chapter a little later in this book. The Five Elements are the most important thing that the Viver learns from the Vivation Professional. Indeed they may well be the most important things that you can learn anywhere.

For the above reasons, we recommend that the Five Elements of Vivation always be used by both coach and Viver and that the efficiency of integration during Vivation always be the primary objective.

The Five Elements of Vivation are:

1. Circular Breathing
2. Complete Relaxation
3. Awareness in Detail
4. Integration into Ecstasy
5. Do Whatever You Do—Willingness is Enough

In the next section of the book, we explain each of the Five Elements in detail.

CHAPTER 8

Circular Breathing — The First Element of Vivation

In Vivation, a breathing technique is used to give you access to your patterns of suppression at the level of your physical body and to make it easier and more enjoyable to integrate them. Another way to put this is that the breathing enables you to develop an energy-level rapport with each feeling as it emerges from suppression. The kind of breathing that is used is called “Circular Breathing.”

Circular breathing means any kind of breathing which meets all of the following three criteria:

1. The inhale and exhale are connected together so that there are no pauses in the breathing.
2. The exhale is relaxed and not controlled at all.
3. If the inhale comes in through the nose then the exhale also goes out through the nose, or, if the inhale comes in through the mouth, then the exhale also goes out through the mouth.

Circular breathing results in “complete circuits of energy” in the body — a balancing of “prana” and “apana”.

PRANA

Prana is the life force energy in your body. “Prana” is the Sanskrit term used in Indian Yoga philosophy. In Chinese it is called chi, in Japanese it is called ki.

There are many sources of prana: food, sunlight, water, air. Air is the most important source of prana. You can go for many days without food, water, or sunlight, but under ordinary circumstances you can go for only a few minutes without air.

Prana is not the same thing as oxygen. Oxygen is carried to the cells of the body by the red blood corpuscles. Prana travels through the body in subtle energy channels, known as “nadis.” The main vessels of the flow of prana are the well-known acupuncture meridians, but every cell of your body that is alive is nourished by subtle channels of prana.

Prana can be likened to electricity. We can use the analogy of a battery and a light bulb. Electrons are attracted to move from the negative pole of the battery to the positive pole. As they flow through the light bulb, in between, they give up some of their energy to the production of light. You must have a complete circuit of energy with both the negative wire to the bulb and the positive wire back to the battery to get any light because otherwise the electrons will not flow. Similarly, prana travels to the cells of the body and nourishes them and apana flows back to the source.

Circular breathing sets up a condition in the body that is analogous to alternating current. On the inhale, prana flows to all the cells of the body and on the completely relaxed exhale, all the apana flows back out again, thus completing the circuit. (This

is not how people usually breathe.) The result of cycle after cycle of complete circuits of energy is that the breather can feel the flows of energy, including blocks in the flow of energy that are caused by previous suppression. This results in activation of old patterns of suppressed make-wrong and gives the person the chance to integrate them.

THE VARIOUS KINDS OF CIRCULAR BREATHING

There are many kinds of circular breathing, differentiated from one another by the following factors: volume of the inhale, speed of the inhale, whether the breath is taken and discharged through the nose or the mouth, and whether the air is taken into the lower, middle or upper portion of the lungs. Any kind of circular breathing will result in gaining awareness of suppressed patterns of energy, but each of these factors has a particular result and different kinds of circular breathing are especially useful in particular rebirthing situations.

THE VOLUME OF THE INHALE

The volume of air that is taken can be likened to the volume control on your stereo. To get maximum enjoyment of the music on your stereo, you don't want the music to be so loud that it's blasting out your eardrums or so soft that you can't hear it. In Vivation you listen to the music that your body is making and maximize your enjoyment of it, and the same principle applies. If you can't feel the patterns of energy in your body enough to explore the details, then increase the volume of air that you're taking. If the pattern is coming up too intensely for you to be able to enjoy it, then decrease the volume of air.

Vivation is not a process of confrontation, it is a process of acceptance. The idea that emotional healing is about "confronting your suppression" makes no more sense than the idea that listening to your stereo is about confronting your music. If you want the music to play a little softer, that is not saying that you don't like the music. Similarly, if you enjoy a pattern of energy in your body that doesn't mean that you want it to be awesomely intense. Life can be enough of a confrontation without making your Vivation process a confrontation, too.

THE SPEED OF THE INHALE

What the speed of the breathing does is only slightly more complex to explain than what the volume does:

During Vivation the enhanced awareness of the life-force energy in your body will feel 99% pleasurable and 1% weird. It feels 99% pleasurable because feeling the aliveness in your body is an inherently pleasurable experience — in fact it is the one essential ingredient in all pleasure of any kind or origin. It feels 1% weird because when suppressed emotions start to be reactivated just by breathing and relaxing, rather than by something activating happening, that feels weird.

Breathing more slowly makes it easier to focus on the "weird" activated feeling part of the experience. Breathing more quickly enhances awareness of the overall pleasure in the body.

When you're having an easy time blissing out on every detail of what you're experiencing, which simply means that you are applying all Five Elements very skillfully, you will get the most efficient integration by breathing slowly. This blissful

experience is readily available from doing Vivation!

However, if you're struggling with the feeling that's coming up, or wishing it would change, or feeling uncomfortable, then it's to your benefit to breathe faster. The reminder of the pleasure of being alive that comes from the faster breathing will aid you in integrating the apparently uncomfortable feeling.

It is important to note here that any discussion of the speed of breathing in Vivation is referring to the speed of the inhale, not the exhale. The exhale should never be controlled. Sometimes a fast inhale will result in a fast exhale and sometimes in a slow exhale; and sometimes a slow inhale will result in a slow exhale and sometimes in a fast exhale. Let your body decide.

The inhale and the exhale do not need to be of the same duration and they often won't be.

THREE KINDS OF CIRCULAR BREATHING

There are three main combinations of volume and speed, each with its own specific application.

FULL AND SLOW

Full and slow circular breathing is best when you are first starting your Vivation session or if you have just integrated one pattern of energy and you are starting to move into the next one. It is also the best kind to use throughout your session when you are experiencing bliss. The large volume of air makes you more aware of the pattern and the slowness makes it easier to focus on it.

FAST AND SHALLOW

Fast and shallow circular breathing is the best when a pattern is coming up intensely and uncomfortably. The shallowness makes the pattern easier to be with and the speed reminds you of the inherent pleasure of being alive. When using this type of breathing, it is very important to focus intently on the details of the pattern.

FAST AND FULL

Fast and full circular breathing is best when a pattern is coming up that tends to take you out of your body (sleepiness for example). The large volume of air tends to hold you in your body and the speed makes it easier to find a way to enjoy (integrate) it. Further details about integrating this kind of pattern are presented in the section entitled "unconsciousness," in Chapter 10.

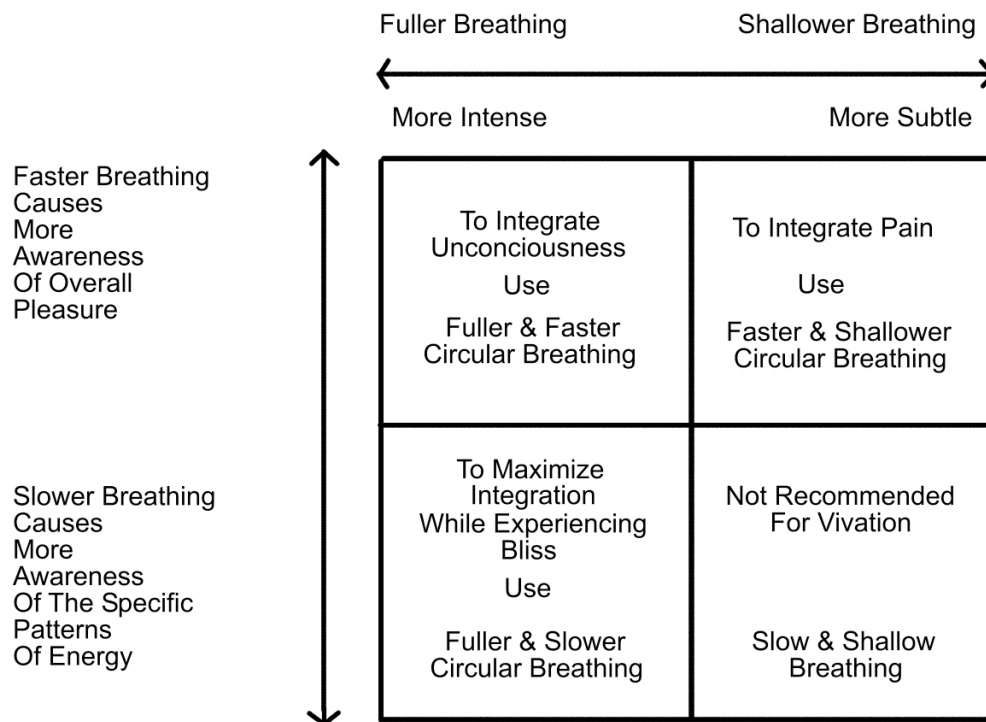
CIRCULAR BREATHING — THE FIRST ELEMENT OF VIVATION

Circular Breathing means any kind of breathing that meets all of the following three criteria;

1. The inhale and the exhale are connected together with no pauses anywhere.
2. The exhale is completely relaxed and not controlled at all.
3. If the inhale comes in through the nose, then the exhale also goes out through the nose.

Or-

If the inhale comes in through the mouth, then the exhale also goes out through the mouth.



NORMAL BREATHING RHYTHMS

As a general comment regarding breathing rhythms, your breathing during Vivation will ordinarily be rather moderate with respect to the three types of breathing we have just described. There will probably be times, however, when more extreme forms of each of the breathing rhythms just described will be most useful. Once you become very experienced, your breathing will tend to adjust itself perfectly, simply as a result of your increased confidence in the process.

NOSE OR MOUTH?

Regarding nose versus mouth breathing, the general rule is “whichever feels better is better.” The only exception to this is that sometimes it is desirable to maximize the flow of air into the body (during activation of suppressed anesthesia, for instance). At that time breathing through the mouth is preferred because the mouth is a larger opening, at least for most people.

UPPER OR LOWER PART OF THE LUNGS?

In deciding whether to take the air into the upper part or the lower part of the lungs, the main principle is, if you are focusing on a pattern of energy that is manifesting in the head or in the upper part of the body, then breathing in the upper part of the lungs will make that easier. If you are focusing on a pattern of energy that is manifesting in the legs or in the lower part of the body, then breathing into the lower part of the lungs will make that easier. There are exceptions to this principle, however.

Whenever anything gets suppressed, an inhibition goes into the breathing mechanism; otherwise breathing would bring it right back out of suppression. It is possible that something that you are feeling in the lower part of your body has its corresponding breathing inhibition in the upper part of your lungs or vice versa. We encourage you to experiment and use your intuition. Often the coach can observe that a person is avoiding breathing into a certain area of the lungs and then assist in the activation of more material by directing the person to breathe there.

VIVATION USING THE FIRST ELEMENT ONLY

If you didn't know anything about Vivation except how to do Circular Breathing, and if you kept at it long enough, eventually you would achieve integration. Probably you would have a very uncomfortable experience. The breathing would activate material which you originally suppressed because it was unpleasant. Without using the other four Elements, the material would be just as unpleasant this time around. If you kept doing Circular Breathing, the material would not go back into suppression but would keep becoming more and more activated. Eventually you would either stop doing Circular Breathing, in which case the material would gradually go back into suppression, or else you would decide that it was never going to go away anyhow, in which case you would surrender and integrate it. The other four elements enable you to surrender right from the start, which turns Vivation into an extremely pleasant experience of going into deeper and deeper states of Ecstasy as layer after layer of suppressed discomfort integrates.

TETANY

“Tetany” means the involuntary tightening of muscles during Vivation. It occurs most

commonly in the hands, next most commonly in the facial muscles around the mouth, and sometimes anywhere else in the body. Tetany is not dangerous and not even especially uncomfortable unless one struggles against it.

Tetany is caused by controlling the exhale. Either forcing the exhale or holding on to the exhale can cause it. If the exhale is controlled, the apana does not get the opportunity to leave the body fully and if the person is bringing in large amounts of prana with the inhales, then the build-up of apana can be considerable. The build-up of apana causes the muscles to contract.

People go into tetany when their “control patterns” become active during a session, i.e., when their self-delusion feels threatened such an extent that they feel they have to control everything to prevent the delusion from being shattered. At such times people will try to control the exhale even if you tell them not to. Controlling the exhale weakens the effects of Circular Breathing and anybody who does Circular Breathing will realize this, at least subconsciously. If a pattern is coming up that the unconscious mind deems too threatening to the conscious mind’s self-delusion, then the person may start controlling the exhale in order to hide. This results in tetany, which itself can serve as a marvelous smoke screen for hiding from what one fears. A control pattern may manifest physically as a band of tension that squeezes the exhale involuntarily. Tetany is a result of resisting disillusionment.

Tetany can be substantially reduced or prevented altogether if one realizes deeply that the truth is ultimately more pleasant than self-delusion anyway. If you are the coach and your Viver goes into tetany, gently remind the person that there is nothing to resist but bliss. Most assuredly, remind the person to relax the exhale and to relax in general. If it comes up strongly, then have the Viver concentrate on the sensations that go with it, and suggest that the person breathe fast and shallowly. Avoid making the tetany wrong. Often it will integrate very quickly.

HYPERVENTILATION

Hyperventilation is not necessary to the Vivation process. The cause of hyperventilation is forcing or blowing the exhale. If the breathing is done properly, there will be no hyperventilation, even if the fullest and fastest breathing is used.

HOW VIVATION IMPROVES YOUR BREATHING

As we have mentioned, making anything wrong feels unpleasant and once something is made wrong, the mind tends to blame the unpleasant feeling on whatever it is making wrong rather than on the make-wrong context in which it is holding it. This blame results in the mind thinking that as long as what it is making wrong exists, the mind must protect itself from consciously experiencing the unpleasant feelings that the made-wrong thing creates. The strategy for accomplishing this protection is to reduce the flow of prana to the areas where the unpleasant feelings are manifest, which is rather like turning down the dimmer switch on a light. To do this it is necessary to inhibit the breathing mechanism, because otherwise normal Circular Breathing would activate the feelings the mind is trying to suppress. Thus, whenever the mind makes something wrong, the body puts an inhibition into the breathing mechanism. All of the preceding occurs for virtually all human beings. It can be diagrammed like this:

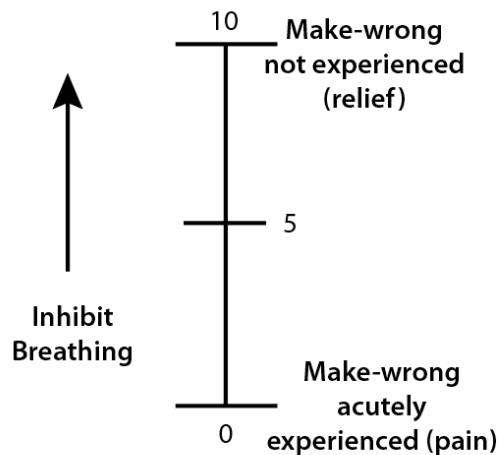


**FIGURE 9: THE ORIGIN OF
INHIBITED BREATHING AS A
STRATEGY FOR SUPPRESSION**

Different instances of suppression create combinations of breathing inhibitions of the following main types: congestion of the sinuses; constriction, tension and excessive closing of the larynx, thus restricting the flow of air and interfering with the normal rhythm; chronic inflammation of the bronchi (bronchitis); spasms of the smooth muscle of the bronchi (asthma); inhibited use of the diaphragm and the external intercostal muscles, thus limiting the volume of the inhale and interfering with the normal rhythm; chronic tension of the diaphragm and the external intercostal muscles, thus holding on to the exhale and interfering with the normal rhythm; chronic tension and excessive use of the internal intercostal muscles, thus forcing the exhale and interfering with the normal rhythm; the “bunching” of the various fascia involved; and others. In addition, habits such as tobacco and marijuana smoking irritate the lungs and inhibit breathing. Habitual positioning of the body in postures not conducive to good breathing and habitual lack of cardiopulmonary exercise also play roles in inhibiting the breathing. The unconscious mind controls the whole process.

Consciously choosing to do Circular Breathing thwarts this suppressive strategy and facilitates integration of the make-wrong into the person’s experience of Ecstasy.

Whenever a person integrates anything, the breathing becomes freer.

CHAPTER 9

Complete Relaxation - The Second Element of Vivation

It takes a lot of effort to keep something suppressed! Many times, small movements, muscle tightenings, the changing of positions, fidgeting, etc., are the distractions necessary to keep suppressed material from coming to a person's awareness. When the whole body is relaxed, the areas that will not relax come much more readily to conscious awareness.

In general, we recommend that the Viver get into one comfortable position and keep relaxing into that position without moving, fidgeting, or scratching itches, throughout the whole session. Many times we have seen unscratched itches become surprising and important patterns of energy. In dry Vivation, lying on the back, legs uncrossed, palms up at the sides, in a position of complete vulnerability, is usually best. Instead of moving or scratching, one gets a chance to really feel what it feels like to want to do these things. This is one of the best ways we know to activate material quickly and integrate it subtly.

During a fairly long session, however, lying completely still on the back will eventually cause its own patterns of energy that really have nothing to do with anything that had been suppressed, an ache in the back of the head, for example. The best thing to do then is to move into another comfortable position and then just keep relaxing in that position.

Sometimes people get very relaxed during a Vivation session; then suddenly they start to feel like they are so relaxed that if they get any more relaxed, they'll jump right out of their skin! When this happens, it means that a new pattern of energy is starting to be activated. At this point it is a good idea to keep relaxing.

SUBTLETY

One of the most important reasons to use the Five Elements is that they enable a person to integrate material at a much subtler level than would otherwise be possible. Complete relaxation is very important to this because commonly the first awareness that a person has of some suppressed energy is awareness of an area of the body that will not relax. It is much easier to feel the subtle flows of energy in your body when you relax completely.

Relaxation is very important in the actual moment of integration, as well, because at that moment, energy that has been made wrong and held away from the body's normal energy is reaccepted and the very cells of the body drop their struggle against it. A good way to describe Vivation is "a relaxation technique so effective that the tension never comes back."

POSITIONS

Obviously Vivation does not have to be done on one's back. When people are integrating massive fear or massive sadness, it is often best for them to curl up in a

little fetal ball. When anesthesia is being re-experienced, often sitting and sometimes even standing are helpful. Sometimes a particular position will particularly activate a particular pattern of energy. More advanced Vivers often Vive in warm or cold water and various positions are good in warm and cold water Vivation, too. In very advanced sessions, we have guided Vivers into integration while they were engaging in driving a car or eating in a restaurant or other activities. This is known as “Vivation in Action” and is described in a later chapter. In all cases, however, Complete Relaxation is of key importance in bringing about integration.

Another way to point out the purpose of Complete Relaxation is to say that the breathing causes an increase in the flow of energy in the body and you can either relax into it and let it heal you or you can attempt to resist it and have the effort of resisting it make you more tense.

CHAPTER 10

Awareness in Detail — The Third Element of Vivation

During Vivation, one wants to bring one's awareness as much as possible into the present moment to explore everything in the here and now in the greatest possible detail. The best way to do Vivation is kinesthetically, i.e., focusing on the feelings that come to your attention in your body. When we use the term "pattern of energy," we are mainly referring to feelings, but a pattern of energy can be anything. It can be tingling in your toes, cats yowling in the alley, or remembering the smell of your grand-mother's cookies. A quick definition for "pattern of energy" is: any discrete experience that is part of a person's subjective reality in a given moment in time.

All "feelings" and "emotions" are kinesthetic (physical) in nature and that is how most people experience them. Some people do not experience them physically, due to years of suppression, but Vivation makes it easier for anybody to feel and enjoy their feelings.

The Third Element means that you notice what feelings you have, notice where they are manifest in the body, and then focus on those areas and explore every detail of what the feelings feel like.

In the course of a Vivation session, the patterns of energy change. Suppression is in layers, rather like the layers of an onion, with each layer covering up the layers beneath it. When a pattern of energy integrates, it either disappears or ceases to be important. Integrating one layer usually activates the next layer down.

Patterns of energy also change because sometimes component parts of a larger pattern get activated separately. For instance, if you were integrating a suppressed experience of being dropped by a nurse when you were an infant, first might come fear, then the thought that you can't trust women, then pain, and then it might all come together as an integrative memory. Often when components are coming up separately, awareness will switch around among them for a while.

It's a good idea to keep awareness of the whole body while Living. As a natural process, some things will come to a person's awareness more than others. Whatever comes especially to the Viver's experience is exactly what the Viver should most put awareness into, to experience in detail, at that moment. In other words, whatever asks for the most attention should be given the most attention.

It is also best to be aware of "external" things, rather than try to screen them out. Obviously people get activated by things in their environment so the jet noises, or the rowdy children, or the sound of other people Living nearby are important parts of a Vivation session. Trying to screen them out would make them distractions.

Any time something starts to "distract" a Viver, the "distraction" is actually the pattern of energy that is coming to the attention of the person right then — the one to focus on and experience in detail.

UNCONSCIOUSNESS

There are many types of patterns of energy that, by their nature, tend to take you out of contact with your body. Sleepiness is an obvious example. Ordinarily if you relax completely and focus on your feelings of sleepiness, you will just fall asleep. In order to integrate, however, one wishes to relax completely, feel one's sensations and stay in touch with one's body. "Unconsciousness," as we are using the term here, means anything that makes you unaware of the patterns of energy in your body.

Generally, the way to integrate any type of unconsciousness in Vivation is to do full-and-fast Circular Breathing and to focus fully on the sensations that accompany the condition of unconsciousness, even getting very self-indulgent with the sensuality of the feelings. It is impossible to fall asleep while doing very full, very fast Circular Breathing.

[A personal note from Jim Leonard:

It is possible to integrate any type of unconsciousness that comes up in Vivation. I once went for five days and five nights without sleep, just using Vivation to integrate the causes of my sleepiness. When I would start to get sleepy, I would Vive my way into the feelings of sleepiness. Pretty soon they would stop being sleepiness and turn into something else: loneliness, fear, boredom, etc. I found that integrating these emotions left me rested.]

Apart from the things we have already mentioned, there are other strategies that are specific to specific types of unconsciousness. The basic types of unconsciousness that arise in connection with Vivation are: those with a quasi-physical basis such as sleepiness, tiredness, intoxication and such things as hypoglycemia; those that center around resisting what the Circular Breathing is bringing up, such as drifting off into fantasies and thoughts, "chit-chat-ananda" (talking instead of Viving), drama (wanting to act out one's emotions instead of surrendering to them), going off into one's mantra or white light (some people who have practiced certain types of meditation extensively do this); epilepsy; suppressed anesthesia; chronic lack of contact with feelings (very suppressive people); and suspended breath.

TIREDNESS AND SLEEPINESS

If someone is going unconscious because of being awake until six o'clock in the morning or because they just left work after unloading 1500 crates of watermelons, it may be best to let the person sleep for fifteen minutes or so first. We suggest that the coach discuss this with the Viver first. Some people are greatly refreshed by short naps and others aren't. Also, some people will not like being allowed to sleep during a Vivation session for any reason. It is never necessary to have the Viver sleep; sometimes it makes things easier.

INTOXICATION

Although it is obviously not ideal, please note that it is possible to coach someone who is drunk or intoxicated on almost any substance. The coach should do whatever it takes to keep the Viver breathing as fully and as rapidly as possible.

HYPOGLYCEMIA

People who have been diagnosed as having reactive hypoglycemia (low blood sugar

in anybody except insulin-using diabetics), or who have diagnosed themselves as having it, usually develop habits to prevent the onset of the feelings associated with it or to alleviate these symptoms once they occur. If these feelings (spaciness, weakness, discomfort and helplessness) come up during a Vivation session, we suggest that the hypoglycemic relax into the precise sensations and breathe moderately full and fast, until the feelings integrate.

[Personal note from Jim Leonard:

I used to be hypoglycemic myself, and I had some very good integrations of that state which seem to have left me free of that disease.]

FANTASIES AND THOUGHTS

Sometimes people immerse themselves in thoughts and dreamlike fantasies during a Vivation session because they think that the thoughts and fantasies are more interesting or more important than Vivation. We recommend that the coach let the Viver know that it is fine to have thoughts and fantasies, but that they don't cause integration very efficiently. Sometimes the ideas that come up during Vivation seem brilliant at the time, but often aren't. The ideas that are worthwhile will probably come up for exploration later. Sometimes it may be helpful for the coach to write down for the Viver something in particular that the Viver wants to remember, thus allowing the Vivation session to proceed. Often a good instruction for someone who is drifting off into thoughts and fantasies is, "Notice what every thought feels like." Sometimes people drift off into thoughts and fantasies involuntarily. Full and fast breathing usually prevents this. People who drift off a lot may do well to Vibe in warm or cold water.

CHIT-CHAT-ANANDA

Sometimes it is important for the coach and the Viver to communicate during a Vivation session. Some Vivers, however, use conversation as a distraction from their feelings. The technical term for this is "chit-chat-ananda." When a Viver does this, we recommend that the coach say, "No more talking until the end of your session," in a firm manner.

DRAMA

"Drama" means acting out one's feelings instead of relaxing and feeling them. Drama such as crying, screaming, crawling around, etc., is OK and not to be avoided when it comes up spontaneously, but it does not cause integration. Indeed, very often it distracts a Viver from feeling what's happening and thus makes the integration take longer and be more difficult than it need be.

Expressing an emotion is not the opposite of suppressing it. If you have suppressed anger, you will do better to take responsibility for it and apply the Five Elements to it than to go around expressing your old hostility to everyone you meet. The expression of an emotion can be the distraction necessary to keep it suppressed.

We recommend that the coach gently remind the dramatic Viver that it is possible to enjoy anything and encourage the Viver to relax completely and continue breathing. If a Viver is being dramatic in a way that includes tensing the throat, such as yelling, sobbing, or gasping, it is a good idea to tell the Viver to relax the throat.

Some simple ways we like to express this idea are: “Expression does not end suppression,” “Drama does not release trauma,” and “The most dramatic results are produced by the least dramatic Vivation.”

Laughter is usually not drama but rather a sign of integration. More about this later.

SUPPRESSIVE MEDITATION

There are many kinds of meditation and some of them are almost the opposite of Vivation. These are the types that are about “transcending” one’s emotions. Although we are sure that people derive all sorts of benefits from these meditations in general, during Vivation they are inappropriate because they make it more difficult to bring oneself fully into the body. We recommend that the coach inform the excessively meditative Viver that Viving can be thought of as a variety of meditation in which a person meditates on the feelings in the body. Full and fast breathing usually works well here, as do warm and cold water Vivation.

EPILEPSY

If a Viver has a history of epilepsy, it is possible that epileptic symptoms may appear during a Vivation session. It is important that a Viver with a history of epilepsy understand this before embarking upon a Vivation session so that the Viver realizes that the Vivation is providing an opportunity to integrate the symptoms instead of thinking that something has happened to cause an epileptic attack. Vivers with a history of epilepsy should let their Vivation Professional know about this and make sure that the Vivation Professional is willing to assist them with it. They may also wish to consult their personal physician before starting Vivation, and Vivation Professionals may wish to require that they do so. An unexpected epileptic attack can be a frightening experience for the Viver and for the inexperienced Vivation Professional if there hasn’t been some communication about it beforehand. Full and fast breathing on the part of the Viver and extreme patience on the part of the Vivation Professional are recommended. The authors know of no case in which harm has come to a Viver as a result of epileptic symptoms arising during a Vivation session.

ANESTHESIA

General anesthesia may enter the body at birth, during surgery, when giving birth, or if it is abused as a recreational drug. The memory of anesthesia is stored in the mind and in many cases the chemical itself is stored in the body until released by the energy experienced during Vivation sessions. As the Viver breathes and relaxes, energy begins to flow in the body to a degree not usually experienced. This energy chases out anything unlike itself, including the deadness induced by the suppressed anesthesia.

As the anesthesia comes up during the session, it produces the same result that the anesthesia had on the way in, which is that it begins to make the person unconscious. It is common for the Viver to actually smell or taste the anesthesia. Sometimes the room is filled with the odor of the anesthesia that is being breathed out.

When suppressed anesthesia is coming up strongly, which feels rather like heavy intoxication, the best breathing is the fastest, fullest breathing possible, since anesthesia both is a very strong pattern of energy and makes it difficult to maintain awareness of the body. It is best, in such cases, for the Viver to keep breathing as fast

and full as possible, no matter what, even if it means standing up or bathing in cold water to maintain consciousness.

When activation of suppressed anesthesia is the cause of unconsciousness during Vivation, it is almost never a good idea (in terms of producing efficient results) to let the Viver fall asleep, although keeping the Viver awake can require a great deal of gentle discipline on the part of the coach.

LACK OF CONTACT WITH FEELINGS

Some people are so suppressive that they just don't feel. They experience themselves as minds floating through space, directing the body. The paradox is that these are probably the people who have the most to gain from learning to Vive, and yet they sometimes find it a challenging skill to learn because the technique requires that most of the suppressed material be accessed kinesthetically, through feeling.

A simple test to find out if someone is like this is to ask, "When you are angry, how do you know that you are angry?" Most people will answer in terms of some kind of feeling in some part of their body, but some other people will give a five-minute speech about what kind of thoughts they call anger.

This type of very suppressive person will usually respond very well to warm water Vivation. We usually don't start people off with wet Vivation, but sometimes we do with these people.

SUSPENDED BREATH

Suspended breath is not really a form of unconsciousness in the same sense as the forms of unconsciousness that we have already discussed. Since suspended breath can easily be confused with unconsciousness, we are including an explanation of it here.

Suspended breath is really an integrative technique that is used in some cases by the unconscious mind. It is the result of a kind of "negotiation process" among various parts of the person. It occurs when some parts are too afraid to let something come up and other parts want it integrated. The solution? Remove the person out of the body, establish the right conditions for integration, return the person to the body and integrate it.

What this looks like from the outside is that the person is breathing along fine and then very suddenly stops breathing and goes very far out of consciousness. When people have suspended breaths, they do not respond even to loud noises or vigorous shaking. When the person returns to the body, they usually experience a brief period of panic before relaxing enough to integrate. Sometimes the Viver will not have any recall of what happened during the period of suspended breath and sometimes the Viver reports intrauterine or past-lifetime memories or other interesting experiences that were recalled during this state.

The best thing to do about a suspended breath is nothing, except to assist the person in feeling safe and comfortable during the first few moments of re-entry.

It is not possible for the Viver or the coach to cause a suspended breath.

Occasionally a Viver who wants to stop breathing in order to avoid something may try to fake a suspended breath. The Viver can obviously do whatever the Viver chooses, but faking suspended breath makes things proceed more slowly and with greater

difficulty. The skillful Vivation Professional is very hard to fool.

ADVANCED TECHNIQUES FOR DEALING WITH UNCONSCIOUSNESS

It is essential to keep in mind that only the Viver can do the right things to integrate unconsciousness—there is nothing the coach can do to make the Viver's unconsciousness integrate. For this reason, it is an excellent idea to discuss in advance what the Viver is willing to do to stay conscious while experiencing unconsciousness and what the Viver wants the coach to do to help.

Sometimes quite a bit of firmness on the part of the coach can be very helpful when the Viver is experiencing a lot of unconsciousness. It is best to be firm and yet keep a sense of humor and gentleness about it.

It is very important that the coach not do anything to shame the Viver about unconsciousness. Remember that unconsciousness is just as good a pattern of energy as any other to integrate during a Vivation session. Unconsciousness is just as worthy of love and respect as anything else that could come up. It doesn't mean that the Viver is doing anything wrong or that there is anything wrong with the Viver.

Always keep in mind that unconsciousness integrates just like anything else—when the Viver feels it in detail and embraces it as a positive experience, it integrates.

When a Viver is going through unconsciousness, it often helps to sit up and VIVE. It is obviously easier to fall asleep lying down than sitting up—at the very least, if the Viver does fall asleep while sitting up, there will be a tendency for the nodding over of the head to wake the person up again! Even so, it is still quite possible to fall asleep even while sitting up. In this case it is usually a good idea to stand up. It works well to stand against a wall, with the feet at about shoulder width apart and about twelve inches from the wall. It is good for the coach to stand near the Viver for support—moral support primarily, but perhaps physical support as well, although it is very unusual for someone to fall asleep while standing.

When unconsciousness is coming up, if it seems like the Viver is unwilling to do the things necessary to make the session a success, it is a good idea for the coach to ask the Viver, “Would you rather sleep or would you rather VIVE?” The coach then supports the Viver in doing whichever thing the Viver chooses.

YOU ARE ALWAYS FEELING SOMETHING

In every moment there is one pattern of energy or another happening in the body. It is not necessary to wait for the breathing to bring something up; start applying the Third Element immediately when you start Viving. Whenever a Viver reports that “nothing is happening” during the Vivation session, that is self-delusion — there is always something happening. This kind of self-delusion often results in ignoring a pattern of energy until it gets very intense. This can be prevented if the Viver will apply Awareness in Detail to the patterns of energy while they are still subtle.

Sometimes the oldest, most deeply held (and, therefore, most important) patterns of suppressed energy may be the most difficult to acknowledge, for the same reason that a fish may have a hard time acknowledging that it is in water, i.e., if water is all that you had ever known it may be hard to notice it. However, these patterns can be felt and Circular Breathing greatly helps with this.

EXERCISE TO HELP YOU GAIN MASTERY OVER THE THIRD ELEMENT

This exercise will help you increase your contact with your body and increase your ability to shift your awareness from one part of your body to another. You can practice this exercise any time, anywhere. While waiting for the subway, when you're on hold on the telephone, just before you go to sleep at night, and just after you wake up in the morning are all excellent times to practice it. Do it repeatedly. Start off doing it slowly, then gradually increase the speed until you can do it very rapidly, yet very thoroughly.

Focus all your awareness on each of the following parts of your body, at the point of maximum sensation in each one, in the order given. We have selected the points carefully, but of course you can modify the process to suit yourself. Adding more points to the exercise, to make it more thorough, is an excellent idea, once you have mastered these.

Left big toe

Sole of your left foot

Left ankle

Left knee

Left hip

Right big toe

Sole of your right foot

Right ankle

Right knee

Right hip

Anus

Genitals

Navel

Solar Plexus (diaphragm) Heart

Left shoulder Left elbow Left wrist

Palm of your left hand

Tip of your left index finger

Right shoulder

Right elbow

Right wrist

Palm of your right hand

Tip of your right index finger

Throat

Back of your head

“Third eye” point (between the eyebrows)

“Crown chakra” (center of the top of your head)

You will find that doing this exercise will help you relax and will build up the energy in your body, as well as making it easier for you to Vive.

CHAPTER 11

Integration into Ecstasy — The Fourth Element of Vivation

The Fourth Element is the Element that is the most fun to talk about. It is said that, “The truth will set you free.” This is true. There is nothing more imprisoning than lying — especially lying to yourself. If you are lying even a little bit then you will not be completely free. To make the old axiom absolutely clear so that it will be of great practical value, we state it as “The whole truth will set you absolutely free immediately in every case.” An important corollary is, “If you thought you told yourself the truth and it didn’t make you free, then you know that you didn’t tell the whole truth yet.”

You will never be free as long as you are making something wrong because every make-wrong is a withdrawal from reality; this point we discussed in detail in Part I of this book.

There are two main ways that the mind creates bondage for itself by not telling the truth: 1. by not acknowledging consciously that something exists (suppression), and 2. by denying that what exists is pleasurable and beneficial (make-wrong). Elements One, Two and Three eliminate suppression and Elements Four and Five eliminate make-wrong. The elimination of make-wrong and suppression free the mind to do its job of creating happiness and power effectively. Integration is the truth that sets you free.

The Fourth Element is called Integration into Ecstasy because even though the Experiencer experiences everything ecstatically, the mind does not always do so; this element is about causing the mind to do so. The minds of most people celebrate a few things but generally make anything wrong that doesn’t fit their preferences. The Ecstasy Principle says that people actually enjoy everything whether their minds say so or not, because existence itself is fundamentally enjoyable. Integration into Ecstasy means integrating everything into your conscious mind’s acknowledgment that you are ecstatic.

Mechanically, what happens in the Fourth Element is that you switch anything that you have been holding in a negative context, which means a context in which it is made wrong, to a positive context, in which it will be celebrated. Anything you do that facilitates your feeling good about what you had made wrong will cause this change of context.

We have covered the theory behind the Fourth Element of Vivation thoroughly, in Chapters 4, 5 and 6. Integration into Ecstasy is not a theory, however, it is an Element of Vivation, so what really matters is its practical application. The rest of this chapter is about how to feel good about everything that exists.

There is no single way of applying the Fourth Element that is universally best.

Different people will do it differently; the same person will do it differently at different times. We will therefore present several methods.

As you read through these Fourth Element Techniques, please keep in mind that they are not affirmations that you say to yourself as you *Vive*, they are things you do to shift your relationship to something that you are experiencing. We do not even particularly recommend saying affirmations to yourself during *Vivation* because it is too mental for this kinesthetic process. In the following section we describe what to do in order to apply each technique: (Some of the Fourth Element Techniques that we describe contain the indefinite pronoun “it”. The word “it” in these Fourth Element Techniques refers to the most prominent pattern of energy or sensation that you are experiencing at the moment). These techniques exist for consciously transforming your relationship to that sensation.

GO DIRECTLY FOR ENJOYING WHATEVER IS COMING UP

The main thing to know about this method is that, while it is enjoyable to ride a bicycle and it is enjoyable to eat a cantaloupe, you do not enjoy these things in the same way. If you tried to enjoy riding a bicycle in the same way that you enjoy eating a cantaloupe, you would not get very much enjoyment. Similarly, if you try to enjoy a throbbing sensation in your toes the same way that you enjoy a spinach salad, it won't work.

There are infinitely many ways to enjoy absolutely anything; all you have to do is find one that is convenient.

We have already pointed out that at least two parts of you are already enjoying everything that you experience. All you have to do is become consciously aware of this enjoyment and the pattern of energy will integrate.

There will probably be some things that come up during *Viving* that you will have a difficult time enjoying immediately. That is why we give you so many methods for applying the Fourth Element.

BE GRATEFUL

The way to use the Fourth Element that seems to work the best for the most people is gratitude. Everyone has an experience of being grateful for existing, for being here to experience anything. Most people have a boundary to their experience of gratitude, however, and only acknowledge being grateful for some things and not for others. The Fourth Element says: The present moment is all you have-be grateful for every detail of it!

If you focus on something and simultaneously bring yourself into the present moment and experience your gratitude for your existence, then that gratitude will spontaneously expand to include the thing you are focusing on.

Not everyone is willing to acknowledge that they are glad that they exist, however, so this method of application does not work for everyone all the time.

SURRENDER TO THE FACT THAT YOU ARE EXPERIENCING WHAT YOU ARE EXPERIENCING

WHETHER YOU LIKE IT OR NOT.

The most negative-seeming context that causes integration is, “This is really awful but it’s here in this moment whether I like it or not.” This is the context called “forced surrender” that we mentioned earlier. If you are ever *Viving* while you’re in a foul, cynical mood, you will find this application very handy. A simple way of applying this technique during a session is to keep repeating over and over to yourself “It is the way it is. It is the way it is.” An added benefit of doing that is that it eliminates internal conflict because your mind will probably not argue with it.

ENJOY IT QUICK BEFORE IT INTEGRATES

If you ever find yourself wishing that something would “hurry up and integrate,” just remind yourself that everything in your experience is passing away quickly enough and what you had better do is enjoy it while it is here.

BE GLAD THAT IT’S AT LEAST SHOWING UP AT AN APPROPRIATE TIME.

Let’s say you are experiencing massive fear during a *Vivation* session. Aren’t you glad it’s coming up now instead of when you’re talking to a tax auditor?

One of the major advantages of *Viving* at regular and frequent intervals is that doing so provides a safe and appropriate time and place for you to experience and integrate your emotions. If you are a busy person, we can assure you that this can be the height of luxury! You can use that feeling of luxury to help you integrate.

BLISS OUT ON THE MIRACLE OF ITS EXISTENCE

It is just as miraculous that anything exists as it is that anything else exists. This is true both in the context of momentary time and in the context of linear time.

In momentary time, there is no cause and effect, so it is miraculous that anything exists at all. In linear time, everything that is happening now is the result of an unbroken chain of cause and effect that goes back to the Big Bang, at least according to most modern scientists. When you play pool, whatever the balls do on the table is the result of how you stroke the stick into the cue ball; everything in the Universe is the way that it is now because of the exact way that the primordial fireball flew apart at the Big Bang. That this process occurred in a way that resulted in your existence and in the existence of whatever you are contemplating is infinitely miraculous!

This means you can bliss out on anything, which is exactly what we suggest you do.

AN EXERCISE ON MIRACULOUSNESS

This exercise will help you to perceive your world as miraculous. Do it as often as you conveniently can.

Select anything that is part of your experience. At first a physical object of some kind will work the best, but when you have facility with the exercise, you can easily apply it to any sound, physical sensation, thought, etc.

Contemplate the object. Now think about everything that had to happen to make this object be here, in this moment, exactly the way it is. Keep tracing back through these events, until you get to the Big Bang, or any other moment of creation.

Now contemplate the events that led to the creation of your own physical body, tracing these events back to the Big Bang (or whatever) also. When you get to the Big Bang this time, go forward toward the future and trace the paths of creation of both you and the object to the present moment. Consider everything that had to happen in order for you and this object to both come into existence, and then to come together, with you contemplating the object exactly as you are now doing. Consider the transitoriness of your relationship with this object, the specialness of this moment.

Notice your feelings as you do this process. When you have a sense of the miraculousness of your experience, select another object and do the same thing with it. Keep doing this forever. When you have the ability to do this with absolutely anything that ever comes into your awareness, so that you have the sense that everything is a miraculous gift from the Universe and that you love everything unconditionally, then you are well on your way to complete mastery of the Fourth Element and complete mastery of Vivation.

COMPARE IT ONLY TO ITSELF

This statement does not make logical sense, but it works. If you compare a paper cup to a fine crystal champagne glass, the paper cup will seem like a piece of trash; but if you compare the paper cup to itself, it will appear to be what it is, a perfectly good way to convey water to your lips. Similarly, if you are having tetany in your hands and you compare that to what your hands usually feel like, the tetany will seem unpleasant and inconvenient; if you compare the tetany only to itself, it will seem like what it is, a perfectly enjoyable feeling of energy in the hands.

Pain is a context. The content of the experience is just intense energy. Calling intense energy “pain” only means that you are making it wrong. No matter what is happening in your physical body, if you surrender to it and compare it only to itself, you will experience intense pleasure instead of intense pain.

ACKNOWLEDGE THAT YOU ARE RECEIVING BENEFIT FROM HAVING IT COME UP.

You are much better off being aware of what is happening in your mind and body than being unaware. Acknowledge that it’s good for you to be experiencing it and be grateful for that.

CULTIVATE A SENSE OF FASCINATION WITH THE PATTERN OF ENERGY NOTICE THAT IT IS AT LEAST INTERESTING

Allow yourself to be very curious about the pattern of energy and fascinated by it. Fascination is often a positive enough context to cause integration and it has the added benefit of putting you in touch with the details of what you are feeling.

GIVE ALL PARTS OF YOURSELF UNCONDITIONAL LOVE

If you love a child unconditionally, it means you love that child, whether or not the child does what you want. Give this kind of love to yourself, including the parts of you that have been engaging in make-wrong, or that have been feeling strange or painful.

EXTEND UNCONDITIONAL LOVE TO ALL PARTS OF YOUR EXPERIENCE.

Dedicate yourself to loving every moment of your life, 100% no matter what. If you love everything that exists, merely because it exists, then you will integrate everything.

BE VERY ENTHUSIASTIC ABOUT EVERYTHING

If you are afraid, allow yourself to explore the fear and relax into it; if you are sad, get enthusiastically sad; etc. The more that something seems to be unpleasant, the more enthusiastic you can be about integrating it!

NOTICE THAT WHAT YOU ARE EXPERIENCING IS FUNNY

Humor is the result of integrating a paradox. Any time a joke is funny, it's because the joke presents two contradicting lines of thought as both being true simultaneously. Everything that exists is paradoxical. Therefore everything that exists is funny, if you just think about it in the right way.

Laughter is the expression of the pattern of energy that happens in your body when you integrate a paradox. When laughter occurs during a Vivation session, it is one of the surest signs that something has been integrated.

If you find any way to hold what you are experiencing in a context where it's funny, you will integrate it.

A FOURTH ELEMENT GAME

Here is a game that will help you understand the Fourth Element. It's called:

Creating Your Own Reality

Rules: 1. Create things that already exist.

2. Put things where they already are.

3. Be flamboyant, mystical, and pompous about it.

Thus:

"I command the Universe to put a book about Vivation into my hands, NOW!"

"Let there be light to shine on this book!"

"I command the earth to bring forth trees! And let them be grouped together in forests and also scattered about singly and in small groups in people's yards!"

Play this game when you are Viving; thus:

"Let there be tingling in my hands!"

"I command that there shall be a craving for hamburgers in my mouth and throat and stomach."

"Let there be doubt!"

And so on.

In other words, pretend that you are intentionally creating your experience the way it is because you like it that way. Acknowledge yourself—You have created a perfect universe!

AN ADDITIONAL NOTE ON VIVATION INTEGRATION

Integrating a pattern of energy does not necessarily make the pattern of energy go away. Some patterns of energy go away when they integrate and some do not. Here's an example of one that does not go away: Often a person who has had a fair amount of experience with Vivation will notice for the first time exactly what it feels like to have air passages going through the head. The passageways are rather complex and most people do not feel them very much. When people first notice the feelings associated with air passing through the sinuses and other passages, they often report that it feels "cold, dry, weird and unpleasant." When this pattern of energy integrates, it does not go away, it becomes a source of pleasure that one feels from then on. An example of a pattern of energy that does go away when it integrates is tension. When tension integrates it relaxes, or goes away, much like one's lap goes away when one stands up. Even with tension, however, the way to integrate anything is to love it unconditionally the way it is. Trying to make something go away is exactly how to prevent integration.

CHAPTER 12

Do Whatever You Do- Willingness is Enough— The Fifth Element of Vivation

[A personal note from Jim Leonard:

The Fifth Element looks almost like it doesn't say anything, but it is actually the most important of the Five Elements.

At first, I tried to use just the first Four Elements of Vivation, but it didn't work. People lay there trying to integrate things, instead of actually integrating them. When I invented the Fifth Element, people started integrating immediately, as I reasoned they would. The purpose of the Fifth Element is to integrate trying to integrate. It eliminates "should" from the other four Elements. The Fifth Element is meant to be taken literally]

With most things you do in life, increasing your capacity to "do it right" will give you more of the result you are seeking. With Vivation, it doesn't work that way. It is impossible to do Vivation wrong. If you try your hardest to do Vivation wrong, that just means that "trying to do it wrong" is becoming activated in your Vivation session. If you try to do it wrong enthusiastically enough, it will integrate and you'll move on to the next thing.

One of the hardest ways to cause integration is to try to integrate something in order to make it go away. Instead, surrender to what it feels like not to have it integrated.

People usually think of verbs as "action words" and this can lead to confusion about what it means to integrate. The verb "to integrate" sounds like you are doing something, but actually you are ceasing to do something—you are ceasing to make something wrong. Similarly, the verb to "relax" sounds like doing something; you don't do something to relax, you cease to contract your muscles.

When you integrate something, you cease to make it wrong, cease to hide from it. You relax into acknowledging that it always was perfect, even when you insisted that it wasn't.

If Vivation had to be done perfectly in order to work, it never could have been invented. There is no blueprint, picture or diagram of a perfect Vivation session. The point is: no one can apply the first Four Elements perfectly. We are grateful for the fact that it is not necessary to do it perfectly in order to get the results of Vivation abundantly. The results are perfect no matter what anyone did to cause them.

Integration is much easier than suppression. Your mind and body have to work very hard to keep something suppressed, and if you just set up approximately the right

circumstances for integration, you will integrate.

The first Four Elements are models, anyway, and reality does not perfectly fit the models. Even if you were able to rigidly apply the first Four Elements perfectly, not everything would integrate that way. Some things will integrate when you are holding your breath; some things will integrate when you are moving around; some things will integrate when you are out of your body; and some things will integrate when you are making something wrong. Although perhaps only one percent of all patterns of energy will integrate outside the first Four Elements, if you were too rigid, you would get stuck when you came across that one percent.

Another corollary of the Fifth Element is that, since you don't have to do it right, it is safe to experiment. For instance, if you're in a situation where this book says you should breathe slow and full, but your intuitive sense tells you that you should breathe fast and full, then go ahead and do so.

Since you are in a state of Ecstasy before doing anything, while doing it, and after doing it, how could you do anything wrong?

Even trying to do it right works!

There are few absolutes in Vivation, but we wish to discuss one of them here. Willingness is the only thing that is absolutely necessary in order to achieve integration. Without willingness to integrate something, all the masterfully applied technique in the world will not cause it to integrate. With the willingness to integrate something, a little technique is all you'll need.

Our simple definition of willingness: You are willing for something to happen when you desire it or at least accept it and you follow a course of action that makes it happen or at least allows it to happen.

There are really two skills to the Fifth Element:

1. The skill of cultivating the willingness to shift to a positive way of relating to something that you have been making wrong.
2. The skill of trusting that willingness alone is adequate to take you from the emotional state you're in now to peace.

None of that involves doing anything right!

Provided you have the willingness to achieve integration, it is literally true that anything you do will contribute to bringing integration about.

Developing mastery of the Five Elements of Vivation is easier than learning almost anything else in life. Vivation is so natural for people that it is actually easier to do it than it is to not do it. Vivation is easy, yet it is also one of the most rewarding activities a person could ever engage in—now that's a good deal!

THE YOUNGEST VIVER

[A personal note from Phil Laut:

In several places in this book we have stated that Vivation is a natural, organic process that anyone can do. The process is so natural that it is not necessary to do it perfectly to get the results. One way to make Vivation harder, in fact, is to try to do it right.

In 1980 I coached a Vivation session for an infant who was thirty minutes old at the time. I had attended the birth of the grandson of a friend in San Francisco. It was the first time I had attended the birth of another person. Birth is a miraculous event, and witnessing a birth is a delightfully intense experience that I suggest for everyone.

After the newborn had emerged from the birth canal, and had learned atmospheric breathing lying on his mother's stomach with the umbilical cord still attached, I filled the bathtub with warm water and invited the father to sit down in the tub so we could bathe the newborn. The mother agreed to this plan and after the umbilical cord was cut, I placed the newborn on the father's lap in the warm water. As you can imagine, I did not have the opportunity to explain any of the information contained in this book to the newborn. As soon as I got his attention, I connected my breath and continued to meet his gaze. The newborn imitated my breath pattern for approximately thirty minutes without my saying a word. We just looked at each other and Vived together. As I felt the feelings in my body and enjoyed them he appeared to feel his feelings and enjoy those too! The newborn experienced a mild amount of observable tightness in his hands and arms, but kept right on breathing until his body was completely relaxed and he was grinning broadly.]