

On Getting What You Want: Our Method of Manifestation

*F*or some years now we have been offering training in the principles and practices of manifestation. The body of knowledge presented in these trainings has come largely from information revealed during meditation. Other parts of the material have appeared in response to questions or comments during the trainings. These two sources have yielded a substantial oral tradition which has been lovingly collected by students, and passed along through notes and anecdotes. Now, since large numbers of people want to experiment with these materials, we have set out to make this oral tradition available in an intact, concise form for the private student or the teacher of manifestation.

In writing this chapter, we have tried to present the material in the most brief and trimmed-down form possible. Our conviction is that even the most potent and evolved ideas should be presented simply and clearly. The ideas are here to be used as tools for experimentation, rather than to enhance anyone's belief system. The scientific method-try it and observe the results-is the best model we have found to guide us in the realm of manifestation.

How Unconscious Manifestation Works

*L*ong before you consider manifesting what you consciously want, you have had years of experience with unconscious manifestation. Conscious manifestation begins to work more smoothly once you see what you have been doing in the past. The best way to find out what unconscious manifestation you have been producing in your life is simply to observe the results you have created. The negative results you create *are* your unconscious.

This point cannot be overemphasized. You need to see that the way it is now is the way you have chosen it to be on some level. Knowing this, you are in a better position to move smoothly on to creating more positive consciousness. Unfortunately, many people keep pretending that they are helpless bystanders in a life that's doing it to them. This point of view puts personal evolution on hold until they acknowledge that they are the source of what they manifest.

Roles

By adopting the conditions of a particular role, you will tend to manifest those aspects which are associated with that role. If you are programmed toward a role as a doctor, for example, you will tend to manifest more money than if you are conditioned to the role of gardener. Much of the manifestation we unconsciously create begins simply by stepping into a role which is circumscribed by traditional agreements and expectations. There are general mores that govern various roles in life, and by stepping into a certain role you assume the mores to your benefit or detriment. Doctors make ten times as much money as clerks; they also commit suicide seven times as often. So, extraordinary skill is not a necessary condition for most doctors to make money, but skill may be required to remain healthy and happy.

On the down side, roles can create havoc in manifestation.

Forgetting that we have assumed unconscious contracts by claiming a specific role, we can confound our conscious desires. The doctor who does not explore why doctors commit suicide at seven times the normal rate is setting up problems for him- or herself. There are certain compelling psychological issues that trouble doctors that do not trouble clerks.

Another troublesome issue is not freely selecting our roles. We have worked with many prosperous and effective people who have excelled in a role only to find misery in their achievement. When they inquire about the origin for such a seeming contradiction, they often find a compromise at the source, where they have overridden their deepest desires. For example; we recently worked with a very successful developer who really wanted to be a sculptor. Not much money in art, his parents constantly admonished. After several lucrative but lonely years living in the developer role, he has now consciously rearranged his life to make time for his passion. Ironically, the creativity released by sculpting has also increased his business productivity.

We often repeat roles exactly the way we observed them in early life. For example, we may reenact the role of a martyr parent because our own parents sacrificed and suffered. It may not even occur to us that it is possible to have fun being a parent.

Roles also function as cultural transmitters, particularly of traditional masculine and feminine behavior. For example, women are expected to take primary responsibility for home and family, no matter what other work they may do. Men are expected to produce no matter how they feel. We learn and incorporate thousands of nonverbal gender messages before we enter school. Most adults still function through these unconscious filters that color every manifestation.

AN EXPERIMENT

Note: Each major section of this chapter closes with an experiment designed to make practical the teaching in the section. In the practices, the procedure is as follows:

1. Sit comfortably, eyes closed if you wish.
2. Rest for 30-60 seconds.
3. Begin the experiment. In the experiment that follows, ask each question silently, then pause for 10-15 seconds to allow space for your mind and body to respond. The information may come in an unusual form. You may ask a question, for example, and the answer may come in the form of an energy fluctuation in your body.
4. When you finish the experiment, rest for a minute or so before returning to normal awareness.

QUESTIONS FOR MEDITATION

- What roles have I taken on in my life?
- To what extent are my roles freely chosen?
- How much of what I manifest (positive and negative) is due to my roles?

Incompletions

Much of what we unconsciously manifest is due to nature's abhorrence of incompleteness. Humans leave many things incomplete in the face of a strong drive in nature toward completion. By holding fast to a pattern of incompleteness, and overriding nature's strong pull toward completion, we are propelled into one confusing situation after another.

There are several key areas in which we tend to have incompletions. One is in the area of feelings we do not let ourselves feel. A monk may separate himself from his sexuality in order to form his "good monk" ego, only to find later that he keeps returning to the subject of sex in his attempts to meditate. We are drawn toward wholeness, and nature will keep presenting to us anything that we leave incom-

plete. It seems that anything we shun will come back to us later to be embraced. If we hold tightly to our personalities in the face of repeated opportunities to embrace wholeness, we lock ourselves into cycles of conflict with ourselves.

In my own life (GH), I was heavily conditioned toward a nice-guy persona. That is the way my saintly father was; and although he died shortly after I was conceived, somehow I knew that I had to be that way, too. I sealed off the emotion of anger because it was inconsistent with my nice-guy facade. For thirty years I never showed anger. People around me were always getting angry, often at me, but I simply regarded them as illogical fools.

Then I had a profound realization. I actually was angry, though it was buried deep inside, and because I was cut off from it, I required people around me to act it out for me. Buried it was; I weighed over a hundred pounds more than I do now. So I went about the task of reowning all that old anger and training myself to be able to communicate it instead of keeping it inside. I did not find the task to be an easy one, nor do I now. Even after fifteen years of working with the issue, I still notice that I am faced with an almost daily choice of disowning anger or claiming and using the energy from it.

Nature has evolved a strategy for dealing with incompletions that is very benign, although it may strike us as maddening until we learn to use it to our benefit. If an incompleteness occurs, nature provides us with subsequent opportunities to complete it. For example, if you need to complete a communication with your father, you may find yourself in repeated situations with your father or people who resemble him. Some incompletions may seem trivial by themselves until we look for a theme. For example, a man expressed a desire to have a better relationship with money and to have more abundance. When we inquired into incompletions around money, it turned out he owed many people small sums of money. The combined effect of these debts was like a swarm of bees irritating and sapping his exchange of money with the world. As he consolidated his debts and took responsibility for completing them he began to see opportunities to create more abundance on many levels, including more money. Each situation has within it the opportunity to deliver the communication and dissolve the pattern.

An incompleteness may also occur with regard to a positive potential that has not been acknowledged. For example, a woman may not have acknowledged and expressed a strong-man archetype that lies dormant within her. She may keep running into and competing with strong men outside herself—father, husband, policeman, judge—until she owns her inner strong man. When she accepts and expresses this positive energy, she may find that she manifests a different relationship with the strong men in her outer world.

QUESTIONS FOR MEDITATION

- What feelings do I not like to feel?
- What unfinished business do I have left over from past relationships?
- What do I still need to say to people in my past?
- What do I need to do to complete my unfinished relationships?
- What positive energies do I need to open up to?

Manifestation through Conscious Thought

A person can manifest what he/she wants by consciously using the powers of the mind to design its own reality. People are geniuses at manifestation; often, though, that genius is harnessed to the unconscious. In therapy over the years, we have had many opportunities to marvel at people's talent for manifestation. A person may, after years of abuse, finally divorce an alcoholic spouse only to find and marry another alcoholic within a short time. What are the odds of such an occurrence?

It is clear to anyone reading this book that we create our own reality. As we saw in the first section, this reality is often created unconsciously by fulfilling roles, by resisting feelings, or by holding back on positive energies that could be expressed.

One barrier to conscious manifestation is the fear of figuring out what we really want. We worry that we will manifest something and it will turn out to be detrimental to our overall evolution. In using conscious thought, we simply have to go by trial and error, doing our best at figuring out what we want, manifesting it, and then making corrections if it is not quite right. There is friction in the Newtonian world (the world of conscious thought), so manifestation is likely to be not quite right. Indeed, we learn as much from the misses as the hits. In other words, it is all right to mess up and correct. People sometimes express a fear that their manifestation will mess up in a big way, like King Midas, or that a huge black hole will open in the universe and swallow their best intentions. To address this issue we suggest The Cosmic Clause to end any manifestation experiment: "May all my manifestations have totally beneficial consequences for me, others, and the universe."

How Do I Know What to Want

In our manifestation workshops we spend considerable time on figuring out what people really want. We usually begin by having people brainstorm their five end goals. Personally speaking, we have done this exercise many times, always with value. You ask yourself the five goals that would make your life a success. Imagine that you are on your deathbed and someone asks "Was your life a success?" You say,

"Yes, because I accomplished these five things ... " Or you reply that your life was a failure because you did not accomplish the five things. What are those five things for you right now? Of course they may change over time, but what are they this moment?

In figuring out what you want, be willing to be creative. In other words, just dream it up. Many people think that there are a stack of sacred wants lying dormant down in their cells, and that these will flow up into consciousness with the proper access. Perhaps this is true, but in the meantime, ask yourself: What do I want? Accept the trivial and the profound. Your mind and body are usually not used to asking this question, and therefore it may take some practice, but with time you will likely be able to come up with something that you know for sure that you want.

Another hint: Put your wants in a positive framework. Instead of "I want people to stay off my back," want something positive, such as "I want complete freedom and autonomy." Just wanting people off your back results from anger instead of a desire to create something new and original in your life.

Now, let's find out how we can connect our natural powers of mind with conscious thought. This can be done in several ways. Mental pictures, language and feelings can be used to describe the reality we wish to create. We have found that some people have more power through using mental pictures. Others find that feeling works best for them, while still others find they are more successful with language. Experiment with all three to find out which one, or which combination, works best.

TO USE MENTAL PICTURES

1. Sit comfortably with eyes closed.
2. Pick an area of manifestation:
 - a. Material things-car, house, money, job.
 - b. Relationships-clear up a problem, create a new person in your life, etc.
 - c. Life purpose-right now or in general.
 - d. Psychological/spiritual.
3. Picture what you want. Let a number of pictures come until you get a good feel for one or more.
4. View it from top, bottom and sides.
5. Continue with another area of manifestation or return to normal awareness.

TO USE FEELING

1. Pick an area.
2. Sit comfortably. Close your eyes if you wish.
3. Feel what you want. Use your body to feel it intensely. Notice if your body wants to move in any way as you focus on what you want. Follow any impulses to move) however large or small.
4. Feel it to completion) i.e.) until it dissolves and your attention moves on.
5. Go to another area of manifestation or return to normal awareness.

TO USE LANGUAGE

1. Pick an area.
2. Sit comfortably. Close your eyes if you wish.
3. Say a sentence in your mind that embodies what you want to manifest. Use "I am willing" as the opening of each sentence. We use this phrase because willingness means you are open to it but not attached.

Examples: "I am willing to have the perfect new car manifest in my life" or "I am willing to have an improved relationship with my boss."

4. Say the sentence, then let it go and let your mind rest for ten to fifteen seconds. Repeat; rest. Do this several times until you feel it settle into place.
5. Now feel how it would be to have whatever you are working on. Say in your mind in the present tense "I have a perfect new car" or "I have a good relationship with my boss." Translate everything into the present tense. Say the sentence, then rest for ten to fifteen seconds, then repeat. Continue until you can actually believe that you have it.
6. After a minute or two with one project, go one to another or return to normal awareness.

With all forms of manifestation, your willingness and sincerity give them power. Only those things which you put "heart" behind tend to manifest. When checking the results of your experiences, the image of space and fog may be useful. If you bounce the beam of your manifestation directly off space) or that which has "heart," you are much more likely to create what you want. If you don't get quite what you want, you are beaming off the fog of incompletions.

HOW TO CLEAR UP THE FOG

1. Clear up any unmet feelings about the situation. Feelings are cleared the moment you become willing to feel them.
2. Give attention to any body trauma associated with the situation after the mind is willing (do breathwork, get a massage, have acupressure, etc.).
3. Clear up any mixed motives (any unconscious motive dragged along with the clear motive, such as needing approval or to be right). When you broadcast two motives, the unconscious one will manifest.

Hits and Misses

Newtonian manifestation most effectively deals with in-the-world projects. Corrections and adjustment are the operative modes as you work in this realm. We have several examples of how people have used Newtonian manifestation. Cars, houses and jobs come up most frequently, although one woman who was very oriented toward agendas and lists used conscious thought manifestation to create a long list of the qualities she wanted in a mate. She missed her next appointment because she had already met this man and was moving east to marry him.

One man manifested a new sports car and shortly thereafter got caught in a hail storm that destroyed the finish of the car. He inquired into any unconscious motivation that he might have brought to the situation and discovered an old belief that he couldn't be too flashy or have anything too flashy. A woman was rear-ended in new cars three times before she realized that she needed to complete an old "pain in the neck" relationship. Another woman drove a classic, beat-up old VW for ten years that regularly broke down and never went very fast, but it was familiar and comfortable. When she cleared up her scarcity attitude and her fears of becoming scattered and ungrounded if she went too fast in her life, she manifested a gorgeous, powerful car quite easily.

Several years ago we wanted to move into a house where we could work as well as live. I (KH) worked with Newtonian manifestation to picture and feel the perfect space. A friend called a few days later to let us know that a house near him was available and hadn't gone on the market yet. We went to look at it, and I saw that I had left a few things out of the order. The living room/work space was just as I had imagined with a large open space, plenty of light, wood floors, and a fireplace. However, the kitchen was very old and tiny, there was no bathroom upstairs, and the whole space was too small for our family. So I went back to the drawing board. About a week later our friend called and said the new owners were remodeling the

house, completely redoing the kitchen and putting in a bathroom upstairs. We moved in within the month and enjoyed the house for several years.

A talented woman recently used Newtonian manifestation to create a new job. Twice in the previous year she had been a finalist for good jobs and had lost to an "insider." She was again a finalist for her perfect job and again competing with an insider. She realized she was afraid to go all out and lose again. We worked to clear up old feelings of not being good enough and holding back, and she used all the Newtonian principles to imagine herself in this position. She called excitedly soon after to say she got the job.

Intentions

In manifestation, we are learning to use the mind as an active force rather than a reactive one. In growing up, most of us learn to think of ourselves as simply reacting to what is going on around us; others call the shots, and we follow along. Later in life we have to correct this distortion if we really want to use our full power.

Our intentions, or basic motivations, are the most powerful forces that operate to shape our actions. If our basic motivations are reactive, they do not serve us the way we are now. For example, to survive in your particular family as a child, you may have developed a basic motivation of seeking approval. All your actions may have been actually reactions; one eye was always on getting approval. You have, then, two basic motivations or intentions: Survival + Approval. Suppose that you were also occasionally punished for doing things you thought you would get approval for. You may have collected a lot of anger about this unpredictability. You did not know how to express this anger so you had to control it. Your basic motivations become: Survival + Approval + Control. Note that all these are reactive; you choose them as a way of dealing with a difficult situation. They are not the result of going deeply into yourself and figuring out what you really want.

Here are two radically transformative things you can do to change basic motivations. One is to choose consciously an entirely new motivation and allow it to settle into your mind. A new motivation might be something like: My intention now is for all my actions to serve the highest creative force in my life and in the universe. A motivation like this goes beyond the old, reactive motivations because it is much more comprehensive. In addition, it is freely chosen by you.

A second approach is to choose a motivation that directly counters one of the old ones. For example, if you wish to replace your approval-seeking motivation, you can choose an intention like: I am now willing to provide my own approval.

Both these approaches bring about a very rapid shift in consciousness and in the results we get in life. They also flush up a lot of debris, the flotsam and jetsam of

old structures, that will need to be cleaned up through bodywork, completing communications, etc.

Manifestation through Einsteinian Principles

There is a quicker and more powerful method of manifestation than using conscious thought. It makes use of the principles of physics described by Albert Einstein. Here is not the place to go into the technical aspects of the physics, but for the sake of having an intellectual foundation for the experiments we will carry out, let us say that Einstein came up with a very wild idea. He observed that the nature of reality changes with the speed of the observer. In plain psychological terms, if we are vibrating at a very low speed, we will see and experience things differently than if we are vibrating at a higher rate. What determines our speed of vibration? Awareness and love. This principle has been responsible for thousands of miracles in our lives and in the lives of people with whom we have had the pleasure of working over the years.

A further expression of this idea is that we not only experience reality differently as we vibrate at higher rates, but our presence in the situation changes the vibration level of the whole situation. We see it differently, and it becomes different as we see it. We would never ask anyone to believe such an outrageous idea; you simply will have to try it out for yourself and see how quickly things change.

Here are several examples of how awareness and love can bring about sudden, positive change. I (GH) was once feeling deeply afraid, and didn't see any way out. Then I remembered awareness and love. I opened up to the fear, felt it fully in my body, and then loved it the way it was. It changed instantly. I was no longer afraid; I was in ecstasy. The fear never returned.

A man was feeling stuck in an unpleasant relationship with his ex-wife. His position was that her anger was causing all the problems. Then one day he stopped projecting, opened up to his own anger, and loved it. Instantly, he found himself able to love her anger, too. Immediately after this experience their whole relationship went through a shift and ceased to be a problem.

A young woman who had struggled with alcohol and drug abuse, suicidal episodes and many physical ailments began to realize that she was paralyzed by fear almost all the time. She didn't breathe fully, her body was held rigidly, her face was like a mask, and she felt lonely and isolated much of the time. When she actively loved her fear, experienced it and participated fully with it, it began to melt. She noticed the exquisite colors and smells in nature. Supportive friends started to call and spend time with her. She got an acknowledgement for the first time at work. She began to enjoy being alive.

The principles work for all types of manifestation. If you want a new job, for example, love yourself for not liking the one you have. Love it the way it is, and it starts to change. The more thoroughly and fully it is loved, the more rapid and positive the transformation.

This technique seems too simple to be so powerful. Many people do not get around to trying it until all else has failed.

The only drawback to this technique is that it works so fast that it seems unpredictable. People often try it, experience a radical change, then get scared because they did not realize they had so much power.

For example, on a Thursday night several years ago I (KH) felt a clear resolve to claim my full power and to open up to initiating and creating my life consciously. Gay and I talked about what that might mean, how it might look, to the point that I had a vivid body sense of willingness to open to power. Then we went on with the evening, dancing and enjoying being together.

At about two in the morning I woke up knowing I was going to be sick. I made my way quietly to the bathroom and vomited, then came back to bed. After about twenty minutes the cycle repeated, and soon I had diarrhea also. Throughout the early morning hours I was up and down, trying not to bother Gay. At one point Gay said, "How are you doing?" I had completely forgotten about the evening's intention and discussion. By six o'clock I was downstairs on the floor in the bathroom, having tried everything I knew to stop the cycle, which was moving into convulsions by then.

Gay came in then and asked if I wanted some assistance. I said, "Yes, please," and he sat on my pelvis. I realized I had been trying not to feel my pelvis and to get out of it by writhing and rolling. When the weight of Gay's body brought my awareness fully to my pelvis, I instantly experienced a white-hot fury. The collective anger of generations of oppressed women rolled through me. On its heels came the fear of what "they" would do to me if I was fully powerful. I was terrified I would be killed if I let people really see my power. These feelings consumed my body for about ten minutes, and then I was entirely peaceful. I felt tired, but whole. Over the next days I traced the pattern of previous vomiting episodes in my life and integrated the common thread of anger and fear. One effect of that intention was that competition with women was replaced by the free flow of support. The intention to empower each other makes being with women a joy and a creative force in our worlds.

Here are two experiments to give you a feel for how it works. The first experiment uses Einsteinian principles to eliminate something from your life; the second experiment creates something new or something more in your life.

EXPERIMENT #1

1. Sit comfortably.
2. Pick something you want to dear up or make disappear. (Examples: a feeling like fear, anger or sadness; a problem relationship; a situation that seems intractable.)
3. Love it the way it is.
4. Find where you feel it in your body. Love that place.
5. Love it until you feel a shift.
6. Pick something else or return to normal awareness.

EXPERIMENT #2

1. Sit comfortably.
2. Pick something you want, or something you want more of (e.g., money, a new relationship, a new job).
3. Love yourself for wanting it.
4. Love it the way it is now.
5. Find it in your body; love it there.
6. Keep loving it until you feel a shift.
7. Pick something else or return to normal awareness.

Positions

We have often heard people say with great frustration, "I thought I had gotten rid of THAT!" The belief that at some point we arrive and cease evolving is an example of taking a position. Positions freeze our unfolding until we become aware of their stuck quality and the flatness of our experience. Even "good" positions such as "I'm going to love everyone no matter what!" can limit our possible transformation. Positions often take the form of attachment to attitudes and beliefs, and are reflected in movement patterns and postures. Recognizing and releasing positions is a skill that increases flexibility and accelerates evolution. We have observed that beliefs have no evolutionary power; letting go of beliefs does.

This experiment is kinesthetically based, and is designed to be done with a partner. One person will facilitate the other moving through the entire sequence

before switching.

1. Together, brainstorm the phrases, thoughts and beliefs that recur in your awareness. Some examples of core beliefs are:
 - I'm unlovable (not good enough);
 - I just can't do it;
 - I have to struggle to get anywhere;
 - If I do it well enough, I can go back to sleep;
 - You can't trust anyone;
 - Everything about me is wrong;
 - I won't.
2. Explore incorporating several of those attitudes or beliefs; let your body freeze in the metaphorical position of each belief. Facilitator: Assist and take on the mover's position in your own body. Exaggerate. Spend some time noticing tensions, breath, the familiarity of the posture.
3. Explore each of the following interventions with one of the positions. After each intervention, come back to the original held position before continuing.
 - a. Facilitator, try to persuade the mover to let go of the position. Use primarily nonverbal techniques.
 - b. Facilitator, try making the mover let go of the position (explore your method of using force).
 - c. Both of you take on the mover's position and let your awareness move to the core of the position as you experience it in your bodies. Breathe into that place until energy starts to move. Let that place move your whole body from the inside out, following the shifts until each of you feels complete.
 - d. Both of you be with the position and love it fully for what it was trying to do. Love all the fallout that emerges. Both of you move all the way with the energy.

Take a few minutes to discuss your experience, then switch.

CHARACTERISTICS OF THE EINSTEINIAN WAY

1. Old rules (i.e., roles, beliefs, automatic reactions) dissolve and are no longer applicable.
2. Concern shifts to the rate of vibration. You come to see that your vibration level draws to you the appropriate action or lesson. You see that you are getting exactly what you are putting out.

3. Willingness becomes important, especially the willingness to:

- drop limiting beliefs at the moment they seem not to work;
- feel all your feelings, particularly the fear of death (lowest vibration) and the fear of going crazy (highest vibration);
- learn to occupy all parts of your body;
- release old, unmet needs;
- tell the deepest level of truth;
- keep your agreements;
- give and receive love completely (for example, in a stuck place, ask "What do I need to love more in order to be free of this game?");
- take total responsibility: acknowledge the way it is, and take responsibility NOW, without reference to the past.

The Third Way

There is a third way of manifestation that we like to call, oddly enough, The Third Way. It is the most powerful form that we have yet found.

In Third Way manifestation, you align yourself with the source of energy and consciousness in the universe, the Big River, so that the energy propels and guides you, putting you in the right place at the right time for your desires to be immediately manifested. Nothing satisfies like the Big River flowing in complete relationship with all the potentials in you. People are drawn to the Big River with its currents of being, giving and allowing.

In The Third Way several things are required. You must be totally committed to serving the creative force of the universe. You must be open to the deepest energies within you. You must be willing to drop projection and excess ego baggage. You must be working on your mind and body constantly so that you can see, feel and follow currents of energy through the universe. You must tell the truth and keep your agreements.

As a bird soars higher, it must be more sensitive to the currents of air so the flight can be effortless even as the air gets thinner. So it is with Third Way manifestation. The requirements mentioned above are steep ones. They could be no less, because the powerful energies involved in Third Way manifestation require impeccability of action and a healthy, grounded nervous system. Otherwise we would be buffeted about to the detriment of our evolution.

Stepping into Third Way manifestation is a matter of free choice. You make the decision. Third Way energies are strong and will flush out anything in their way. That is why your free choice is required. No one but you will have to confront the material that is flushed out of you as you integrate Third Way energies. For example,

if there is some feeling you have repressed, even long ago, it will likely be brought to the surface as you open up to Third Way energy.

Recently in the process of going more deeply into The Third Way, a memory came up of a \$500 debt I (GH) had incurred over a decade ago. I had completely forgotten about it, perhaps because I had gotten into a conflict with the person not long after I borrowed the money. I had to write letters to find him, so I could initiate the process of paying off the debt. He was very surprised, and I felt a new lightness and energy in myself as a result. I noticed that the following year my income took a quantum jump. Of course, there is no way to prove that there was a causal relationship between the two events, but these same types of things have happened so many times that I have come to rely on them.

The deeper and higher we go with The Third Way, the more energy moves through us. We have to tell the truth to ourselves and others, and we have to honor our agreements to ourselves and others. This allows Third Way energies to stream through us freely. For example, if I create a new pattern in the universe (e.g., I agree to show up at the corner of Main and First Street at noon), I have to honor that pattern scrupulously. If I do not make good on the pattern I have created, a deep part of myself records this information and will prevent me from integrating more Third Way energy until I can have integrity enough to handle it.

People who are involved with this type of manifestation become very concerned with taking care of their minds and bodies. They tend to meditate regularly, eat high-vibration food, and polish their bodies through exercise and bodywork. After committing themselves to The Third Way, they know that various mental and physical blocks have to be dissolved. Many people find it easier to go after the blocks on a regular basis, rather than having the blocks come after them.

A major illusion that needs to be dissolved in order to integrate The Third Way is the separation between ourselves and the universe, ourselves and God. To live in The Third Way is to come from the source, to see and feel that we are God and the universe. It inhabits us; we are it, moving it from place to place.

The Third Way may take us a lifetime to integrate fully. No matter. It is our intention to live in The Third Way that carries us forward, opening the gate to the many miracles that this form of manifestation has in store for us.

To begin, here is an experiment:

1. Sit comfortably, eyes closed if you prefer.
2. In your mind, ask yourself the following questions. Phrase each question, then allow 10-15 seconds for your body and mind to process it. Don't worry if an "answer" fails to appear; it is the asking that is important. An answer may appear later in a

dream, or in an awareness long after you have forgotten about the question.

- Am I totally committed to serving the creative force in the universe?
- Am I willing to experience and express my deepest energies?
- Am I willing to live without projection and unnecessary personality?
- Am I committed to refining my mind and body?
- Am I willing to tell the truth?
- Am I willing to keep my agreements?
- Am I willing to dissolve my sense of separation between me and the universe?

3. After you finish, relax for a minute or two, then return to normal awareness.

CHARACTERISTICS OF THE THIRD WAY

1. Lax times when you have a minimum of stimulation or demands on your time (important for grounding and integrating the charge passing through).
2. Large vibrations passing through the body (signifying a deeper surrender to the universe).
3. The feeling that you have little or no choice, that you are guided, that you have "choiceless awareness."
4. Periods of inarticulateness or "mush mind." When awareness is spreading down the front of the body, moving from one zone to another, it crosses the transition point where one radiance zone passes into another (e.g., shifting from throat zone to heart). This transition creates mush mind. The time it takes to pass through mush mind is precisely how long it takes you to remember to move and breathe.
5. High-quality daily experience, with a bigger oscillation of intensity. Also, high-quality friends.

Using the Three Forms Together

The three forms are extensions of each other and may be used in conjunction with one another. For example, you may start by using conscious thought to manifest a new car. You picture it, feel it, write a few willingness statements about it. Perhaps a few weeks go by and nothing happens. Either go back and refine your conscious thoughts, or drop into an Einsteinian mode by loving it the way it is. At this point you may "accidentally" come across someone at a party who wants to sell a car. In this example, you opened the gate with conscious thought, walked through with

Even Simpler Instructions for Conscious, Creative Manifestation

- 1. Take a deep breath, and pass through the gate of fear. Every time you manifest something successfully and go to a higher level, you tend to pass through the gate of fear again.*
- 2. Consciously conceive of it the way you want it. Think up the kind of job , relationship, life you want.*
- 3. Observe what you're getting at any moment, love the way you feel about manifesting it, then love the thing itself as much as you can.*
- 4. Surrender yourself to your grandest, ultimate purpose in relationship, work & life.*

COSMIC HINT: It's usually what you most love to do, the way you most love to feel, what you most love to be. Surrendering just means you do it more and more often.

Einsteinian principles, then found yourself in the right place at the right time to manifest the original desire.

Generally, conscious thought works best with manifestations in the material world, while Einsteinian principles work best in the psychological and relationship domain. The Third Way is always useful because when you are in harmony with yourself and the universe, where and when you need to be, you always have what you want and need.

It can facilitate your journey to figure out what you really want in life. Being clear about what you want is important, as is setting the wheels in motion toward your goal, even if you are not sure how to get there. In fact, the most meaningful goals are those which you have absolutely no idea how to attain. I (GH) decided in 1979 that I wanted to take the spring of 1980 off, spending it traveling in India, Nepal

and Europe. I set April 1, 1980 as my departure date. As the time approached, I found myself with a most excellent plan and very little money. My daughter had needed a number of things that year, and I had spent most of my savings on them. I recall describing the problem to a friend over breakfast a couple of months before I was to go. She immediately offered to loan me the money. I thanked her, but told her I was sure the money would appear from somewhere. Incredibly, I got a call one day from my mother in Florida. She was asking my permission to sell an acre of land that my father had bought in 1937. Neither my mother nor I previously had any idea the property was owned jointly by her, my brother and myself. To make a long story short, I got a check for \$2,500 during March, allowing me to leave on schedule.

We think it is important to get the energy vectors aligned, even though you don't know how the physical aspects are going to emerge. Obviously, if you knew how to attain the goal, you would already be there. What is important, though, is to be clear on what you want, then start your energy moving in that direction.

What-Do-I-Want Experiment

The experiential process of discovering and acting consciously on what we want is unique for each person. We make decisions when presented with external choices, and we generate choices from internal experience. We often have more practice with making choices than the environment seems to offer, and we make those choices using different internal maps. For example, when considering whether to go to a movie, one person may look at an internal image of the movie, then listen to an internal body sensation around the umbilicus which is a yes signal. Another person may hear the title of the movie and choose according to whether the sound is pleasant or unpleasant.

Responding to the question "What do you want in your life?" is unfamiliar to people. Parenting guides discussing choices for children often added the instruction to not leave things open-ended, but to say for example, "Do you want eggs or cereal this morning?" Asking "What do you want for breakfast?" was considered too chaotic for young children. The child might reply, "Ice cream with broccoli on top." Most of us haven't had much practice in inner-generated choosing. We think we have to choose from what is on the menu, rather than creating the menu. The following experiment is designed to help you discover your process for both internally and externally generated choice-making.

1. Get comfortable. Stand or sit on the floor.
2. Say "I want" out loud and pause ten to fifteen seconds, noticing what arises in your mind and body. Focus on the process. Notice if you have thoughts, images or sen-

sations in what parts of your body, and note the order of your process. Repeat "I want" and pause many times, until you have a sense of your process. Experiment with different inflections and intensities. For example, say "I want" in a whining voice, or ferociously, pleadingly or powerfully.

3. Say "I want" as you reach out to grasp something imaginary. Pause for ten to fifteen seconds and notice what responds in your mind and body. Repeat several times.
4. Imagine that something you enjoy is in front of you. Say "I want" as you reach out for it. Pause and be aware of your reaction. Now imagine that something you don't enjoy is in front of you. Say "I want" as you reach out for it. Pause and be aware of how that affects your mind and body.
5. Now think of an area of your life that you would like to open to more creative choice. Close your eyes and ask, "What do I want?" and pause ten to fifteen seconds, noticing the feelings that emerge in your mind and body. Repeat two or three times. Study the nature of your response to see if it resembles your internal response to what you know you like or dislike.

Often we don't get an answer to "What do I want?"; we get process, and we need to follow it in the same way we follow process in Bodymind Centering.

6. Now focus on another area you'd like to explore, or rest for a moment and return to normal awareness.

Introducing and integrating the principles of manifestation is part of the work with each client, and it is woven throughout the daily web of our lives. We invite you to practice and enjoy creating new possibilities for greater aliveness and unity in your life.

The Short Form of the Basic Instructions

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NEWTONIAN (money, jobs, cars, houses, etc.)

- 1. Figure out what you think you want*
- 2. Let yourself become willing to clear any limiting feelings and beliefs that are in the way*
- 3. Create a pattern in space (pictures, feelings, words, writing)*
- 4. Let go of it, with the intention that it will come in the perfect way and time*
- 5. Be prepared to correct and slip into:*

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EINSTEINIAN (relationships, emotional issues, subtle material)

- 1. Look closely at what you're getting*
- 2. Love yourself for not liking it (if you don't like it)*
- 3. Love it the way it is*
- 4. Be willing to get the message or lesson from the way it is; check results for the purpose of seeing current vibration level and true intention*
- 5. Keep expanding in love until it shifts and you're open to:*

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THE THIRD WAY (tends to draw the relationships and material things to you that support your highest evolution)

- 1. Let it be okay for you to be the source*
 - 2. Get as comfortable as you can be in space (as opposed to positions)*
 - 3. Keep opening verbally and nonverbally to what is (you won't know what it is if you're doing it right)*
 - 4. Affirm your commitment to your own and the universe's highest purpose*
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