



Easy Habits for Happiness



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Langri Tangpa Centre Study Notes

What is HAPPINESS?

This is the central question Buddhism addresses when we ask "what is happiness?" Often we cannot say what it is except that it makes you happy! We may find that happiness is a tautology! A know-it-when-I-see-it feeling.

We all experience some type of happiness sometimes, but Buddhism asks - is that all there is? Is there something better? And what is stopping us achieving lasting happiness?

The experience of pleasure is only partially due to pleasant sensual feelings. The main reason for our happiness is a sense of relief that our desire has stopped. Unfortunately, the cessation of desire is only temporary. Very soon, the cancer-like craving for pleasure awakens and begins to destroy our happiness and peace of mind.

Desire is not happiness. It is an agitated state of mind that believes that if we do not get what we want then we cannot be happy. Our preoccupation with short-term immediate happiness and fulfilment of desires keeps us from discovering the true source of happiness.

The Lesser Happiness of Clinging - what we GET from the world

(a) Happiness of Sensual Pleasure. From the five senses, including physical pleasures such as the enjoyment of seeing beautiful things, listening to good music, eating delicious food.



- Extreme manifestation is hedonism, wholehearted indulgence in the sensual pleasures.
 - Material satisfaction of possessing wealth, nice clothes, a new car, and a pleasing home. Also, the satisfaction of playing piano, a warm family life.
- Drawback is that it is fleeting. It disappears almost immediately. The very things that bring us happiness also cause us misery. Why? They do not last. Relationships end, investments fail, people lose their jobs, kids grow up and move away.
 - Paradox is that the more we have, the greater our possibility for unhappiness.

(b) Mental Happiness. Worldly happiness also includes forms of mental stimulation

- Reading books, watching movies, raising children, earning an honest living.
- Why are these viewed as the lowest happiness? They depend on their conditions being right. The more we trust them, seek them or try to hang onto them, the more we suffer. No matter how hard we strive to control our circumstances, things will invariably change, conditions are out of our control.

Higher sources of happiness - what we BRING TO the world

(a) Happiness of Renunciation. A joy that comes from dropping worldly concerns and seeking something greater than ourselves. It comes from cultivating inner habits of happiness and meaning. Generosity, sharing what we have makes us feel happy, and we experience a sense of relief every time we let go.



(b) Happiness of Letting Go of Disturbing Emotions Instead of stewing and dwelling on them, we let go of anger, craving etc as soon as they raise their ugly heads. If we can nip our negativities in the bud, our mind has a better chance of staying clear and joyful.

(c) Happiness of Deep Concentration The above leads to deep states of meditation. Contemplation on mathematics, physics, even music composition. No sorrow can arise in these states. But as powerful and transcendent as they are, they have one drawback - we must emerge from them at some stage, so they too come to an end.

Highest form of happiness - what we BECOME

Bliss of Attaining the Stages of Enlightenment Based on a practice of ethics, each day we whittle away at our negativities, and develop our qualities. One gets less, the other grows.



- Taking this to its ultimate extent, eliminating all our negativities completely and developing all our qualities to their utmost, this is the state of buddhahood.
- A healthy mind free of disturbing emotions reveals the innate joyful clarity. Just like when we feel well, we feel it's normal, not high. It's our natural state.
- With each stage along the path, we become less bound by our disturbing emotions and feel greater happiness and freedom. The final stage of enlightenment, permanent freedom from all negative states of mind, brings an uninterrupted, sublime happiness.
- It's our attachment to the lower forms of happiness that distracts us from this.

9-round Breathing Meditation

Bring your awareness inwards, by focussing your attention on the physical sensation of your breath as it enters and leaves the nostrils. Simply breath in and breath out, allowing no thoughts to distract you. Whenever you notice your attention has wandered, bring your focus back to the breath, again and again. Do this for a few minutes.

Now, imagine that you are breathing out through left nostril and in through right (no need to physically block your nostrils, this is done in imagination).

As you breath out through left nostril, imagine you breath out, in the form of black smoke all your negativities, disturbing emotions, obsessive thoughts, anger, hatred, aversion, dissatisfaction, craving, stupidity, dullness, ignorance, pride, doubt, confusion. It leaves your body like pollution leaves a chimney, disappearing into space.

As you breath in through the right nostril, imagine breathing in golden light, the manifestation of loving-kindness, patience, warmth, compassion, caring, joyousness, generosity, light, wisdom, skilfulness, clarity, energy.

Do this three times.

Then swap the nostrils over. This time imagine breathing out through right nostril and in through left, three times. Repeat the visualisation.

Finally, imagine breathing out through both nostrils and in through both nostrils, repeating the visualisation, three times.

When you complete this cycle, continue breathing radiant, clear light. Feel the very fine membrane between the outside and the inside, with clear radiance permeating all.

The nature of our mind is no different from the Buddha's

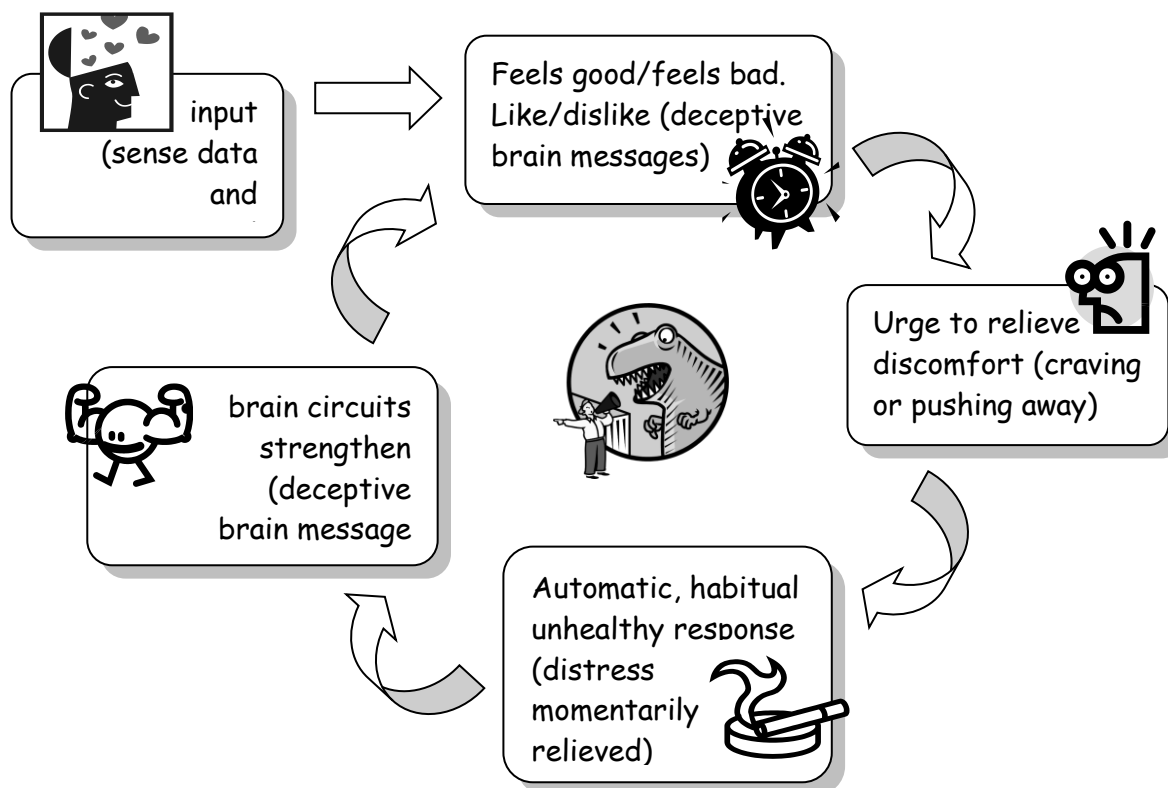
Our mind is by nature pure, but it is polluted with confusion and toxic emotions. When we act negatively, it's not because we are a bad or a worthless person. It's because we are operating under the influence of the disturbing emotions.

The Buddha found a way to remove all the pollution from his mind, and became enlightened. Enlightenment is a state beyond the uncontrolled, agitated dissatisfied state of mind. It is a state of perfect freedom, everlasting enjoyment and complete understanding of the nature of the mind. As the nature of our mind is no different from the Buddha's, we too have the potential to become enlightened, just as the Buddha did.

What is a habit?

An acquired behaviour pattern, regularly followed, until it becomes almost involuntary. Anything that we do repeatedly becomes a habit. It can be a habit of body (physical activity or addiction), speech (how we communicate) or mind (what we dwell upon, the stories we tell ourselves). A *negative* habit is anything you do repeatedly that takes you away from focussing on something beneficial. Happiness is also habit. It's not something that we wait around for hoping it will happen to us, we have to practice it!

Neurology of Habit – Feeding the Monster

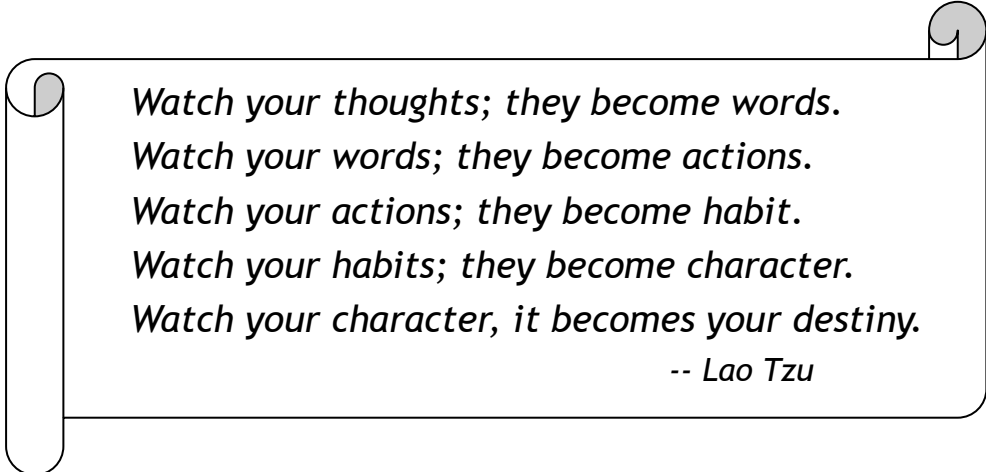


Why are bad habits so hard to break?

Whether we approach something to fulfil a desire or remove a horrible feeling, the process is neurologically the same. The craving is painful, momentary distress is relieved, you get the rush of pleasure, but an unhealthy brain circuit is strengthened. We may not recognise craving as an uncomfortable state to be relieved, but that's how addictions spiral out of control.

Whenever you repeatedly respond the same way to a deceptive brain message, by focussing on and engaging in an unhealthy behaviour, you teach the brain to always respond the same way, with the same unhealthy behaviour, whenever a similar situation, thought or impulse arises. You start by drinking to relieve stress, and end up craving a drink even when you feel good, and even more stressed without a drink.

"Feeding the monster" is a short term reward, but long term dissatisfaction. It leads to more frequent urges, the discomfort is more intense, and habits more entrenched and harder to resist.



*Watch your thoughts; they become words.
Watch your words; they become actions.
Watch your actions; they become habit.
Watch your habits; they become character.
Watch your character, it becomes your destiny.*

-- Lao Tzu

Breaking the cycle - take-home points to remember

Acknowledge the feelings without engaging in them - either by pushing them away or getting involved. We have a power of veto. Before the urge has you in its grip, mindfulness can give us a window of opportunity. We cannot control what comes up in the mind, but we can decide what attention to give it.

Don't try to make the uncomfortable feeling go away, but rather focus on what you want to cultivate instead, even while you are feeling bad. Resist the urge to get rid of the bad feeling, and focus on something enjoyable and beneficial. Fighting the uncomfortable feelings only wires them into your brain stronger.

Wholesome repetition. Replace our habit with something enjoyable and beneficial in the long term. How often you focus on something determines which habits stay.

Restraint - 15 minute rule of thumb. Lengthen the duration between the deceptive brain message and acting upon it. Then, when you do act, do it mindfully, with your full attention, not doing anything else at same time.

It's not what you think or feel that matters, but what you do. Sensations and thoughts come and go, what counts is our actions, what we do with them. We can't control what arises (in the mind or the world), but can control how we respond.

Refraining from the 10 Non-Virtuous ACTIONS



If we want to avoid suffering, we must give up the actions that result in suffering. Avoiding the 10 non-virtuous actions is like heeding the street signs warning us to be careful. They show us how to navigate our life's path.

We are like drunk-drivers, under the influence of the disturbing emotions. We react unskilfully to changing circumstances, we are distracted, we lose our way easily. And when we emotionally crash, we harm ourselves and others.



Avoid harmful behaviour (3 of BODY)

1. Killing (from insects all the way up to abortion). First, abandon violence and aggression. Then, try to protect people, help them improve their situation, live longer, healthier lives. Save insects, contribute to medicine, sponsor orphans.
2. Stealing (taking what's not freely given, from a pen at work to embezzlement or fraud). First, abandon stealing. Then, cultivate contentment and satisfaction with what you have. Share your resources, give material aid, your time and advice.
3. Sexual misconduct. (actions generally unacceptable in terms of the law or social values, and to knowingly have sex with someone else's partner, or cheat on your own). First, abandon sexual misconduct. Then, cultivate trust and treat others with respect.

Avoid speaking unskilfully (4 of SPEECH)

4. Lying (misleading either through speech or omission). First, abandon telling lies. Then, focus on telling the truth and saying what will benefit others. Is it true? Is it useful? Is it kind?
5. Divisive talk. First, abandon speaking behind other's backs, being overly critical. Try to enhance relationships between others, resolve disputes, unite people, encourage virtue.
6. Harsh words. First, abandon using words that cause distress to others. Then, engage in speech pleasurable to others or that causes them happiness, loving words.
7. Gossip. First, abandon idle chatter. Recognise the time wasted, how it leads to more negative actions. Try to be aware of your purpose, have courage to speak meaningfully.



Avoid destructive thoughts and emotions (3 of MIND)

8. Covetousness. First, abandon mind of attachment. Then, rejoice at other's fortune. See the faults of a desirous mind. Stop thinking about my own wealth or another's. Cultivate the thought "What I have is good enough".
9. Ill-will. First, abandon thoughts of harming others, or revenge. Then, cultivate love and compassion for others. Remember "Just like me, they too want to be happy".
10. Wrong views. First, try to overcome feelings of indifference to others. Then, respect the rules of society, actively deconstruct your own fundamentalist, bigoted or prejudiced views. Remember "How things appear is *not* how they really are!"

Reliance

Self (refuge in a higher power, spiritual path, purpose in life)

Others (informed by equanimity, natural ethics, and compassion)

Remedy part #1

Psychological antidote

Restraint

Realistic time

Verifiable

Remedy part #2

Redress the balance with a positive action.

Must be enjoyable and long-term beneficial.

Regret

Self (future suffering if you don't defuse the bomb)

Others (recognise their vulnerability and hurt)



Root cause is a mistake (confusion)

IGNORANCE

(of our nature, our potential, and inner cause and effect)



Driving under the influence of the

DISTURBING EMOTIONS



ACTIONS

*Dangerous driving along life's highway
(distracted, reactive)*



BODY

Addictions
Distractions
Behaviour



SPEECH

communication
inner dialogue



MIND

obsessions
fears and hopes
rumination



RESULTS

We often crash, hurting not just ourselves, but others
worldly consequences (trouble with the law)
paranoia (stealing creates fear of being ripped off)
habit (it becomes our default response)
our character changes (we become an 'angry' person)

Four Opponent Powers

What destroys karmic seeds?

- Virtuous karmic seeds come to an end by either (a) ripening as pleasurable experiences, or (b) they are destroyed by anger.
- Non-virtuous karmic seeds can be completely destroyed by the wisdom that directly sees the nature of existence. Before that, they can be neutralised by purification using the four opponent powers.

The Four Opponent Powers are like defusing a bomb. They do not completely destroy the negative seeds, but they make sure they can never ripen into unhappy experiences.



The four opponent powers (4R's)



REGRET - Natural regret for our own future suffering, and remorse for harming others. A sincere regret for the non-virtuous actions we committed arises, primarily because of the suffering we will experience in the future (like from eating poison pizza - we deeply regret it, but don't feel guilty). Be specific in what you regret and use it as a springboard to include instances in all lives. *This purifies the rejoicing/completion of an action. Regret for ourselves counters the rebirth result. Regret for harming others counters resultant habits and experiences.*



RELIANCE - Confidence in being able to overcome non-virtue by applying the Buddha's teachings (taking refuge), and relying on sentient beings in order to develop compassion (without others we are incapable of developing positive qualities). Remember your intention to win enlightenment for their sake. *Purifies object of the action, counters environmental result (who or what surrounds us).*



REMEDY - Engage in positive actions to counterbalance the negative ones. Make amends, practice virtue. There are specific virtuous actions actively oppose the 10 non-virtuous actions. It is good, but not absolutely necessary to apologise, as the negativity is in our mind, not theirs. Purification practises such as 35 Buddhas or Vajrasattva. Try to act out of compassion, look after the poor and needy, make offerings, read Dharma books, paint holy images. *This purifies the negative action (by acting positively, creating merit and purifying), and counteracts the delusion (with emptiness and bodhicitta).*

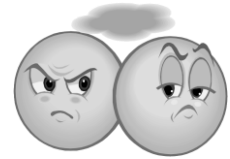


RESTRAINT - Promise not to repeat the non-virtuous action again for a realistic period of time. For difficult habits (1 hour or 1 day) and for easier habits (1 month, 1 year). It is what holds us back from repeating the negativity, and thus is the key to breaking negative habits. It's better to promise for less time and not bust! This strengthens our confidence. *This purifies the motivation, and counters the inclination/habit/result similar to the cause.*

Overcoming destructive **MENTAL** attitudes (3 of **MIND**)

Covetousness

Your personality is dominated by desire, you have no contentment and are never satisfied. Whatever you have gets worse or degenerates.



- First, abandon mind of attachment.
- Then, rejoice at other's fortune. See the faults of a desirous mind. Stop thinking about your own wealth or another's. Remember, someone else is happy with less than what you have now.
 - *Cultivate the thought "What I have is good enough".*
- The result is that you will easily be able to accomplish whatever you wish for.

Ill-will

Your personality is dominated by anger or revenge. You find yourself without help, are always hurting others or hurt by them. You live in a world of chaos and conflict, fear of being attacked. There is a predominance of hostility.

- First, abandon thoughts of malice, harming, or revenge.
- Then, cultivate love and compassion for others.
 - *Remember "Just like me, they want to be happy".*
- The result is that you will have fearlessness and great confidence.

Wrong views

Your personality is dominated by stupidity or confusion. Fundamentalist or harmful or views, become deceitful, confuse suffering for happiness, find no protection from events or problems.

- First, try to overcome feelings of indifference to others. Find what you have in common with the people you dislike.
- Then, respect the rules of society, actively deconstruct your own fundamentalist, bigoted or prejudiced views.
 - *Remember "How things appear is not how they really are!"*
- The result will be that whatever you study will only help to expand your mind to encompass a wider understanding of the world.

*All that we are is a result
of all that we have thought*

-- Lord Buddha

Importance of Visualisation

It's not enough to just understand how our emotions and habits function, we have to change our experience, how we feel about ourselves. We need more than an insight, we need to change our attitude. Meditation does just that.

Visualisation is not just visual - it uses our sense of expectation in looking forward to things, memories of physical sensations like water, temperature, smells and sounds.

Imagery uses both sides of our brain, spatial and verbal.



Visualisation takes the natural tendency of the mind to imagine things and transforms it into the path to enlightenment. Instead of visualising our worries and failings, we imagine our latent buddha nature in its completely developed form, consider it to be a reflection of our own true nature, and lead ourselves through the process of realising this.

We use words to paint pictures of light, and use this as a memory prompt for meaning. How do we integrate the qualities of compassion and wisdom? It's difficult in the abstract, so we lead ourselves through the experience, and it profoundly changes our body and mind.

Having a valid object of refuge

The purification meditation can have any object of refuge you are comfortable with - you don't need to be a Buddhist, or even religious. They must have infinite compassion, perfect wisdom, and the ability to help you without fear or favour. In Tibetan Buddhism we use Vajrasattva, the buddha of purification, because his practice is as effective in burning away negative energy as a great fire is at burning away acres of forest. A Christian might use Jesus, the Virgin Mary, or a Saint. In Alcoholics Anonymous they use a higher power. And a materialist could simply have confidence in the scientific law of cause and effect.

Why it works

Athletes use visualisation to train. Doctors use it as part of treatment. Why? Because the nervous system cannot distinguish between reality and imagination.

We get a fright at the movies and our adrenalin soars, even though we know it is just a fantasy on the screen.



How do we do it?



Use words to paint pictures of light (find words that inspire you).

No painting is ever finished first go! Start with a sketch, and then slowly fill it in. Concentrate on each detail in turn until the picture is completely built up, and then try to hold it as long as possible.

Use a picture as a memory prompt for meaning. By remembering the qualities that each element symbolises, we become familiar with them and develop those qualities.

Eventually when we see a picture we can read it like we can a portrait of our own family - we naturally recognise each element, there is no need strain.

Overcoming destructive **VERBAL** behaviour (4 of **SPEECH**)

This can be both in the way we communicate with others, but also our internal dialogue that flavours how we think and feel about the world, and gives the running commentary to our lives.



Lying

- Misleading through speech, gesture or omission.
- Results are that no one believes what you say even when you tell the truth, others often deceive you. The people around you generally cheat one another and are afraid.
- The results of abandoning lying or deception are that people will naturally have a sense of trust in you.
 - *Before you speak, ask "Is it true? Is it useful? Is it kind? "*

Divisive talk

- Slander, speaking badly behind people's backs, compulsive criticising, sowing doubts.
- Results in becoming separated from relatives and friends, you cannot find friends, people misunderstand what you say, or often accuse you. Workmates don't get along.
- The results of abandoning divisive talk are that you will never be lacking friends, you develop pleasant characteristics that naturally attract people.
 - *Try to support positive relationships between others, assist in resolving disputes, unite people, and encourage virtue.*

Harsh words

- Yelling, threatening or communicating aggressively, swearing. Also sarcasm.
- Karmic results include often hearing distressing words or unpleasant noises, people often take offence at what you say. You are surrounded by arguments, you have an abusive boss or partner.
- The results of abandoning speech distressing to others is that people will speak well of you and you will have a good reputation.
 - *Try to communicate using kind words and speech that is pleasurable to others, that brings them happiness.*

Gossip

- Idle chatter, telling tales, nagging, meaningless talk. Recognise the time wasted, how it inevitably leads to more negative actions.
- The result of gossip and idle speech is that no one listens to you, respects what you say or thinks it has value. You cannot express the point, you have a lack of confidence.
- The result of abandoning meaningless chatter is that people will listen to whatever you have to say and value it.
 - *Try to speak about meaningful topics, and to be aware of your purpose.*

Identifying Unhelpful Speech Patterns

(from Dr. Timothy Sharp "The Happiness Handbook" pages 114-117)

Overgeneralisation: coming to a general conclusion based on a single event or one piece of evidence. If something bad happens once, you expect it to happen again and again. Often include words such as 'always' and 'never'. *"He didn't want to go out with me. I'll always be lonely."* *"I didn't get the job, I'll never find work."*

Filtering: concentrating on negatives and not recognising the positive. Ignoring important information that contradicts your viewpoint. *"I know the boss said she liked my work, but she also pointed out a few mistakes..... she must think I'm really hopeless"* *"I've just lost my job... my life is a complete mess"* (even though I'm healthy, loved etc)

All or nothing thinking: thinking in black and white, good and bad terms. Tendency to focus on the extremes, no room for middle ground. *"I won't be able to get all of this done, so I may as well not start it."* *"The job is so awful, there is not one good thing about it."*

Personalising: taking responsibility for something that is not your fault, that what people say or do is a specific reaction to you personally. *"He's in a terrible mood it must have been something I did."* *"It's my fault he committed suicide."*

Catastrophising: exaggerating the chances of disaster. *"What if I don't perform well and I get the sack?"* *"What if I make a fool of myself and everyone laughs at me?"*

Emotional reasoning: mistaking feelings for facts, how you feel is how things are. *"I feel ugly, therefore I am ugly."* *"I feel hopeless, therefore there is no hope for me"*

Mind reading: making assumptions about other people's thoughts, feelings and behaviour without checking on the evidence. *"I can tell he hates my shirt".* *"John's talking to Molly so he must like her more than me".*

Fortune telling: anticipating negative outcomes, assuming them to be fact, often becomes a self-fulfilling prophecy. *"This relationship is sure to fail."* *"I've always been like this, I'll never be able to change."*

'Should' statements: should, ought and must set up unrealistic expectations, they deny the reality of uncertainty, leave no flexibility. *"I shouldn't be sad."* *"People should be nice to me."* *"I should be married by now"*

Magnification/minimisation: exaggerate the importance of negative information and downplay or trivialise the positive. *"She said I did a good job but she was probably just saying it to be nice."*

Before you speak... THINK!

T - is it true?

H - is it helpful?

I - is it inspiring?

N - is it necessary?

K - is it kind?

Abandoning harmful PHYSICAL behaviour (3 of BODY)

Killing

From insects all the way up to abortion. Also, violence and aggression.

The karmic result is that your life is short. You get sick easily, have chronic illness or little energy. Food and medicine are scarce, low in nutrition, carry diseases or have negative side-effects.

- *Do something to save lives. Protect people, help them live longer, healthier lives. Save insects, sponsor a child, give blood, help at a wildlife sanctuary.*

The result of abandoning killing is a long life without sickness, having an intuitive sense of compassion and appreciation for life from a very young age.



Stealing

Taking what's not freely given, from a pen at work to embezzlement or fraud.

The karmic result is that you don't have enough to live on or make ends meet, what do you have is common property. Possessions are constantly lost, stolen or destroyed.

- *Instead, try to cultivate contentment and satisfaction with what you have. Share your food and resources, give material aid, your time and advice.*

The result of abandoning stealing is that material wealth comes very easily. You have plentiful resources, a 'safety net', enough to live on. You win things.

Sexual misconduct

Actions generally unacceptable in terms of the law or social values. Knowingly have sex with someone else's partner, or cheating on your own.

The karmic result is that workmates are unreliable or untrustworthy, you have a contentious spouse, competition for your partner, are often cheated on in relationships.

- *Instead, try to cultivate trust and treat others with respect (with affection like your own family), even if they treat you badly! Set the example.*

The result of abandoning sexual misconduct is that you have harmonious relationships that endure a long time, kind friends and family, supportive and harmonious workmates.

Three steps to internalising positive experiences

1. Turn positive facts into positive experiences. Consciously recognise when good things happen, actively look for them, bring your full awareness to them.
2. Savour the experience. Make it last by staying with it for 5, 10, 20 seconds. Focus on the physical sensations, the emotional experience, and consciously note the positive and rewarding aspects of the experience.
3. Imagine the experience entering deeply you. Relax your body and absorb the emotions and sensations into you in the form of gold light, feel them filling your body, and stabilising within you.



--from Rick Hanson, "Buddha's Brain" pages 68-70

Stepping Into Your Best Self

Gently relax. Imagine there is a silver thread coming down from the sky that is pulling you up from the very top of your head. Let your shoulders drop and feel you are supported by that thread.

Now let your imagination explore how you would be if you were fulfilling your highest potential. Imagine in front of you a screen, and on it, a super-realistic movie of yourself in the best possible state going about your life. Watch yourself being kind, capable, generous, balanced and in control. If I were being loved unconditionally, right now, how would that feel? If I was full of energy, had overcome all the obstacles I face, and had received so much I could be generous, how would I feel?

If you were the best version of yourself how would you act? how would you move, breathe, smile, how much joy would you feel in your body? How would you speak to people, deal with people, tone of your voice, manner of communication? What kinds of positive thoughts would fill your head?

Now float over into yourself in that movie, so you see hear and feel everything from within your higher self with this wonderful feeling. Notice how good you can feel at your most loving, most confident, most generous and most kind, just being relaxed and comfortable in yourself.

Really enjoy exploring how good this feels. Spread this feeling through the whole of your body, heart and mind. Notice the balance of both peacefulness and energy you now have.

Now look ahead and imagine how things will be, keeping this feeling within you as you go into the familiar situations of your daily life. What is your home life like with all this generosity, wisdom and potential? how do you feel as you wake up in the morning? How will your work be different as you feel this comfortable balanced and capable? How will your evening be different with this energy, internal peace and love?

Now look ahead to at least three ordinary situations from your daily life over the coming week and vividly imagine how they will be when you are transformed by this inner connection to balance, energy and happiness.

Remember this feeling, and keep it throughout your day, to call on whenever you like.

The Happy Step-In (Refuge Meditation)

1. Think of someone you know or admire who is very happy.
2. Vividly imagine them standing in front of you. Notice what they are wearing, how they are standing, where they are looking, what they are doing.
3. Now imagine them turning around, and now imagine stepping into that person, so that you can see through their eyes, and actually physically copy their posture now. Stand as they stand, breathe as they breathe and experience their feelings.
4. Notice where the good feelings are strongest in your body and spread them all around, up to the top of your head, and down to the tips of your toes.
5. Now imagine how you/this person would go about dealing with the issues in your life.
6. Remember how this feels, and take this feeling into your everyday life.

--from Paul McKenna "I Can Make You Happy" pages 46 & 78