

The Optimist

Disk 1 Track 1

Student: Um, well this question is really about kind of extending...

Eric: It's not um; it's ohm. Next question.

Student: It's an extension of thought reflection in a way.

Eric: Considering I don't remember thought reflection, but anyway.

Student: How much difference does being optimistic make on the outcome of one's life?

Eric: A huge difference. Absolutely, I've said this before. And there's been plenty of study on people who have a positive outlook on life; they tend to have marriages that last or we can say relationships. They tend to be wealthier. They tend to be healthier. They tend to be better off.

There was a huge study I read from people that were in high school. They did this study right up into the 50's and 60's, and people who tended to be more frowning or more pessimist in life, the study found they had a higher divorce rate; they had more problems with their family. They had more problems in general in life. Less success, less job opportunities, more struggle.

I think that you have to keep in mind that your outlook on life is a projection of your consciousness and you have to keep in mind that the people who you deal with on a daily level, call them white cells or red cells, are receptive to your presence and they're going to reciprocate to you in a certain manner. So, let's say that there are certain people that you deal with in a certain way that have no means to you, such as people that you meet in a grocery store or in line at the checkout counter. But what about people that you meet that you may have business dealings with who may decide whether you get a promotion or not, or who may affect the ear of your employer, or who's going to decide whether you get a good price opening a business buying product to supply your business, or if you're going to get a shoddy or a higher end price?

They're going to react to you based on a projection that they feel. I think that there is subtleness in human nature that comes from primitive man that detects these things, whether they are vocally or physically. You've got to keep in mind that there are also studies where people who can do micro scanning on people's facial features can tell if you're lying or not lying. Well, I think on a broader context, people can definitely feel you based on your facial content, let alone what your emotions are sending out or what I call emo. So people are constantly receptive to it. Particularly people who aren't even aware that they're paying attention will find that they just don't like somebody or they shun somebody or they just get a hair up their ass, per se, and just don't want to deal with you or they give you a very quick, short kind of dealing.

Absolutely, beyond a shadow of a doubt, how you perceive life or how you project yourself, whether it be an optimistic or a pessimistic view, will have an affect on you. I absolutely believe that. Look at it as a psychic wave that's emanating out from you from several feet. The real question is whether or not you realize, "Well, I'm not a very optimistic person; I'm more of a pessimist but I want to be an optimist." To me, that's the real question. And I think it's many times human nature to be a pessimist more so than an optimist because we're all struggling in a modern world that man necessarily wasn't designed fully for. I think we're evolving technologically faster than we are biologically to the environment so this creates a lot of stress; it stresses that pessimistic perspective, per se.

So, I think it's rarer to come across somebody who's more optimistic, outgoing, happy, and positive. And it can be biochemically that they're just set that way. You can say it's a flaw in a sense and they're just overly happy. Do you know what I'm saying? But somehow it's that projection of happiness that works out for them. You can be the meter yourself. Ask yourself how do you feel towards two people: one who tends to be very positive around you and happy versus somebody who seems to be more pessimistic and gloomy? You naturally already know what that answer is. You're going to lean towards the optimist. So, you can ask yourself in life the general outcome of all other stuff; it's going to be the same way. People are going to feel the same way you do. It's a general, genetic, biological trait of all human beings. Does that answer your question? Is that satisfactory, everybody?

Student: You covered a lot of basis.

Eric: So, the question that I had asked was, “What do you do?” Well, the answer comes back to meditation. It comes back to mindfulness. Everybody often forgets what mindfulness is. Hence, mind full; to be mindful of your consciousness. Your consciousness is what the portrayer or the projector of your emotion is. So, if you are mindful, you are aware whether you’re being an optimist or if you’re being a pessimist and the only reason that you don’t know that you are one or the other is because you are not being mindful. If you are mindful, immediately you have some gainful control over what you’re projecting, although it’s very exhausting. It’s tiring to be mindful.

But as I said the other day to some other people that I was working with, I truly believe that if you can persist for a certain amount of time to train yourself to have a certain perspective or a changed habit, that it can be done. But you almost need something to remind yourself, to read back, like a journal or something because you’ll forget. We are all pebbles at the base of a wave. We’re all stones at the base of a wave. We’re all being shaped constantly by the environment we exist in. And as much as we try to be good, as much as we try to soften our edges, as much as we try to be certain things, inevitably the force of nature is constantly working on us.

So, we can call it the Doe spiritually, but also biologically there is a massive effect constantly wearing on us. And agitation is agitation and we’re going to react. The idea is how mindful can you be against that turbulence? How long can you endure and is there a point that there’s a break point? Well, I think there are break points and it’s like storms. Storms come and go. There are calm periods; there are stormy times. Are you preparing yourself to weather the storm? And are you willing to set your mind to get you through that storm? I think people who survive through crisis aren’t usually the person who’s most physically fit. It’s the person who’s most mentally willful and has a survivor instinct inside of them, a desire to survive through something; that’s the one who’s going to make it.

I think that most people tire when they try to change the quality of their nature. I think it’s white cell nature, and probably red cell in many ways, to say, “I want to be a better person. I need to be a better person. I want God to help me to become a better person, a more loving person, a more compassionate person, a more understanding... whatever, whatnot.” I think we all secretly desire that in our heart. I think that’s our nature. And the reason why we ask that thing in our nature is because it’s also acknowledging the fact that we are indirectly acknowledging that

we don't think we're as good as we could be. And that's the point that you have to remember. The fact that you're acknowledging the one means that you're also self acknowledging the other one silently and that is again that negative aura or that negative field of energy you're emoting out that you're not consciously paying attention to; you're not mindful to.

So, in order to change bad habits, I think that people set themselves and they start out trying to change that habit one day, maybe two days, maybe three days and then they forget. It's like the Doe; they fall off from their thing and I often believe that, "Gee, you were two days away from reprogramming yourself to making it into a new habit." And I think that if you can just do it long enough, for like five days or seven days, if you can just keep yourself in that mode, you'll correct yourself. It's like constantly cussing. You're constantly cussing. You're trying not to cuss and then you go a day or two. You're on top of it and then you start to forget about it but then you forget totally about trying not to cuss. So, you've fallen right back into the habit of it.

But if you could have just lasted three, four, five days, you would have broken yourself of the habit. You would have broken yourself of the mental routine of unconsciously spitting out your machinery like habit. Do you follow me? So, I think that most people just don't have the endurance to change their perspective that would have made them into a more ideal person or more of the person they want to be. And by knowing that little piece of knowledge, one would think that it gives you a little bit more discipline to set yourself out with a goal. And having that goal is as Eric would say, "Set your goal for seven days." Don't say I'm just going to change it. Set a goal and a marker specifically to work towards. And if you can get yourself to that point, I believe that your chances of change are much higher.

But now you've got to take in some other factors. You have to ask yourself, "I've changed; I've stopped cussing. Okay? But the environment I'm in, everybody's cussing." So, it's a matter of, 'Will you start cussing again?' And the answer is yes, you will. It's no different. It's like biological nature. It's like if you move to the south and you're a northerner and you have a northern accent and you live in the south for a year even and you visit your friends. Immediately your friends will say, "Did you pick up an accent now? You're sounding a little bit different." And you don't sound like a southerner to the southerners. You don't sound any more northerner to northerners. You're already adapting to whatever that environment you're in unconsciously.

You're constantly picking up stuff. So, to be mindful is to be aware of that or try to be aware of that. It's a very simple thing. It always comes down to the rubber band on your hand. I don't care. Maybe it should just say 'mindful' on it. You need to just snap it and just try to be conscious of the now. All the things that I've taught say these things over and over and over again. But the question is what can you do to bring yourself back to the moment, to re-center yourself? That's mindfulness. And it's self awareness. It's self consciousness. And I think the biggest point is not to be brutal on yourself. It's very difficult. Acknowledge your small steps because to see monumental steps almost never happens. So, you'll be waiting forever. If you acknowledge your little successes, you'll find that you've made a huge success in the end. You'll be able to see it better. Does that work for everybody? Does that make sense?

Student: Can I take it to a direction?

Eric: Sure.

Student: Okay. Is it possible or is it likely or is it worth working on to be aware of what seduces you into automation while you're mindful? Like what triggers it.

Eric: It is useful but I would probably say that there is nothing that is not useful. The problem is that you guys always have to get to the core of it. That's not the core. The core of the problem is forgetting. Do you understand? I don't think you're going to have a problem finding the flaw. Okay? I don't think you're going to have a problem pinpointing the source of it. Okay? The problem is that you can't maintain your consciousness on it long enough to resolve it. Do you understand? It's the forgetting part that's the problem. I think one can find the source all day long.

Student: I don't mean find the source as in find your mindfulness. I mean while you're mindful, try to strive to be aware of that one thing because when you go unconscious, you don't catch yourself going unconscious and all the sudden it's been ten minutes and you catch the...

Eric: Right, right, right.

Student: So, being mindful or work on studying what seduces you back into it, even if it's possible?

Eric: Well, I think that's fine but that goes right back to what I just said in my whole thing. You have to work for seven days to get it out of your system. Isn't that the same answer? Isn't that the same answer to your question?

Student: Yeah, I work on mindfulness and I'll work on it for days straight. It starts to become more momentous. Obviously seven days, you know it takes longer than that to really go into the long stints of it but while you're mindful you still fall asleep all the time.

Eric: But this is the ongoing stripe. What did I say earlier? A journal, have something to reflect back on and read what it says. The problem with change is that it's a lot like dreaming. In the dream, you can get a lot of information. When you first wake up, you have it all or a lot of it. But as the moments flicker by, it's as if it's like hairs being slowly pulled from your mind and evaporating. It's as if you lose the detail of the information that you understood. Do you understand? It evaporates. And so it's the same problem with consciousness and trying to evolve or change and remaining conscious of that change. Do you see what I'm saying?

So, I often say to somebody who dreams, write your dreams down. Write down the details. Even as you're writing, it's as if the memory is fleeting away. It's as if you can't even write fast enough. It's as if you start substituting imagination because you're trying to piece together what it is that you just understood a moment ago and you feel that you should understand so you're trying to figure out something you've already forgotten, which means it's already polluted and not true data. Does that make sense for everybody?

So, what I'm saying is to kind of do the opposite, in a sense. When you choose to work on something, make a journal of it. Make a journal of the daily successes of it and then date it and then in a month, or a year, go back and read your journal and see if somehow you fell asleep on those things or that they've regrouped. It's all about learning your own program but sometimes in this dimension it's better to see the layers of data that you can create for yourself to help you, everything that you can help yourself with. Does that work?

Student: That works. Okay, can you talk about compromise? And what I mean by that is getting back to optimism and pessimism, trading natural and negative thought for positive thought using your mindfulness for willpower, compromise.

Eric: Well, compromise is exactly what it is. It's that you might have a set level of standards or perspective and usually it is perspective, how you view something as it should be or you want it to be. And it is a matter of the opposite person or opposition or person who has a different perspective, hence there's not really a compromise. Well there could be a compromise but in most cases, there's not a compromise if both people are on the same path. Okay? You both are in agreement so you both are working together for an outcome. If another person has a difference of opinion, now you have friction or confrontation or there's going to be a challenge. Usually you have the alpha dog syndrome or whatever you want to call it. Somebody's trying to make their case and have their outcome or their win which creates your optimism and your pessimism and you have different scenarios, potentially, that could come out of that. I'm not sure exactly what your question is asking me but...

Student: Let me refine it because this is something that I need you to remember, specifically regarding changing someone. Say someone is a pessimist.

Eric: Yup.

Student: And you say, "Look Joe. You need to change that way that you think about certain things. You need to compromise in certain situations in order to move into a more positive mind set." I find that extremely effective and I want you to share it.

Eric: A lot of that stuff is on the fly. It's one on one and that's tailored and designed specifically for you because I'm not talking to a group of you. I'm talking to you individually. Although, that information is useful for everybody and to sum it up is basically to say that a person that finds that they're a pessimist and is very negative in general or confrontational or not forgiving or non-bending. I would say to that person that if you want to find more peace in your life or you want

to be happier that you have to be more giving. You have to be a compromising person and say, “Would it be that bad to just give in a little bit, even though I think that I’m absolutely right? Is it worth the argument? The argument equals a certain amount of fuel or energy from me to make or to have to project or that I hold within me that works on me emotionally.”

And by having that compromise, you’re making that person feel as if they’ve won maybe a little bit something or maybe in so compromising to them, they’re going to be more compromising to you and you create a better unification between the two to work together to a higher intelligence because there’s more trust being built. There are better levels of saying you don’t fully agree with me but you’re willing me to do it because you won’t compromise.

And so compromising is universally, I think, something very important because it does allow growth. It does allow a tool to remove the band or pressure. It’s kind of a yin yang. Just pull back and let that person move this way if they want to come this way. Maybe it serves you still better than you think.

Student: Okay, so in my case, negative thinker, and you’re saying, “You’re a pessimist and that you’re kind of...” One night you gave me and Jorge a great talk about this and it just really stuck. And, this particular time you were like, “Well, what you need to do, Jason, is you need to compromise. Whenever you see something and you start to think cynically, whenever you start to think negatively, you have to let that be a kind of signal in your mind to remember to compromise. And, what I found myself doing was setting some kind of alarm mentally and then at that point I would recognize what I had to do, compromise, and it sucked. It wasn’t easy but the outcome was a more positive rewiring of the brain.

Eric: Right and that had to do with when you felt somebody was saying something or doing something that you felt very objective to. I felt that perhaps you might be overly objective or unreasonably objective in most people’s eyes in that this was a perspective that you had internally learned and that you needed to learn to compromise so that you could be more at peace with yourself and realize, “You know what? It’s not as big of a deal as I’m allowing it to become within me.” Alright, what else?

Student: So, how would somebody who is really pessimistic go about...because I have people like this that are considered pessimistic, crappy energy and they don't know what's wrong with them and they don't know why they're in crappy situations. To me, it's obvious. How would you go about recreating the way that they think or helping them on some level?

Eric: Well, everybody's different. And I think some people need an extreme situation and some people you're not going to be able to help. You can't heal everybody so the issue isn't whether they're extreme pessimists; the difference is you becoming exhausted because you so desperately want to help them and this is something that I struggled with for many, many, many years. And people drained me because I wanted to help them because I thought that there had to be a solution to their problem and that I should have that solution. And in many cases I do, but there is a cost of energy and what it really came down to was that I either reserve myself and improve myself in this case so that I can help many people, or I exhaust myself on the few and burn myself out and then I will have achieved far less. There has to be a point where you have to realize, "I've done what I can for these people."

Now, having said that, each situation is unique; some situations I may be able to listen to and give a five second answer and it frees them completely. Other people, it is something that it is just not within their means in this lifetime, as much as they don't want to hear that and as much as I would not want to say that because it's damning just in its concept. But you have to take into consideration that some people are biochemically depressed and they do need to deal with it on a biochemical level.

Have I or have I not said it's just like a vehicle? You are a soul that is perfect in that vehicle driving it but if the engine is wacked, it's wacked. You can only tune it up so much but you may have to do this or that externally to it in order to assist it. Well, you may be trying to help someone who is extremely depressed or extremely pessimistic with better fuel and better spark plugs and tune ups and everything that the whole time is because they're running on five pounds of air in their tire versus forty pounds and that's the real reason. So, you have to be very careful.

What I can give you for advice is that I think most people know what their problem is. If you ask a person, "Clear your mind right now. Just clear it. Empty it all out. Take a nice deep breath -- in through the nose -- out through the mouth. And I want you now to answer a question

that I'm going to ask you. And I just want you to blurt it out as soon as I ask you. What is making you so resistant?" And they'll say it. Nine times out of ten, they'll say it.

It's the same reason when someone goes and they marry somebody and they end up getting divorced and they're angry. And you ask them one thing. And there's one thing I can guarantee you. You knew they were an asshole the first time you met them. What was the first thing you thought when you met them? What was the first thing? Did you think, "What a nice guy," or did you think, "This guy's a real asshole?" And they say, "I thought he was a real asshole." "And you let him win you over, didn't you?" And they're like, "Yeah, and that's what suckered me in." They did not follow their first instincts. They did not follow their first sensory, per se. Okay?

So, what I'm saying is that when it comes to people, I'm not saying it's always this simple. Remember what I say. There's no one thing for everything. I hate it when people try to cliché me into, "Well, how can that be? He can just say this is for everything?" I'm not saying that. What I'm saying is there are some general tools that you can utilize and this is one of them. You tell a person to clear their mind; you ask them the question and you ask them when their mind is clear, "What is the first thing that surfaces?" Usually their navigator will spit it right out. They'll know if it's their husband. They'll know if it's them and finances. They'll know if it's the house. They'll know if it's the way the furniture is set up. They'll know if it's their mother or their aunt. It will just come out. This is why I can't do it. They'll know. And it sounds incredibly simplistic.

Sometimes the greatest truths come from the most simplistic places. One has to be very careful, though, because it can also become a polluted source of information. So one can then start to say, "Well, I should just start thinking all my impulses are correct." Well, once you know about it, you start polluting it because there is an 'I' created to adapt to that situation that now you can not really 100% trust unless you can learn to constantly keep your mind clear which is a higher level of consciousness which you are working on in general, anyway.

But if you're going to say as a tool to someone, "Alright, I want you to clear your mind," they don't even see it coming. Do you know what I'm saying? "Clear your mind, take a deep breath, and just relax, blah, blah, blah, blah, blah. Now, I'm going to ask you a question and I want you to tell me the first few things that come to your mind. And I don't really want you to stop to think about it. Just talk to me. What is depressing you?" And they're going to say "My

mother's death." "Your mother died five years ago." "I don't know. That's the first thing that came to me."

Well, I'll tell you, ten to one that is the problem. They would never think it in a million years but there is an issue there that they have not come to peace with. And it's in the fiber of their consciousness, in the fiber of their soul. Do you understand? So that's what you're after. You're after what are the first few things that come to mind and what can you do to help resolve them. What would I tell you to start to do with them? Come on. I've given you the tool. You've done the class. I would rebuild the memory that's negative and start retraining the brain for positive in order for there to be some kind of release. It's a very rapid way of working with it. It's not necessarily the best but the point is it gets them to an adjusted place to continue better work on themselves. And there are several other methods one could do. Understood?

Student: Yeah.

Eric: Everybody knows what their problem is. The problem is the babbling. The problem is the human mind is so complex and so busy and so demanding. If you just stop it and ask it, it will surface.

Student: So, I would actually like to take that somewhere. With you saying as far as whenever people start looking at their gut reaction and they start developing an 'I', developed on that gut reaction...

Eric: Keep in mind that we're talking practical tools that you can utilize with people. We're not saying you guys are psychiatrists to go in certain directions. Right? We're just saying practical tools for you to use that are very useful and powerful.

Student: Right. I have a participant that gets all these third eye experiences and all these gut feelings and stuff like that and she just really reacts to them.

Eric: Right.

Student: And that was one of my fears. The fact that she's not really...

Eric: Okay, but then you've got to deal with her completely opposite.

Student: Okay.

Eric: You've got to lower her down. You've got to have her meditating on her lower chakra.

Student: Right.

Eric: Okay?

Student: Right.

Eric: You've got to have her touching things a lot. You've got to bring her from out here, where she probably wants to go or whatever, but the truth is she needs to come down and readjust herself so that she can re-approach calmly. It's kind of like a spinning top. You've got a spinning top and you spin it. And what happens when it starts off wobbling?

Student: It falls quickly.

Eric: What do you do?

Student: Spin it again.

Eric: And more than likely the second time, what are you consciously trying to make sure you don't do?

Student: Make it go all wobbly.

Eric: That's right. Do you understand?

Student: Yup.

Eric: When you're feeling somebody just all over the place and just crazy and just whatever, you've got to bring them back to square one.

What am I going to say? Walk and breathe. Empty your mind. I don't want you to take any data in. I don't want you thinking about things. The second your mind starts going, I want you to put your hand right down here, breathe in through it. I want you to spend the whole week just meditating on the lower. Don't you even think about touching the heart. Don't think about touching the brain. Just focus here; focus here; focus here. I want you to feel touching the carpet. I want you to touch trees. I want you to listen to people. I want you to use your five senses.

Even somebody who has higher sensory can get so plugged into it that they're topsy-turvy. And you've got to bring them back down. And you've almost got to force them sometimes. So you've got to be like, "Hey! Listen to me!" And once they calm down, you can readjust them and then you can re-approach them and they go, "Wow! You know before it was just 'ugh' and now it just makes so much more sense." That's how I would handle it. So as I said before, each situation is unique. Next. Does anybody else have anybody out there that they want to deal with?

So, pessimists, it's all in them particularly. And you know what the truth is? I'll tell you. As much as you can tell them to clear their mind and to spit something out, you already know the answer too. You already know this person needs medication. You already know this person is just too out there. Their cup is so full with new age stuff. So if the cup is so full with new age stuff, what do you need to do that you don't want to do? You're going to have to offend them. What do I do to you guys when people come to me with astrology and numerology and rocks and crystals and color healing? What do I do? I tear it apart. I'm cruel to be kind because if I don't clean that cup out, how do you expect me to work with it? It's a rotting wound full with crap and I need to decide what I'm going to do with it. And you guys are too worried about hurting people. You're too worried about offending people. And you'll be shocked. Some people might be offended and say, "See you later." It's all in the delivery.

If you're a good surgeon, you can work on somebody without hurting them, without bleeding them. And you can clean the wound out and you can suture it up and they don't even

know you did it. Other people, you can be what my grandparents used to say, were butchers. The doctors would knock you out and they'd rip and they'd pull and whatever. It's just like breast implants. The butchers, when the women come out they're crying, in pain and they've got black and blues all over their whole chest from the surgery. Okay? When they go to the good surgeon, there's hardly any bruising. Well, I know what the fuck my grandparents are talking about and I watch it on TV and you can see them speeding through it, cutting it, ripping and bending and shoving it in and, "Okay, we've got it adjusted, and are stitching it up," and I say, "That's a fucking butcher," because when I watched the other guy who was a specialist, you saw him working it and getting it a certain way and getting it to go in. He took his time and he did things right.

There is a difference how you do things. A good teacher can disassemble somebody and be stern about it and rebuild them versus a person who's just out being destructive. And how do you know when a teacher's being destructive? It has nothing to do with the student. It's a bad teacher. Okay? It's a bad teacher because they're letting the inner emotion of themselves abuse another person because it's self gratifying for them. Just because a teacher is a teacher does not mean they don't have their own issues, even me. Okay? So, the point is that you have to be mindful as a teacher, "Am I ready to do this and how much time am I willing to be skillful at this?" You have to be stern but you can't be a butcher. Do you understand? And if you're butchering, it's because you don't give a shit. If you give a shit, you'll do it well and you'll do it right. Okay?

I don't tell somebody, "Oh, astrology is a bunch of bunk and you're stupid for believing it and everything else." I approach it, "Well, they say there are twelve houses when in reality there's technically thirteen. That means that everything's back one. It's based on the gravitational pull of the planet. Well, I've got news for you. When you were born, the fingers got more gravitational pull on you than the goddamn whatever." So, I go into it and I use reason. I don't attack them. I simply give them something to chew on and let them come to their own conclusion. Do you follow me?

But I also make myself knowledgeable before I attack something. Do you think I really want to know any more about astrology? Hell no. But I need to know something about it if I intend to help somebody, to get them somewhere. So, if you know somebody's into something and you know it's hokey, you should educate yourself a little bit. You should not allow yourself

to get into a battle over it. That's like getting into a battle with somebody that's religious. You're on their turf. They're going to quote, quote, quote at you. Do you know what I'm saying? To me that's empty. You need to be very logical and very reasonable and strategic in what you're communicating. Your job is to teach them, to inform them, to educate them but your goal is to raise their consciousness higher. Does everybody get that?

Student: Yeah.

Eric: Next.

Student: Okay, recently I think you and I were watching this show. Recently there had been observations done on identical twins separated at birth to test how different their lives diverged without contact. And the similarities of the two life events seem uncommonly familiar. They've both had husbands that were exactly the same, lived on the same kind of streets, same kind of job, married and divorced almost the same exact time. It's really uncanny. What does it say about how brain configuration designs our lives?

Eric: Well, I think it's 50/50. I think it's obvious that the brains are going to create similar attractions. You could say they both married men that were in uniform. One marries a fireman and the other one marries a policeman. I think that is something that is probably genetically designed in. You know what you're interested in. You know what you're not interested in or attracted to, per se. The fact that they lead certain lives, this goes back to people who are optimistic in life and people who are pessimistic. I'm not surprised at all that there are similarities there.

What you have to keep in mind is that the brain design also (as I've always taught) has a major factor on the frequency of your consciousness. Data, data, data is what builds, designing and developing of your soul. We are here to learn. So what you experience is what tunes you in. Okay? If the design of your mechanism is designed with features built in to help advance you along the line, then those are things you're going to gravitate to naturally but you're still going to draw data.

It's to say that they both married men in uniforms, but one was a fireman and one was a policeman; there are very different big differences in those but yet they're very similar. Okay? So, to me, there's a line that is definitely in the design biologically. And I think spiritually that their consciousness is simply resonating based on their experience. It's very similar, very similar tools starting out. I think you have to keep in mind one thing though. Okay?

When you watch shows like this, this again (and I mean this in the politest way) is ignorance of the viewer. We are watching a show that: One, its job is to entertain us because there are other people running shows that are competing with it for attention. Okay? Two, therefore it has to be entertaining. Okay? Three, what is the show trying to show you? It's trying to show the unique qualities of how similar their lives are. So they're saying here are five or six amazing things that are the same. But if we spent time with those people, you'd probably also find out they're very uniquely different in many other ways, even more so. So, if we just focus on what we want to see, that's all we're going to see. In this particular show it is amazing to see the similarities, but to me that is biological, but I also think that their soul is individually unique if we were to look at other aspects of their life, also. Do you follow what I'm saying?

Student: Yeah, but it's not really the soul that dictates their life's outcome as much as it is their biology, right?

Eric: Well, no. In the cases of those situations, they are unique situations. There are plenty of twins who have been separated that have nothing in common in those ways. In fact, when they meet each other they didn't really feel anything, but you don't hear about those because it's not exciting and interesting. But I've watched those same documentaries. We're focusing very dangerously on one topic, creating antidotal answers that aren't actually truth.

Student: Well, let me rephrase then. How much of your biology dictates the outcome of your life, especially with just the arrangement of the brain as opposed to chance?

Eric: Probably, I would say chance is a big part. It's hard to give any specific figures but I would say sixty-five percent to seventy-five percent is biological; hence, the reason why you meditate. Hence, the reason you try to raise your consciousness. Hence, the reason you try to pop out of

the cycle of the machine. You're lowering that percentage. You're taking conscious control of your remote consciousness that is really biochemically responding.

How you respond to things is sociologically taught to you, so it's imposed on your brain from youth. A lot of the genes that are receptors or the way you think biologically are a clone part of the genetics of your family, so it's not unusual to be similar to your parents in how you view things.

But you also have the sociological backing of it intertwining in there. Okay? You have whoever your social circles are growing up, who add into the twist of that psychological make up and for the most part you have to keep in mind that I think most people are red cells and they're biological functioning creatures based on their biological design, their DNA, if you want to call it that, and their sociological programming. And a white cell is one that challenges all that and tries to disassemble it and allow a higher conscious to surface and take greater control; right or wrong?

Student: So, how much would you say biology is linked to spirituality then? Or let's say if someone says they come from a long line of psychics or they come from a long line of spiritual people, does their biology somewhat alter compared to...

Eric: Well, you have to keep in mind if you're raised in a spiritual household, what were you sociologically exposed to consistently in your psychological make up growing up? You were exposed to a greater belief in these things, which creates greater sensitivity.

Student: But even if they weren't necessarily exposed to it...

Eric: But I'm not finished.

Student: Okay.

Eric: Biologically I think the traits can run. I think it's the same where you can look at somebody and say, "Boy, you can tell this is your kid or not." I think biologically there could be people's brains that are a little bit more designed than other people to be more spiritually inclined. So, I

think it's a combination. Whether they do something with it or not is really the question. Does that answer the question? Does anyone else have questions on that?

Student: Okay, this is kind of funny. Why is it important to strive to be happy? What does happiness really have to do with consciousness development?

Eric: Well, happiness is a flow of energy. Happiness is in part connected to freeness, liberty, flow. It is a sense of expansion. Ask yourself. You can feel the answers within you. Happiness is release. It is love. It is a sense of pleasure but it's mostly peace. It is calm and it is about being in balance with oneself.

And what is the opposite? The opposite is control. The opposite is suppression; it's like holding something still and not letting it move. It's about non-creativity. It's about non-flow in your heart, in your soul. It is death. It is despair. It is the tree that withers and crumbles. It is an inner sense to us to know that when one chooses to be a pessimist, one chooses not to experience life in its fullest. It's as if to say that you are choosing to withdraw because it's simply that you just don't want to pursue anymore. You don't care. It doesn't matter.

The Universe is expanding. It's growing. It wants to know more. It is human nature to quest. Since primitive time, we've migrated. We migrated to search for better food sources and such and in that process it made us learn because we were exposed to new things and we had to survive and we saw new things which created new ideas. It is in our nature to grow. It is in the nature of the Universe to experience. Happiness is gratification from acknowledging or experiencing things. Ask everything that makes you happy. Nine times out of ten, it's from experiencing something new or something different. We go to the movies not to watch the same movie twice. We go to the movies to watch a new movie to gain some new insight, some new stimulation. We go to the state parks to get away from our standard stimulation to find some new stimulation that's refreshing or renewing. But in us is this internal quest to expand ourselves, to improve ourselves. Happiness is gratification, hopefully in a positive way rather than in a destructive or controlling way. Does that help? Does that make sense for everybody?

Student: Yeah.

Disk 2 Track 1

Higher Balance presents Navigation of Children part 1 of 1.

Student: There are some Star Reach participants that ask how they should raise their kids?

Eric: How should they raise their kids?

Student: Yeah, they want them to start to meditate; how are they going to make them white cells, per se, because they have the notion that they want their kids to be white cells.

Eric: I think the best way to make your children more spiritual is to make them more aware of sociological programming and to see that TV is a sociological programmer, and to understand that 'monkey see, monkey do.' And the books that you choose to show them are about leadership and following and mimicking and going to the beat of your own drum and to recognize patterns that are imposed on us. The policeman is always good; this or that is this way or that way. As human beings, our brains are designed to organize in a tagging method and I think that it's very hard to do, even for us, because we are so inundated with this way of thinking. It's hard to think outside of the box.

I would probably give them puzzles that are like box puzzles, wood ones and three dimensional ones. I would explain life to them in the aspect of plant life, tree life and stuff like that. I would be honest with them about biological life and not tell them about storks or this and that. I would let them understand things probably earlier on because for a White Cell, during our youth we are very frustrated. I think intelligent people are frustrated because we have an opinion; we have something to say and elders have a sense of, "You're a kid; you don't know anything," and they kind of quell you down. And a lot of times, when you do have questions that maybe are intellectual, I don't think they can understand the intellectualness of your question and they almost punish you for asking.

So, I would say that you have to be consistently aware as much as you can. Quiet moments, not making quiet moments but sitting with your children looking at a field, sitting and looking at the stars, pondering, cause them to ponder on the vastness of the Universe and the

microness of the micro life; create things that show them that difference. You don't want to ask the question. You want them to come to you with the question. But there is no real simple answer.

You know what I would try to remember to teach my kids? What does it feel like? That's what I would teach them. When they do something bad to somebody else, what does it feel like? When they steal from somebody, what does it feel like to have something stolen from you? What does death feel like? What does life feel like? What does that tree *feel like*? That's how you can make a white cell awaken very young to be conscious of those choices and those things and to learn to be more aware because I think it makes you a much better person. I think that's the ultimate answer. If somebody was to ask me how do I make my child more spiritual, I would say, "Teach them to ask themselves to *feel* inside of themselves, to look at something and say, 'How would that make me feel? How does that feel?'"

In so doing, we don't do damage to something because most people can hurt something if they don't feel for whatever they are hurting. They just feel what it is to gain the control, the power. Instead of what it feels like to be on the opposite end and that's what makes us really go, "Wow! I wouldn't want to feel like that. Why would I want to do that to something else?" I think that's what creates spiritual growth. One last thing; everything we have in this dimension is externalized. Do you understand? Our five senses are all externalized, for the most part. That's why spirituality is internalizing something external. What does it feel like to not be able to feel like being in that person? I can recreate it through my own awareness and understanding of it. Only then can I understand something that my five senses can't necessarily show me. My mind, my sixth sense and my consciousness has to create that in me to reflect on that thought. I think a lot of times we understand hurt only when we get hurt. It's always funny to watch somebody else gets hurt. And when you get hurt, it's not so funny anymore. Get it?

I think that children see things and they know it's not good or they know it's bad but the only reason they know that is because they can relate to it themselves. They have fallen from a bicycle at some point; they have been bullied by somebody. Do you know what I am saying? So either they are mimicking it or whatever. So, if you can emphasize reflecting, you can really turn it into a very powerful tool for growth for children. Does that work for everybody? Okay, let's try that one more time.

Student: With the last subject, what kind of experiences would you push for in a child? To what kinds of things should they be exposure?

Eric: I would say one of the biggest things is human values, like racism. I think that if you are white, there is a certain level of arrogance and superiority. I think that you need to reflect on: what if you were black? How would you feel? What would you think? How would you cope with feeling that from other people without it being said? These are the things that aren't said, but I think every black person can feel it. I think that in society, it's projected to them in magazines and everything. It's like being gay or a transvestite. I think they need to not take on at an early age the silent racist programming. In order to grow spiritually, you have to have this part in your heart that doesn't see the physical color of a person or the nature of their exterior personality that they project as being the core of who they are. That immediately sets a standard for your consciousness; you limit your capacity to grow by immediately setting standards on the people around you.

I often say that it's no wonder aliens will never come to visit us. There are so many different species that probably inter-mate and look different colors. We are just barely getting over racism. If you go to India, they still have segregation for different clans and here we can't even accept gay people or transvestites. We've got the white supremacists and we've got so much hatefulness for our own species, instead of compassionate understanding for different complexities in our own nature. How can we ever expect something far beyond us, such as their biological environments and how their societies are structured? So, I think the first thing that I would teach them is if you were this girl or this boy, can you imagine what it would be like to see the world from their eyes? This creates an immense amount of perspective and compassion, immediately. And to realize that there isn't one set of bad people, for a race and that no race is perfect. They all have their hate and their spite and it is human beings that we first must learn to get along with as our brother and sisters.

So teach your kids to communicate, get along, be compassionate and be kind. That is one of the first qualities I would want to teach. It is their social skills and their social understanding. After I have started that, the other things that I would do are probably, artistically, to have them look greater at their ability to use their five senses. Instead of just letting them exist and discover things on their own, I would want to introduce them to art and to sound and to different things;

I'd want to expose them and explain which is even more important, why this one instrument is different from that instrument. I would want them to hear a violin playing live in front of them at a young age. I would want them to feel the sound reverberating off their skin and how it makes them feel emotionally. I would want to introduce textures that they may not take the time to think about. They may have textures in nature but a child will always remember the moment they pick up a feather and they can feel the feather. You don't remember when you do it but you can remember the experience of it. Well, how much better it would be if you could accelerate or introduce those things at an even earlier age than if you came upon them naturally. Do you follow what I'm trying to say? So, I would want to expose them to more things or talk about those things.

Disk 2 Track 2

Eric: I think the most powerful tool in our society is words. Communication is critically important, even with me teaching right now, it comes from my communication ability. It comes from the fact of words and the choice of words I use and the tone that I use. So, immediately, I would want my child to start reading aloud. As I always say to you guys, "To be better speakers, read aloud." I would want to introduce books where they talk about what they are reading and articulate the stories. I would want to encourage those kinds of things early on.

The problem is that people are lazy. People are lazy. People don't have the time. It may be not even that they are lazy; it's just society and work and having to pay the bills and the demands of a bigger home and nicer things and your mate wants this and they want that. It's really hard to introduce these things. You could say computers now are really educating kids quite a bit but, I always call it surface knowledge. Surface knowledge is things that are told to you that aren't necessarily experienced and there is no greater thing than to experience. Hence, the reason why I teach from Higher Balance and to teach you to do these things, you are trying to experience in the end. It's not just the knowledge you want. You need to actually apply it and gain from it. You need to take it three dimensionally to really, fully absorb and digest that data. So, I think computer knowledge is good but it's all surface knowledge. I think that you need to spend time in explaining certain things and exposing them to certain things. I could go on and on and on and on. Where does one end with that?

I would want to teach my kid about floating. That may sound silly, but I would say to them, “Float like a log,” and they would float like a log and they see themselves as a log, floating in the water and that’s it. You say, “Okay, now start swimming.” Well, when you float like a log, imagine as if you can fly. Imagine yourself weightless. Imagine that you had no body and you were just floating in the air and that there is no you and that you are part of everything. That might trip out a kid but ten to one it may not, but that’s going to open up much higher levels of asking deeper questions at a younger age. Do you understand? How I think would be all about just exposing them to more of what they would be exposed to in life. How can I be creative in doing that?

When I was young, I naturally was drawn to those kinds of things. I think, for most people, that doesn’t necessarily occur to them. I would spend hours in the swimming pool and I would float, float, and float. It wasn’t because I wanted to float like a log; it was just that I so enjoyed not feeling my body and my mind would move outside of itself. Those are the things you need to encourage. You guys want to learn about energy, and for me energy is very real; it has texture; it has form. Your hand can’t necessarily feel it but it does feel it if you understand it. I believe that I learned how to move and work with energy already at a young age from being in the damn pool, from doing the phoenix splash, from making water currents. I would move my hands and I would watch how it ripples the water and I could begin to feel something inside of me and I would pretend to project the wave and I could see the ripple moving all the way, getting bigger and bigger and longer and longer and longer until eventually I could do it outside of the water. In the dark, I could see the ripple from my energy and I would pretend that I was in the pool and I could ripple the darkness and it was energy.

Of course I didn’t understand it fully, but this is how I taught myself. As a more enlightened person, it just came to me intuitively, the same way a certain amount of knowledge comes to people to pick up a feather or to think of different concepts in their youth. I just was able to push it to higher levels unconsciously but consciously. So those are the things I would want to introduce to children.

Students: So valuable. Wow! That was very valuable.

Eric: I will tell you another thing that I did. When I was growing up, I had to have been about eight or nine years old. I think everybody did this (*laughs*); I don't know but I would. I remember it was a rainy day and it was on the glass and it was gray out and I was just staring at the window all bored and I put my eye right up to the glass and I stared and I saw a raindrop. I looked at that raindrop and I stared at it and everything. I swear to god, I zoomed into it and I could see the micro life. *I swear* that it was like a microscope and I could see the living organisms in the water. Either it was in my eye, the organisms, or it was in the water droplet. I can't tell you how long I spent just looking at all of the little organisms in the water. Now, has anybody done that? Really?

Student: I remember zooming in on things when I was a kid. I don't think I can explain it like that but I remember being...

Eric: Well, I read once in a science journal or somewhere, that it's absolutely feasible; the eye can do that and people have done that but I remember doing that. I did countless things like that, all of the time. All the time, all the time, all the time and those are the things that made me understand. They were self-teaching, self-revealing in themselves. I tell people all the time, "Go work in a pool." Does anybody listen to me? Noooooo. Do you know why? You need me to push it all the time. Maybe when we are in Hawaii, we should see if I can do some pool work. The other thing is that I think a child who has nothing better to do with their time can so engross themselves into certain things that there is a more bountiful gain to the knowledge or to the experience. As we grow older, we don't have, not so much the patience but the endurance to do something so long that you refine and you perfect yourself.

I remember playing Asteroids and I remember having a lot of time to kill one particular time; we lived in a new place and my brother wasn't in the house and I was by myself. I played Asteroids so many times that I could virtually almost, literally I mean, just whoosh, whoosh, whoosh. I could play loop, loop and loop. It would just reset itself eventually. I don't know if you guys know that but you could play to a certain point that it just started all over again. And I could just go on and on and on and on because I had learned all the programs and possibilities and I just knew where it was going to be and when it was going to be.

I remember there was this kid, Vic, who was over at my friend Matt's house and he was like, "Oh, I will kick anybody's ass at Asteroids." And I was like, "Well, I could beat you." And we bet like five dollars; I don't remember what it was. And they were shocked that I could just go on and on and on and on and I didn't think anything of it. I thought it was just all patterns, once you learn enough of those patterns. I didn't count the patterns; I didn't have a number for the patterns but I knew precisely if it was moving this way, rotating a certain way, I knew it would break off and I knew which way the game would have them go and I knew how many and I could virtually just go on and on and on. And that is what burned me out on video games because all I can see is patterns in video games now. No matter how complex they have become, it's simply the same game dressed up on another level of graphics. It's all zeros and ones. It's just the same battle over and over again. They are just making it harder and weakening you. Once you build up strength and the other ones are weaker, then they just re-amp them up or lower you back down, change their uniform and it's the same thing.

So, these are the things that I learned very early on and maybe it's because of the experience I had out on that little pond, out in the small town when I had my way, but whatever you want to put to it. I remember watching dust in the air and contemplating it and just really reflecting and thinking about it.

Student: You told me before about you taking your friends astral traveling. And we were talking about floating just now and flying. Was there a kind of a correlation with that at all?

Eric: It was exactly the same time. It was exactly the same time. It was when I lived in the apartment complex. It had a big swimming pool and these were friends that I had and that was all the same timing. Yeah.

Disk 2 Track 3

Student: I wanted to go more into that floating thing for parents to be able to encourage that with their children and that type of idea.

Eric: I think water should be encouraged by all people who want their kids to be spiritual. I think there's a huge connection. I remember my grandmother would tell me, and I remember it. We had an above ground swimming pool and I had to have been three or four. I was fearless of water. I told you about the time I should have drowned when we lived there but this is a different story and I swear I was about four years old but I remember being in this above ground pool and the whole family was in there. I remember my grandmother had the bathing suit with the little skirt on it; it was flowery, old school stuff. Everybody was in the pool but I remember being on the bottom walking around looking at everybody's legs and seeing this like reverse reality, but I was in the water. But it seemed so surreal to me; you're that small and you see people walking around on the outside like that but it seemed so unusual and I just remember being really amused and I think somebody eventually pulled me out of the water back up. I remember being under there, not thinking about air or breathing or anything.

I always loved the water. I loved the detachment from my physical body. It felt more natural than it did when it felt weighted and that was a whole spiritual thing. Now, does that mean you should run out and get a deprivation tank? No. I have mixed feelings about deprivation tanks and I am not here to say one way or the other. I am saying there is no substitute for a good swimming pool when it comes to doing certain exercises that I teach. And the reason why a swimming pool is so good is because it gives you a reaction that you can observe that's fifty percent here but it's still transparent; it's still kind of a representation of energy so that you can understand or create a concept for how it works.

In your head, in order to be able to do something, you have to be able to understand how it works; it's just how we are. So, even if it doesn't work exactly that way, it's enough for your brain to give it a concept that somehow it does it. It will make it work and that's what you need to do. You need to get past that governor or that barrier in your head that's struggling to create what it is when Eric says he is pushing energy or when he's doing this or that. In my mind, *I see, I feel it*. I am sure it's going to happen as sure as I know if I hit the water; it's going to make ripples in a certain direction. I know that if I move it in one way, it's going to fan out from smaller to wider but in a direction, it's not going to make a big full circle, it's going to make a wave in a certain direction that's only going to get so many feet apart. I know that if I do a full body one, it's going to do a certain thing. I know that if I implode it, it pops back up and it creates energy. I understood that from that repetition in the water and watching it.

So, I know how it works and my hands move, ironically, a lot of times when I think about energy, the same way I would move water. Do you understand? When I move the energy around my body, it's because I would move it in the pool and I would move water towards me and I could feel it *rush* over the skin and that taught me how to move the energy *inside* my body. So, there was a very potent educational cycle and I think when most people swim, they just swim. They just enjoy it, but not me. I *feel* and I work with the texture of the water and the pressure. It's so minute but yet it tunes you because you get so used to these minute textures.

It's what taught me how to deal with the weather. I think a lot of times when I deal with air and wind, it's the same thing. I can feel it like a body that I relate to like water and I work with it in the same way. I understand it and I can pull and move it but you have to understand when you move a body of water, this is the cool part, you can move a body of water and you can project it across the pool. So, I learned to project energy at great distances because I learned that it perpetuates. There is not a limit. The only reason there was a limit because it hits the pool wall. If you are moving something bigger than that, sky wise or energy wise, there is not a limit. You project. It's just how much of a burst or how much energy you put into it. Does that make sense for everybody? Am I getting too out there?

Student: I have a question. I think that in kids, when they reach a certain age, the governor starts to kick in and the brain starts to develop really conventional tools. Is there anything you would recommend to maybe prolong that open mindedness that 'you can see energy' kind of attitude?

Eric: Well, I think it's all about the environment and I think if you start them off right, that's the main thing. I think it starts from about zero, meaning in the womb. Your feeling, your vibe, your consciousness, what you are projecting in there. Right up to probably about five to seven years old, I think are the most critical points. Thereafter, you are going to see the wonderment of what that perpetual motion is. And again, I am thinking about that water movement. Where is it going? How big is it going to get? How will it ripple? What is it going to touch? The brain is going to do exactly what you are saying. It is going to put in certain functions in the teenage years and all of this other stuff that are necessities for integrating into our environment, our world. But you should just continue to be supportive of the creativeness and hopefully it's going to stay in a positive direction rather than what we may interpret as a darker direction.

Student: What about promoting experiences of a metaphysical nature? When would you start?

Eric: I think you have to be really careful. There is a bit of resentment that I have about being exposed to entities and spirits so young. Although I don't think of it as a bad thing in the sense that it turned out bad for me, but I think I was a unique case. I think it was very horrifying for me and I think that's where my father made a critical mistake. He should have been a little bit more careful as to what he exposed me to and he should have spent more time explaining and personal training with me, which he didn't do. It was usually about him entertaining his friends and getting me to do things to appease his own interest, rather than helping me to understand what I was doing. And so therefore, I was left to really try to interpret and understand a lot of things on my own. There were a lot of entities and things that I could see that were never explained to me.

But the truth to the matter is that it was simply just an ability far beyond him. He couldn't understand those things. I don't think he fully understood even what he was dabbling with or what my true capabilities were. They are certainly far beyond who and what he is. So, I don't necessarily blame him in that aspect. I just wish he would have been a little bit more careful as to the Ouija board exposure, the table wrapping, the séances and all that kind of stuff, even though I could say it was very interesting to be around it. Fortunately, I was a lot more intelligent and could conceive in different ways; there were still points that were very frightening to me and opened me in a medium level to sensing and feeling things that I wasn't really fully prepared to understand.

I would probably try to make my children understand that entities don't really pose a threat; they are like dogs. You just don't go out and pet them but they generally won't bother you if you don't bother them, and the biggest thing I learned is that entities that are grumpy are a lot like dogs. Their bark is a lot worse than their bite. They make a lot of noise and put on a big show but they are not really going to do something because they just don't have the energy to do it. Do you understand what I am saying? The reason why most entities seem fearful is simply the whole concept about how they are trying to talk to you because they can't talk to anybody else in their desperation. It sounds complex but on the same token, I think other things in life can be just as complex; you just have to spend the time. I would want them to feel safe and secure and that

would be the most important thing to me, that they have a sense of exploration and a safe zone that they could come to, to know that it's safe.

It's no different than when you send your child outside. When they are toddlers, they don't necessarily go running off, although I did when I was a kid, evidently. I took off with my brother and the dog and we went down the railroad tracks and who knows where and when we came back, my mother was like, "Where did you guys get these things?" We walked all the way to the store which was like two miles away and I had to have been again like four years old or something.

But, there is a sense of safety as a child. You wander in your backyard. The world is huge. It's filled with, "Who knows what is out there? Who knows what is out in the woods?" On the same token, it's a very tough answer because I also say that fear builds up sensory and I think I was constantly in fear and that is what built this mega system of sensory for me. I was constantly worried what was in the woods. What was going to get me, because there *was* something in the woods. I was feeling all these entities. I think that if I had a better mentor who directed me better and could give me better answers, I would have had a lot calmer of an experience of awakening to where I am now. It's hard to say; the dice rolls and you get what you get and the most I could say is to be patient, be compassionate and loving to your child with these things and I think they will do very well. I don't think there is any simple answer like anything else. Is that it? Are we done with these questions yet?