

theory of the interaction of mind objects:

The human mind is a wonderful " Machine", Read on to discover how to harness its power and lead a happy fulfilling life.

Preface:

My name is isam Elbousserghini, and I am interested in improving the human condition, I am especially interested in improving the following aspects of human life:

1. Increase wellbeing and happiness
2. Increase creativity and productivity
3. Promote justice and equality
4. Promote global peace
5. Promote better physical and mental health
6. Promote and improve harmony between people

I have spent many years thinking about how to help achieve the goals above and asked the questions:

1. What makes people happy?
2. Why do some people achieve high levels of creativity and productivity and others don't?
3. Why do some cultures produce more than others?
4. Why do some cultures in a certain period of their evolution produce profusely and produce meagrely at other times?
5. What is the relationship between happiness and productivity?
6. What is the relationship between mental health and physical health?

As the years passed, and in researching the answers to these questions, I came upon information, facts and knowledge from different sources and disciplines both literary and scientific, I learned and taught myself fields of study including:

Cognitive science which covers the areas of knowledge cited below:

Linguistics

Philosophy

Anthropology

Neuroscience

Computer science

Psychology

Artificial Intelligence

Sociology

Biology

I also trained myself in the following fields :

Mathematical modelling

History

Physics

The theory of education

In my early childhood I got exposed to Islamic sciences which include:

Linguistics (Islamic view)

Arabic language

Rhetoric

Islamic thought

French language

Experimental sciences

Natural sciences

It is clear from this short display of the fields of knowledge and cultures I have been exposed to early in my life and that I feverishly sought to deepen my understanding of, that my approach to answering the questions discussed earlier is of a multidisciplinary nature.

The answer to the questions started to converge into a single common shared element in all my attempted answers, a culprit lurked in the background behind each attempted answer, the culprit was the human brain.

I then redirected myself to the phenomena by which this most sublime organ affects our lives, our accomplishments, our failures, the rise and fall of our civilizations, our creativity, our wellbeing, our health, our sicknesses, our wealth, our poverty, our glories, our demise,

our history, our future...

Every aspect of our lives is affected by how we interact with the world, how we interact with the world is solely emanating from the brain.

I then reorganised my thoughts and energies and focused a "laser beam" attention on its study, on understanding its functioning, understanding the mechanisms by which it operates to make us either be a winner or a loser, the mechanisms by which it makes us have a happy fulfilling life or a miserable, sad, short and painful life.

This book is my attempt to convey my findings to all who seek to ameliorate their objective and subjective lives, this book attempts to help better the human condition, it attempts to be a lift that raises the quality of lives to heights we can only dream of.

Background of idea:

My quest to answer the question related to the dynamics of human success lead me to two quite

distinct avenues to investigate, explore, observe and attempt to answer the question:

On one hand, I read what science had to say with respect to the question.

On the other hand, I started observing my own mind at work.

The first avenue lead me to focus my study on cognitive science.

The second avenue lead me to the study of methods and approaches of ancient techniques of enhancing wellbeing through a conscious or unconscious alteration of mind states and emotions.

After going through the main world religions, I learned to observe my mind through a method that heavily borrows its techniques from Buddhist meditation.

The technique I used is what I call, the observer or witness technique. In the first few years of its application close to 1000 hours of meditation, I only observed my mind at work without any interference whatsoever.

Through the focused effort of observation, an understanding, an awareness started to emerge. I was observing a completely different world, I was observing a completely different dimension. This world I was observing was very different from the objective world we know of. This world I was observing was inhabited by objects, I call them mind objects, these objects interacted with each other in different ways. At first, I couldn't see any patterns of behaviour nor recognise the objects, I was after all just a baby learning the basics about this new dimension. Objects appeared, objects disappeared, some pushed others, others increased the magnitude of the ones they touched, I did not understand what was happening, but remained there just observing. Years passed and poor I was still observing. Sometimes I tried to find answers in the objective world through the experience of people that had taken this journey before me. Their description helped me sometimes, and completely threw me off track at other times. I swore to myself to never give up until I recognised the objects of mind and to extract some rules about their behaviour. I took a scientific approach learned in the objective world

to the subjective world. Finally I knew that I had hit on something, something magical, something marvellous, I knew the answer to my questions about human happiness, productivity and achievement was to be found in this world. I had to persist. If I win and extract some rules and laws

I could help a lot of people. The stakes were just too high to give up, so I persisted and what I found I now share with you.

Introduction:

Most of us go through life without trying to understand ourselves at a deep level. Most of us have a very shallow knowledge of who we are and what is it that makes us “tick”. Most of us go through life on automated mode. Most of us don’t take the time to reflect on ourselves, our being, our mind.

The fact that we don’t take time to study ourselves is not our fault, it’s the fault of our educational system that teaches us a lot of facts about the objective world, but no facts about the subjective inner world. We are bombarded by information about what is happening in the world every day, we are distracted from paying attention to the inner dimension. We know a lot of facts about the objective world, we know how physical things interact with each other, we intuitively know that if we drop a ball, it will fall to the ground and bounce. We intuitively know how to walk without falling and so on...The reason we can predict the outcome of actions in the objective world is because we went through a long process of learning about it, through trial and error and through observation. We built a representation of the world in our minds, we built a predictive model of the world. This model helps us and guides us at every instant of our lives. The model is made up of many subsections each representing an aspect of the objective world. For example there is a component that deals with the physics of everyday objects, and there is a component that predicts the outcome of our interaction with other people, and there are many other components that deal with other issues.

So we established that for most people, the model that predict outcomes are about the objective world. These models we can also refer to them as beliefs, these beliefs are derived from observation, imitation, and from information given to us from people we trust.

Most people go through life with only these types of models of the world. Are these people

equipped to deal with difficulties in life when they arise? The answer is obviously no: They haven't developed an understanding of how to guide themselves out of pain, out of adversity in a skilful manner. No one taught them these skills nor have they invested time and effort in developing a predictive model of their inner workings, they know not of the existence of another dimension. A dimension that has great influence on the objective world. A dimension that is a force of nature. A dimension that acts on the objective world through the agency we call ourselves. This dimension is the realm of the inner mind. The rest of this book takes the reader to this inner world and tries to document observation of the interaction between the entities that inhabit this world. This book describes these mind objects and attempts to find out about how they interact with each other and postulates about their behaviour. This book tries to define laws of interaction of mind objects. This book is about "The laws of emotion and other mind objects"

Chapter 1: Identification of mind objects

Introduction:

The inner world is a secret world, there are protocols to follow to have access to it. The inner world

Establishes conditions in order to open its doors and reveals its secrets .The person wishing to enter

The inner world has to go through training in concentration, patience and mindfulness (a thorough

description is given later). These skills are absolutely necessary to establish enough mind strength

in order for the mind to be able to observe the inner realm which is itself.

The person wishing to enter the inner world needs to be humble and curious, determined and alert.

The features mentioned above need perseverance and determination to be developed through

regular training and practice. My personal training took more than 1000 hours before the doors of

the realm opened and I could get my first glimpse of the different mind objects inhabiting

the

World. This is the story of this journey.

To date the number of hours spent observing the mind is 2300 hours, so about 1300 hours after the

mind gate finally opened.

When the mind gate opened I took note of the different objects I encountered , then I observed

their interactions, below is a list of the mind objects documented:

List of mind objects:

1. Fear: Symbol (F)

This is the emotion felt when we sense that we are in danger. Danger could be any perceived

source but the main trigger is a desire to survive, this is a root mind object and the source of all negative mind states.

2. Love: Symbol (L)

This is the sublime emotion that triggers the opposite of the stress response and it is called the relaxation response, this emotion is triggered by the feeling of security and belonging and is the king of the positive emotions, we call love a root emotion.

3. Hatred: Symbol (H)

Hatred is fear in disguise and is triggered by a perceived threat to survival. This emotion brings tremendous amounts of anguish and suffering.

4. Gratitude: Symbol(grt)

This is a positive emotion that is derived from being in a state of acceptance, relaxation and ease.

5. Creativity: Symbol (C)

Creativity is a mind object and is responsible for productive behaviour and is related to feelings of self worth, pride and acceptance.

6. Joy : Symbol (jy)

Joy is a positive emotion displayed by acceptance and a feeling of pleasure.

7. Pride: Symbol (P)

Pride is an emotion of self worth and self acceptance and is strongly related to creativity.

8. Motivation : Symbol (M)

This Is a mind object and is strongly related to creativity and action

9. Well being :Symbol (wb)

This is a mind object that is triggered by many positive emotions.

10. Suffering : Symbol (suff)

This is a mind object related to many negative emotions and to a certain degree many positive emotions as well.

11. Acceptance: Symbol (acc)

This is a mind object and is a major contributor to well being and happiness.

12. Kindness: Symbol (kn)

This is a mind object and is very much linked to peace and well being.

13. Self compassion: Symbol (slfcom)

This is a type of love and has tremendous healing powers and physiological effects.

14. Anxiety : Symbol (anx)

This is an emotion that is of the family of fear but has a lasting characteristic and is a destroyer of health through its strong physiological effects.

15. Depression : Symbol (dep)

A mind object of the family of fear and anxiety and has a lasting characteristic. A major destroyer of

well being and most positive emotions. Has grave detrimental effects on physical and mental health.

16. Violence: Symbol (vl)

This is a mind object that is triggered by many negative emotions and is a destroyer of health and

inner peace. Should not be confused with physical violence but can lead to it.

17. Mental Resistance Symbol (mr)

This is a mind object responsible for a lot of suffering and for people who have not developed

mindfulness and acceptance is impossible to remove. This mind object is one of the last hurdles to

fall before achieving true peace of mind.

18. Jealousy : Symbol (jel)

This is an emotion of the family of hatred and fear and its opposite is linked to love.

19. Trust: Symbol (tr)

This is a mind object very much related to love and well being.

20. Guilt : Symbol (gui)

This is an emotion related to hatred, fear and anxiety and its negation is related to love.

21. Shame : Symbol (sha)

This is an emotion and is very much related to fear.

22. Sadness : Symbol (sd)

This is an emotion and is related to depression but of a short term nature, it is a major demotivator.

23. Beauty : Symbol (be)

This is a mind object related to awe and love and is a good healer.

24. Self Confidence : Symbol (slc)

This is a mind object very much related to self compassion and is a major contributor to creativity, productivity and success in life

25. Curiosity: Symbol (cu)

This is a mind object very much related to pride, motivation, well being and happiness. This mind object is responsible for intelligence increase as curiosity drives the person to learning and learning increases mental abilities.

26. Pain: Symbol: (pa)

This is a mind object that can be either emotional or physical and is very much reduced by acceptance and love

27. Stress:Symbol: (str)

This a mind object related to fear and has negative effects on mental and physical health due to its triggering of a physiological response.

28. Power: Symbol(po)

This is a mind object and is related to pride and creativity.

29. Justice:(jus)

This is a mind object and is very much related to motivation and pride

30. Inspiration: Symbol (insp)

This is a mind object related to pride, motivation and creativity

31. Anger:Symbol(ang)

This is the explosive emotion that strongly triggers the physiological stress response and is hard to control

32. Calm: Symbol(cal)

This emotion is associated with serenity, equanimity and logical thinking

33. Patience:Symbol(pat)

This is a mind object necessary to the cultivation of mindfulness and is a crucial in the developments of skills of pain management

34. Rejection:Symbol(rej)

This is a powerful emotion that triggers a the mind object of motivation

35. Dread:(drd)

This emotion is brought about by a negative emotion that is strongly resisted so it relies on mind resistance to grow.

36. Peace:Symbol(pea)

This is a mind object that is present when all of the emotions are at a low level and is increased by the mind object of acceptance.

37. Impatience:Symbol(imp)

This is a mind object that is a major contributor to suffering and loss of control.

This list is by no means exhaustive, but it is a first attempt to put the idea of mind objects on paper.

Mind objects manipulation facilitators:

In addition to these mind objects there are other entities that inhabit the mind that I call the observation and manipulation of mind objects facilitators and are as follows:

1.Concentration:Symbol(conc)

This is a mind object that steadies the mind and is very much helped by patience and love.

2.Mindfulness:Symbol(mnd)

This is an entity that is absolutely essential to raise the necessary awareness of what is going on so that action or no action can be taken.

3. Consciousness: Symbol(consc)

This is a mind entity that is the ultimate goal of all the exercises of the mind, as when it is raised, intelligence is raised and an increase in mental capabilities ensues.

It is raised through observation and reflection. It is the result of understanding what the person is observing. It is the recognition of a specific pattern. The more patterns recognised the higher the consciousness.

The mind objects operators:

The first operator is the decrease operator (\downarrow) denoted by an arrow pointing downward.

This operator indicate that a mind object or emotion (A) decreases the intensity of mind object or emotion (B) and is written as follows (A \downarrow B).

The second operator is the (\uparrow) operator denoted by an arrow pointing upward. This operator indicates that a mind object or emotion (A) increases the intensity or mind object (B) and is written (A \uparrow B)

The third operator is the inverse operator and is denoted by a (not) as follows: if A is a mind object then (not A) is the inverse mind object.

Chapter 2: Derivation of mind objects postulates

Introduction:

Now that we have defined our objects and the operators that determine how they act on

each other, let's use common sense and intuition to postulate some facts that are felt by anyone who pays a bit of attention to her mind.

2.1 The story behind the root of all postulates: ($L \downarrow F$)

If a little baby is startled by a loud noise, the baby may react by starting to cry, we intuitively know that the baby is experiencing the emotion of fear (F). The mother rushes to the baby, lifts it into her arms, hugs it and says nice words in a soothing voice. We also know that the mother is giving love (L), soon the baby stops crying and goes back to sleep.

What just happened here? We have seen the interaction of two opposing emotions or mind objects acting on each other, Fear has been reduced by love from the perspective of the baby and is written

$L \downarrow F$.

This story happens millions of times around the world between people of all ages and nations, so we can generalise and say that love reduces fear. We postulate that **($L \downarrow F$)**.

($L \downarrow F$) is a general rule and is what I call the root postulate of the theory of emotion.

This postulate is the origin of all of the derivative postulates that will ensue.

3.0 The root of all mind objects:

All throughout the animal kingdom there are two contrary sets of behaviour : Aggressive and Caring.

Most mammals care for their young, this care is a direct result of an emotion or mind object that directs the mother's behaviour to be as careful as possible to enable the survival of its young. We call this the root emotion of Love.

In contrast when the animal senses danger, a different emotion or mind object is triggered, this emotion enables the animal to get ready to defend itself or its young by any possible means,

This invoked emotion is the root emotion of Fear.

These contrasting mind objects rule all of the mammals lives including human beings. We think of these emotions as the root mind objects, all of the other emotions that a person feels are a derivative of the root emotions.

Let's take the example of a few mind objects, for example let's look at the mind object of joy, joy is an emotion that is brought about when we are very amused or proud or happy with a certain situation or object. It is a strong display of love, so it is a derivative of love and can be classified with the love mind objects.

Let's look at the emotion of guilt, guilt is an emotion that invokes self hatred and mind resistance to it as when we feel guilty we are hating ourselves for whatever reason and we dislike this emotion of guilt so we resist it thus magnifying it many folds as a result. We can see that it is a derivative of fear, so we classify it with the fear mind objects.

If we follow this line of reasoning, we can classify any mind object as belonging to either Love or Fear roots.

We call love and fear root or source mind objects and we call the mind objects of joy and guilt derivative mind objects.

Following a similar process we have named the set of mind objects derived from love PMO or positive mind objects and we write $PMO \leftarrow L$ and it means that PMO elements is derived from love.

$PMO = \{ L, jy, hp, wb, grat, ecst, be, acc..... \}$

PMO is the set containing all of the mind object of love and its derivatives.

Following a similar process we have named the set containing the mind objects derived from

fear, NMO or negative mind objects and we write $NMO \leftarrow F$ and it means that the elements of NMO are derived from Fear.

$NMO = \{F, ht, jel, guilt, disc, mr....\}$

Now that we have established the two sets: PMO and NMO, let's look at the behaviour of the elements of the sets within the sets and across sets.

If we take two elements of PMO such as hp, can we say that $hp \uparrow hp$? yes we can as happiness can only increase happiness and we can generalise and say that for any two random elements of PMO

$(a \uparrow a)$ and if we take two random elements $x, y \in PMO$ (ie belonging to PMO) can we say that

$x \uparrow y$ and $y \uparrow x$?

For example $L \uparrow hp$ reading that love increases happiness and also happiness increases love

$hp \uparrow L$. This symmetry rule applies to all elements of PMO.

If we take three elements of PMO a, b, c we can say that if $a \uparrow b$ and $b \uparrow a$ then $a \uparrow b$

So we can say that (\uparrow) is a relationship of equivalence for all elements of PMO.

A similar exercise for all of the elements of NMO yields the same logical conclusion that \uparrow

Is a relation of equivalence within the set NMO.

Now let's look at the relationship between L and F.

From our first postulate we know that $L \downarrow F$ and $F \downarrow L$ and we can say that all of the elements of the set PMO and NMO follow the behaviour of the parents L and F.

Therefore we can generalise and say that no matter what element belonging to the set PMO it will decrease the intensity of any element belonging to the set NMO and we write symbolically:

$\forall a \in PMO \text{ and } \forall b \in NMO$

$a \downarrow b \text{ and } b \downarrow a$

The elements of PMO would affect the elements of NMO, but some elements pairs from PMO and NMO respectively have more influence on each other than other elements pairs. We call this pair mutually maximally responsive pair. So for each element $a \in PMO$ there exist an element $b \in NMO$ that maximally reduces each other.

So for example we know from experience and trial and error that $ht \downarrow L$ and $L \downarrow ht$.

So we can say that L maximally reduces ht as $L \in PMO$ and $ht \in NMO$ and maximally act on each other. Ie other element would still act on each other but not maximally.

3.1 The postulate $F \downarrow L$:

Revisiting the story of the baby that got frightened and received love from his mother and relaxed.

The baby is now happy playing, feeling appreciated by his mother, suddenly a loud explosion is heard on the television. The baby starts to cry again as it got scared, so we can say that the emotion of L has been reduced by the emotion of Fear (F) and is written $F \downarrow L$, and we postulate that this is also a general rule.

3.2 The postulate $P \uparrow M$:

Motivation to do something can be generated by many mind objects. In this section we review the powerful motivation that is generated as a result of pride.

When a person is proud of oneself, or proud of her achievement. The pride can generate a

strong belief in one's intelligence and abilities and will lead to the mind object of motivation to do something, motivation to create. The pride can also be powerfully generated from one's belonging to a certain group or nation and is derived from the achievement of the group.

The intuitive fact we want to extract here is that pride generates or increases motivation M, and is written $P \uparrow M$. This is the first postulate that is a consequence of the rules within the set PMO.

If pride increases motivation, can we also say that $M \uparrow P$. Intuitively we know this to be true, when a person is motivated a general feeling of pride ensues and we write it as $M \uparrow P$.

3.3 The postulate $sl \uparrow wb$:

The first postulate were obvious to anyone as they don't demand highly developed mindfulness and consciousness of the working of the mind to be intuitively understood.

Some other postulates might need more training of the mind to be postulated. In this postulate we explore the interaction of two mind objects:

Self love and well being. Self love is a variant of love, but is applied to the self. Well being is a mind object characterised by a "feel good" mind state.

From my observations of both the objective world and reflections of what people say and how they act and how they appreciate and value themselves, and from observations of my inner world. I think that self love promotes and increases well being and is written as $sl \uparrow wb$.

We can also say that $wb \uparrow sl$, as when we feel good about ourselves, our self love is increased.

3.3 The postulate $grt \uparrow hp$:

grt = Gratitude, hp = happiness

When we are grateful for our life, grateful who we are, when we are just experiencing the mind object of gratitude we are happy and we postulate that $grt \uparrow hp$ and we can also say that

$hp \uparrow grt$ as when we are happy we are feeling a feeling of gratitude.

3.4 The postulate $F \uparrow vl$:

F = Fear, vl = violence

When we are fearful and unsure, we are in a state of uneasiness and self torture, we refer to these feelings as violence inflicted on the self. Violence in the mind can easily transition to violence in the objective world, and we postulate that $F \uparrow vl$.

Does violence also increase increase fear? Indeed the cycle of fear and violence is reversible and we postulate that $vl \uparrow F$.

3.5 The postulate $Kn \uparrow l$:

Kn = Kindness, l = love

When we commit an act of kindness towards a person or a group of people, from the perspective of the one receiving the kindness, an emotion of love is experienced towards the person giving the kindness and we postulate that $Kn \uparrow l$.

We also postulate that love increases kindness, as we experience the emotion of love, the mind object of kindness ensues and we can write $L \uparrow Kn$.

3.6 The postulate $mr \uparrow sff$:

mr = mind resistance, sff = suffering

This is a postulate that is observed in an advanced stage of mind observing and mind object manipulation.

When we experience any emotion or mind object, the default reaction of the mind is to resist it. For the negative mind state or emotion, we want it to be gone as soon as possible. For the positive emotion or mind state we don't want it to go and we resist it. This mind resistance is experienced as a state of non-satisfaction with the state of affairs and we call it mind suffering, and we postulate that $mr \uparrow sff$.

Note: The realization of the truth of this postulate utterly will result in tremendous enhancement of the quality of life.

3.7 The postulate $grt \downarrow jel$:

grt = gratitude, jel = jealousy

when we feel the emotion of jealousy, we are solely focused on something we don't have and we feel terrible, upset and dissatisfied, but when we shift our thinking to think about the many blessings we are surrounded with, we immediately feel the level of jealousy drop, and we postulate that

$grt \downarrow jel$ and we also know intuitively that when we are not grateful for who we are, for what we have, we are jealous or envious and we postulate that $jel \downarrow grt$.

3.8 The postulate $L \uparrow tr$:

L = love, tr = trust

When a person feels a feeling of love towards a person, a feeling of trust ensues, and we postulate that $L \uparrow tr$, and we also postulate that when there is trust, love follows and we write it as $tr \uparrow L$.

3.9 The postulate $sh \downarrow wb$

Sh = shame, wb = well being

When we feel the emotion of shame, our well being is decreased and we feel emotional pain, so we postulate that $sh \downarrow wb$ but we also know that when we have well being, the emotion of shame is decreased and we write $wb \downarrow sh$.

4.0 The postulate $F \uparrow dep$:

F = fear, dep = depression

We postulate that presence of fear is a major contributor to depression, the more fear, the deeper the depression, and we can also say that $dep \uparrow F$, as a depressed person is susceptible to be fearful.

So $F \uparrow dep$ and $dep \uparrow F$.

4.1 The postulate $L \downarrow dep$:

L = love, dep = depression

We intuitively know that when a depressed person receives love, the mind object of depression gets reduced so $L \downarrow dep$ and also when a person is depressed, the person's feelings of love are diminished so $dep \downarrow L$.

4.2 The postulate $tr \downarrow vl$:

Tr = trust, vl = violence

When we are in a state of trust, we have a decrease of the mind object of violence, and consequently we have a decrease of violence in the objective world, so we postulate that $tr \downarrow vl$ and we also know that when violence is present trust is decreased.

4.4 The postulate $aw \uparrow jy$:

Aw = awe, jy = joy

Remember the last time you felt the sublime feeling of awe, as when you watched a beautiful sunset on a beach or something similar, the feeling that is invoked as a result is a feeling of joy, joy to be alive, and we postulate that $aw \uparrow jy$.

The list of these postulates is by no means complete or absolutely correct, but is a first attempt to find closer relationships between the different mind objects, Now let's see how we can extract some laws of behaviour of the different mind objects from the postulates.

Chapter 3

Deriving laws from postulates:

This is our first attempt to derive some laws of behaviour of the mind objects, the reason we want to find some pattern of behaviour is that we can generalise and then use the general laws to predict interactions, thus solving problems involving the manipulation of mind objects and bringing about emotions and states of mind at will and solving problems of conflict both in the subjective world and in the objective world.

1- The derivation of the first rule:

We know from the previous chapter that $L \downarrow F$ and that $F \downarrow L$ and as the different mind objects are derivatives of fear and love then we can say that:

If $A \downarrow B$ then $B \downarrow A$.

2-The second rule of emotion:

If an element a belongs to a specific set of mind objects (Mo), then

If $A \uparrow B$ then $B \uparrow A$

3- The third law of emotion:

From the first postulate $L \downarrow F$, can we say that if a mind state of no fear increases love and indeed we intuitively know this to be true and we write $\text{not}F \uparrow L$.

And if we apply such a rule to other postulate we have:

- If $aw \uparrow jy$ then $\text{not}jy \downarrow aw$ and indeed when in a state of no joy, a person can not experience positive awe.
- If $l \uparrow tr$ then $\text{not}tr \downarrow l$ and indeed in a state of no trust love decreases.
- If $grt \downarrow jel$ then $\text{not}jel \uparrow grt$ and indeed when in a state of no jealousy gratitude increases

And so on ... can we say that if $A \uparrow B$ then $\text{not}B \downarrow A$ and if $A \downarrow B$ then $\text{not}B \uparrow A$

Indeed we find this pattern repeating and we call this the third law of emotion

that if $A \uparrow B$ then $\text{not} B \downarrow A$ and if $A \downarrow B$ then $\text{not} B \uparrow A$

Chapter 4: How to use the laws of emotion in your life

Introduction:

Why go through the trouble of developing this theory? Why go through the bother to create symbols?

Why go through the trouble of deriving laws from the postulates? Is there some real value that can be found in all of these mental efforts? To answer the above questions, let's review briefly the main

motivation behind writing this book. The motivation is to better the human condition, and as the brain is the orchestrator of our lives, then understanding it and learning about its functioning will give us an additional tool to deal with life's difficulties, a tool to enhance the quality of our lives.

The theory presented in this book attempts to satisfy the aims behind the book.

1- A deep explanation of the concept of mind object:

We are all aware that our emotions and moods are in a constant state of flux or motion.

Sometimes we are experiencing joy, sometimes its fear and so on and forth.

Most people have no say in the direction of these movements of the mind, most people feel utterly powerless vis a vis the guidance of this flow. What people have been taught since early childhood is that the only tool we have to deal with alter our moods is to act in the physical world, and there is a lot of benefit to be derived from action in the physical world. We inhabit the physical world after all. All this theory is attempting to do is to give the individual an extra tool to alter the contents of the mind, a tool to guide the direction of this flux of emotions and mind states we call mind objects.

A mind object could be anything that contribute to our subjective reality, from thoughts to emotions, mind states or moods, to sensations to mind states transitions, in summary mind objects refer to any entity that inhabits the mind. For example the emotion of love is a mind object and its presence or absence is a trigger for the presence or absence of other mind objects. From our example in chapter 2, we deduced that the emotion of love decreases the emotion of fear. Let's revisit the example given in chapter 2 and draw some wisdom from it.

The baby got scared, experienced the emotion of fear, the mother hugged the baby, the baby stopped crying as the love given by the mother got transferred to the baby's mind and decreased the emotion of fear and the baby settled and stopped crying. This situation happens billions of times each day around the world across all cultures and ages, there is an interplay between the mind objects.

From the technique of meditation we know that the mind object of love can be generated at will, thus there is more than one way to generate love, either objectively i.e from the external world, by contact with other people, by exposure to beauty and so on, or by using a mind technique as described below:

- Close your eyes
- Just be there and notice the mind object present in the mind
- After a couple of minutes, just use words to reprogram your mind or to guide it to a state of love. Just say " may I be well, may I be happy, may I be free from suffering, I love myself, I forgive myself all my mistakes and say to yourself: I love you, I love you..."
- Keep repeating these words until you notice a change in the emotional state, this change is the beginning of the shift of the mind objects, the mind object of love is decreasing the intensity of the mind object of fear.

A very important point to mention here is the postulate $mr \uparrow pa$, the mind resistance increases the pain and suffering ensues due to the fact that we want the emotion of fear to be gone, do not fall into this trap. If after applying the self love technique mentioned earlier, you get no decrease in the emotion of fear or may be even an increase of fear, do not resist the state you're in i.e say to yourself : I accept you emotion of fear, I let you be, these words have the effect of reducing the mind resistance to fear thus reducing pain and suffering. We know that $notmr \downarrow pa$ from postulate $mr \uparrow pa$ and using the second law of emotion($notmr \downarrow pa$ means that the opposite of the state of mind of resistance or the mind object of acceptance reduces pain)

2- Another example of using the theory to guide the mind

Let's suppose we have the following problem that we need to resolve; There is an area of a town where there is an unusually high level of violence, and we want to reduce this level of violence, How can we use the theory of the laws of emotion to reduce the violence or to eliminate it altogether?

Solution: The first step is to look up any postulate related to violence, and we have the following postulates:

- $VI \downarrow tr$
- $tr \downarrow vl$
- $F \uparrow vl$
- $wb \downarrow vl$
- $just \downarrow vl$

So we have found five postulates related to violence. How do we use the postulates found to reduce the violence?

$tr \downarrow vl$ (trust decreases violence), we can use this postulate to decrease violence, for example by giving responsibility to communities where there is violence to run projects or to create something new, this trust generated will have the effects of reducing violence.

From the postulate F increases vl , we know that $L \downarrow F$ and from the second law of emotion we have $L \downarrow vl$.

So we can be creative in finding ways to give love(i.e presents, toys, good compliments...), and we can also teach people the art of self love or self compassion.

From the postulate $wb \downarrow vl$ (well being decreases violence) and we also know that $jy \uparrow wb$ (joy increases well being) and we know that $aw \uparrow jy$ and $be \uparrow aw$, therefore we have

just proven the following relationship be $\downarrow vl$, so as beauty decreases violence, we implement the finding by making

The area where there is violence as beautiful as possible, i.e introducing arts, flowers, good music, good affordable homes and so on ...

From just $\downarrow vl$ we know that justice decreases violence, so we go to the area where there is violence and we try to introduce more social justice by being creative in the redistribution of wealth and power.

Let's just stop for a minute to review and reflect about what we have just done. We departed from a situation of violence and disorder and we arrived at a situation of love, calm, beauty and well being

and $F \uparrow vl$, because using violence will only lock us in a self-feeding loop of violence breeding more fear and fear breeding more violence.

Let's just appreciate the magnitude of what the theory can achieve, we are talking about a theory if used by world governments and local authorities would resolve the nagging problems of fear and violence thus contributing to world peace which is one of the aims of developing the theory and writing this book.

As we can see the theory can be used at two levels: objectively as we have seen in this example and can also be used subjectively by manipulating the mind objects within the mind to achieve the same results we have just proved are achievable in our example.

The theory works at the individual level and in directing the behaviour of the masses.

3- Third example of using the theory to enhance productivity:

Problem: We have an area where there is violence, poverty, fear, disorder and stagnation. We want to regenerate the area and render the population more creative and productive. How do we use the theory of the laws of emotion to alter the situation beneficially?

Answer: Referring back to the last section we can bring about peace, calm, love and wellbeing. Once wellbeing has been established, we turn our attention to creativity, productivity and motivation to act, we look for postulates that involve creativity and we found the following:

$P \uparrow m, m \uparrow c, cu \uparrow c, cu \uparrow m, c \uparrow f.$

Let's look at the postulate $p \uparrow m$ (pride increases motivation), this postulate indicates that pride in oneself, pride in one's belonging, pride in one's group... all increase the motivation to act, increase the motivation to create from $m \uparrow c$. But how do we generate pride that is beneficial and does not increase vl as is proven from $p \uparrow m, m \uparrow c$ and $c \uparrow f$ in some cases and $F \uparrow vl$ so in some case $p \uparrow vl$, in order to avoid this situation, the generating of pride should be inclusive of all groups, i.e to generate pride in belonging to the human race, not to generate pride derived from belonging to a specific group, nation or tribe.

Once we settle the matter of the way we generate pride, we will have a situation where $p \uparrow c$ (beneficial creativity).

Let's review what just happened here, we have achieved peace from the thought experiment in the last section and we have achieved creativity and thus productivity from section 3. Can we reflect for a moment about the importance of such a result and look back at our aims in developing the theory: The aim of increasing creativity and productivity has been achieved.

4- Fourth example of how to use the theory to better mental and physical health

Problem: We have a community where there is a lot of occurrences of mental health illnesses and physical illnesses. How do we use the theory to enhance health?

Answer: let's look at the indicators of mental health in the postulates: wb, dep, fear, shame, these four mind objects pretty much determine if the person is experiencing balanced and healthy mind states or not, let's look at the postulates that involve them:

$L \downarrow F$, $aw \uparrow jy$, $L \downarrow dep$, $tr \downarrow F$, $selfL \downarrow sha$, $L \downarrow sad$, $acc \uparrow L$, $L \uparrow wb$, $jy \uparrow wb$, mr increases pa

- From the postulates above, we can see that in order to improve mental health which in turn will improve physical health (as will be proven in a another chapter), we need to be creative In how we can improve the health by administering the medicine of love. Love can also be generated internally by techniques already discussed in the previous chapter. One way to generate love(L) is to use the postulate $acc \uparrow L$ (acceptance increases love), we know that $acc \uparrow L$ and $L \uparrow wb$ and wb is equivalent to good mental health so we have $acc \uparrow wb$ from the third law of emotion. Acceptance in the objective world is the social attitude of allowing differences between people to exist without judgement, as long as the difference does not infringe on the rights and freedoms of others.
- From the postulate $L \downarrow dep$ (love decreases depression) we can implement the postulate in two ways, either objectively (by using $acc \downarrow dep$ (love decreases depression) we can implement the postulate in two ways, either objectively (by using $acc \uparrow wb$) or subjectively (by using $selfL \uparrow wb$ and $notmr \downarrow pa$)
- From the postulate $L \downarrow sad$ we can apply the postulate be increases jy , to counter the mind object of sadness
- From the postulate $selfL \downarrow sha$ (self love decreases shame) we know that shame is a sort of guilt and self hatred is a major contributor to mental illness that becomes chronic if the mind object of shame persists. We can apply both approaches, an objective method of $acc \uparrow L$ and a subjective method of $selfL \downarrow sha$. We know that $tr \downarrow F$ and from the 2nd law $F \downarrow tr$ so from the 2nd and 3rd laws $tr \uparrow wb$. Trust (tr) can be given both objectively and subjectively

Let's review what we have achieved here, starting from exercise 2 to 4, we have come from a situation of violence to a situation of peace, productivity and enhanced mental health and as a consequence also enhanced physical health. Physical health is related to mental health in the following manner, the human immune system and regenerative system are responsible for keeping us free from disease and repairing our bodies, these systems operations are guided by the mind, when positive mind objects are present, the systems work in an optimised fashion, when negative mind objects are present, a signal is sent to suppress the function of these systems as resources are diverted to the apparently important task of survival, the body does not differentiate between a situation of mortal danger and a situation of the presence of subjective mind object indicating danger, the system response is the same, it just shuts down these systems until a positive mind object returns.

5- How to use the theory in school environment to promote excellence:

From the postulate $p \uparrow c$, $p \uparrow m$ and from the root postulate $L \downarrow F$, $L \uparrow wb$, $sell \uparrow wb$, $sell \downarrow sha$

We can follow the following algorithm in assessing the school situation by asking the question: is there any in the pupils minds? Are s there any traces of shame(sha)? Are any traces of lack of confidence? If the answer is yes to any of the above questions, an immediate application of $L \downarrow F$ will decrease fear, we can apply love by using nice words of

appreciation, by giving reward points, by giving good smiles etc... And as love increases well being ($L \uparrow wb$), we will have made a grounding of well being to start applying $p \uparrow m$, and $m \uparrow c$, $p \uparrow c$.

Once well being has been established. We will assign projects to the students and when the projects are handed back, we will look for any positive contribution the student has done and amplify it and mention it to the student so as to raise the student's pride in his work thus starting a self feeding positive cycle of $p \uparrow c$ and $c \uparrow p$.

The students have now entered a positive cycle of pride in their work and beneficial creativity.

One point to mention here is that not all students will respond to the method in the same manner, there are ones who only need a little trigger of self pride to ignite the creative process, and there are ones who don't respond so early, the reasons for these discrepancies lies in the physical and cultural genome, but as a general rule: when the person does not respond to $p \uparrow c$, it means that the wb grounding has not been prepared properly, a revisit to $L \uparrow F$ should always be applied until wb has been established then move on with the rest of the procedure.

One more note here, the student who show signs of violence are only indicating to us that they need love, so with $L \downarrow vl$, $tr \downarrow vl$ we should be able to bring these individuals to the grounding of wb to start the rest of the procedure.

One last point, for the students that show lack of confidence, may be an explanation of the postulate $selfL \downarrow sha$ (self love decreases shame) should be taught to the student using the technique of love directed at the self mantra meditation explained in section 1.

6- How to use the theory to help drug addicts beat their addiction:

In order to help drug addicts, a person needs to identify what are the predominant mind objects in the subject's inner world. Most likely the predominant mind objects are going to be negative or belonging to the set NMO and most probably are going to be the mind object of self-hatred, guilt, fear and violence. Once we have determined the culprits we look for the postulates that involve them and we find: $L \downarrow F$, $be \downarrow vl$, $L \downarrow vl$, $sell \downarrow selht$, $sell \downarrow guil$.

We can have a talk with the subject and bring to their awareness the fact that they can give love to themselves as in section 1 to reduce guilt and shame and pain, we can take the time it takes to teach the person how to use the technique and also present the person with our love and appreciation with their efforts, and trust them by some method and also expose them to beauty as $be \downarrow vl$.

Note: I haven't asked the subject to reduce their drug intake as yet, when the pain starts receding, it will be easier to reduce the drug intake, at that point we can teach and explain the postulate $mr \uparrow pa$, $acc \downarrow pa$, so as when the person feels the craving for the drug, an attitude of acceptance of the feeling would reduce the intensity of the pain and would also train the person in patience as the resilience circuits get stronger and stronger each time the person accepts the pain and just let it be.

The subject should also be taught to forgive himself and use $selfL \uparrow wb$ if he succumbs to the temptation at any point and just try to stop using the drug once again.

This method would work with helping quit tobacco usage, alcohol drinking, drug taking and any addiction the person may want to get rid of.

The methods illustrated here do not require any taking of extra medication, the methods shown here are purely cognitive derived from the theory of the laws of emotion.

7- How to use the theory to resolve conflict within a family, a group

of people, or a nation or between nations:

The first thing to realize is that in any conflict the following mind objects are present:

Fear, hatred, anger, depression, self hatred, violence and non justice, so referring back to the theory of the laws of emotion, we can look for postulates that involve these entities

And see how we can apply them.

We have $L \downarrow F$, $L \downarrow ht$, $acc \downarrow ang$, $L \downarrow dep$, $selfL \downarrow selfht$, $be \downarrow vl$, $L \downarrow vl$, $tr \downarrow vl$, $just \uparrow peac$.

Looking at the above postulates, we see that we have quite a few tools in our arsenal to tackle conflict.

The first thing to do is to start by reducing anger through acceptance of it as an emotion rather than to focus on the cause of anger, so as to cut the fuel that feeds it.

So this method can be used by all parties in the conflict as follows:

- You close your eyes and remain quiet for a few minutes.
- Bring to consciousness the thing that is making you have a conflict
- Notice the emotion of anger rising in your chest
- Say to yourself: Anger I feel you and accept you as an emotion, I feel you completely
- Keep feeling the anger until it starts receding
- Keep repeating these mini sessions when needed until anger is rendered very small

Once the anger has receded, we start using the other postulates to resolve the conflict.

We take a look at $L \downarrow F$, obviously in any conflict there is a lot of fear felt between the conflicting parties. We reduce the fear by sending goodwill wishes of happiness and love to the other party subjectively and objectively, This has the effect of reducing violence and hatred $L \downarrow vl$ and $L \downarrow ht$.

We can also apply $be \downarrow vl$, by making works of art that invokes feeling of pride and well being in the other party($L \uparrow wb$, $p \uparrow m$ (the motivation here would be the motivation to end the conflict)).

Now its time to use $tr \downarrow vl$, by trusting the other party of the conflict we decrease violence both subjectively and objectively in the other party. By now all violence should have receded and if there is any hostility left, we can just reapply the procedure from the beginning until the goal of peace has been achieved.

Let's review what we have done here and reflect on the magnitude of what the theory can achieve. With the help of the theory, we have just invented and applied a procedure to end conflict and violence with the only precondition that the two parties use the theory.

