



Gain control over the deepest part of your mind -

The part that always has the final word about how you:

- > Think,
- > Plan,
- > Make decisions,
- > Behave,
- > Interact with others,
- > And how well or poorly you think about yourself.

DEEP MIND MASTERY

THE BRIEF VERSION

BY TOM GNAGEY

This is a two part book.

The first,
The Secrets of Deep Mind Mastery
Presents a practical model
Of how the Deep Operates,
How to make it work in your best interests,
And
Remodel it to meet your specific needs.

The second,
Building a Positive Philosophy for Living
Presents the basic philosophy
Which the author believes is necessary
To make the best use of the
Deep Mind's awesome potential.
It is suggested you read this first.

Taking Control of Your Mind
DEEP MIND MASTERY:
The Concise Edition

Including Specific Mind Changing Techniques

By Tom Gnagey

Family of Man Press

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PROLOGUE

There are two appalling facts of life – both are omissions, the existence of which few folks are even aware. The *First* is that there are specific, proven ways to take full control of the ways our minds direct us to behave – and make no mistake, the deepest, least understood, part of ones mind *always* controls how one thinks, acts, relates, and feels. The *Second* is that most folks fail to see that it is absolutely essential for the long term survival of mankind that we each remain *beneficially and respectfully* connected in positive ways to all those people whose lives we touch. When this mutual relationship weakens, the quality of all our lives deteriorates and society eventually collapses into a state of irreversible and fatal chaos. (How’s that for a happy start to this little book!)

Deep Mind Mastery: the concise edition, and *Building A Positive Social Philosophy* are meant to be life changing, companion, volumes.* The first provides vital information about how the human mind operates and how you can come to control it in order to overcome fears, phobias, panic attacks, unhappiness, low self-esteem, inconsistency, anger, self-defeating behaviors, procrastination, poor social relations, and other personally defeating behaviors. It goes on to help you acquire and practice the specific techniques necessary to remodel and control your mind so you can direct it to better serve you as you progress down life’s paths.

This essential personal question should always arise, “What *path* do I want to take,” or more appropriately, “What path *should* I take?” The second book is intended to help you work out carefully considered answers to these fundamental questions. It helps you see yourself as an important cog in creating a positive world in which it is comfortable for you and others to live, and examine your role as an essential agent in assuring the survival of mankind as a species. It contends that only when *all of us* subscribe to a positive, helpful, compassionate philosophy of living can *any of us* truly have a good, happy, and productive life.

The books may be read in any order. It probably makes more sense to read the Deep Mind Mastery book first because folks are eager to learn how to take control of their mental processes so they can reduce the fears and tensions and uncertainties in their lives. That’s okay. Just never stop at that. That book leaves a number of philosophic and practical matters for the second book. The second book assumes familiarity with some of the concepts presented in book one (DMM). For the techniques of *Deep Mind Mastery* to work to their full potential, one *must* operate from a positive philosophy. All the technical skill in the world (the Deep Mind Mastery book) cannot produce personal happiness in the long run until one has mastered a positive way of approaching life (the second book).

So, my hope is that you will be diligent in your studies and complete the practice sessions in their entirety – anything less can only produce a faint representation of what could be yours when you follow the suggestions to the letter.

NOTE THE DIAGRAM OF THE DEEP MIND PROCESSES at the end of this book. The reader may want to copy and print that page for easy reference as he or she proceeds through this book. – TG

INTRODUCTION

“It’s like there is a evil, dark, alien buried inside my head that makes me do bad stuff – make bad decisions – no matter how hard I try to be good.”

That was how a fourteen-year-old boy I once visited in a detention center explained the reason behind his long history of delinquent behavior.

“I have a powerful sense of doing the right thing that pushes up from inside me when I’m tempted to engage in the wrong kind of behavior.”

Words from another fourteen-year-old who had felt he needed to leave his friends (a very difficult decision for a boy his age) just minutes before they vandalized their school principal’s office – a man he loathed every bit as much as the others.

Their language suggests they came from different upbringings yet each had arrived at fully a accurate description of the way his mind operated. Neither understood the origin of the mechanism that controlled his behavior. For the first boy it was fully self-destructive. For the other it allowed a productive life and wide array of rewarding interpersonal experiences. For both, their behavior clearly seemed beyond their individual control.

Each youngster, like all of us, was being compelled to behave according to the *Directives* buried deep within his mind – in the *Deep Mind*, according to my conceptualization of the ‘minding processes’ that take place within the human brain. The first boy’s Deep Mind had, through the years, acquired a series of personally and socially destructive directives that forced him down a heartbreaking path. The second had gathered directives that required him to behave in a very different, personally and socially, positive way.

Deep Mind Mastery not only explains what was going on within each boy (and how it came to be going on) but also provides a methodology for easily reversing the first boy’s path, and maintaining and further enhancing that of the second.

What is there about *you* that causes you to immediately feel safe with or fearful of some new person? What is there deep inside *you* that makes you lean toward the conservative or liberal social or political philosophy? Why do *you* search out certain activities or social experiences and avoid others? Why are *you* dependable or undependable; friendly or unfriendly; secure or fearful; happy or sad; outgoing or withdrawn; positive or negative; pleasant or sarcastic; and on and on and on down the extensive list of the traits that define *you* – *that are you*?

Like these boys, most folks are hard put to accurately explain why they are compelled to behave the way they behave. It remains a mystery, which most people just accept and choose not to investigate further. It is the purpose of this little book to provide a concise framework that explains how the mind operates and how people can take charge of it, building a Deep Mind that will set them on (or help maintain) a positive, happy, self-fulfilling life path, and rid themselves forever of those destructive directives

that cause fear, insecurity, and despair.

(NOTE: There are instances in which individuals have neurological abnormalities – innate or acquired – or chemical imbalances, which make certain problems beyond the scope of these DMM techniques. These include *some* forms of addiction, *some* forms of rage behaviors, and *some* forms of social incompetence and the inability to feel empathy and compassion. At least one cause of sociopathic behavior now seems to be attributable to how the brain misuses its chemicals, in this instance requiring immediate gratification – reward – above and beyond all else including personal wellbeing and safety. There may be others.)

THE STRUCTURE OF THE MIND

First of all, this ‘structure’ is *not* physical. The brain could not be dissected in order to locate areas that provide the functions that will be discussed here. *I define the ‘mind’ as consisting of the processes that take place within the brain.* The brain is structure. The mind is process. The brain can be touched. The mind can only be assumed to be present – that following (being extrapolated from) a careful observation of how people behave and act and think and react. It would probably be more accurate if we replaced the indicator of a thing – mind – with the indicator of a process – minding. The terms will be used interchangeably – *mind* for ease of communication in the popular language and *minding* when needing to remind us we are really speaking about a process – a multitude of processes.

Such evidence indicates that Three Main Types of Minding Processes are at work. In most instances they work together in a remarkably effective fashion whether or not the outcome is personally helpful. In a few instances ‘jurisdictional’ problems arise. (The reader should not try to impose the Freudian id, ego, and superego onto this model. That will seriously impair one’s ability to understand the approach. *Here* we are arriving at an understanding of minding functions *not* personality functions.)

THREE MINDING PROCESSES

In turn, will follow brief descriptions and discussions of: (1) The Surface Mind (2) The Deep Mind and (3) The Great Filter.

THE SURFACE MIND

The **Surface Mind** is the mind’s connection with the outer world. It engages the environment through the senses – hearing, seeing, touching, tasting, and so on. It is ever vigilant to possible threats arising from out in the world. Its functions are greatly minimized during sleep (virtually turned off). It is capable of high level logical problem solving and uses language as its primary method of operating. It is our learning center in the common use of the term – school learning, street learning, learning from trial and error and experiences, the acquisition of wisdom (wisdom-ing – being wise). It stores our knowledge (largely dependent upon verbal concepts and verbal tags for images and feelings) and does our run-of-the-mill remembering. It can talk to itself on its way to problem solving, rehashing prior events, and in matters of creativity. It can think into the future as well as experience the present and remember the past. It can plan into the future and modify its beliefs and intentions based on past experiences and acquired knowledge. (There are instances in which the Deep Mind really controls these. More below.) Although emotions play a role in the Surface Mind, it understands and controls them far better than is the case in the Deep Mind (discussed below). It is the Surface Mind that we

know the best. In fact, most folks probably only really ‘know’ their Surface Mind. One of the purposes of this book is to help the reader become effectively acquainted with the other two processes – Great Filter and Deep Mind. When we describe ourselves we are relating things that ‘exist’ in our surface mind because it is almost always available to us – unlike the other two processes, which are more typically ‘hidden’.

The plus side of all that is that typically we really don’t need to be bothered with or bogged down by what they are doing. The negative side is that sometimes they take control of us in ways we don’t understand – ways in which we are not even aware.

THE DEEP MIND

The **Deep Mind** directs the manner in which we go about living. Will power (a surface mind activity) is no match for it in the long run. (Example: If the Deep Mind believes you must be heavy to protect yourself against possible attack, no amount of will power-fueled good dieting intentions will win out – over time.) The Deep Mind never sleeps but busies itself 24/7 – not always constructively. It is always running in the background and keeps working on problems the Surface Mind sends to it well after the Surface Mind has moved on. (That name you were unsuccessfully searching for earlier suddenly pops into mind – actually it gets sent up to the Surface Mind from the Deep Mind that had not given up on finding it.) It uses language very poorly, preferring images and feelings. It rejects commands but responds very well to simple questions. In fact, it thrives on questions – that is its basic function, to solve problems. (“Put me to sleep right now!” will probably be immediately rejected. “What needs to happen now so I can sleep?” will get its immediate attention.) Words that sound or look alike are frequently substituted for each other (happy, sappy; hate, mate; groan, grown, and so on). That clearly can be the basis for gross misinterpretation and action plans. It is non-logical, functioning instead according to correlation - apparent cause and effect explanations, coincidence, arbitrary juxtaposition, and concurrence. The Deep Mind deals in positives, not negatives. It hears ‘don’t’ and reinterprets it to mean ‘do’. It hears ‘never’ and reinterprets it as ‘always’. It must therefore always be approached in positive terms. Since it is essentially non-verbal (or at least verbally challenged), words, when necessary, must be simple, clear, unambiguous, and offered in short, to the point, phrases. Sloppy language (non-specific profanity, for example) makes for a sloppy Deep Mind and that sets one on the track to personal disaster. More later.

The Prime Directive of the Deep Mind is to keep its person alive and safe – the ultimate positive-setting-mechanism (‘Keep me alive’ *not* the negative concept, ‘Don’t let me die’). All other activities pale in comparison to this one. It directs the surface mind to be leery of the unknown or things with an unsubstantiated safety factor because such things might be dangerous – life threatening. Persons or groups of people with whom one is unfamiliar (foreigners, members of a different social group, or different religions, for example) become off limits thus providing a most bothersome ‘built in’ source for *prejudice* and, if they are believed to present the ultimate threat, *violence*. To

make any significant change in one's life can be interpreted as a voyage into the unknown and therefore likely threatening. There is always a powerful Deep Mind vote to maintain the status quo. It is the definitive conservative.

The Deep Mind is the reservoir of other directives, as well, and THEY direct our lives even though we (our surface minds) are typically fully unaware of their existence. Picture the Deep Mind as a pleasant, bright, compact, cave, buried deep within the mind. Imagine hundreds of little sorting bins (like in a Post Office) occupying one wall – top to bottom, side to side. In those bins are index cards and on each card is a single Directive (fear policemen, seek sweets, be reserved, be outgoing, like people, hate people, love to learn, and on down hundreds and hundreds of directives). Each directive was placed there by some event – real or imagined. Directives are activated according to the needs of the moment as understood by the Deep Mind. Each time a directive is engaged it moves closer to the top left of the sorting bins – the prime directive consistently occupying the most upper left cubical. (Even that one, however, can be momentarily overridden by certain extreme, emotionally intense, directives – “Can you help me save my child from the fire”, for example.) Newly arrived directives also vie for a top spot as do those that were set in place accompanied by tremendous emotion. (Top left = most power. Lower right = least power.) Directives ‘happily’ and ‘willingly’ give up their positions in order to accommodate more relevant directives (newer, more recently used, or more emotionally intense).

More specifically, (1) new directives, (2) most frequently used directives, and (3) emotionally laden directives become the most important – the most likely to be found and used by the Deep Mind. Others become relegated to less powerful positions (less likely to be accessed positions). The Deep Mind accepts and ‘believes’ whatever the Great Filter sends it from the Surface Mind. Since logic plays no role ‘down’ there, fully incompatible directives may exist side by side (I love my mother. I hate my mother.). Sometimes one may be wheeled into use and other times the other may become dominant – mostly by chance.

(The Deep Mind is not diligent or picky about finding ‘the best’ alternative. It makes its choices according to the three conditions listed above, not according to logical sorting of best fit to the current need. It is as if it begins peeking into the cubby holes in a left to right, top to bottom, sweep until it finds a directive that seems to be related to the current need or situation, and then applies it.)

Have you ever been overwhelmed with indecision or temptation? Ever found yourself acting in ways that just didn't fit with your basic approach to living? Ever become suddenly panicky or fearful of something that is usually comfortable for you? Ever stumble over alternatives when asked for advise? Incompatible, perhaps long-lost, directives being wheeled into play in a willy-nilly fashion may explain those situations. Ever overcome a fear by just wading in, facing it, and vanquishing it? That activity built a new ‘not to fear’ directive and sent it to the Deep Mind. That doesn't do away with – replace – the ‘fear directive’ but at least the ‘no fear directive’ is now ‘down’ there, also.

Remember: Fear is not always a bad reaction – only when it gets misapplied,

irrationally applied, or lingers too long.

The problem is never knowing which directive will surface and direct you the next time you face that situation. (Actually, none of that really enters your thought process because it is happening at a level unavailable to your Surface Mind). Using the specific techniques presented later in this book you will learn how to rid the Deep Mind of the ‘fear’ (or other inappropriate directive) and replace it with the ‘no fear’ (or more appropriate) directive. (Sounds like many years with a therapist, you say? More like a couple of hours of ‘treating’ yourself, once you learn the principles.)

THE GREAT (DYNAMIC) FILTER

‘Between’ the Surface Mind and the Deep Mind ‘resides’ the Great Filter. Unlike a typical, *passive*, filter that will remove dust from the air or contaminants from water provided those things come to it and attempt to pass through it, this one is *dynamic*. By that I mean it makes decisions about those elements that contact it. Some it lets pass as they are. Some it blocks entirely. Others it modifies either by simplifying the concept so the Deep Mind can understand it or by putting an acceptable ‘spin’ on it so it *fits* with what is already resides ‘below’.

The Great Filter’s most basic job is just *not to rock the boat* – the Deep Mind’s boat. When information clearly does not fit with the concepts already residing in the Deep Mind, the Filter rejects it – does not immediately let it pass through. If something can be reorganized, or antithetical elements can be minimized, it may let it pass with those modifications. In almost all cases it must simplify the concept into terms the Deep Mind can easily understand (feelings, images, or elemental language).

On the other hand, it does little to filter communications sent ‘up’ from the Deep Mind to the Surface Mind. It does not, for example, transform those messages into the more complex language or concepts that are most comfortable for the Surface Mind. The various parts of a communication are not specifically or ‘intentionally’ structured to hang together logically. It does not block messages that initially make no sense to the Surface Mind (non-literal or loosely associated dream material and irrational fears, for example). It does not ‘change back’ to its original form, the nature of a piece of information it originally had to modify on its way ‘down’. Therefore, the Surface Mind may not recognize the content as its own. During its alert state, the Great Filter is typically too engaged to allow upward messages so most communications from the Deep Mind to the Surface Mind occur during sleep, deep relaxation, or intense emotional events – more later.

Whereas the Deep Mind never sleeps, the Great Filter relaxes into a lowered state of alertness while the Surface Mind sleeps. During this time some Surface Mind information may seep through that otherwise would have been rejected or modified. *It is this feature of the Great Filter (vulnerability during periods of reduced alertness) that can be used to enter the Deep Mind so that modifications can be made that will rid it of the hurtful Directives and add helpful Directives.*

PRINCIPLES THAT DESCRIBE THE MINDING PROCESS: A Quick Reference Guide

(1) *The mind is the process that takes place in and about the brain.* It must have three levels of distinct operations in order to account for the functions I have observed. *The Surface Mind* reacts to the environment, it uses logic and language, and is ever vigilant for possible dangers to the being in which it resides. The *Filter* determines what "conscious" thoughts and which information about the environment as gleaned by the Surface Mind will be passed down to the Deep Mind. It simplifies and translates the information in several ways so the Deep Mind can understand it. The *Deep Mind* uses correlation and images and directs us on our path by establishing a set of basic Directives which we follow all quite blindly. Its overriding Primary Directive is to insure the survival of the being in which it resides.

(2) *The Deep Mind listens to what we hear and say about ourselves and then seems to try and help us act that way.* These behavioral and feeling preferences I call *Directives*. They could also be thought to describe ones most basic beliefs or values. When we accept what others say about us (parents, teachers, peers, 'the big kids', and others) the Deep Mind takes ownership of them and interprets those things as our own. Since the Deep Mind does not accept or deal in negatives, it might, for example, hear the Surface Mind say, "I don't want to be afraid all the time," and accept it as the person's desire to 'be afraid all the time'.

(3) *The mind, through its Directives, is always set to make us behave in some prescribed fashion.* We (our Surface Mind) may or may not understand what those prescribed Directives are but we always follow them. (Coming to understand what they are and learning how to modify them are the essential cores of my Mind Setting Training Program [now called Deep Mind Mastery].

(4) *Sometimes, those settings (Directives) are buried inside us by others (often by our parents), sometimes by ourselves, and sometimes by pure chance events we had no control over and may not even be aware of.* Regardless of the source, we follow them as if they were our well thought out life's plan.

(5) *We can learn how to change those settings in our Deep Mind for our benefit. Using the proper techniques, it becomes a remarkably simple and rapid process.* Specific techniques will be presented later.

(6) *Although the most recent Directive we have given our Deep Mind about some topic is usually the one it follows (Recency Effect), other Directives which are set in place with great emotion will often override those already in place (Intensity Effect).* The latter

often contribute to the category of irrational fears, self-defeating behaviors, or phobias.

(7) *The Deep Mind typically only processes positive information. It doesn't (or can't) understand words such as "No", "Never", and "Don't" and automatically converts them into "Yes", "Always", and "Do".* (The exception seems to be negative commands that are sent to the Deep Mind wrapped in *intense* emotion. Among others, these constitute the classes of rational and irrational fears and phobias.)

(8) *The Deep Mind works best with images (pictures) and correlation rather than with words and logic.* The most creative people often first work in images – all quite scattered and unorganized – and only later (and often with no little amount of effort) translate them into words.

(9) *Language must be kept very simple, short and positive if it is to be accurately understood by the Deep Mind.* (Language accompanied by defining or clarifying, vivid images and intense emotions works best the purpose is to communicate with the Deep Mind.)

(10) *One must always be alert for misinterpretation of language by the Deep Mind. Those misinterpretations are most frequently based on synonyms, homonyms or other structural or functional correlation.* Perhaps even mere proximity in the "storage area" may cause capricious associations to be made (two Directives ending up in the same bin by chance).

(11) *The Deep Mind never sleeps so the mentally efficient person finds ways to keep it constructively occupied, helping him while the rest of his being sleeps.* (Like me, if you don't give it something specific to do, heaven only knows what mischief it may get into on its own!)

(12) *The Deep Mind typically rejects commands but loves (seeks) simple, clear questions.* (Commands are processed and obeyed by the *Surface Mind* without necessarily making any long-term change in the basic, Deep Mind Directives. Why? Because the Deep Mind rejects commands out of hand, much like the three year old! Blindly following commands is contrary to the Prime Directive because it does not allow for the study of how following them may present danger to the being in which the Deep Mind resides. So, obedience to a strict master is only a Surface Mind activity.)

(13) *To access the Deep Mind - in order to undertake its modification - one must be able to incapacitate most functions of the Surface Mind and the Filter.* This is easily accomplished through selective relaxation. CAUTION: This state makes the physical being vulnerable to harm from the environment since its protective guard is shut down. It is also hyper-receptive to suggestions being made to it. When these are given by an

untrained, non-professional, who doesn't understand the intricate and complex workings of the Deep Mind and the human personality, it is possible that certain suggestions can cause severe damage.

USING THE **MIND-CHANGING TECHNIQUES** **OF DEEP MIND MASTERY**

As an insightful reader you have very likely been thinking that the concept of Deep Mind Mastery may be well and good but asked yourself what real *use* is it to me? Glad you asked. The remainder of this little book describes in detail several of the techniques that emerge from the concept and offers suggestions about their application.

Many hundreds of folks have successfully used these techniques as presented here, fully independent of additional professional guidance. Occasionally, assistance is needed or desired from a Deep Mind Mastery Facilitator (some would call them therapists. I choose to think of us as teachers who facilitate growth.).

Several suggestions: The techniques **DO WORK** when applied properly. If a technique does not seem to be working, check to make sure you have not used any shortcuts. Typically, problems stem from inadequate or inappropriate image setting (a concept that will come clear shortly). If you select the wrong images your results will be ineffective. Usually, the more images the better so long as they are all vivid and within the ballpark of what is relevant to the problem.

Take your time. When the processes are run too rapidly the effects may not be fully effective. Take lots of time to see the images and feel the emotions you will be asked to associate during the processes.

When a procedure has been finished, expect to feel or see or experience the result toward which you were working. Never ask, “Let’s see, did it work?” That allows for the possibility of failure – not the expectation that is needed. Practice getting ready for success.

When deep relaxation is called for, take whatever time is necessary to reach that state even if it means several days of prolonged practice first. Remember it is impossible to communicate appropriately with the Deep Mind if the Great Filter is not mostly inactivated and that only can occur in states of deepest relaxation. Separate yourself from responsibilities of that moment that require mental alertness and vigilance – children that may need to be supervised, awaiting a phone call, and so on.

Muscle relaxation is the basis for mental relaxation – at least at the outset. As you will see when working on the *Positive Power Postures*, an appropriate level of Great Filter relaxation can be achieved within seconds with proper practice.

When making the suggested recordings for yourself to listen to, speak slowly and distinctly. Keep the background noise to a minimum while recording. Leave some blank lead in time at the beginning so after you turn it on you can assume a comfortable position before the talking begins. The same at the end so you can remain still for as long

as you want to when finished without having to reach out and turn off the player.

THE POSITIZING TECHNIQUE

Now here is a word you have probably never heard or used before - *Positizing*. You haven't heard it, because I invented it for use in Deep Mind Mastery. I had used the technique quite successfully for many years, but had never found a properly descriptive name for it. Then, one morning, I woke up with the term, *Positizing*, on my lips. My good old Deep Mind had been working on it for years and all of sudden, there it was.

Positizing simply means identifying and examining a past event that you originally had perceived in a negative or harmful way (realistically or unrealistically), and reformulating it in terms of the unrealized positive things that may have also come out of it.

Some examples will help illustrate this process:

"I misspelled the word *chief* and felt bad about it," positized becomes, "I misspelled the word *chief* and the impression was so great that I will never again misspell it. Yahoo!!!"

"The auto accident broke my pelvis, totaled my uninsured car, and sent me into a three month depression," positized becomes, "I learned always, and under all possible circumstances, to wear my seat belt and to never let my insurance lapse."

"My wife and son were killed, and I thought my own life had surely ended," positized becomes, "I discovered I had astounding strengths, capacities, and potentials, that I never dreamed were within me."

Positizing does not in any way or to any degree try to dispute or deny the legitimate negative aspects of the actual event. It simply puts those things aside and attempts to uncover any useful, positive by-products that may have also been produced. It is most useful in dealing with those kinds of events in which chance or uncontrollable circumstances played a major role. It doesn't attempt to understand another person's intention or to replace negative with positive visions, as in the techniques that will be presented later.

Here is how the *Positizing Technique* may be used to your everlasting advantage. Select an appropriate negative event from your past. In a comfortable position - sitting or reclining - and with eyes gently closed, travel backwards in your mind's eye, along your Personal History Path to the time and spot where the event in question took place. Make that backward journey as if you were hovering above your life and looking down at it from a distance. See the event just as it comes to an end.

Hovering, as you are, there above the scene, you are detached from the feelings below. You can be quite objective and unemotional about the event, now. If that still seems difficult, fly a bit higher and further away until the feelings subside. Distance

usually reduces the emotional involvement. Gradually, bring yourself back as close as you can, without reinstating the emotions. Look around the scene. If helpful, look ahead on the History Path to see if any positive results eventually did take place - positive results that you can trace back to that generally negative event. Perhaps there are. Perhaps there are none to be found at that moment.

Ask yourself these and other questions: Who learned what, that may have been helpful? Did someone learn what not to do the next time? Did someone learn what he should do or try to do the next time? Did someone learn something useful about himself or about someone else? Was anything positive learned about giving up, or not trying? Was anything positive learned about hanging in there and giving something one's best shot? Did anyone learn anything about the always destructive (and never problem solving) forces of hatred, jealousy or holding a grudge? Did anyone learn anything about the uselessness and self-destructiveness of feeling guilty, and how feeling guilty only puts one into a passive, helpless mode that can never work to make things better?

When you have surveyed the scene and analyzed what positive things actually came of it, return to the present along your Personal History Path and, when ready, open your eyes. Jot down the possible positive outcomes of that event. Include even the most remote possibilities. When finished, read it through once or twice, and then put it aside for twenty-four hours. Jot down any additions that may come to mind. Then re-read it. Revisit the scene again, if need be, in order to find something that was believably positive. You can always begin by saying that you survived it and *that was* positive. Often, just through revisiting it in this emotionally detached way, you feel that the level of negative emotions has significantly subsided. That is usually positive. A half dozen such lingering visits will usually help lessen or relieve even the strongest of the remaining negative or self-destructive feelings from certain kinds of events. It is always safe from your position above it!!

The essence of Positizing is this: Although the negative side(s) of the event are never denied, the positive side(s) are discovered and it will be the positive that you can now emphasize. When you had been only filled with the negative memory, you had no alternative way of looking at it - remembering it. After Positizing, you have two ways to view it. You have a choice. You choose to emphasize the positive alternative. You can't change the actual event as it happened but you can expand your perspective to include positive outcomes. *How we think about things is our only reality and it is that reality upon which we act, make decisions, and experience emotions.* (Reread that and think about it.) Sometimes what was viewed as so important at an earlier age, back when the event occurred, is really no longer so important. Your Deep Mind may still be harboring those infantile 'feelings' not understanding they are no longer relevant - at your present, more mature, age, situation, and level of understanding. Remember, *directives are never really removed by the Deep Mind* - just moved around. Fortunately, using these Deep Mind Mastery techniques *the reader will learn how he or she CAN remove them (or at least securely quarantine them forever like virus protection does on computers).*

THE POSITIVE POWER POSTURES

BASICS

Woven throughout what has been said so far, has been the concept that the mind and body influence one another. The tense and anxious mind can give you aches, pains and even bleeding ulcers and paralysis. It can make your body feel exhausted after no real exertion at all. Forming oneself into a depressed bodily position can make one's mind actually feel depressed. People demonstrating a positive outlook on life have been shown, time and time again, to have fewer illnesses than those who harbor a negative outlook. (A recent study indicates they also live significantly longer.) People who approach physical work with the idea that they are fortunate to be able to perform the required tasks, feel less tired and run down at the end of the day, and even require less rest and sleep to recuperate and to be ready to begin again the next morning. Also remember, the poorly nourished body produces a sluggish mind.

The mind and body do, without any doubts, affect each other's ability to function. The Deep Mind is more powerfully affected by what it senses *the body* is telling it, than it is by what it thinks the *Surface Mind* has to say to it. You can sit slumped over and weeping, repeating over and over how great you feel, and your Deep Mind *only* pays attention to the body posture. It takes its cue from that posture and sends you feelings and thoughts previously associated with that slumped over, weeping, physical condition. Will those be feelings of joy and great elation? Most likely not! They will be feelings of sadness.

Lucky for us, dear friend, the opposite also takes place. When the person's feelings are sad, non-confident, lazy or closed off to other people, and the body assumes a posture previously associated with happiness, confidence, industrious-ness or openness, the Deep Mind works its positive magic. It ignores the negative feelings and strengthens the state associated with the Positive Posture. It is this marvelous mental mechanism that is the basis of the *Positive Power Postures*.

I will suggest, describe, and help you develop seven such postures. There may be others you will want to add for yourself once you see how they are formed and set into the Deep Mind. These seven postures represent the seven states of mind, which are most often needed as we try to deal with the normal problems and circumstances of day to day living. You will learn how to call them up at a moment's notice and fully experience them instantaneously.

At the outset, let me name them and briefly describe the message each of them sends you, so you will understand the areas we are about to cover.

The thoughtful me - This could also be called the thinking me or the problem solving me or the creative me. It is called upon when precise decisions, learning, or the exploration of ideas or options need to take place.

The working/productive me - Call upon this one as you prepare to do your best at work, or when undertaking a challenging activity or responsibility. We could add the

word *responsible* as a third word in its description, since that is always implied.

The open/caring me - In this posture you ready yourself to be receptive to other people, to accept them, to help them, to try and understand them, to do your best to get along with them. It involves the concepts of love and compassion.

The determined me - There are times when persistence, boldness, firmness, single-mindedness, resoluteness, and even stubbornness, perhaps, are essential in order to accomplish (or even begin) some task. When you need to be saying, "I'll give it my very best shot regardless of the odds!" you will be counting on this one.

The patient me -When one needs to become or remain calm, cool, and collected under trying circumstances, or when tired or overwhelmed, this one is for you. If you are given to angry outbursts or hurtful behaviors, this one MUST always be in your hip pocket, ready for early action.

The good-humored me - Roll up all your belly laughs, funniest memories, and broadest smiles, to assure yourself of a pleasant, cordial, considerate, humorous state of mind to call upon when things need livening up or when cheerless times are getting you down.

The wonderful/competent me -This is your most prized possession - an image of yourself at your absolute peak of proficiency, excellence, confidence, compassion, and self-fulfillment. This is the very best that you can possibly ever be. It is the best of all the other postures and even more all rolled into one magnificent image. It will be the one you utilize the most. When you find yourself doing something in just the way you want to be doing it, call up this image as a reward to yourself. For example, you are working on a new eating plan that avoids sugary snacks and, while in the supermarket, you walk right on past the pastry products without so much as hesitating to look them over. Say to yourself, "Gee, did I just do great or what!" and take a moment to visualize the Wonderful/Competent you. You will get a rush that will reward that appropriate behavior for the rest of the day - or perhaps the week.

In a moment I will describe each of the postures and ask you to practice them. First, and absolutely essential to the success of these *Positive Power Postures* is a bit of homework. You need to make a list of specific times and places and circumstances in your life when you have felt each of the sets of feelings just described. Find at least four and better still, six or eight specific times for each posture condition. Eventually, as you set them into your Deep Mind, you will need to concentrate on the images from each of those circumstances.

For example, for the *open/caring me*, recall times when you truly opened yourself up to someone, cared for them, tried your best to understand them, wanted the best for them, tried to help them, let them gain a new understanding of you. The times that came easiest for you to have these feelings will be the most helpful. If you have no such memories for a topic, pretend how it would have been, and make up a scene with a cast of characters, seeing yourself as the star doing and feeling exactly as described before. (Never substitute fantasy for the real thing if it is available.)

This phase may take a day or several days. There is no rush but make sure you have a

grand and *genuine* list. Then figure out ways to make each event as vivid as possible when you begin to set it into your Deep Mind. Enlist vivid colors, intense movements, loud or stereo sounds or music, clearly seen facial features, perhaps even physical touching or holding sensations. Most important of all, is to relive the wonderful, positive feelings you had in each instance. Use taste and smell if they are appropriate (often they aren't, but smell, especially, is a powerful agent to help set such patterns).

In the mean time, you can practice forming your body into these seven *Power Postures*. (Read the descriptions below.) Practice until each just happens automatically when you think of its name. It is important that you attach the exact name to each as suggested above. After you feel confident in assuming each posture, you may proceed to the setting procedure outlined later on. For now, begin accumulating and listing your descriptions of experiences, and practice the postures according to the following descriptions.

The thoughtful me. Standing with feet together, head bent slightly downward, elbows at sides, forearms extending to the front and coming together at the hands, fingers spread apart, with each finger of one hand touching the same finger of the other hand, expression as when experiencing pleasant though serious deep thought.

The working/productive me. Standing with feet together, head straight ahead, elbows at sides, forearms bent forward, palms up and open, hands touching along side of little fingers, expression as if happily and successfully at work.

The open/caring me. Standing with feet together, toes pointing slightly outward to each side, head as if looking at someone facing you, arms outstretched as if in welcome, fingers spread, smiling expression of love and concern.

The determined me. Standing with feet slightly separated, right foot pointing off toward the right, head straight ahead, hands on hips with thumbs to the rear, with an expression of determination on your face.

The patient me. Standing with feet together and obviously relaxed, head slightly upturned, hands behind your back with the back of one hand clasped by the other, expression of unhurried patience.

The good-humored me. Standing with your feet comfortably apart, head uplifted, back arched slightly backwards, hands flat against sides of stomach, mouth open wide as if in full laughter.

The wonderful/competent me. Standing with your feet together, arms stretched up and forward, and slightly left and right from body, fingers spread apart, shoulders straight, confident, smiling expression. When there is only time to imagine one posture, *imagine this one.*

I suggest that you practice assuming each posture in front of a mirror – full length when possible. You will also make faster and more complete contact with your Deep Mind if you practice in the nude or near nude, though if that is uncomfortable or impossible, you can still have a good measure of success. The image of yourself in each posture must become so vivid and exact to you, that when you close your eyes you can immediately and clearly see yourself in that position. It is this visual image that will first

connect in your Deep Mind with its knowledge of your body position. When that image is of your actual body rather than of one draped in clothes, the Deep Mind can make more rapid and easier identifications and connections.

If for any reason you have problems accepting the way your body looks, you will want to work on those feelings. Whatever that image is in the mirror, it *is* of your body as it is at this moment. Perhaps you can change some things about it later if you want to (things like weight, musculature, even hair color), but for now, that is you. There may be things about your body which you cannot change (height, handicapping conditions, age), but there are ways of dealing with these also. You will receive ideas about handling those aspects, later on.

Fundamentally, your Deep Mind reveres (that is, really, really, really likes) your body as it is, and you genuinely confuse it when you send it messages that you (Surface Mind) don't also revere it. It needs to know that you 'love' and accept your body in general, even if you don't 'like' certain characteristics about it. It is the only physical, raw material with which you have to work, so one way or another, you must make friends with it.

The most basic step in building self-acceptance and self-esteem is being able to say, "This body is me right now and I accept it. I revere it enough to want to take care of it, improve it, and feel comfortable with it." Often people who are overweight or underweight or don't like the way their face or hair appear, just refuse to look at themselves, as if that will make the problem cease to exist. *Face it*. That gives you motivation to do something about it if that is possible, to become comfortable with it or at least become able to accept it, if it cannot be changed. Just never attempt to ignore the most basic thing about yourself - your body. That causes monumental self-esteem problems right from the git go – the physiological level.

If you have told yourself over a period of years that you hate or even dislike your body, you may well have already convinced your Deep Mind that it is supposed to help you dislike it. Remember, once the Deep Mind thinks it understands your expectations or desires, it gets right to work helping you meet those goals. If it senses that to hate your body is the correct thing for it to do, you can bet the farm that is exactly what it will do. It will send you continual messages proving to you how worthless your body is. Your Great Filter won't even recognize "good body" or "improved nutrition" information in its attempt to protect the "hate my body" set you have established in your Deep Mind. (It configures 'hate my body' as a positive directive with no negative components.) Is it any wonder some folks have such a hard time beginning or sticking to a diet, an exercise program or a self-improvement plan? If your Deep Mind sees its job as keeping you unattractive, overweight, or dissatisfied with yourself in some other way, it will derail any and all attempts you may make to the contrary (the will power thing).

Unfortunately, many people have been taught that their bodies are somehow bad, or that certain parts, at least, are indecent. They have become obsessively modest and experience waves of intense anxiety at the mere idea of being nude, particularly in anyone else's presence. If you find yourself in this unfortunate situation, it will perhaps

be one of the areas you will want to work on later, when you learn the technique I call *Banishing Bothersome Behaviors* (in this case, the word behaviors includes feelings, beliefs and values as well).

SETTING THE POSITIVE POWER POSTURES

Assuming that you have compiled your descriptions of incidents from your life that recall times positively related to each of the seven postures, you are now ready to set these postures in place in your Deep Mind. I will begin by providing you with some general instructions and then I will guide you through the entire setting process for one of the postures. You may then use that guide to set the others by yourself.

First, make certain that when you close your eyes you can see an image of yourself formed into the posture. If you can't, practice until you can. If for some reason you are unable to form visual images in your mind's eye (as is the case for a few people), do these exercises in front of a mirror and open your eyes ever so briefly, from time to time, so you can see your own reflected image in the posture you are working on.

The process will proceed in this way. Have your list of instances at hand or in view if you need to refer to your written list. (Put them on a post-it and stick to your mirror at eye level.) Assume the position and become comfortable with it. Close your eyes and imagine yourself – feel yourself – in that posture. Describe your body position to yourself - how each important body part is placed as given in the description. If you are prone to sway or become unstable when standing with your eyes closed (as many people are), lean against a wall or support yourself safely in some other way. You could have someone assist you if you feel comfortable with someone else present. They could stand behind you with their hands gently on you shoulders or waist for the needed support.

Then, begin reliving in your mind's eye, each of the positive instances related to the posture. Relive each one fully and vividly. Give each one several minutes to play in your mind's eye. Feel the positive feelings and emotions flow through your body. Then move on to the next instance for that same posture, and patiently repeat the process. When finished with all of your instances, play them back in your mind like a series of still color photos. Have each photo represent just the highlight of the instance and feel the associated positive emotions that give the name to the posture (*Thoughtful* or *Open* or *Patient*, etc.).

Play the still photos again, faster this time but still experiencing all the feelings. Then even faster and *faster until they all blur together into one wonderful positive representation of the **feeling***. Then stop, open your eyes, move around and relax for a few minutes. Change your posture radically several times. Sit, stand, stretch, bend, rotate at the hips, perhaps even climb a flight of stairs, etc. Finally, re-assume the posture, close your eyes, and picture the mental image of the posture again, letting all those related feelings flood back into your body and mind. Hold the posture and feelings for several minutes. Then, relax and move around again. Repeat this final step for a total of six times, each time paying close attention to the image of the posture and the fullness

and completeness of the feeling(s) that accompany it - those feelings you have practiced and associated with it. Try to never stop one of these 'setting exercises' until the feelings and the images fuse together in one remarkably distinct and pleasing feeling/image.

At this point, that posture-feeling connection should be firmly set into the Deep Mind. It is there for you to call up any time that you need to have those feelings or need to enter that state of mind. In the beginning practice achieving this mental and emotional state at least once each day as triggered by your mental image of the posture as you are saying the name and assuming the actual posture yourself. Your daily tune-up run through of all seven postures should take no more than 75 to 90 seconds, although you may certainly take more time if you prefer. Accuracy of the image and feelings is just as important as speed. Many students report that the powerful feelings they experience during this exercise provides them with a wonderful, positive rush beyond anything they have ever experienced, and they enjoy letting those feelings linger far longer than the minute and a half I have suggested. Fine! Enjoy!

During this tune-up session, always name the posture in you mind as you are experiencing it. Keep the experience *vivid* each day so you are sure your Deep Mind will be paying attention to it. Perform your tune up at a time when your system is not hungry, thirsty, overly tired, or when you are afraid for your own safety; any of these conditions will, absolutely, be occupying your Deep Mind's full attention, so it will NOT have time to pay attention to your practice session. If you practice first thing in the morning, you might want to have a glass of juice first, then shower or do other light tasks for about fifteen minutes before beginning. Make certain you are warm enough or cool enough.

It is best to confine your initial Deep Mind Setting Procedure to one or two of the postures per day until they have all been set (over a four to seven day period). Separate the setting sessions in any given day for different postures by at least four hours (one in the morning and one in the evening, perhaps). OBEY THAT RULE! Once accomplished for all seven postures, you have a repertoire of positive states of mind at your immediate beck and call throughout each day. When you need an extra dose of good-humor, imagine the Good-Humored Me posture and call it up - it will take only five seconds or so. When you need to be extra patient - picture the *Patient Me* posture or actually assume it when you can - and a few seconds later your being will be flooded with patience and everything good and positive that can go along with it.

Now, let us practice setting one of the postures - the thoughtful me. Remember how it has been defined and described: This could also be called the thinking me, the problem solving me or the creative me. Remember, it is called upon when precise decisions or learning, or the exploration of ideas or options needs to take place.

You have at hand a selection of several actual experiences you have had, in which you were at your very best in this skill. You got right to work on a problem or at studying with complete concentration and the genuine intention of doing your very best. It may represent a memory of a ten-minute event or one that lasted a weekend or a week or six months. The length is not important. The vividness of the experience (outcome) and the genuineness of its fit to this posture description are all that really matter.

[Whenever my descriptions are of such a nature that you need to be doing something other than reading from this book, it will be useful if you record the text so you can play it back and listen to it as you go through the procedure. The Deep Mind likes to hear *your* voice. Speak slowly, deliberately and clearly. Pause in those places where you will need to pause during the exercise.]

Let's practice. Have your list of instances at hand, perhaps taped to the mirror in front of you where you can easily and quickly peek at them if you need to. Sketch a stick figure of the posture illustration if you want and have it available to look at. It need not be great art. Your Deep Mind will love it since you made it. I will guide you through the use of four instances so select the four most vivid and meaningful ones you have.

[Begin your recording here.] “Safely supported now and in front of a mirror if possible, you assume the posture representing the thoughtful you - stand, feet together, head bent slightly downward, elbows at your sides, forearms extending to the front and coming together at the hands, fingers spread apart, with like fingers of one hand touching those of the other hand, an expression on your face as when deep into pleasant though serious thought.

“Look yourself over carefully in the mirror and name the posture out loud - *the thoughtful me*, say it _____ - and then gently close your eyes. The eyes should be comfortable, not tightly closed. Take several pleasant deep breaths and relax your body. Feel good. Mentally, check your body part positions - leg position, elbows, forearms, hands and fingers, head, and expression. Eyes should remain gently and comfortably closed and you take time to recognize how pleasant you feel and how grand an experience you are about to have as you take this impressive step toward gaining full control of yourself and your future and your destiny.

“Recall, now, the first instance. *Briefly* peek at your list if necessary, then re-close your eyes into a comfortable position. See the image of that first instance. See yourself as the focus of it. See the immediate surroundings, the place, the material you are using or reading, if any, or the conversation you are having. Just vividly, see the situation as it was. Now feel confident about succeeding at this thoughtful task you are undertaking. Move on through your instance to the point where you realize you are doing it very well. Feel the pride of a job well done welling up within you. You may feel so good you need to smile or even laugh - that is all just fine.

“Now, return your expression to the thoughtful you. In your mind's eye, see again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. Now, let your surroundings fade away and see just yourself there. Sense the grand feelings of accomplishment. Tell yourself what a fine, complete, wonderful job you did. Say it, "I did a wonderful job!" I'll wait. _____. Tell yourself, out loud, how proud you are of yourself. _____. Tell yourself, out loud, how wonderful it is that you can now achieve this same skill and motivation anytime you want to. _____ Say, "I've done it once so I can do it again!" _____. Make yourself heard! Say that a whole lot louder and with full meaning and

total commitment in your voice this time. Say, "I'VE DONE IT ONCE SO I CAN DO IT AGAIN!! _____!!!"

"You are doing fine. Now just let that first instance gently fade away as you retain the great feelings it gave you. Bring up your second instance, peeking briefly at your list if you need to. See the image of this *second instance*. See yourself in the picture. See the immediate surroundings, the place, the material you are using or reading, if any, or the conversation you are having. Just vividly, see the situation as it was. Now feel confident about succeeding at this thoughtful task you are undertaking. Move on through your instance to the point where you realize you are doing it very well. (pause) Feel the pride of a job well done welling up within you. Again, you may feel so good you need to smile or even laugh - that is all just fine. Now, return your expression to the thoughtful you. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. ... Now, let your surroundings fade away and see just yourself there. Feel the feelings of great accomplishment. Tell yourself what a fine, complete, wonderful job you did. Say it _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same ability and motivation any time you want to. _____ Say, "I've done it once so I can do it again!" _____.

"You are continuing to do just fine. Now let that second instance gently fade away as you retain the great feelings it gave you. Feel them combining with those from the first instance. See the two sets of images at the same time, combining or merging with each other. Feel the power that this is already bringing into you. Bring up your third instance now, peeking briefly at your list if you need to. See the image of this third instance. See yourself in the image. See the immediate surroundings, the place, and the material you are using or reading if any or the conversation you are having. Just vividly, see the situation as it was. Now feel confident about succeeding at this thoughtful task you are undertaking. Move on through your instance to the point where you realize you are truly doing it very well. Feel the pride of a job well done welling up within you. Again you may need to smile or laugh - that is all just fine. Now, return your expression to the thoughtful you. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. Perhaps make the picture larger. If there are sounds, make them louder or clearer. (pause) Now, let your surroundings fade away and see just yourself there. Feel the wonderful feelings of accomplishment. Feel the thoughtful you. Tell yourself what a fine, complete, wonderful job you did. Say it: " I did a fine, complete, wonderful job." _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same skill and ability and motivation any time you want to. _____ Say, "I've done it once so I can do it again!" _____.

"You are continuing to do just fine. Now let this third instance gently fade away as you retain the great feelings it gave you. Feel and see them combining with the feelings and images from the first and second instances. Feel the power that they are already bringing into you. Bring up your fourth instance now, peeking briefly at your list if you

need to. See the image of this fourth instance. See yourself in the image. See the immediate surroundings, the place, the material you are using or reading, if any, or the conversation you are having. Just vividly, see the situation as it was. Now feel confident about succeeding at this thoughtful task you are undertaking. Move on through your instance to the point where you realize you are truly doing it very well. Feel the pride of a job well done welling up within you. Again, you may need to smile or laugh - that is all just fine. Now, return your expression to the thoughtful you. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. (pause) Now, let your surroundings fade away and see just yourself there. Feel the feelings of accomplishment. Feel the thoughtful you. Tell yourself what a fine, complete, wonderful job you did. Say it " I did a fine, complete, wonderful job." _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same skill and ability any time you want to. _____ Say, "I've done it before, so I can do it again!" _____.

“Now, just relax a moment, enjoying the feelings and the confidence and well defined thoughtful you that is now in place. If your arms have become tired, let them drop to your sides and rest. Pause the tape if you like and rest, but don't break the wonderful feelings you have attached to the Thoughtful Me posture. Then, when rested, see your posture again in your mind's eye and recheck your feet, your arms and fingers, your head and expression. Think back to that first instance you just relived and take a full color snapshot of it at the moment of your best feeling about yourself. Look at the snapshot and feel the feelings. Be proud of yourself. (pause) Now do the same for the second instance. See the peak moment, snap the photo, and feel and enjoy all of the powerful feelings. (pause) Now the third. Take the snapshot, look it over and feel the feelings. (pause) Finally, the fourth instance. The picture, the look, the feelings. (pause)

“Now, as if slowly shuffling through the four photos, look at the first and feel the feelings, now shuffle to the second and look, feeling the feelings, now the third with the look and the feelings, and now the fourth with the look and the feelings.

“Shuffle through them again but this time much faster. Go at this pace. Follow me exactly now. Picture one; look, experience the feelings. Picture two, look, experience the feelings. Picture three, look, experience the feelings. Picture four, look experience the feelings. Excellent!! Keep the pictures vivid in your mind's eye even though you are moving rapidly. Keep the wonderful feelings intense. Make the intensity and vividness of these images yell down to your Deep Mind, "Hey down there, I am now in charge of things and I will appreciate it if you will pay attention to my wishes." Say it with me - "Hey down there, / I am now in charge of things / and I will appreciate it / if you will pay attention to my wishes." Say it again, like a Marine Drill Instructor: "Hey down there, / I am now in charge of things / and I will appreciate it/ if you will pay attention to my wishes."

“On your own now, flip through these four pictures again at a rate of about one per second and then speed it up. Do this several times right now. I will wait. Just keep

doing it until I interrupt you. Begin! (Insert a 30 second blank gap in tape.)

“Feel the new thoughtful you now settled down firmly inside your Deep Mind. (pause) Enjoy it for a moment and then open your eyes. (pause ten seconds) Then, move around, stretch. Shake off the posture you have been holding. Give yourself a minute or so away from that posture. Then assume the position again, close your eyes and say something like this to your Deep Mind: (1) "I am in the thoughtful me posture. (2) "Can you feel my position?" (3) "Yes you can." (4) "What feelings shall I receive from you when I am in this posture?" (5) "Can you send me those feelings?" Then, feel the instantaneous rush of the exactly correct feelings as they fill your entire being. Enjoy them for a few moments. Then open your eyes, move around again as before, and repeat this last exercise *five* more times.”

[End of your tape]

Six times may seem excessive and boring. Anything less may be just too weak to make the posture ‘stick’.

Now, the *Thoughtful Me* is a powerful part of your guidance system. It is there whenever you want or need it. Practice using it regularly, both when you need it and as a part of your daily tune-up. I cannot emphasize this point enough. Don't fail to practice it, or the Deep Mind is likely to unintentionally bury it somewhere that will make it difficult to find when you must quickly call it forth. (The Recency Effect) Remember, as a part of your daily tune-up, it will take about ten seconds to make sure this one stays gassed up and ready to run.

Your next assignment is to set each of the next five postures yourself at no more than two per day and allowing a minimum of four hours between your setting procedures for different postures. Take your time with each one and be patient about the time it seems to be taking. What you are going to accomplish during the next few days will be there to serve you *the rest of your life*. One week out of a lifetime is virtually no time at all. When you have set the first six, return to this place in the program and I will help you set the seventh - The wonderful/competent me. (I will point out where to begin recording your next taped session.)

[You may want to read on at this point for informational purposes rather than waiting until all six have been set.]

So now, I assume you have set the first six postures, namely, *The Thoughtful Me*, the *Working/Productive Me*, the *Open/Caring Me*, the *Determined Me*, the *Patient Me*, and the *Good-Humored Me*. I can only imagine how powerful you are feeling at this point. You are so completely in control of yourself, your skills, your emotions, and your ability to react just exactly as each occasion requires. I know you feel a deep sense of satisfaction with your accomplishments, just as you should. Take a minute right now and write this in your notes: "*I am so proud of myself for all that I have worked to accomplish.*" Write it all over the page in various styles and sizes and colors in the style

of a Jr. High age girl doodling about her newest crush.

We will now undertake the setting of the most powerful posture of them all - the *Wonderful/Competent Me*. I have saved this one until last, and I want to assist you in its setting, because I believe it is one of the most valuable possessions you will ever come across in your whole life. Now this is not to say the other six postures are not truly wonderful possessions, because they are. But the *Wonderful/Competent Me* not only contains elements of all of the others, but so much more. This one says, "*I love me, and my approach to life and to other people, and my World. I understand how wonderful a creation I am. I treasure myself as my most precious Earthly possession. By holding these feelings about myself, I am free to become all that I am capable of becoming - to do all that I am capable of doing for the betterment of myself, my loved ones, and my mankind. This tremendously powerful posture (and its associated mental set and emotional responses) will allow me to banish the harmful and unwanted aspects of myself and my life forever.*"

WOW! If that is not the greatest gift you could ever give yourself, I certainly have no idea what it might be, nor do the thousands of other folks, just like you, who have already achieved their own *Wonderful/Competent ME*.

I hope that by now you are able to stand there in front of the mirror looking at yourself and say, "Ok, by golly, that is me, the way I am. I can accept that. I can certainly love myself whether or not I like the body I see reflected in there. I now so easily see beyond that into the inner, real, me, and I love me."

Now, you have a chance to stand there looking at your reflection and saying to it, "Ok, so that is really the way I look now, but I have an image in my mind of the way I would look if I had all the powers necessary to give myself a complete make over, and, Body, there is nothing you can do to take *that* image away from me." You will need to spend some time conjuring up this ideal (realistic) body you want to imagine for yourself. Perhaps it is the one you already have. Perhaps it is not. Either way, get a clear picture in your mind's eye of exactly how you would have yourself look if you were to be your most wonderful looking self. If you are artistically inclined draw it out.

Make it slimmer, heavier, taller, shorter, more muscular, more attractive, less attractive, different hair, different eyes, different features, different voice, different walk, older, younger, darker, lighter, (greener, for that matter!) - you name it! (Well, *you see it*, actually.) Practice seeing this image clearly and vividly in your mind's eye over and over again. Make sure you and your Deep Mind recognize that it IS you, however! Imagine how you would feel if you were to actually look that way. Concentrate on those feeling for some time. Make sure they are entirely positive and then we will proceed.

Review the instances you have collected of those times when you felt you were at your absolute best as a human being (put your looks aside for the moment). Recall times when you liked yourself the best and were intellectually sharp, morally and ethically on target and living up to your values in the best of all possible ways. And most of all, those times when you knew deep down inside of yourself that you truly were a good and capable person, able to succeed at whatever you undertook - *The wonderful/competent*

you.

If your collection of instances does not include most of these necessary attributes, work on it a bit longer. These must be the very best you can recollect. Ask those people who have known you for some time to lend a hand by giving you some suggestions about times they thought you were any of these ways. Perhaps it only occurred for a minute at a time. A minute is plenty long, so long as it took place.

Also remember, you always have the option of making up a story and starring yourself as the hero, *but only if you absolutely cannot find real life examples*. Make those stories about characteristics you really wish that you would have done, or could have done. Perhaps there was a time or two when you now wish you would have done something differently. Fix it up right now with a new version of how it could have been with you being the wonderful/competent you. You need four instances for this guided setting procedure we are about to begin. Remember, real instances will work best. Perhaps there were times when your intentions fit this description even if they didn't come about in exactly the way you had hoped.

[Begin recording here]

“As you have done before, list the instances and place them on the mirror for reference if you like. Make certain you have a very clear image of everything that each one entails. Form yourself into the posture. Since this is a more strenuous posture to maintain I will have you drop your arms and rest them between instances. Eyes, gently closed now. Standing with your feet together (supported if necessary), imagine your idealized body form looking back at you, arms stretched up and forward and slightly left and right from the body, (as if reaching out toward the mid morning sun) your fingers spread apart slightly, shoulders straight, a confident, smiling, happy expression on your face.

“Remember, in this Power Posture you may visualize your body as looking any magnificent way you want it to look. Think of that image as the way you will *feel that you look*, when you are experiencing this Power Posture. Make sure you are well supported so you won't sway or fall. Your previous practice with the other six postures will have made your mind comfortable with the routine and will have trained your mind to be able to concentrate ever so deeply, ever so effectively as you now begin. *It is why you are setting this posture last*. Take several deep breaths and feel yourself relaxing in a confident, comfortable manner. Let your other cares slip away and allow your Surface Mind to just listen to what I have to tell you.

“Recall, the first instance. Briefly, peek at your list if necessary then quickly but ever so gently close your eyes into a comfortable position. See the image of the first instance. See yourself in the picture. See the immediate surroundings, the place, the material you are using or reading if any or the conversation you are having, the other people if others are present. If you are inside, see the furnishings and the room. If outside, see the view and all the important aspects of the picture. Feel yourself being there. Just vividly, see the situation as it was. Now, *feel* confident about succeeding at this task you are

undertaking. (Past experience shows that you have no reason not to be super confident.)

“Move on through your instance to the point where you realize you are feeling it fully. Feel the pride, of being so competent and wonderful, welling up within you. You may feel so good you need to smile more or even laugh - that is all just fine. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. Make the picture as large as you possible can. ... Now, let your surroundings fade away and see just yourself there as if in the spotlight on a darkened stage. Feel the feelings of accomplishment. Tell yourself what a fine, complete, wonderfully competent person you have been. Say, "I have been a wonderful and competent person." _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same feeling and motivation any time you want to. _____ Say, "I've done it once so I can easily do it again!" _____.

“You are doing great! Now just let the image of that first instance gently fade away as you retain the great feelings it gave you. Rest your arms to your sides for a few moments even if they are not feeling tired. Let yourself relax and look inside yourself, deep, deep down into your Deep Mind. See that image of the wonderful/competent you standing down there in miniature, looking ever so much in charge of everything. Feel the strength that brings to you and to your Deep Mind. Feel the confidence. Feel how nice it is to let yourself feel like the wonderful and competent person you are in that image. . . .

“Now, we will begin with the second instance. Take another deep breath, hold it for a moment, and feel the tension draining away as you exhale. Bring up your second instance, peeking briefly at your list if you need to. With your eyes closed now, raise your arms into position, feeling a renewed surge of confidence, energy and power as you do so. Merely assuming the position fills you with a profound sense of competence and wonderful feelings about yourself. See the image of this second instance. See yourself there in the image. Feel how you feel. See the immediate surroundings, the place, the material you are using or reading, if any, or the conversation you are having. Just vividly, see the situation as it was - indoors or outdoors. Now feel confident about succeeding at this task you are undertaking or have undertaken. Move on through your instance to the point where you realize you are doing it very well. Feel the pride of being a wonderful person welling up within you. You may feel so fine you need to smile or even laugh - that is all just fine. Now, return your expression to the wonderful/competent you. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. Bring all the important details into sharp focus so you can see it all clearly. . . . Now, let your surroundings fade away and see just yourself there. Feel the feelings of accomplishment. Tell yourself what a fine, competent, wonderful job you did. Say it _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same wonderful feeling of competence and motivation any time you want to. _____ Say, "I've done it once so I can easily do it again!" _____. Believe it!

You are doing fine. Now just let the image of that second instance gently fade away as you retain the great feelings it has given you. Rest your arms to your sides for a few moments even if they are not feeling tired. Let yourself relax and again look inside yourself, deep, deep down into your Deep Mind. See that image of the wonderful/competent you standing down there looking ever so much in charge of everything. Feel the strength that brings to you and to your Deep Mind. Feel the confidence, the security, the safety. Feel how awesome it is to let yourself feel like the wonderful person you are in that image.

”Now, if your arms feel rested, we will begin with the third instance. Bring up your third instance, peeking briefly at your list if you need to. Gently close your eyes again and raise your arms into position, feeling that now familiar surge of confidence and energy and power as you do so. See the image of the third instance. See yourself s a part of it. See the immediate surroundings, the place, the material, the people involved or the conversation you are having. Vividly, now, see the situation as it was. Feel confident about succeeding at this important task you are undertaking.

Move on through your instance to the point where you realize you are doing it very well. (pause) Feel the pride of a job well done welling up within you. (pause) You may feel so fantastic that you need to smile or even laugh - that is, of course, just fine. Now, return your expression to that of the wonderful/competent you. In your mind's eye now, see again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. Make it larger. If there are sounds, make them louder or clearer. . . . Now, let your surrounding fade away and see just yourself there. Feel the wonderful feelings of tremendous accomplishment. Tell yourself what a fine, competent, wonderful job you did. Say it _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same skill and ability and motivation any time you want to. _____ Say, "I've done it before, so I can undoubtedly do it again!" _____.

You are doing fine. You're doing *very* well. Now just let the image of that third instance gently fade away as you retain the great feelings it gave you. Rest your arms to your sides for a few moments even if they are not feeling tired. Let yourself relax, and look inside yourself once more, again, deep, deep down into your now familiar Deep Mind. See that image of the wonderful/competent you standing down there, being ever so much in charge of everything. Feel the strength and security that brings to you and to your Deep Mind. Feel the confidence. Feel how magnificent it is to let yourself feel like the wonderful person you are in that image.

Now, when your arms feel rested, we will begin with the fourth instance. Bring up your fourth instance, peeking briefly at your list if you need to. Close your eyes again and raise your arms into position, feeling that wonderful surge of confidence and energy and power as you do so. See the image of the fourth instance. See yourself there. See the immediate surroundings, the place, the people, the material or the conversation you may be having. Just vividly, see the situation as it was. Be there. . . . Now, feel confident about succeeding at this life changing task you are undertaking. Move on

through your instance to the point where you realize you are doing it very well. . . . Feel the pride of a job well done flowing through you. See again the image of yourself as you realize your success. Make it even more vivid. Make the colors brighter. If there are sounds, make them louder or clearer. Enlarge the picture. Study the details. (pause) Feel the feelings. . . . Now, let your surrounding fade away and see just yourself there. Feel the feelings of accomplishment. Tell yourself what a fine, complete, wonderful job you did. Say it _____. Tell yourself how proud you are of yourself. _____. Tell yourself how wonderful it is that you can now achieve this same skill and ability and motivation any time you want to. _____ Say, "I've done it once so I can undoubtedly, easily, do it again!" _____.

Now, just relax a moment, rest your arms, enjoying the feelings and the confidence and the well defined *wonderful/competent you* that is now in place. Remember now that *this Wonderful / Competent Me* not only contains elements of all of the other postures, but so much more. This one says, "I love me, and the approach to life and to other people I am adopting. I understand how wonderful a creation I am. I treasure myself as my most precious Earthly possession. By holding these feelings about myself, I am free to become all that I am capable of becoming - to do all that I am capable of doing for the betterment of myself, my family and my mankind. This tremendously powerful posture (and its associated mental set and emotional responses) will allow me to banish the harmful and unwanted aspects of myself and my life forever."

"See your posture again in you mind's eye and assume it with your body. Recheck your feet, your arms and fingers, your head, and expression. Think back to that first instance you just relived and take a full color snapshot of it at the moment of your best feeling about yourself. Look at the snapshot and feel the feelings. Be proud of yourself. (pause) Now do the same for the second instance. See the peak moment, snap the photo, and feel and enjoy all those powerful feelings. (pause) Now the third. Take the snapshot, look it over and feel the feelings. (pause) Finally, the fourth instance. The picture, the look, the wonderful, competent feelings. (pause)

Now, as if slowly shuffling through the four photos, look at the first of them and feel the feelings. . . . now shuffle to the second and look, feeling the feelings. . . . now the third with the look and the feelings. . . . and now the fourth with the look and the feelings. (pause)

Shuffle through them again, but this time much faster. Go at this pace. Follow me exactly now. Picture one; look, experience the feeling. Picture two, look, experience the feeling. Picture three, look, experience the feeling. Picture four, look, experience the feeling. Excellent. Keep the pictures vivid in your mind's eye even though you are moving rapidly. Keep the wonderful feelings intense. Make the intensity and vividness of these images yell down to your Deep Mind, "Hey down there, I am now in charge of things and I will appreciate it if you will pay attention to my wishes." Say it with me - "Hey down there, / I am now in charge of things / and I will appreciate it if you will pay attention to my wishes." Let's do it one more time with feeling! "*Hey down there, / I am now in charge of things / and I will appreciate it if you will pay attention to my wishes.*"

“On your own now, when I say begin, flip through these four pictures again at a rate of about one per second and then speed it up. Do this several times right now. I will wait. Just keep doing it until I interrupt you. See the picture and be sure to feel the wonderful/competent you feelings. Ok, begin! (30 seconds)

“Feel the new *wonderful/competent you* now settled down firmly inside your Deep Mind. You are eager to return to this feeling and sense of strength, and to all of the other posture feelings that you have set into your Deep Mind. You have done a fine job. Enjoy your present feelings for a moment and then open your eyes. (pause) Move around, stretch, and just shake off the posture you have been holding. Give yourself a minute or so away from that posture. Sit if you like. (pause tape if you need to)

Then, (1) once more assume the Positive Power Posture of the *wonderful/competent you*, (2) close your eyes and say something like this to your Deep Mind: (3) "I am in the wonderful/ competent me posture." (4) "Can you feel it down there, Deep Mind?" (5) "Yes you can." (6) "What feelings shall I receive from you when I am in this posture?" (7) "Can you please send me those feelings, now?"

Now just feel the instantaneous rush of the exactly correct feelings filling your entire being. Enjoy them for as long as you like. Then open your eyes, move around again as before, and repeat this exercise on your own nine more times. (Turn off the tape now.)”

The Wonderful/Competent You is now a powerful part of your Deep Mind guidance system. It is there whenever you want or need it. Practice using it regularly, both when you need it and at least once every week – daily will be best during the first several weeks. I repeat myself, because I cannot emphasize this point enough. *Don't fail to practice* it, or the Deep Mind is likely to unintentionally bury it somewhere that will make it difficult to find when you need to quickly call it forth. Remember, it will only take you about ten seconds to reset each of the seven postures and that is necessary to make absolutely certain that each one stays gassed up and ready to run.

BANISHING BOTHERSOME BEHAVIORS

The Basic Techniques

To this point you have mastered several powerful concepts and techniques on which you are building a happy, successful, ‘you-in-charge’, life. Even though by calling upon the Positive Power Postures you can now change your attitudes, outlooks, feelings, and sense of personal power at a moment’s notice, that becomes easier the fewer left over old fears and bad habits you have populating your Deep Mind. I refer to these as bothersome pieces of old business – old garbage – hurtful leftovers. Old fears or habits or ways of thinking, or old feelings of shame or guilt or unrealistic expectations, can continue to plague you, even after having pledged yourself to your new way of thinking and to your new way of living. To handle them, to give them the boot for once and for all, I will now

show you a marvelous and almost instantaneous technique I have come to call Banishing Bothersome Behaviors or just BBB for short. If you are interested in the history of such things, this approach has its roots in behavioral psychology, trance state psychology, the philosophies behind certain of the martial arts, oriental meditation practices, and neurolinguistic programming.

By now you have become quite good at forming and using mental images - those pictures in your mind's eye that we have used earlier. Once again, since we are still dealing with your Deep Mind, intense images will be the important pathway we will utilize as you continue rearranging things 'down there'.

I suggest that you reserve a page in your notebook - perhaps the last page, to make it easy to locate - on which to make a list of bothersome conditions or behaviors you will eventually want to send packing. List any fears, habits, ways of thinking, prejudices, peculiarities or other things about yourself you want to shed - to be rid of. Beside the name of each of these behaviors or conditions, write a very brief description of a scene in which you actually and intensely experienced this condition, behavior or feeling. For example, someone might list, *Overweight*, as a bothersome condition, and beside it write this description: "Looking at myself in the mirror that Sunday morning and collapsing into tears on the bed." Beside the bothersome behavior, *Dishonest*, one might write, "The day I lied to my son, saying I hadn't eaten his candy while he was in school." Beside the fear, *Afraid of heights*, one might write, "Standing back from the edge of the rim of the Grand Canyon and crying hysterically as my daughter begged me to go with her over to the lookout deck."

Take your time in listing these. Usually the first four to six come to mind immediately, and then, as the weeks pass, a few more pop into mind and get added to your list. You do it any way that happens naturally for you. It is important to decide on one (or perhaps, two) illustrations that fully describe each Bothersome Behavior, fear, or belief. Select those that are the most intense, the most upsetting, the most frequently recurring in your thoughts.

In general, this is how the BBB procedure works. You will conjure up an intense image representing the most bothersome instance, and project it onto a screen in your mind's eye. Envision this screen covering an entire wall about twenty feet in front of you as you are seated alone, in a comfortable, safe, movie theater. The image on the screen can shrink down to the size of a postage stamp in an instant. You can control how fast it shrinks by using a joy stick (control stick) attached to the arm of the comfortable chair in which you will be seated. It can shrink very slowly or very rapidly depending on the speed with which you push the stick forward. As you can imagine, the more a picture shrinks, the fuzzier, less distinct, and harder to recognize it becomes.

On the part of the joystick handle where your thumb rests is a red button. When it is pressed, the postage stamp size picture silently explodes into a zillion pieces, and a breeze immediately forces them up and out of the theater and scatters them away from you to all corners of the Earth. At the same time that red button projects another postage stamp size Wonderful Time picture for you to look at. It will fill you with the exact

opposite feelings that the banished picture used to give you. As you pull the joy stick back toward you, the Wonderful Time picture becomes larger and larger until it fills the entire screen with a vivid, beautiful image. The exact nature of the Wonderful Time picture is something you will determine each time you design a new use for the BBB technique. I will show you exactly how to do this.

Some examples of positive images should help. If you have difficulty getting yourself to return phone calls, that is your initial negative image. The positive image could be of you doing exactly the opposite. You see yourself getting the message and you see yourself immediately picking up the phone and returning the call. You assign all kinds of wonderful feelings of confidence, success, pride, even bravery, to the positive image as you experience it.

Another example: If you find you are not sticking to your healthful eating plan, that becomes the negative image - see yourself buying the wrong foods or see yourself reaching for them or eating them at home or elsewhere. The positive image(s) might be seeing yourself passing up the cookie isle at the supermarket, getting rid of your forbidden treats, or seeing yourself go through an entire day abiding completely by the new eating plan. You assign all of the great and wonderful feelings appropriate to the fine accomplishment.

One more example: If you find yourself unable to fulfill your responsibilities - that is to do all the things your life reasonably requires that you do, see yourself shirking your responsibilities and perhaps see how this harms or saddens those around you. The positive image will be what? It will be you doing those same things one after the other until they are done. It may begin with you making a daily list of responsibilities and then seeing yourself being able to cross each one off as they are accomplished. It may involve feeling the hug from your child, spouse or other important person when you have fulfilled your responsibility toward them. It may involve good feelings about yourself at every point throughout the sequence.

You will see a theme running through all of these examples. Each image is painted in terms of actual, observable, *behaviors and actions* - not intentions. They don't say things like, "Feeling ready to get to work," but instead, "Seeing myself getting down to work."

Enter the *incompatible alternative* - a behavior, which, if you are doing it, will prevent you from doing that which you don't want to be doing. This is the heart of the BBB technique. If I am eating wrong, then picture myself eating right. If I am doing unwanted activity X, then see myself doing desired activity Z instead. If I am spending my time only finding someone's bad points, then I must picture myself listing his or her good, acceptable or improving points. It is of utmost importance that you take great care in designing both the negative image and its associated negative feelings, and the positive image with all of its associated positive feelings and emotions. Here are five suggestions to keep in mind:

- (1) Design both images as *behaviors* that you can readily observe.
- (2) Whenever possible, make the positive behavior *incompatible* with the negative.

(3) State the positive alternative as something *you will begin doing* (rather than as something you will *stop* doing). *No negatives for the Deep Mind!!!!*

(4) Make the images vivid and filled with real, honest feelings, colors, sounds and even physical movements when appropriate.

(5) Keep each image as simple and short as possible, without reducing its true and full meaning.

[Once again, you may want to **record the following section** so you can listen to it as you proceed.]

Let's give it a practice run with a fairly neutral set of pictures. Begin with your eyes gently closed, in order to engage your mind's eye. See yourself seated in the partially darkened, theater-like room with the huge screen, faintly lighted in front of you. Let that blank screen be tinted some *soft, pale*, shade of color that makes you feel at ease - blue or rose are often best, but you choose whatever works for you. It is all a very safe and comfortable place in which to be. Give yourself a few moments to feel very comfortable – very safe.

Now, in this example, I want you to pretend that you are playing the part of a child, and that in this role, you have lost a very precious little gray puppy. The first picture on the screen is that of his empty doghouse and you are sitting there beside it, sobbing and feeling so very bad about the loss. Feel the unpleasant associated emotions. Take all of those unpleasant feelings out of your head, heart, stomach or where ever you seem to hold them, and blow them toward the screen, sending them in a stream of air across the room to the picture. As the bad feelings arrive at the picture, that picture actually seems to become fuller and heavier, and you know they have now left you and have become a part of the picture. Next, slowly push the Joy Stick forward and watch that most bothersome, unwanted, picture shrink smaller and smaller and smaller. See it become fainter and less clear, until it is almost impossible to make out any more. Push the control stick fully forward now and see the tiny postage stamp size picture there in the middle of the huge, blank screen. It looks no larger than a dismal, dark, dot. You have controlled it!

Now, in a moment, you are going to press the red button, and when you do, two things will happen. *First*, the stamp carrying the unhappy picture and feelings will explode, all very safely, and its fragments will be blown out of sight, and *Second*, a new picture will appear. At first it will be stamp size, right there in the middle of the screen, but you will immediately pull the joy stick toward you and make it into a full, wall-sized, wonderful, happy, picture. In the new picture you will see yourself still sitting by the dog house, but this time playing with a wonderful new little white puppy. You will feel how much you like it, how special it is, how friendly it acts toward you, how much it needs you to care for it, how it likes to cuddle up close to you and lick your face, and wag its tail when you are close to it. You will inhale deeply and feel the wonderful, trusting, affectionate, feelings race across the room from the picture and flood your entire being. The screen then automatically goes blank as the picture and feelings come rushing toward you and are absorbed as a wonderful new, permanent, part of you.

In order to become more expert at the technique, let's try it together one more time. Remember, this is just a practice run and you are playing the part of a child actor or actress. The child is not really you, unless you want it to be. So now, close your eyes gently and comfortably. See yourself seated in the theatre room with the faintly lit screen ahead of you. Let the blank screen be tinted some pale shade of color that makes you feel at ease - blue or rose, perhaps. Place your hand on the joystick. Feel how comfortable you are there in the big soft chair.

The first picture, the unhappy one that you will soon banish, appears full sized on the screen. You feel the sad feelings as you see the empty doghouse and think about the loss. Then you blow those feelings as a dark stream out of your body straight toward the picture and see the picture actually take on the weight and fullness of all of those sad feelings. It is as if the picture somehow appears to become slightly padded, burdened, with all of those unwanted feelings. Slowly push the joystick away from you until the picture shrinks to postage stamp size. Push the red button and see the bad picture and bad feelings blown to smithereens at a safe distance, and immediately swept away from you by the breeze. Gone forever! Then pull the stick back toward you a bit more rapidly now, and see the great, new, positive picture come into vivid focus. It's of you and the new puppy. The colors are so bright, and vivid, and pleasant! The pleasing sounds of the puppy and of your own happy voice are so clear. At the instant the picture reaches full size, inhale deeply and the wonderful new feelings jump out of the picture and stream into your body where they will stay forever, replacing the sad ones that have just been banished for eternity. The picture disappears automatically, and the screen returns to its pale, comforting tone.

Smile. Enjoy the new feelings. Take all the time you want to treasure the new feelings. When you are ready, open your eyes. ... Since this was a practice run, I will interrupt you here.

[End tape recording]

Now you have mastered the first use of the BBB technique. I refer to this first use as the *Specific Feeling Procedure* - you decide on one specific set of feelings or behaviors you need to banish and on another specific set that you wish to have instead. You design two appropriate images, each of which you know you can flood with the proper feelings - negative in the first and positive in the second. Then you blow the negative feelings out of yourself and into the bad picture, shrink it completely and blast it away. Then bring up the good picture, and, inhaling deeply, take into yourself all of the good feelings it brings with it.

Your Deep Mind simply adores this technique (and you for using it), because it leaves absolutely no doubt as to what you *don't want* and what you *do want*, and it is done with such intensity that the Great Filter just gives up trying to censor the message. The more physically relaxed you are the better, of course. Remember, relaxation diminishes the Filter's level of alertness and, therefore, censorship. In actual use, you will repeat this technique a minimum of five times with each set of images, gradually

doing the shrinking the enlarging at faster and faster rates until it is all accomplished in one continuous, two-second sweep of the joystick - out and back.

The second use of the *Banishing Bothersome Behaviors Technique* is what I call the *General Feeling Procedure*. In the Specific Feeling Procedure, which you just learned, one set of negative feelings are switched for another very specific and carefully designed set of positive replacement feelings. In this second General Feeling Procedure, the unwanted feelings about a certain thing are replaced by the feelings you have already associated with one of the postures, usually with the Wonderful/Competent Me Posture, although any of the other postures can also be used, depending on your needs. This second procedure can be accomplished with virtually no pre-planning, and in many instances works every bit as well, and instantaneously!

The process is identical with that outlined earlier, except that the second image that you bring up on the screen is always that of you in the selected posture, typically the Wonderful / Competent Me Posture – and the feelings are always those you have already built into that specific image.

For example, if the bothersome behavior is feeling shy around members of the opposite sex, you might want to try this *General Feeling Procedure* first. Imagine the first picture as that of you as you approach a member of the opposite sex. Experience the feelings of nervousness, shyness, lack of confidence or whatever characterizes that situation for you. Then shrink it down, blast it away, and replace it with the strong, confident, smiling, Wonderful/Competent Me Image, you know so well by now. Repeat the sequence five times as before. Chances are, the next time you approach someone of the opposite sex, you won't even recognize yourself - you will feel so much more at ease, so much more confident, so much more able to begin the conversation. It will always help to some degree, and often it will handle the entire problem first time out.

If it is not as complete a solution as you like, either give it another five practice sessions or design a *Specific Feeling Procedure* with a replacement scene involving you approaching the other person. It often helps to visualize the specific, real person whom you are planning to approach. If, after trying it out in real life, you were not as successful as you had hoped, focus on the improved aspects of the encounter rather than on the fact it wasn't completely successful. At least you actually tried, right? Good going! Rehearse some more and the next time you will see even more progress. Actually, well planned and practiced, this technique almost always works the first time!

[A little hint here for folks who find it difficult to look others in the eyes as they speak with them. If you focus your gaze at the gap between the other person's eyebrows, just above bridge of the nose, it will appear to the other person that you are looking him or her in the eyes. They will appreciate that and it makes you appear very self-confident to them. Gradually you can then practice shifting your gaze to their eyes. Since most folks look around at various spots on a person's face when speaking to them, the fact that you shift from the forehead to the eyes and back again, will not even be noticed.]

Perhaps you are fearful of crowded places. Try the General Feeling Procedure first. Chances are it will make huge changes immediately. Again, if you want or need

still more of a change, design a Specific Feeling Procedure. Design it for a specific place and then go try it out, later on making any changes in your images and using additional practice sessions as may be needed. Focus on what went better, and never merely on the fact it wasn't all perfect the first time. Since the technique almost always works the first time, you may never even need to go back for further practice sessions. (When you do need more practice, check the two sets of images and make certain they actually reflect in the best possible manner, the real situations. *Inadequate image formulation is the most frequent – perhaps, only – reason for less than perfect results.*)

For some situations, several practice sessions of five image switches each may be required. I have had cases in which we used twenty such sets, but we *always* succeeded in the end. Some feelings are just tougher to banish than others. Just don't give up on the technique, since it almost certainly will work *once you have designed all the elements just right*. Never say, "Well, my case is just too severe for any technique to work." This technique was designed to handle the most difficult, complex, long standing, uncomfortable, tormenting, and distressing situations that have ever come up in the history of human beings. I doubt that your case is more severe than all that!!!

In a one hour session I helped a sixty year old woman who had been terrified of riding in elevators all her life, leave my office and take the elevator to the ground floor, fully comfortable. In a one hour session I helped a woman who had been unable to drive for ten years (she was afraid of causing an accident) drive herself home from my office feeling completely comfortable. I helped a twelve year old boy unable to attend school due to a whole list of irrational fears, enter his school the very next day and never experience the problem again. The techniques DO work when planned and practiced appropriately.

Perhaps, if the first attempt yields results that are less than you want, you may need to consider making some changes in one or both of the pictures you are projecting. Are they the most complete and realistic ones you could design? Do they each represent the actual and most intense emotions and most vivid images? Are they the truly important instances of that particular bothersome circumstance? Are they images you can readily and freely "see" in your mind's eye during the procedure? Is the positive image, a behavior you actually want to develop? Sometimes we let our Surface Mind fool us into thinking we want to be some way, when in our Deep Mind, we really don't! Sometimes the Deep Mind simply refuses to see certain images for its own ambiguous and illogical reasons. In that case increase the degree of your physical relaxation and/or try a different set of images and feelings. Images of the earliest problem occurrences are typically better than those of later or more recent ones.

I will now talk you through the general procedure that you can listen to again and again anytime you wish to use either of these sub-procedures in the BBB technique. You just insert the appropriate images as called for. Take time to prepare a set of images to banish one of your bothersome behaviors, feelings, reaction patterns, beliefs or what have you. When you have both of the images well in mind and have determined exactly which feelings you will be using to associate to each image, you are ready to proceed. I will use

the term *positive image* for the image and feelings you are setting into your Deep Mind and *negative image* for those you are banishing.

[Begin making your tape here]

Close your eyes now - gently and comfortably. In your mind's eye, see yourself seated in the theater room with the floor to ceiling screen, faintly lit, twenty feet ahead of you on the wall. Let the blank screen be tinted some pale shade of color that helps you feel at ease - powder blue or dusty rose, perhaps. Place your hand on the imaginary joystick. Feel how comfortable you are there in the big soft chair. Settle yourself into it for a perfect and wonderfully relaxed fit. Take a few deep breaths, hold them for a moment and slowly exhale fully. Then breathe normally. It is a perfectly safe place in which to be. Tell yourself, "I am now ready to banish this unwanted aspect of my life forever." (pause ten seconds)

The first picture, the negative one that you will soon banish from your Deep Mind, appears full sized on the huge screen. You feel the negative emotions associated with the image. You let them grow and become vivid and intense within you. Don't try to control the feelings. Let them happen. You are safe. They cannot harm you. You recognize how much you want them banished. How harmful they are to your feelings of happiness, self-confidence and self worth. You must be rid of them. Now, inhale deeply, as if drawing up all of those feelings from every corner of your being, right there into your lungs. As you exhale, blow every last one of those unwanted feelings out of your body in a stream directed straight toward the picture you have placed on the screen. It's a dark, unpleasant looking stream. As they arrive there, you can see the picture actually take on the weight and fullness of all of those hurtful feelings. It is as if the picture somehow appears to become slightly padded or quilted with the bulk of all those unwanted feelings. Slowly push the joystick away from you until the picture shrinks to postage stamp size. Watch it so you know for certain it is happening. It is well on its way out of your life. Now, push the red button and see that tiny negative picture and all the feelings it contains, blown to smithereens at a safe distance, and immediately swept up and away from you by the whirlwind taking every single piece up through the hole in the ceiling. Feeling relieved, pull the stick back toward you. See the great new positive picture grow from the tiny stamp size spot, to the huge wonderful picture covering the entire screen. See it come into vivid focus. The colors are so bright and intense and so very pleasant! If there are sounds, they are pleasing and clear. At the instant the picture reaches full size, inhale deeply as the wonderful new feelings jump out of the picture and stream into your body and mind where they will stay forever, replacing the unwanted ones that have just been banished for eternity. The new feelings and the new image feel simply extraordinary! It is as if they fit and belong, and are comfortable there within your being. You feel new strength and determination surging throughout your body and mind. You feel wonderful, content, and confident. The tension about that situation that was previously present in your Deep Mind has simply melted away. The wonderful, positive, picture before you on the screen gradually fades away now, all quite automatically, and

the screen returns to its pale, comforting glow. The Deep Mind will never again have easy access to those unwanted feelings or behavior Directives.

Smile. Enjoy the new feelings. Take a few moments to treasure the new feelings. Get used to having them. Get used to feeling so fine, because this is now the way your life will be. The unwanted feelings are banished forever and have been replaced by strong, permanent, helpful, precious new feelings. Take a few moments to welcome these new feelings. Introduce them to your Deep Mind by saying something like this: “Deep Mind, meet these wonderful new helpful feelings. Can you please give them a comfortable place to stay?”

Count with me to five and then open your eyes and feel wonderful, fully ready to resume your normal activities. One, two, three, four, and five. Open your eyes feeling wonderful, refreshed and renewed.

[Stop taping here]

At this point most people will have banished the unwanted behavior or concern forever. It has been found best, however, to over-banish rather than to under-banish when you don't have a teacher there on hand to monitor your actual level of progress. For surest results, therefore, you should now repeat this same exercise, three to five more times using these same images and then your BBB session will be complete. Each time, move the joy stick faster than the time before, so that during the last occasion of this image switching process, the time elapsed is no more than five seconds from the time you begin your forward motion with the joystick until you have reversed the motion and brought up the wonderful new picture. Then, carefully and fully inhale it into your being. Make it one continuous movement of the joy stick:

- establish the unwanted, negative, picture with feelings
- blow out the unwanted feelings into the picture,
- push joy stick all the way forward,
- shrink to stamp size,
- push the button,
- stamp blows up,
- debris sucked through the roof,
- pull joystick all the way back,
- receive the positive flow of feelings and
- joyously inhale them, making them yours forever

Do the final set of five practice sessions without opening your eyes in between.

To achieve complete success, some people will need to have the personal guidance of a Deep Mind Mastery Facilitator (teacher), but for almost everyone, this recorded procedure will work fine.

REPLACING OUTMODED VALUES

"How do I know when I hold a value (Directive) that I don't want to continue having run my life?" That is an astute question; one that I frequently hear from my students. Sometimes it is obvious which outmoded, outdated, or personally harmful values or beliefs you want to be rid of, and other times, it is more complicated to run them down and hog-tie them.

The most obvious indication of a hidden and unwanted value comes when you feel torn between two approaches to something. One may be positive and one negative or both may even be positive - just incompatible in that instance. My students often characterize their problem in words such as these: "I keep doing things I really don't want to be doing and I can't understand why?" Or "I keep doing things I know I shouldn't be doing but I can't keep from doing them."

This is a common situation and often occurs when the Deep Mind is holding two incompatible values. "I want to eat junk food and I want to be healthy." "I want to get along with people, and I have to speak my mind." "I want to get an education, and I can't trust that my instructors are teaching me what is really important." "I like to date her because she is beautiful, and I can't stand her selfish attitude." "I enjoy the prestige and perks of my new job, and the tension is killing me." "Marriage is good for me and I hate responsibilities." And my all time favorite from the lips of a former student and now good friend, "Teaching Jr. High social science is great, but I really do hate thirteen year old kids." You will notice in this last example my friend used the connecting word 'but' rather than the word 'and' as I had been using. When you find yourself using the word 'but' as a connector, switch it to 'and', and see if you then have two incompatible values at work. The phrase that follows 'but' is usually the excuse or reason that the preceding phrase isn't working. "I want to get rich *and* I don't want to take the time to develop the necessary good work habits and perseverance."

When values are in conflict, you have several alternatives. You can banish one of them, provided it is one you never want to act on again (such as hate or deceit or rage reactions, perhaps). In this case, design a series of incompatible positive and negative images and use the BBB Technique you have already learned. It may take five or even ten passes through each set on each of four or five separate days before the Deep Mind finally believes it is appropriate to relegate the unwanted value to its mental garbage can. Be patient. On the other hand, it may well be gone in one session (This is the usual case when you are working with a Deep Mind Facilitator.).

Often, however, each value may have its place, it is just that they cannot be applied to this one event equally and simultaneously. To value beauty in women, for example, may be quite acceptable to you, just as is your preference for non-self-centered companions. The conflict arises when both values are applied to the dating event. You may try merely changing your priority in date choice, so 'non-self-centered' becomes the all-important value in the selection process, with 'looks' becoming quite secondary. Or, you may decide certain dates are merely for the purpose of being with a beautiful woman, and

other dates will be for enjoying the woman's personality. Or, if you look patiently enough, you may even find both things, which you value, in the same person ☺. The more in-tune we become with our basic values and the more able we are to control our Deep Mind, the less such frivolous, surface, features like 'looks' will matter.

In cases such as these, awareness of your conflicting values becomes the important piece of knowledge, and then it often becomes relatively easy to re-prioritize for a given occasion - letting one value lead and the other play a less important role. This is not always an obvious or easy operation, however. Take the previous example of the person who truly did want to have friends but couldn't keep from giving his own almighty opinion on each and every topic. No one chose to be around him, because (from their perspective) he was always putting them down if they dared to disagree with his positions.

What are the values here? Friendship is one, for sure. Honesty is probably another. The need to impart truth as he saw it was certainly a third. And his need to be abruptly frank and to the point, even if it required being abrasive about it, was a fourth. And what was his priority? The imparting of truth and being honest about his feelings certainly came before maintaining friendships and considering people's feelings, didn't it.

To alleviate his problem, he had to rethink that priority. If his approach was so offensive and overbearing that no one wanted to be around him, were others really ever going to seriously consider his opinions about truth? Of course not! So, if he were ever going to have the opportunity to influence others with his version of things (opinions or even facts), he first of all had to be seen as a friendly and respect-worthy person. Once he made that his *first* priority, he found that people were more willing to listen to his points of view (even seek them out).

He also had to re-prioritize his needs to always prove himself right and his willingness to not offend others. Before, when it came to a choice here, proving himself right took priority, so he went through life unintentionally hurting a lot of people. Later, he reached that he could lay back and make his points gradually, in small steps over a long period of time - steps that did not demand total victory all at once. (Of course at work, there were some times when the former approach still worked best, because there, it was only the end result that counted, and his co-workers were equally as results oriented as he was. There, it was all business, so getting ones feeling hurt didn't even enter anyone's thought process. That is, however, a rare sort of work environment.)

This kind of re-prioritizing may be achieved by just sitting yourself down and thinking about it. Or, if you are brave and can be non-defensive about it all, you can have a good and trusted friend sit down and play the role of Dutch Uncle - point your faults out to you in no uncertain terms. Often, neither of these are strong enough approaches, so a modified BBB Technique can be used. As usual, set up some specific instances in which you have acted on the wrong priority and then design some more appropriate versions of those same instances - making them turn out the way you would want them to (all the better if they are scenes that have actually happened at other times).

Modify the BBB Technique in this way. Keep your finger off the red button. Don't

blow things to smithereens. Just take the negative or unsuccessful picture down to an unrecognizable postage stamp sized blur, and then bring up the more useful alternative. It may also be useful to make each of these (positive and negative) "images," a little movie scene that you play through to see just exactly how, what you are doing in each case, is influencing things. Otherwise, use BBB in the same ways as usual.

MANAGING GUILT: A SPECIAL ISSUE

Almost all human beings have felt pangs of guilt at one time or another. Some people, however, become so consumed by guilt, that all facets of their life are overwhelmed by it. They feel powerless, miserable, contemptible, and/or worthless. Often it all stems from just one single behavior, which was out of character for them on just one occasion, yet that experience wreaks havoc on every subsequent moment of their life. How can this possibly come about?

Guilt is a self-destructive reaction that one feels when he tells himself he needs to be punished for something he has done. It may be something he has done to another person or something he has done that violates one of his own rules of behavior - one of his values. In extreme instances, guilt may even be initiated merely by having a "bad" or unacceptable thought!

On the one hand, a little twinge of guilt, when one has misbehaved, is probably a positive force in our lives - we don't like to feel guilty, so we tend to avoid doing those things that we know will make us feel that way. It is our Deep Mind's way of reacting to and remedying such situations.

In essence, it is saying to us: "You (Surface Mind) tell me (Deep Mind) to behave in a positive, helpful way and I do my best to follow that value. Then you override that directive and go and do this absolutely contradictory thing. Now I don't know what you really want me to do. I feel our integrity is being severely threatened, here. We are not living up to our basic value. I will therefore do the only thing I know to do when I sense that you are creating a threat or danger for yourself or your value system. I'll make you so uncomfortable that you'll never do that again. I'll also keep you thinking about this danger so you will stay alert to it, and avoid it from now on. Since I don't talk so well in words, I will talk to you in feelings - anxious, shameful, self-depreciating unpleasant feelings!"

And so, we feel guilty - a mixture of sadness, fear and self-depreciation - not a pleasant physical or mental state. Guilt, you see is a special form of fear - fear that our basic integrity is being threatened - that we are not living up to our basic system of positive values. One more reason to make certain you really know what you (and your Deep Mind) value.

When our values have been placed into our Deep Mind as positive statements - "I shall do such and such," - the Deep Mind usually just gives us a little nudge when we don't live up to them - uncomfortable, but not severe. It gets us back on the right track in a hurry and all is well. We just forget about it and get on with our life. When our values have been placed as negative statements, with overwhelming amounts of accompanying

negative emotions - "Don't you ever dare to think about doing such and such, or you're parent's will disown you," – the Deep Mind shifts into high gear to protect you against ever making that mistake again!!! (Remember, the only negatives the Deep Mind accepts and responds to are those that are set accompanied by intense emotion.)

It pulls out all the stops, just as if it senses a life threatening, emergency situation. As you know, in critical or otherwise frightening situations, we typically don't think clearly about a solution. That is by design, so we don't lollygag around contemplating alternatives. We automatically develop one, very focused goal, and just concentrate on trying to flee or get free - to get away to a place of safety or destroy our assailant.

So it is with intense guilt. In order to prevent its occurrence again, we use large amounts of our mental energy to punish ourselves and little is left over to think about the situation in a clear-headed, logical, Surface Mind, manner. (Of course, that description is metaphorical, but I believe it makes the point.)

Unfortunately for most of us, many of our earliest values were set into our Deep Minds as prohibitions - negative things we dare not do - Don't hit, don't lie, don't cheat, don't steal, don't touch certain parts of your body, thou shalt not do such and such and such. Also, unfortunately, these were often set with accompanying harsh, negative emotions - the parent yelled at us, hurt us, shamed us or frightened us, the clergyman told us we would go to hell.

This is exactly the way to go about setting up a life-long behavior and thought control system - base it on intense feelings of guilt. (I am NOT recommending that, as you will see.) One of the problems is, that since the immediate responses of the Surface Mind are not always guided by the negative Deep Mind prohibitions, we sometimes, on the spur of the moment, or under social or other pressures, do things or say things or think things that go against our basic values (especially our early prohibitions).

If our Deep Mind is guiding us, based on positive values, and we throw it such an occasional negative ringer, it responds with mild tension, hoping that will be sufficient signal to get us back in line. At worst, it instructs us to apologize, or in other ways repair the damage as well as possible. It tells us to think things through better next time. We may feel bad for a short time if we have hurt someone in some way, but we realize we are not really that kind of person - this was an exception - our basic integrity isn't really threatened. We can tell ourselves, "I'm still a good guy, so I don't need to be punished - I just need to be more careful next time and repair what damage I can." Without having to fight the debilitating guilt engendered by emotionally set negative values, you can then go on about your life effectively, and even improve it by making the changes required by the unfortunate mistake.

With guilt, you may spend a week, a month, or a lifetime punishing yourself, and how does that help? It interferes with your overall mental health and confidence, and commands a tremendous amount of your mental energy that could be more constructively used.

So, negative values, placed into the Deep Mind accompanied by intense, negative, emotions and threats, lead to self destructive guilt - a kind of total control over you,

(usually determined by someone in your past), that can't be changed or modified in light of new and changing current-day circumstances. Their purpose is to force you to lead a good life as defined by the person who instilled those negative values in you. Once strong negative values get their hold on you, they can control you, through feelings of guilt, forever – or up until now, at least!

Positive values also guide you toward living a good life, but do so more effectively, and efficiently and certainly more pleasantly. Positive values give you a secure and positive approach to life, since with them, you are always looking for positive things to do, rather than for what fear-filled things you must avoid.

Therefore, when, as parents, we must insist on some "no-no's" with our very young children for their own protection or well being, set those prohibitions without intense emotion, without intense fear, without physical pain. They will work just about as well during those childhood years, and they will then not have to follow your precious little loved ones into their adulthood as irrational, fear and guilt producing, negative, emotional handicaps.

People who believe human beings are basically evil, weak and stupid, count on guilt to provide control. Those of us who believe human beings can be basically good, strong and intelligent, count on positive values and positive examples to provide direction.

Having said all of this, what can you do about guilt, once the system has been implanted into your Deep Mind? Perhaps the easiest approach is to use one of the techniques presented earlier - Positizing and the BBB technique are often immediately effective in handling specific instances that produced a specific guilt response.

To remodel the Deep Mind in a way to help prevent future outbreaks of the guilt, I will suggest several possible approaches.

First, recognize which of your values are negative values. You will hear them popping up as the prohibition statements you frequently say to yourself - "I must not lose control," (rather than, "I must strive to remain in control"), "I hate people that are different from me," (rather than, "I must strive to understand those who are different from me before passing judgment"), "I must not be a bad person" (rather than, "I must strive to be a good person"), "I must not make a mistake and cause myself or my family to be embarrassed" (rather than, "I will strive to do my best at the moment, learning from my errors, which is one of my traits that I am proudest of.").

Second, after having accumulated a list of negative values, restate them in positive terms, as in the examples just presented.

Third, design a set of instances and images for each value - one representing each negative value and one for each restated positive value. As you design them, concentrate especially on the terrible, fear-filled feelings that accompany the negative values as you think about breaking any of them, and of the wonderful, growth producing feelings of accomplishment that accompany the positive replacement values. Make the negative scenes as dark, drab, detestable and tension-filled as you possibly can. Make the positive scenes as light, wonderful, beautiful and tension-free as you possibly can.

These types of images may be more difficult to design. Here are some examples for

the set: *I must not be a bad person*, contrasted with, *I must strive to be a good person*. In the negative image, you might see yourself struggling *not* to do something you feel you should not do. Use actual examples from your life, if possible. Perhaps struggling over whether or not to take (steal) a dollar from Mom's purse, or trying not to tell someone off when you totally disagree with him, or of struggling over not telling a lie, when to be caught could mean severe consequences. In the opposite, positive images, you might see yourself feeling proud for earning a dollar by doing dishes, or completing a calm and useful discussion of some disputed point, or of being able to be totally truthful and responsible on an important occasion ("I broke the window with my ball. I'll replace it.").

Then, use the original BBB Technique. Blast the negative value statements and images to kingdom come and feel a wonderful, secure, confident, nurturing rush of feelings as you bring up the image of the new positively stated value. Delight in the image. Feel the pleasant and positive emotions. Think about the wonderful possibilities. Feel the total freedom from fear, guilt and shame (Well, almost total. Don't do too good a job. Remember, an occasional little twinge of guilt is a most helpful experience. !!!)

Construct a list your positive values – make this an ongoing effort. We all need to know quite specifically what we believe and toward what positive goals we are striving. When negatively stated values pop up, restate them and get rid of them. Remodeling one's values into positive statements of the behaviors in which you want to engage will make the single biggest change for the better you can possibly imagine.

MANAGING ANGER: INTRODUCTION TO A SPECIAL APPLICATION

Anger! We all know what it is without any formal definition. It exists in two basic forms; (1) Seething anger, which remains on the inside (usually re-lived over and over again), and (2) Outbursts of negative, destructive energy by word and/ or deed. This one may be either; (A) Directed at the actual object of the anger, or (B) Directed at some substitute [fist against the locker door (ouch!), kick the dog, using some person thought to be in some way safer to vent against than the actual provoker, or some person used as a substitute when the provoker is absent or otherwise unavailable (dead, for example). There is a popular myth – spread by well meaning therapists as well as Aunt Alice and the guy next door – that negative emotions, such as anger, *must* be vented out into the world. Otherwise, it is said, those negative emotions will “eat away” at a person both mentally and physically. **HOGWASH!!!** There is no reputable scientific evidence to support this venting theory and an abundant amount to support just the opposite. In study after study, the participants who were encouraged to vent their anger showed continued, escalating, higher levels of anger (and all of the related, injurious physiological reactions) compared with those who were taught ways of actually reducing it without venting.

Briefly and simplified, anger (as well as hate, by the way) elicits huge amount of adrenaline in the body. Venting anger (in therapy or otherwise) prolongs that

physiological reaction. Protracted adrenaline production causes the hypothalamus to tell the pituitary gland to secrete a hormone – cortisol (various spellings) - which actually attacks and destroys body cells including the all important white blood cells. It is a terrible and unnecessary price to pay for alleviating (or preventing) anger.

What causes anger? In most of us it is a combination of other negative emotions, which culminate in our desire to hurt or destroy the provoker of the feeling. In a few people, however, it seems to be a basic, “inborn” condition in which, once begun, it can’t be controlled. This seems to have to do with an inability of brain cells to appropriately utilize serotonin or, perhaps, a lower than necessary production of serotonin. In males, an overabundance of testosterone, coupled with this serotonin problem appears to cause rage behavior and an inability to institute self-control. Thus (perhaps), the ten to one male over female convictions for brutal, rage, and revenge related crimes. (High testosterone levels alone do not account for this male malady.)

As indicated above, there are two distinct self-perpetuating *paths* that a person may take when confronted with a potentially anger producing situation. (It often begins with assigning *blame* to someone.) The first path is to blame, become angry, and then direct that anger outwardly. I call this option the *Retaliation Option*. The second path is to use the *Analytical Option*. In this preferable (and far healthier for all concerned) approach, one NEVER first asks, “Who is to blame?” One *always* first asks, “How did this come to be?” (or some variation that fits the situation).

In the Retaliation Option, *blame* moves one toward *vengeance*, which moves one toward *anger*, which moves one toward *destruction* (or at least *punishment*). In the Analytical Option (this could – and perhaps should - be called the “*solution development option*”) negative, adrenaline-producing emotional responses are short-circuited and never emerge. The first thought is always on determining what happened and what needs to be done about it. My audio book titled, *REVERE, Stop My Anger Now*, outlines a full anger management program based upon the Deep Mind Mastery concepts and techniques. I direct the interested student to that publication (Soon to be revised and republished.)

There are four rather straightforward, Surface Mind operations one can use. I will name and illustrate them, then I will present a Deep Mind Mastery technique that should speed up and make permanent the process of anger management for you.

The *first* of the four “conscious” operations is simple *delay*. Delay the onset of reacting in an angry manner. The ever-popular “Count to ten,” technique is an example and it actually works quite well provided during those ten seconds you are not dwelling on the provocation but rather on something far removed from it.

The *second* operation is *distraction*. Immediately upon confronting a potentially anger-producing situation, distract yourself to some alternate activity. Jog, run in place, count backwards from one hundred, gargle the Star Spangled Banner.

The *third* operation is to initiate some behavior on your part that is *incompatible* with the development of an anger response. This usually involves a helping/compassionate behavior. Do something positive for the provoker – shake his hand and smile into his eyes, tell him a joke, laugh hysterically, sing a positive song (Mockingbird Hill, some

Sesame Street favorite, a hymn, etc.).

The *fourth* operation is, by now, right down your alley – *relaxation*. Close your eyes and allow yourself to become deeply relaxed. Focus on each muscle group sequentially from your toes to your scalp. See and feel your body being permeated with a wonderful new supply of soothing, energizing, protective, life giving oxygen. See and feel your body being freed of the noxious carbon dioxide, tension and negative tendencies. The relaxation/meditative response is fully incompatible with anger.

Try these out and see how they work for you. Suggest them to others who do not have the benefit of your training in Deep Mind Mastery. Then, master this next technique for your own lifetime of anger-free living.

You may, of course, simply choose to call upon one of your favorite Power Postures which will disallow the anger reaction. You may need to go a step further, however, and the following techniques will provide that for you.

To utilize the concepts of DMM, you will practice a simple technique to help you learn to forgo the Retaliation Option (and the “venting” procedures now known to be invalid and even harmful), and to automatically embrace the Analytical Option (solution development option). It will work quickly and virtually completely for most folks. If you find that it does not, and/or if you have a continuing anger control problem, you should consult a professional counselor for one-on-one assistance (hopefully a Deep Mind Mastery Facilitator).

The technique is simple. Relax. Repeat to yourself, over and over, the phrase, “*How did this come to be?*” [Notice it is a question, so you are automatically getting your Deep Mind eagerly engaged in the undertaking.] The purpose of this step is just to make the phrase an automatic part of your Deep Mind’s vocabulary. Do just that much on several separate occasions – perhaps a minute or so each. Speak slowly and distinctly, pausing briefly between phrases so you must give some thought to what you are saying. If you can visualize each word as you say it, that will help. See it written in big letters on a chalkboard.

Next, assemble several events that tend to elicit the anger response in you *at a mild level*. (If angry responses are NEVER mild, stop the process and seek a counselor.) Again, relax and this time let yourself float high above one of those events. See yourself in the scene below. Then come down closer until you just slip yourself right into the scene. As you descend into yourself, repeat the magic phrase, “*How did this come to be?*” Then, follow up on that question and begin spinning possible answers. If the old angry feelings seep in, soar above the scene and leave them below. Gradually return, to an anger free height. Repeat the phrase and consider more possibilities. When you can again become part of the scene you are ready to begin asking the next question. “*What needs to be done so this never has to happen again?*” Begin spinning possible solutions. Engage any of the *Power Postures* that you feel will be helpful, as you remain calm, contemplative, and fully compassionate toward the perpetrator. You want to help him solve this problem or tendency once and for all. Repeat several times a day for several days until you begin actually finding yourself approaching real life problems in this way.

The next step is similar to the last one, only use images of situations that have, or that you think might, evoke a *major* anger response in you or anyone else. This could include actual scenes from your past, scenes you have witnessed, or scenes you make up, which you think have the potential for eliciting great anger in people. Go through the same process as before. Once you feel comfortable with the more intense images you are well on your way to an anger-free (well, virtually) life.

Then, add it to your Daily Mental Tune-up (see later) once or twice a week to keep it keen and available. Remember that *getting angry never really solved a problem!* Getting angry almost always does damage to your relationships, your immune system, and your body. Solving a problem, on the other hand, improves relationships, helps the other person who is involved, tends to prevent further occurrences of the same problem and fills your being with wonderful, helpful feelings and chemicals (endorphins). Who would ever choose to get angry – AND IT IS YOUR CHOICE – once you understand all this? Except in a tiny percent of people, as noted above, your temper outbursts ARE *YOUR RESPONSIBILITY*. They are *not* just something that is humanly uncontrollable. How often have you heard someone say they just have a terrible temper like their Dad, or Uncle Zeke. Others will blame it on the color of their hair or their Irish or Italian ancestry. In both cases they then proceed to use it as is a legitimate excuse which holds them blameless for their angry outbursts! T'ain't so!!! We are each responsible for our own behavior. Uninformed and lazy folks choose not to use these marvelous human capacities – choose to recite a litany of excuses instead of owning up to their responsibilities and claiming their magnificent, positive, human, potential.

YOUR DAILY MENTAL TUNE-UP

It is essential to set aside ten minutes every morning (or most every morning) for your daily tune-up. Several items have been suggested for inclusion as you read through the book. Here is a suggestion. I do mine before getting out of bed. Remember, the Deep Mind needs to be regularly reminded of what sort of person you want it to help you be. This regular routine works toward that end. I hope you can help other members of your family work out and do their own.

Recline. Relax completely. Eyes gently closed. Three deep breaths – inhale, hold five seconds, exhale slowly.

1- Review a half dozen of your basic values that you want to be sure you follow that day (The companion volume will have specific suggestions.) State them in short, concise, simple phrases constructed as positive, “Today I will” fashion. (Always state values as positive behaviors so you can know if you achieve them.)

2- Review your seven Positive Power Postures. Rapidly run through the image-feeling combinations, always naming them.

3- Positive Plan for the day. State several positive things you will do that day for yourself and others. These are little things that should help brighten or ease the lives of those with whom you come in contact (and yourself). It may be as simple as “I’ll smile and greet strangers I pass,” to more complex things, “I will arrange for Mike’s math tutor.” It is essential to make a Positive Plan for EVERY DAY as it keeps your Deep Mind reminded that your basic orientation to life is positive, helpful, problem solving.

4- Reward yourself with some wonderfully deserved compliment about the positive way in which you are living your life. Allow time to take it in and feel wonderfully renewed as a result of it.

5- Go meet your day with a positive, confident, attitude, determined to leave the world a better place than you find it..

AN UNDERLYING POSITIVE PHILOSOPHY OF LIVING

When it comes to describing people in terms of their basic philosophic orientation to life two things are absolutely indisputable:

- (1) Successful, happy, productive people meet life with a positive, optimistic, outlook – “*Do these things*”.
- (2) Less successful, less happy, less productive people meet life with a less than positive or negative outlook – “*Don’t do these things*”.

Since, as you now understand, the Deep Mind typically only acts reliably on positive input, it is virtually impossible to be a well adjusted, efficient, effective human being unless one bases his life on a positive approach. The Deep Mind, in fact, tends to turn negatives into positives so one approaching it from the negative, can never really

communicate with it effectively or actually gain or maintain any useful control over it. The directives, which guide such lives, become capricious, unpredictable, and unreliable. The negative person remains at the mercy of his Deep Mind's every illogical whim. Also, you have noticed, I'm sure, that negative folks typically try to impose their points of view or desires on others – "You will or should do it this way". The Deep Mind, of course, ignores most direct commands so the negative, bossy, person finds little if any useful cooperation or automatic, ongoing, assistance from its Deep Mind.

The companion volume to this book, *Building A Positive Social Philosophy* deals extensively with building and acting on an underlying positive philosophy of living. It presents an in-depth discussion of *Reciprocal Esteem* (A positive philosophy of living aimed at making life good for all concerned and keeping the human species from annihilating itself) and *Mutually Responsible Facilitation* (A necessary set of behaviors that reflect that basic, positive, philosophy in the way we go about living.).

The basic premises include the idea that we never ask of someone else something we would not be willing to do for others. We take good care of ourselves while we take good care of those whose lives we touch. We expect to be safe and therefore we never interfere with the safety of others. We acknowledge the need for help from others and we therefore offer our own help to others. We understand that everybody benefits from living among well-adjusted people so we therefore do our part to help others remain mentally healthy.

We only do to our self and others those things that we have sound reasons to believe will be helpful to all concerned in the long run. (This concept takes a good deal of explanation, which is provided in the other book. An extensive exploration of the concept is presented in G. F. Hutchison's book, *The One Rule Plan for Family Happiness*.)

The reader is **STRONGLY ENCOURAGED** to study the companion volume for an extensive discussion of why a positive philosophy is necessary, how to arrive at one, and to make sure you live by it every single day.

SURFACE MIND

Asks, "Is it safe or has its safety not yet been established?"

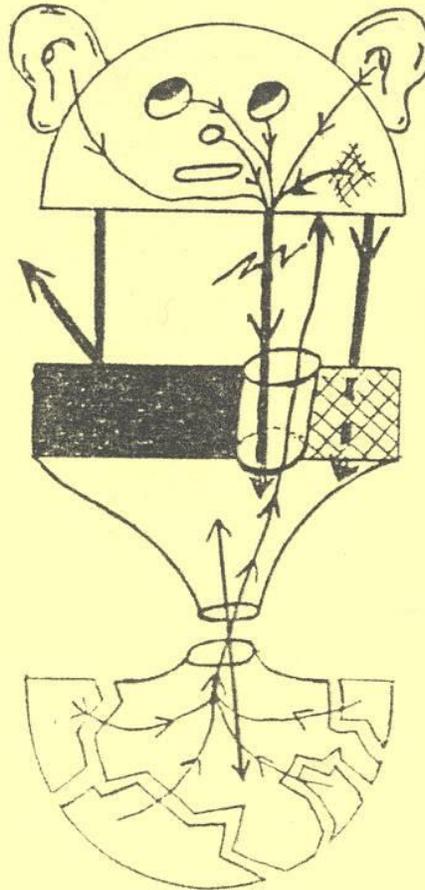
MIDDLE "FILTER" MIND

Asks, "How much of his piece of information does the Deep Mind need to know? None? Some? All?"

"Is it compatible with current Deep Mind beliefs?" If yes, it may Pass. If no, it may not pass.

DEEP MIND

Asks, "What must I do to keep this being safe and sound?"
"How does this being want me to make it behave?"



Gathers data from the world and evaluates it. 'RADAR'
Verbal. Logical. Learns facts.
We know what goes on here.
Behaves according to the DM directives it receives.
Needs to sleep 1/3 of the time.
Seat of 'will power'

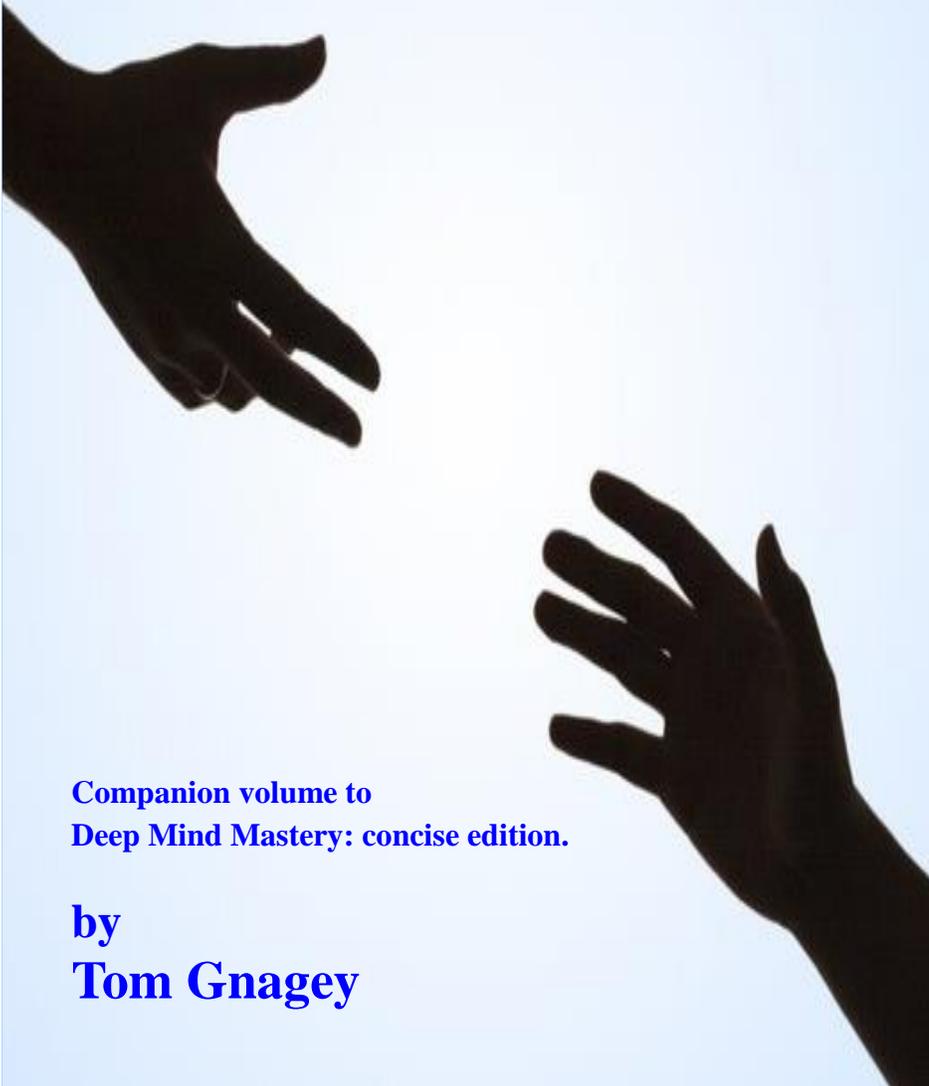
Go between from SM and DM (is alertly aware of both)
Rejects some of its data as being unimportant for the DM.
Simplifies most of the data it allows into the DM.
Sends only a small portion to the DM unchanged.
Explores the DM and sends only what fits.

First concern is safety of Person
Illogical. Correlation. Images.
Non-verbal.
Never sleeps
We usually are not aware of what goes on in the DM
Its Directives ALWAYS guide our behavior.
Seat of emotions

Figure One
MENTAL FUNCTIONS
DEEP MIND MASTERY

Building a Positive Philosophy for Living

(Personal and Social)



Companion volume to
Deep Mind Mastery: concise edition.

by
Tom Gnagey

**Building A
Positive Philosophy
For Living:
Personal and Social**

Based on and expanded from the previously published,

Mutually Responsible Facilitation
[a personal plan for social relationships]

And

Reciprocal Esteem
[a positive social philosophy]

by
Tom Gnagey

PROLOGUE

There are two appalling facts of life – both are omissions, the existence of which few folks are even aware. The *First* is that there are specific, proven ways to take full control of the ways our minds direct us to behave – and make no mistake, the deepest, least understood, part of ones mind *always* controls how one thinks, acts, relates, and feels. The *Second* is that most folks fail to see that it is absolutely essential for the long term survival of mankind that we each remain *beneficially and respectfully* connected in positive ways to all those people whose lives we touch. When this mutual relationship weakens, the quality of all our lives deteriorates and society eventually collapses into a state of irreversible and fatal chaos. (How’s that for a happy start to this little book!)

Deep Mind Mastery: the concise edition, and *Building A Positive Social Philosophy* are meant to be life changing, companion, volumes.* The first provides vital information about how the human mind operates and how you can come to control it in order to overcome fears, phobias, panic attacks, unhappiness, low self-esteem, inconsistency, anger, self-defeating behaviors, procrastination, poor social relations, and other personally defeating behaviors. It goes on to help you acquire and practice the specific techniques necessary to remodel and control your mind so you can direct it to better serve you as you progress down life’s paths.

This essential personal question should always arise, “What *path* do I want to take,” or more appropriately, “What path *should* I take?” The second book is intended to help you work out carefully considered answers to these fundamental questions. It helps you see yourself as an important cog in creating a positive world in which it is comfortable for you and others to live, and examine your role as an essential agent in assuring the survival of mankind as a species. It contends that only when *all of us* subscribe to a positive, helpful, compassionate philosophy of living can *any of us* truly have a good, happy, and productive life.

The books may be read in any order. It probably makes more sense to read the Deep Mind Mastery book first because folks are eager to learn how to take control of their mental processes so they can reduce the fears and tensions and uncertainties in their lives. That’s okay. Just never stop at that. That book leaves a number of philosophic and practical matters for the second book. The second book assumes familiarity with some of the concepts presented in book one (DMM). For the techniques of *Deep Mind Mastery* to work to their full potential, one *must* operate from a positive philosophy. All the technical skill in the world (the Deep Mind Mastery book) cannot produce personal happiness in the long run until one has mastered a positive way of approaching life (the second book).

So, my hope is that you will be diligent in your studies and complete the practice sessions in their entirety – anything less can only produce a faint representation of what could be yours when you follow the suggestions to the letter.

*The initial exploration of these two topics was introduced in the book, *The Secrets of Deep Mind Mastery*, 1st, 2nd, 3rd, and 4th editions, by my colleague, Gary Hutchison. The two newer volumes expand and update that earlier discussion.

Introduction

This book has two main thrusts. The first is a personal/social philosophy of living. Other places I have called it *Reciprocal Esteem*. Let's look at the words. Reciprocal means back and forth, two-way, joint, shared, and in-common between the parties. Esteem means respect, value, appreciation, high regard. The meaning of the term, then, seems obvious: We all esteem each other and our self. Actions involving others must be a two way, positive, affair – mutual esteem. I don't demand that you respect me without at the same time respecting you. (I may not like some things about you're way of living, but that is a different concept.) I respect your right to life and to live in peace, comfort, safety, and so on, and you do likewise for me. Life must be a cooperative, positive, venture. This book will spend a good many pages expanding on this crucial idea. It will assert that any other (non-respectful, non-mutual, non-positive) philosophic approach to society will most certainly lead to mankind's rapid annihilation as man pits himself against man. It specifically denies the usefulness and appropriateness of revenge in any form since vengeance can only bring an ever escalating sequence of destruction.

The second is a plan of action – a set of behaviors, if you will – which, if followed will do three things: (1) Will satisfy the needs of your Deep Mind by sending it a consistent set of positive directives thereby keeping your own behavior on a smooth, dependable, and consistent course. (2) Will guide your behavior down socially acceptable and personally rewarding paths. (3) Will work toward saving mankind from destroying itself. I refer to it as *Mutually Responsible Facilitation*. Like Reciprocal Esteem, this is also a two way affair ('Mutually'). 'Facilitation' refers to the act of helping, making possible, and assisting. It is not to be confused with teaching, which typically denotes the

imparting of knowledge. Facilitation is not nearly that narrow. It is why I refer to those who present *Deep Mind Mastery Seminars* and private tutorial sessions as *Facilitators* rather than teachers even though they are certainly engaged in educational activities. 'Responsible' suggests that we act in ways, which we have good reason to believe will be beneficial to all concerned in the long run. Following this approach requires one to be ever vigilant, thoughtful, and inquisitive. Thoughtlessness is the ultimate no-no!

The two 'systems' are so interwoven that they will generally be discussed together here. Let me offer a further word about the purposes of these two books and of Deep Mind Mastery remedial and restorative training sessions. Unlike the various 'adjustment' and 'emotional help' programs most often referred to as counseling or psychotherapy, in which the 'secrets and skills' are guarded by the 'therapists', DMM Facilitators have as their primary objective the 'imparting' of all its methods and approaches to their students. Once mastered, the students will pretty much be on their own to handle their needs and problems as they arise throughout the rest of their lives.

A COMMON SET OF BELIEFS AND VALUES

[This section contains a summary of the author's positive social philosophy, which has come to be known as *Reciprocal Esteem*.]

Before we begin the procedures that will enable you to change yourself, it is essential that we first review briefly, how you have come to be the person you are today. It is important for each of us to know who we are before we try to become somebody else. This will also make it far easier to begin your search for "who" you really want your Deep Mind* to help you become. It should reveal options you may not have considered.

The simplest and perhaps most accurate explanation of how we have become who we are today was given to me by a very wise and very old American Indian (Native American, if you prefer. At that time he preferred American Indian). He said (and I condense and paraphrase liberally):

"We spend the first three years of our life listening to what kind of person our elders tell us we are. Then we spend the rest of our life trying to prove them right. When you learn you are good, you make the

* See companion book, *Deep Mind Mastery: Concise Edition*

World a better place. When you learn you are bad, you make the World unsafe or unpleasant. When you learn you are helpful, you build a compassionate World. When you learn you are destructive, you lay waste to all that is good and sacred, and your World and people are destroyed."

Not bad for a ninety year old gentleman who could neither read nor write! Actually, he was positively profound!!

Common sense, the wisdom of our fathers down through the ages, and science - all three - agree on certain very basic things about us as human beings. Let me dissect that phrase for emphasis: (A) Common sense (B) The wisdom of our forefathers down

through the ages, and (C) Science. All three agree on certain very basic things about us as human beings. For example, all three sources agree about what early forces or experiences shape us into successful, happy people and which kinds of early experiences tend to keep us from being able to become successful, happy people. All three of these sources also agree what our most basic needs are as human beings. I will deal with these in some depth, below.

Through the years, I have read many thousands of pages containing the thoughts of the wisest people who have ever lived. I have studied psychology, religions, history, sociology, philosophy, and neurology, among others. I have spent thousands of hours listening to what real people believe and want and think is true about human beings - people of all ages, all races, rich people, not so rich people, poor people, people of dozens of different religions and philosophies. I have lived as a rich person, as a middle income person, as a poor person, and even as a homeless street person (my choice). I have lived among a half-dozen different racial and ethnic groups.

Here are the factors, which I have found these various sources (wise people from all cultures, races and ages; science; and common sense) tend to agree determine how we grow to become either well-adjusted or poorly-adjusted people - people who either get along well and peaceably in the World or people who are in trouble, unhappy or cause problems for themselves and others.

First, there is a necessary and essential set of infant care experiences that absolutely set the stage for a happy, productive, conflict-free life. Of course, even after having had these necessary infant experiences, things may occur later on that may prevent such a fine life. Without having had these experiences in the first place, however, a well-adjusted adult life is just not possible, naturally. (That is, without specific appropriate help later on.)

In the simplest of terms, if you are raised one way as a baby you have a great shot at a happy life but if you're raised another way you are most likely going to be in for a rough, if not terrible, time of it. In the second case the use of certain self-help programs like Deep Mind Mastery may be able to fix things up pretty well, provided the person is determined to improve his or her situation and follows the program exactly. Sadly, most people do not avail themselves of such assistance.

This set of necessary infant and early childhood experiences begins with a tender and always present kind of physical intimacy - physical contact. It includes being gently held, touched, patted, stroked, embraced, hugged, rocked, moved, and played with in ways that produce other pleasant physical sensations and experiences. (No painful or uncomfortable physical contacts.)

It includes being talked to in quiet, loving tones and having the baby's own verbal sounds reliably responded to immediately and pleasantly by those around it - pleasant responses to the baby's crying as well as to its more enjoyable cooing and jabbering. (No yelling or ignoring responses.)

It includes adequate nourishment supplied *when* the baby needs it. (No periods of hunger or delays in feeding.)

It includes timely bodily waist management - that is, clean and dry diapers and other clothing immediately when needed. (No long periods of being wet or messy.)

It includes adequate temperature control - cool enough when it is hot and warm enough when it is cold.

It includes a regular schedule for sleeping and being awake, for eating, playing, and bathing. The lack of a dependable routine makes the World totally unpredictable and therefore seem fearfully undependable, especially to an infant who has no language skills to use in trying to understand or control it.

These several *positive* conditions lead immediately to the development of a Deep Mind that is based on a sense of safety, trust, and self worth. It helps the child learn - at a feeling level - that its body and its physical needs are good things that he or she never has to be ashamed of. When the infant experiences a World that meets these needs - the only important needs that it understands, like food, cleanliness, temperature, tenderness, comfort, routine, social responses and attentiveness - it "knows" from the very beginning that this is a safe, helpful, trustworthy, World it has entered. It senses that since the people here are taking such good care of it, "I must be a very precious, worthy little being."

Now, these feelings and this knowledge about the World are not, of course, learned in so many *words*. All of this comes before language is meaningful. *All* of this is stored as vivid and lasting *impressions*, deep, deep down in the nonverbal, feelings compartment of the Deep Mind. These earliest experiences form the child's very first and most influential entries into his or her Deep Mind. From then on, they become the basis for directing the person's reactions and expectations about himself and the nature of the World. They answer the two questions that are always at the forefront of the Deep Mind, "At this moment, is this probably a safe or a hurtful World and what is my role in it?"

To the degree that this sequence of positive experiences is *not* met, poor adjustment, fears, uncertainties, undependability, self-doubt, unhappiness, and other hurtful characteristics and expectations begin to grow and interfere with personal adjustment. If, early on, life seems to be cold, hurtful, and filled with uncertainties, then those are the things the person comes to expect from the World. If it is warm, comforting and dependable, then that is the way it expects the World to "*really*" be.

Part of you may be saying, "But, sometimes, or even often, the World is all of those bad things. Why should I prepare an infant to expect a good World when he or she is soon going to discover that it sucks?" I ask you to withhold that conclusion at this point, since later on I am going to show you how you can immediately remake any bad World into a good World. [Rather than reacting in a negative or even mildly skeptical way to this last, perhaps hard to believe, statement, remain open. To do so, please try this? You say: "*Won't it be interesting to learn how I can immediately remake any bad World into a good World!*"]

If you are willing to do so, I believe that statement is important enough for you to write down in your notes. "*Won't it be interesting to learn how I can immediately remake any bad World into a good World!*" (The Deep Mind tends to believe physical

actions over verbal responses, so writing things down is an essential way of communicating clearly with your Deep Mind.)

Back to the topic of how we each receive the first, momentous entries into our Deep Mind and how those entries point us either toward happiness or sadness, or self confidence or self doubt, from the very first weeks of our lives.

As the child matures, he or she begins initiating behaviors and making responses to others. Some of those behaviors and responses will be the kind that make for a good life (cooperation, tenderness, talking, participating, inquisitiveness) and some that make for an unhappy life (belligerence, selfishness, yelling, being passive).

When a child's *positive* traits and responses go unrewarded or unacknowledged as being good, the Deep Mind tends to reject them as useful and puts them aside, searching instead for techniques that get results or attention. So, *it is positively vital to let the child know when he or she is responding in appropriate, useful ways.*

It is often easier to respond to what the child does wrong rather than to what it does right. That method, however, leads to a Deep Mind that knows all kinds of things *not* to do, but nothing much about what it *should* do. The Deep Mind does not deal well with negative information (ie, don't, shouldn't, never, no-no, bad boy, and the like). You will learn more about this very important principle of Deep Mind Management later on here, and in the companion volume.

When the child's less appropriate or less useful behaviors get the child what it wants (it pesters Mom long enough to finally get her attention), then the Deep Mind latches on to these inappropriate behaviors and most certainly includes them in its response repertoire – its guidance system. So, concentrating attention on the so-called "bad" behaviors, tends to make the Deep Mind keep them handy for future use even when they may have been punished. (By the way, even punishment is seen as *good attention* to an attention-starved child!)

On the other hand, when inappropriate behaviors are either ignored or immediately short-circuited so they don't get the child what he's after, the Deep Mind tends to ignore them and does not include them in its primary (at-the-ready) guidance system. This is often a more difficult process to understand so let's look at some examples.

Suppose the four-year old is put down for a nap and decides to whimper or cry in order to get Mom to come in and pay attention to it. Mom checks to make sure he is not in pain and assures him that she loves him but that now it is time for him to rest. She then ignores the crying. Not getting the desired result (attention as a result of the carrying on) the child's Deep Mind doesn't store crying or whimpering as useful attention getting procedures. (Do you know an adult who still whines? Guess what behavior often got him just what he wanted when he was small?)

Let's examine another example. Some inappropriate behaviors cannot just be ignored or someone might get hurt. Say, two-year old Kirk wants another child's toy so he hits Bart in an attempt to obtain it. Mother intervenes by picking up Kirk, gently turns him away from the other child and gets Kirk interested in something else. (Not always easy.) Here, the hitting behavior was short-circuited. It wasn't allowed to get the desired result

and the child's attention was diverted elsewhere. The Deep Mind will not associate hitting with obtaining the toy Kirk wanted so hitting will not be set in the mind as a useful tool. Hitting is a behavior that can't just be ignored but it can be short-circuited. (If Mom spansks Kirk - that is hits him for his misbehavior, which was hitting in the first place - you can bet Kirk's Deep Mind will immediately store hitting as a useful part of its guidance system. The Deep Mind of the child learns best from the examples – the modeling – it experiences: Mom hits, I hit.)

Here is one more suggestion about passing out recognition or rewards. When a child's positive and useful behaviors and traits do produce the desired result or when they are praised the Deep Mind quickly absorbs those reactions into its guidance system and keeps them handy to use again and again. A child says, "Thank you," and Mom gives him a hug or a smile or comments on how nice that was. A child is helpful and Mom allows the child to 'overhear' her telling his Dad what a great helper their son is becoming. Hugs, thank you's, smiles and positive comments are always more effective in the long run than payments in toys, money, treats or other tangible goods. (Later on, we'll see why this is.)

One final, though absolutely crucial, point remains to be made here about an all-important child rearing accomplishment. Once more, this is virtually a universally recognized characteristic of personally successful, happy, positively contributing human beings. It is known simply as *the ability to delay gratification*. The child must develop willingness to forego some immediate satisfaction in order to experience a greater fulfillment somewhere out in his future. The idea is simple: Spend a dime on a piece of candy today or save ten dimes over the next ten days and buy a book, toy, gift or a whole box of candy. (Note: Some people have neurological conditions that require immediate gratification and make delay impossible. One type of sociopathic personality seems to be based in this disorder and is at this time, largely untreatable.)

The parents need to begin working on instilling this trait at approximately the same time the child gains dependable and accurate control of his or her language skills. Beginning any sooner than age five or six is unproductive and any later than eight or nine is usually too late. Until language is in place, the child is unable to think effectively about himself in the future. This act requires language skill to make a comparison between the relative value of outcomes now and outcomes in the future.

Down through the years sociological and psychological studies have consistently shown that the inability to delay gratification ranks right at the top of the list of traits possessed by juvenile delinquents and habitual adult criminals. It is also high on the list for those having uncontrollable tempers, those who regularly inflict pain on those close to them, and those who shed spouses like seasonal garments.

How is the trait developed? Simple! By learning to work for what you want. Of course there are some things our children all receive just because they are our children and would never, under normal circumstances, be asked to work to obtain them – things like food, shelter, necessary clothing, affection, and so on. These, you will recognize, are the basic human needs. Above and beyond that, however, the child, who, with parental

encouragement and support, learns to plan and save and legitimately work toward the acquisition of desired goals, is learning one of the very most important lessons about how to be a successful human being. Parental modeling of this behavior is the best teacher. The parent's own, even slightly illegal behavior and frivolous use of credit cards, are perhaps the two most dramatic, counterproductive examples witnessed by children these days.

There is an insidious condition in children commonly known as *spoiled rotten*. It refers, as you know, to the child who gets most everything he wants, when he wants it without any productive effort or planning on his part (other than staging an effective tantrum, or telling his parent (or grandparent) he hates them, perhaps). Children, who are overwhelmed by the accumulation of stuff, not only lose sight of the true worth of things but seldom develop this essential skill of forgoing immediate gratification. Their own possessions come to have little worth since there are so many of them or since they will easily be replaced. Therefore, they fail to comprehend that other people's possessions are, to the contrary, very precious to those other people.

Restrict the accumulation of stuff and encourage working toward long term goals, and you will not only help the child grow into a happy, productive person but you will find that he can then truly appreciate that occasional special gift when it does come along. He will expect to make his own way in the World – not have it handed to him.

If you only have time to implement one child-rearing concept from this discussion, please make it this one. *Help your children develop a sense of what is precious*. I will explain. My experience with families and children has shown me - time and time again - that children, who have no sense that certain things are to be considered precious, are far more likely to inflict pain on others, steal from others, treat others with disrespect and live sad and lonely lives.

A sense of precious means having experienced for oneself how important, valuable, and irreplaceable some thing or some relationship can be. It means to have valued something at an emotional level - not just at a material level. Usually, it also means having *naturally* experienced, or at least thought about, the genuine feelings of grief that come with the loss of such a personally valued possession or relationship. Having had these kinds of personal, emotional-level experiences can then translate into a *sense of empathy* for the needs, desires and feelings of others.

Without this sense of precious, I sincerely doubt if empathy and altruistic (selfless) caring about others can ever develop. Only when one appreciates at an emotional level how precious certain things and people can be to oneself can one exhibit the strength of character to refrain from taking from, hurting or demeaning others. Only then can one feel the hurt being felt by another and be guided by that knowledge. Only then does the well being of all people become the most precious element of living. Homes based on positive rules (do this) have a good chance of producing and cultivating children who possess a sense of precious. Negative rule homes (don't do this) have virtually no chance.

We have just covered a lot of tremendously important and complicated territory. Why is it relevant to this discussion of attaining long term happiness and the functions of the Deep Mind? Because being able to determine how you came to be the person you are, will allow you to more easily and more appropriately remodel yourself. Let me summarize the major points. Remember, these are the methods that not only science but also most all cultures, ethnic groups and wise people agree are vital aspects of care during infancy and childhood if one is going to help the child grow into a state of satisfactory, life-long adjustment. I will just list them: The child needs . . .

Tender physical intimacy.

Adequate and immediate:

nourishment,
bodily waste management, and
temperature control.

A dependable daily routine.

Positive verbal interchanges with adults.

Positive social relationships.

Feelings of:

safety,
trust, and
self-worth.

Knowing that the body and all of its functions are good
and nothing to be ashamed of.

Having their positive traits and behaviors rewarded with
smiles, hugs, affirming comments and other
symbolic indicators of approval.

Making certain their positive traits and behaviors do not
go unrewarded or unnoticed.

Having their inappropriate traits and behaviors ignored
or immediately short-circuited (rather than pun-
ished). (Within the bounds of common sense.)

Being able to forego immediate gratification for a greater
satisfaction later on.

Possessing what I called a sense of *Precious*.

Although absolutely essential in infancy and childhood as building stones for later good adjustment, these same processes are also necessary throughout life to maintain adequate adjustment. Isn't it nice to have a tender moment with a friend or hear someone remarking about how well you did something? Of course it is. Isn't it wonderful to have a friend give that little thirty-second neck rub when he notices you are uncomfortable? Of course it is! Isn't it nice to be able to feel safe, to be clean, to be able to trust those around you. Of course it is!! Can you imagine living in a world without those things?

(Unfortunately, more and more people can.)

I believe that to be a positive influence on our fellow human beings we need to continually do what we can to meet these same basic needs for the members of our family and our immediate social group.

This last statement is, of course, my own personal bias or value (and also, by the way, that of those wise people I mentioned before). It may or may not be yours. Since it forms an important basis of my philosophy of life and since my philosophy of life is inseparable from my Deep Mind Mastery Program I feel it is my responsibility to explain and perhaps justify that statement before we go further.

The *value* part of that statement is that I think we must strive to be a positive influence on our fellow human beings. If I didn't believe that I certainly would not be developing and refining this program, which is aimed solely at helping other people improve their lives.

Virtually all of the wise sources of knowledge, including science, to which I referred earlier and upon which I based the list of necessary infant-care processes, also agree that the most basic belief of all well adjusted human beings is this: "I have an irrefutable, undeniable right to exist." That is, I have a right to my life and to stay alive until unpreventable or incurable natural causes take it from me. If, like the wise people of the past and present, you believe this to be true, take time to write it down, right now - *"I have a right to my life for as long as it naturally lasts."*

Now, since I have a right to exist and since that implies I demand that you allow me to exist, then I must grant you this same right to exist. I can't ask you to allow me to live if I am not willing to also allow you to live. The whole system of human society would fall apart without this reciprocal principle. We can see parts of our society today that are already dying because this very idea is being abandoned. If this idea makes sense to you (in general, at least), write it down at this point: *"To deserve my right to life, I must grant others the right to their lives."*

Since I cannot survive without the help of others (such as farmers, parent figures, store keepers, protectors) I must admit that I need to use other people and their talents in order to live my life. If this makes sense, write it down now. *"I need to use others in order for me to stay alive."*

Since I need to use others for my own benefit and survival then it is only fair and just that I allow others to use me in order for them to survive and live their lives. In other words, I often need the help of others therefore I must be willing to reciprocate and help others when they need assistance. Again, I don't ask things *of* other human beings that I am not willing to do *for* them. If this makes some sense to you, write this down now: *"Since others often help me when I need it, I must help others when they need it."*

Since, in order to accept another's help, I must be able to trust them and their good intentions, I must, in turn, be a trustworthy person for all those who may need my help. I can't require you to be trustworthy when I am not willing to also be trustworthy. (Sound familiar? It is the eternal – and essential – dilemma of the adolescent-parent relationship!!!)

Stated from a slightly different point of view it becomes: "I will show you that you can trust me completely in the hope that will help you be able to be completely trustworthy for me." Trust has to be a two-way street or it becomes a dangerous blind alley. If this makes sense, write: *"I must be a totally trustworthy person when I am helping others. Guided by my good sense, I must also try to trust others."* To trust is extremely difficult for some people, especially those who have not grown up surrounded by dependable family members, dependable routines, and dependable neighbors.

Since, as noted above, I need positive strokes and tenderness from you in order to survive as a well-adjusted person, I must offer you positive strokes and tenderness so you can also survive as a well-adjusted person. A World (or household!) filled with poorly adjusted people is a dangerous, uncomfortable, unfulfilling, unhappy place. A World (or household) filled with well-adjusted people is a safe, comfortable, pleasant - even joyous - place. Therefore, it only makes sense to do what is necessary to help those around me become and remain well adjusted. If these two ideas make sense, write these two phrases: *"Keeping those around me well adjusted will increase my chances for a happy life."* *"Since positive strokes and tenderness are needed for good adjustment, every day I will give large doses of those things to those around me."*

In the old child development books there was a condition described that occurred in infants called Marasmus, which results in death when a child is not regularly handled and talked to and in other ways paid attention to (early attributed only to malnutrition). As already stated, under typical conditions, human beings require social interaction with others in order to survive and to obtain the greatest joys and satisfaction from life. I need to experience a wide variety of wonderful social relationships in order to survive and live fully. Since I need others to be willing to provide socially intimate and cordial relationships for me, I must, therefore, be available do the same for others. *Having a good friend requires being a good friend.* If you can agree with this idea, write: *"Since I need good friends in order to survive and enjoy life as a well adjusted person, I also want to be a good friend to the others in my life."* Do some adults ever actually survive without having good friends? Of course they do. But, to just survive is a far cry from living a full, happy, meaningful, helpful life.

People, who are put-down, humiliated, demeaned, or made to feel worthless, most often become maladjusted and desperately sad people. To survive as a well-adjusted person, then, we need to receive *from* those around us the exact opposite of those hurtful processes. We need unconditional acceptance, approval and praise for our good works, and even for just honestly trying.

This doesn't mean we have to like or approve of the bad things another does or has done, just that we approve of and accept him as a worthy human being today, separate from whatever he may or may not have done in the past. The idea is, "I'm willing to love you and to assist you to grow and change, even though I can't like or approve of what you have done." This doesn't necessarily imply that we trust them or feel comfortable around them or that we are about to let them take advantage of us. Just that we are willing to let them know when they are doing well and being acceptable human beings, and that we

will give them a chance to prove themselves.

Some people have grown up believing *that what we do and who we are*, are exactly the same thing. It is a fact of life that basically good people sometimes do bad or dumb things. For example, are you basically a good person? (Say, yes, because I'm sure you are - basically!) Have you ever done a bad or dumb thing? I rest my case! All good people have, at one time or another in their lives, done bad or dumb things. Even so, you remain a *basically* good and love-worthy person. If this makes sense to you, write: *"In order to survive emotionally and have a good life, I need approval from others, and I must therefore do my part by giving that same kind of approval to others."*

This next value is a bit more complex, but hang in here with me and it should become clear. Let me just state it first and then go back over it section by section. "Since I must be free to search out, discover, and hold my own beliefs about right and wrong, existence, the universe and its powers, and my place in all of this, and since I need your help in my quest for answers, I must therefore grant you the same right to find your own answers and beliefs, and offer you the help you may need from me in your quest."

More simply it states that we each have the right to develop and hold our own set of beliefs (I would personally add here, "so long as those beliefs don't hurt other people." You may or may not agree with my addition, but I certainly hope you can. I can't envision civilization existing for long without it). It acknowledges that we have needed the assistance of others to arrive at our set of beliefs and that it is, therefore, only fair that we help others as they search for their own set of beliefs (facilitate not teach!). If you agree in a general way with these ideas, write: *"We each have the right to develop and hold our own set of beliefs (so long as they don't hurt other people). Since I have that right, I grant the same right to you. I must be willing to help you in your search just like others have helped me."*

Interestingly, or perhaps unfortunately, many people who consider themselves devoutly religious cannot agree with this concept. They believe everyone should (must) believe exactly like they do. Are they correct or are they the epitome of unabashed conceit?

We each have the need and the right to prove to our self that we are a competent human being and that we can be or can become a productive, useful, positive force in the World. This next example looks at four types of people:

First, there are the *Users*, who take and take, and never give back. (I'm sure you could name a few from personal experience.)

Second, there are the *Destroyers*, who tear things apart - relationships, families, societies, whole sections of cities, and ultimately the human race.

Third, there are the *Observers*, who just sit on the sidelines of life watching it pass them by, expecting to be entertained, seldom getting into the act and making a difference - seldom experiencing first hand what living and creating is all about.

Fourth, there are the *Builders*, who create things and who maintain, protect and enrich our lives. They work to improve themselves, the family, personal relationships, dependable knowledge, society, and the human race. (I certainly hope it is your good

fortune to know lots of Builders!)

If you subscribe to the values that we have already stated, then you believe - like I do - that we must each strive to become Builders and must absolutely avoid letting ourselves become Users, Destroyers or perpetual Observers. *The only truly competent and fulfilled human being is the Builder.* It takes no skill or inner strength or even intelligence to use, destroy, or passively observe. Monkeys, jack asses and lizards regularly do those things. Unless we are utilizing our special skills, inner strengths and intelligence, we are not becoming all that we are capable of becoming as a *human* being. If this makes sense to you, then write: *"I have the right and obligation to become a competent, self-fulfilled human being (a Builder), and I must grant others this same right and encourage and assist them in their attempts."*

The final value I will present here concerns physical intimacy with ourselves and others. Just as physical contact is essential to the survival and basic adjustment of the infant, so it needs to be an important and wonder-filled part of adult experiences. Physical intimacy has been the topic of intense debate and concern down through the ages. Its use and limitations have been spelled out quite specifically in both tribal customs and 'civilized' social law - who you can touch and where and how and under what circumstances. Even what parts of oneself that can and cannot be touched in certain ways or under certain circumstances. I am not here to preach to you about the rights and wrongs of physical intimacy but just to restate what I have already said. Physical intimacy with other human beings can be an important and wonder-filled part of childhood and adult experiences, not to mention that it is a necessary and essential part of surviving as a species. I am not speaking just, or even mainly, of sexual intimacy. I also include the handshake, the kindly touch, the gentle kiss of friendship, holding hands, the embrace, the hand on the shoulder, the neck massage, the back rub, the athlete's pat on the posterior, combing a friend's hair, and even the ruffling of a youngster's hair.

I likewise include here the more solitary forms of physical intimacy such as the wonderful physical feelings of the wind in ones face, the shower pulsing against ones skin, creating sensual pleasures on oneself, the eventual location of and scratching of that hard to reach itch, and the wonderfully satisfying ultimate production of the elusive, teasing, on again - off again, sneeze.

We each decide which of all of these forms of physical intimacy we will include and exclude as appropriate but we all need some experiences of physical stimulation if we are to understand and perceive all that it can mean to be a normal, healthy, adequately adjusting human being. A large number of respected psychologists and psychiatrists even believe that the lack of physical intimacy or problems surrounding it is at the root of many, if not most, emotional maladjustment.

If you can agree that physical intimacy at some level is a good, uplifting and pleasant aspect of life, then please write: *"Appropriate physical intimacy with other human beings can be an important and wonder-filled part of childhood and adult experiences."*

In summary, then, what are the basic common values that we just agreed upon - agreeing with the wisest people of all time, from all walks of life and from many cultures,

racers, and ethnic groups? What are these standards that we now all agree we can each use as the basis for our Deep Mind guidance system? Let me summarize them.

There are certain principles of infant care that must be followed if we are to raise well adjusted children, and these same principles apply in a general way to all of us at all ages. (Let me add that being upset about having been inappropriately cared for as an infant, or feeling guilty that you may not have followed all these procedures in your own child raising procedures will get you *nowhere*. You will learn how to quickly and easily move beyond those negative, self-defeating feelings!)

That we each (you and I and everyone else) have the right to exist, to be safe, to grow old naturally and to be well adjusted as we do so.

That we each must be able to be trusted by and to trust others.

That we each need for ourselves, and must be able to provide for others, regular doses of positive strokes, approval and acceptance.

That we each need safe, dependable, growth producing social relationships, and must help provide the same for others.

That we each have the need and right to find and practice our own belief system (so long as it does not inflict harm on others) and that in order to accomplish this we need and have needed the help of others along the way. We, in turn, are therefore also obligated to help others in their search (others such as a spouse, child, or friend).

That we each need to feel fulfilled and competent as a person and that we must allow and assist others to feel this same way, as we all strive to become all that we can be as human beings.

That we each need some forms of regular physical intimacy if we are to fully experience our life as a human being and that we must provide the same for others according to our mutual, stated, needs, conditions and moral values.

That since it produces a far happier and healthier environment for me and others when those around us are happy, well-adjusted people, it makes sense to help them become and stay that way.

There are dozens, hundreds, perhaps thousands of other values and beliefs that you may add to your own individual value system and you should do that since those are what set you apart from the rest of us - that make you, that wonderful and unique YOU!

As we reviewed these universal values you may have recognized that none of them made reference to possessing things or wealth. Things and wealth play no part in the basis of a value system that is designed to bring happiness, contentment, and the good life for you and those around you. The Deep Mind has no way of extracting happiness from a *physical* thing - only from *mental* feelings and ideals. Many folks confuse this point, thinking that things can make one happy. Only if you have set up your Deep Mind to be happy in the first place, can you ever be happy, regardless of all the things and toys and money or prestige you may ever accumulate. You will soon learn how this basic, enduring, Deep Mind level of happiness is obtained. (You may want to investigate this further in my book, *How to be deep down forever happy; a manual for the 'I'm not as happy as I'd like to be'*. ISBN 188563191X)

I have known many thousands of people and I have never known even one who, when he had this positive Deep Mind setting, ever had to be unhappy or feel unfulfilled (for very long) regardless of what did or did not happen to him in life or what things he had or didn't have. By the same token I have never known a person without this positive mind setting who has ever been truly happy and felt fulfilled regardless of the amount of stuff or prestige or money he or she amassed. And remember I have spent my life studying thousands of people to discover just these things!

I am not saying that one cannot take pleasure from sailing the seven seas in his yacht or from living in his mansion. I am saying that people who count on those physical, tangible, things to **make** them happy are always going to be disappointed big time!

Just think of the people who seemed to have had it all in terms of fame and wealth but still were so desperately unhappy that they couldn't endure life any longer - the Marilyn Monroes, the Judy Garlands, the Freddie Princes, perhaps the Elvis Presleys and the Janis Joplins along with numerous others. Most of us have known people much closer to home, who found themselves in similar desperate situations - they had put all their eggs in the basket of stuff and ill-defined success instead of in values and ideals.

We will return to this "happiness" issue again and again and it will become clearer. For now, it is probably enough to recognize that the Deep Mind - that part of your mind that controls your destiny, and important decisions, and state of mind - has no way of translating a new car or a million dollars or a vice-presidency into the essential feeling of happiness or success or self-fulfillment. The personal goals we set into our Deep Minds must be stated in terms of the feelings we want to experience and the legacy - the pictures of ourselves - that we want to leave behind after we are gone.

This is a good time to re-read everything you have written down to this point. Since you are serious about making positive changes in yourself and learning to master your Deep Mind, I suggest that you then patiently take the time to recopy all of what you have written so far. Each time you write it out, it becomes just that much more indelible on your Deep Mind. (Why this happens will be made clear, later, as you begin learning the several other powerful methods of Deep Mind Mastery.)

With that accomplished, read it all over at least once each day for the next week. Your Deep Mind likes to hear your voice so read your statements aloud. Your Deep Mind likes to see your image as you speak so do it all in front of a mirror. Your Deep Mind likes to hear and see you as a totally confident person so sound and look completely assured as you do this! Your Deep Mind believes you the most when you positively state your beliefs to someone else so, if possible, tell a friend what you believe. You aren't doing this to convince him or to have him agree with you or even to discuss or argue about them - just to help set it into your own Deep Mind.

Once you have accomplished all of this, you will be ready to take the next important and fascinating steps in your journey toward life-long happiness and Deep Mind Mastery.

CHANGING YOUR LIFE

When I speak to groups, I often ask them to call out words or phrases that finish this statement: "Positive people are happy and content, while negative people are _____." How would you fill in the blank? Words I most frequently hear from my audiences are, unhappy, lonely, dull, frightened, bored, desperate, angry, pained, depressed, safe, careful, unfulfilled and unpleasant. There was a time when I thought the commonly accepted opposite of *happy* was *sad*. I have learned from my audiences that there are, in fact, many possible opposites for this term 'happy'. I know from my work with dysfunctional families that *there*, the opposite of happy is often, actually, *hurtful*. Since the meaning is already a chaotic mixture of ideas, and therefore rather mean-ingless anyway, I am giving it my own special interpretation.

In this program, it is important to understand that I define happiness a bit differently than the commonly accepted definitions. I do not intend for it to represent the opposite of sad. *I use the word Happiness to include Contentment (meaning satisfied with oneself and ones situation), and Integrity (meaning uprightness, virtue, goodness and living completely in harmony with ones own positive values). Its opposite, then, would be self-deception, anxiety, dissatisfaction, uneasiness, guilt, mal-adjustment, and similar tension producing feelings (or feelings produced by tension).*

It might have been a better strategy for me to devise an entirely new word altogether - like **Conhapgrity**, perhaps. So, by using this already well known and over used word, *happiness*, every time you use it from now on, you will need to stop and think if that is in fact the precise term you want your Deep Mind to hear in that context or instance. Is it truly happiness as now defined, to which you are actually referring? This is an admittedly sneaky way for me to help you remind yourself of what your life is now about. This will be made clearer as we proceed.

Shortly, I am going to present a list that contains eleven sets of terms which describe ways people may approach living in the World. (I know, where else would you live but in the World? ☺ Just humor me here, ok!) In each set of words, one is labeled A and one

B. Decide which term, A or B, tends to generally describe *your* approach to living. If neither one is more true of you than the other, consider it a draw, and just ignore that set. As we go through the list, keep count of how many letter 'A' choices you make. Don't censor your answers in any way. Don't try to find the 'right' or 'best' answer. This is an inventory not a test and is for your benefit. All we want is to get an honest and completely private appraisal of how you and your Deep Mind have decided to approach the World *at this point in your life*. OK? If you are accurate in your appraisal you will have good data to build on. Ready?

Do you focus more on:

- | | | |
|-----|--------------------|---------------------|
| 1. | A. Problems | B. Solutions |
| 2. | A. Worrying | B. Planning |
| 3. | A. Bad times | B. Good times |
| 4. | A. Failures | B. Successes |
| 5. | A. Enemies | B. Friends |
| 6. | A. Bad traits | B. Good traits |
| 7. | A. Misbehavior | B. Correct behavior |
| 8. | A. Weaknesses | B. Strengths |
| 9. | A. Punishing | B. Helping |
| 10. | A. Guilt | B. Hope |
| 11. | A. Impossibilities | B. Possibilities |

As you have already figured out, this is one time when getting all "A's" probably did not put you at the head of the class. The more "A's" you counted, the more you tend to tune into what is negative and the less you tune into what is positive about life. Another way to characterize this is to say the "A's" represent people who tend to live very near to the survival mode and the "B's", people in the growth mode. There is not a good score or a bad score, just a score that tells you something about your present inclinations.

Just as the Deep Mind tends to be ever vigilant for potentially harmful events in order to help one avoid them, the survival mode person also spends his or her life trying to avoid things that might not work out well or that are, or just might be, scary. The person in the growth mode moves well beyond his Deep Mind's bottom line (survival) and searches out the positive possibilities available in the World and within his own skills and potential. Living in the survival mode may be safe, but it is not fun and is seldom helpful to oneself or anyone else (unless, of course, ones life is actually at risk, which, sadly, certainly can be the case). In Deep Mind Mastery, we focus on becoming or maintaining ourselves as positive, growth mode people. These folks are happier, healthier, wealthier and wiser (not to mention, far less fearful).

We are all familiar with the *good news - bad news* jokes. Well, this little test is no joke but it provides a *good news - good news* result. The first good news is that it helps give one a general idea of which mental mode has characterized him up to now. So, even if it was a score of eleven "A's," it is *good news* because that is extremely helpful

information as you make plans to change your life for the better! The second good news is that even if you did have many “A” choices, you are soon going to learn how to change yourself into an *Eleven B*. And best news of all, you will be able to change yourself almost overnight!

FINDING (DEVELOPING) HAPPINESS

The point of view of the Deep Mind is the only point of view that really matters, since eventually and in one way or another, the Deep Mind *will* control us. Because of this, achieving happiness is a very simple (as opposed to complex) task. By now that probably doesn't even surprise you, since you understand that the Deep Mind tends to keep all things as simple and uncomplicated as possible.

You also understand that the Deep Mind only understands non-tangible values and goals, such as, love, and compassion, as opposed to tangible or physical goals such as cars, homes, money and yachts. So, once again, it won't surprise you that the Deep Mind defines happiness not in terms of things, possessions, prestige or money, but in terms of values, integrity and positive feelings. Since you know that the Deep Mind prefers positive over negative input, it will be easily understood that it wants its instructions from you, about how to live your life happily, in positive terms.

Here it is, then. *Once your basic needs are being met, the Deep Mind allows and assists you to be fully happy and content when, and only when, you have a clear set of attainable, positive, non-tangible values and beliefs, all pointed in the same direction, and when you find yourself living up to them.* See, I said it was simple to make yourself happy. Once the most basic needs are being met, the process is a simple one. Take time now, to copy down that somewhat cumbersome sentence (in italics just above).

Sometimes though, *simple* masquerades as *complicated* so let's break that statement down, item by item. To have a happy, contented life, the Deep Mind makes only four demands on you.

First, devise and believe a very clear, simple, positive set of values. Why positive? Why not hurtful and harmful? Then, living up to them as a bad guy, would make you happy. They must be positive because, as you will remember, the Deep Mind can't deal well with negatives. Also, the main (Prime) Directive of your Deep Mind is positive - Help this person survive! Anyway, the Deep Mind would generally interpret negative directions as positive ones, thereby setting up a terrible "battle" with your Surface Mind. When dealing with your Deep Mind, there is just no good way around the positive approach. All others send you directly to jail without collecting \$100 (or anything else, other than self-disgust and heartaches all around).

This set of values that you devise and accept may be those, which you have already

written in your notes from the discussion of values. It may be a set with which you have grown up. It may be a set you are still formulating. It may be those yet to be presented in the Affirmations or the Nine Pillars of Selfhood. No matter what they are, if you are willing to work toward this goal, then please write: *In order to be happy, I understand that I must devise and believe a clear, simple, set of positive values and I am willing to do this.*

Second, be sure these values are compatible with each other. For example, you couldn't value both loving and hating, since they are mutually exclusive, they are not compatible, they can't totally fit together, they lead toward different ends and holding both would build destructive tension. If you agree this makes sense, write: *I understand that all of my values must fit comfortably with each other.*

Third, the Deep Mind demands that you carefully, but forcefully, set these values into its guidance system. Presently, you will begin spending a good deal of time doing this. If what you have learned so far makes it seem reasonable that the Deep Mind must have a vivid and clear image of what your values are - in order to keep you moving toward them and living according to them - then write this. *I understand that I must carefully and thoughtfully set all of my values into my Deep Mind according to the procedures soon to be presented.*

Fourth, absolutely every single day, go about living according to this set of values so you won't confuse things within the Deep Mind by sending it conflicting messages. This one may seem a bit circular. That is, if the Deep Mind tells you how to live in the first place, then why do you need to try to live that same way in order to remind the Deep Mind how you want it to live?

It is not really circular. Remember this wonderful and skillful Surface Mind we are both using right now. Its use of logic, its ability to find and use rationalizations and excuses to deviate from your plan, and its tendency to give-in to social and peer pressures, can sometimes lead you to momentarily go against your basic values. When a contradictory behavior is initiated, that contradictory act may well be sent to the Deep Mind as a new directive. The Deep Mind accepts whatever you (the Surface Mind) send it. Once there, there is always the chance it will be wheeled in and acted upon instead of the one you really want to have directing your life. Although you can remove it later, it's a whole lot easier to never set up the possibility in the first place. *You* must be consistent because the Deep Mind doesn't really 'understand' the consistency concept. If thinking about and planning about living your life according to your stated values makes sense, please write: *I understand that I need to try each day to consciously think about sticking to my values.*

There is a *fifth* item that is actually more a housekeeping necessity than a Deep Mind demand. If you decide to make a change in your value or belief system, please take the appropriate steps (see the Deep Mind Mastery book) to reprogram your Deep Mind. Never leave garbage behind to confuse and cause tension, anxiety and inconsistency. Carefully remove the old first and then add the new. If this makes sense, write: *I understand that when I want to change a value or belief, I must first banish the old one*

and then set the new one into my Deep Mind.

Let me take a few paragraphs here to talk about the differences between Deep Mind *Happiness* and Surface Mind *Pleasures*. It may be just great gobs of permissible fun to do lots of things - eat an ice cream cone, ride a roller coaster, have a romantic relationship, eat out, possess a fine car or home, win an election, or barbecue chicken for your family. It may be fun to take a vacation, climb a mountain, water ski or win a medal. It may be fun to watch a TV program, talk with a friend, play a video game, take a ride in the country or observe a child laughing. These are each considered pleasurable, enjoyable, activities to certain people. They bring them and their Surface Mind joy, cheer and delight - all legitimate, reasonable and proper feelings sought by all of us. As wonder-filled as these feelings may be, they are momentary - tied just to that one experience for the time being. We can only have fun while we are having fun. We may say they bring us joy and delight, laughter and pleasure, *fun* - but they do not bring us deep, lasting, thoroughgoing *happiness* as we are using that word here.

Happiness, that is, the truest, most lasting, deepest sense of contentment about yourself, only comes from the feeling of *integrity* - that is, being true to your ideals. As such, happiness is a Deep Mind experience that can always be present, even in the total absence of fun, ecstasy, laughter and enjoyment, stemming from the tangible, things, activities and entertainment as your Surface Mind plays with the World.

With your indulgence, I will interject another illustration from my personal experience. At the time I am writing this book (DMM, 3rd Edition, 1993), I am living a money poor existence. This is my choice for the time being. I can't afford to go to a movie or even rent one. I can't afford to eat out or to take a cab across town or buy a third outfit of clothes. I have to forego dessert sometimes for several weeks in a row in order to make unexpected purchases, like boots, when the old ones wore through, or gloves, when mine were stolen. I do, however, have many enjoyable things to do - take walks, chat with my friends and total strangers in the park, write, sculpt, be helpful to others, provide counsel to young friends as the occasions arise, give programs of my silly poetry to senior citizen groups, baby sit for friends, volunteer tutor, have teenage friends drop by to talk and play games in an effort to keep them off the streets, to read books and magazines from the local library. I am completely happy and content without a car, a house of my own, nice clothes, video games, pay-for entertainment, vacations, and extra stuff to fill my cozy little home. I cherish the simple life I am living right now.

But, you may argue, that is a life you chose to live. You don't have to live that way. That argument misses the point, and the point is this. That although I would relish a night at the theater, or the means to rent all the old Crosby and Hope movies, or to purchase and hang prints of the great master's art works, or to do a wide variety of other things that are of interest and bring pleasure to me, the mere fact of not being able to do so, in no way affects my ability to still be happy. And THAT IS the point. Pleasurable, Surface Mind experiences, always have their source *out* in the World. Happiness - the Deep Mind experience - always has its source *inside* your mind. Once it is there, it is always there, regardless of your circumstances.

I have been trying to make the point that no amount of these pleasurable things or activities, as pursued by the Surface Mind, can ever have the power to become a substitute for basic, Deep Mind happiness. Those who try to make that exchange, never feel fulfilled, or gain that basic sense of completeness and contentment and well-being, that is integrity. If at last, this begins to make sense, write: *"Activities and possessions that bring me pleasure may be fine and proper, but are not my source of truest, basic, happiness. Happiness flows only from my inner sense of integrity. Fun and pleasure are separate from happiness."*

Earlier I stated that, first of all, your basic needs had to be being met before the happiness thing could work. By basic needs, I mean your personal safety, having adequate food and shelter, a useful and growth producing level of stimulation (mental and physical), and having one or more positive human relationships (the intimacy concept we dealt with previously). When these basic needs are not being met, the Deep Mind devotes most of its energy and time to trying to find ways of providing them for you (In answer to your stated or implied question, "How can I obtain such and such." The Deep Mind relishes good questions.) One could say then, that having the basic human needs met at least at some minimal level, is a necessary precondition for total happiness. Many folks mistakenly think that having these basic needs met *lavishly* is either the sole condition for total happiness or transforms a little happiness into a lot of happiness.

Using some more personal examples, let's examine further the role of meeting ones basic needs, and its implications for happiness. Most people will find that they are doing a whole lot more than merely meeting their own minimal basic needs. I think we each must ask why we have come to feel that we need to be doing that. What real difference does it make? Perhaps it does make some difference. All I am suggesting is that *you* make certain that *you know* exactly why and that you don't confuse it with a means to be happy.

A quality, basic diet of between two thousand and twenty-five hundred calories a day, one that meets all my nutritional requirements (a 185 pound male living a moderately active life) can at this writing and in this community be purchased at a grocery store and prepared at home for less than thirty dollars a week (2009). It is an eating plan the Deep Mind really appreciates since it is fairly free of sugars, red meats, caffeine, and salt, and is just brimming over with cereals, vegetables, fruits, cheeses and breads. The Deep Mind (and ones body) can be very happy with a diet that is this basic. It is my eating plan and I have learned to relish every meal.

I could eat well above this basic level that is merely meeting all of my nutritional needs, but it would cost a lot more, and probably contain things I don't need or shouldn't have, and help me acquire tastes for things that are unnecessary. I could also eat dollar apiece oranges instead of those I buy at four for ninety-nine cents, but I don't need the expensive ones either nutritionally or for their taste, and certainly not to increase my happiness in any way. (Perhaps if I thought that part of my happiness was based on some need to show off, money-wise, I'd prefer having the expensive ones sitting around in an expensive bowl, atop an expensive table, draped in an expensive table cloth!) I could eat

ten dollar a pound cheese (instead of \$2.50), or seven dollar loaves of bread (instead of \$2.00, day old, reduced calorie, multi-grain bread), or six dollar boxes of cereal (instead of the \$3.19, generics), but I just don't need to pay those prices for, highly nutritional food, which, to me, tastes just fine.

I don't need to train my pallet to only appreciate expensive tasting food, when it really enjoys all the fine, plain food just the way it is. How long since you have enjoyed a plain baked potato - no salt or butter or sour cream? It is a delicious treat to the plain-trained pallet! I can be, and am, very satisfied about my present eating plan, even though it is quite basic and does little more than meet my physical needs.

Why would one ever require more than this to make himself feel "happier"? Some might say eating is their entertainment. Perhaps it is. But why disorganize your digestive system and risk poor health and misuse ones precious monetary resources, when there are dozens of other ways to be entertained? [I'm not here to put down anyone for what they like - truly I'm not! I do believe in making people think about, evaluate, and understand themselves as completely as possible, so please take all of this with good humor! It is intended strictly as a loving, mental, nudge to re-evaluate some of the givens that may be present in your current life style.]

I could live in a five hundred thousand dollar house with another two hundred thousand dollars worth of furnishings and a hundred thousand dollar lawn and pool and what have you, but that is far beyond what we require as basic shelter.

Having lived as a homeless person for many months (mostly my choice), as I endeavored to understand that condition and the effects it has on the human body and spirit, I can tell you that I now truly cherish my cozy little three room apartment (rent and utilities under \$600 a month). It is nestled into a neighborhood of older homes and growing families. I am warm and dry and comfortable and surrounded by my few, most precious, possessions.

I have my books (and library card and internet access to hundreds of thousands of others), a dinosaur of a Plain Jane computer that does everything I require of it, a TV (that gets used perhaps ten or twelve hours a week), writing supplies, a half dozen house plants, clean, sturdy, attractive furniture purchased at a local second hand store (\$400 furnished the place), some tools, and materials for modest artistic activities. I often tell myself it is much more than I really need in order to just meet and be happy about my basic shelter needs. I recently counted my sweaters and found I had eight – about six more than I need by any stretch of the imagination (mostly Christmas gifts).

Why do folks seem to think they need (or want) big expensive showy places in which to live - perhaps I answered my own question with the word, showy. Some folks confuse having lots of visible stuff with being successful, and that being successful makes you happy, and that you aren't truly successful unless everyone else knows about it and is convinced of that fact by seeing all of the aforementioned stuff you have been able to accumulate because you are so successful.

There may be another reason for this stuff accumulation epidemic, and it is related to the previously discussed Deep Mind method of finding out about others - through their

easily observable appearance rather than through their hidden intentions. It is far easier to just buy some stuff and put it out where other people can see it and there-by judge you to be successful, than to take the time and effort to demonstrate your truly positive and constructive inner intentions to them.

Mere passers-by would probably miss out on experiencing your success, in the area of intentions, altogether. So why would that even be important if you are sure of your own success as a human being and know that you are just brimming over with integrity, inner happiness and contentment? The truly happy person, as I am defining it, would never need to care about whether any casual acquaintance or passer-by thought they were successful or not. *The entire concept of impressing someone else with your success, doesn't even compute in this philosophy!!!*

The Deep Mind thinks you're successful if you are happy, and that you are happy if you are living according to your values. My, what a lot of unnecessary work, pain and struggle some folks go through in order to try to gain happiness, which they could have had virtually free of charge in the first place, had they just focused on integrity (that is, living up to ones values) instead of stuff

I suppose I am fortunate to live in a relatively safe community of about seventy thousand - one in which I can walk the fifteen blocks home from work late at night, and take my early morning walk in the dim light of daybreak, without taking any real risk. I take sensible precautions like locking doors and windows, and walking where there are streetlights, but I feel safe here. I know many, many folks live in conditions that do not allow this feeling. I am greatly troubled about that, and am doing what I can in regard to it, by working on a set of anti-violence and anger control programs that take forms similar to this one. The Deep Mind finds it a struggle to be happy under those dreadful conditions. I suppose the temporary solution, so your Deep Mind can get on with its happiness mission for you, is to try to focus its attention on the times you are safe, rather than on those time you aren't.

Now, I really do understand that I am one who has always been easily entertained. I have always found it relatively simple to find satisfactory means for mental and physical stimulation. I am sure it stems from the way I was raised - one just entertained himself through a variety of activities, both those done alone and those done with others. I never expected anything or anyone else to provide me with something to do or watch. I have always reveled in doing things. I have always preferred inventing something or writing something or building something or thinking some new thought, to just passively being entertained. I feel quite fortunate that I had the necessary opportunities to grow up in that way.

All human beings, from the moment they are born, need and seek stimulation, and to be able to provide it for themselves, is the unqualified key to a pleasant, fulfilling, productive, and helpful, low budget - though exciting - life. Perhaps I was fortunate that there was no TV when I was a child, although we did have radio dramas designed to be very tempting to young ears.

When I speak to groups of parents, I can count on being asked for my opinion on TV

viewing. I recognize that there is no one right answer that will cover everyone's situation, and I do recognize the wonderful potential of television as an educational and communication medium. (I'd even admit it has grand potential for entertainment, but don't quote me on that one!)

Having said those things, however, I would still certainly prefer that children not watch TV at all until after they are four and a half, and then only in a very limited and carefully monitored way. I am not so much against what is on Television, as I am against allowing a child to waste his or her precious growing up years doing anything other than meeting the challenges and wonders and rewards that are available right there in the World on his or her side of the screen.

No child actually *needs* to know the alphabet or how to read when he is five. But, he sure enough better know by then that he is a great, competent, lovable and loving human being who can meet the challenges and reap the wonderful pleasures that his World has to offer him. No child needs to be able to count to one hundred by the time he is five. But, he sure enough better know a whole lot about how to get along with others, to love himself, to accept who and what he is, and know without any doubt that he is an important and cherished part of his family unit. No child needs to know . . . well you get the idea, and I give you full credit for being able to imagine many of the other things I think small children need, and do not need, to be doing. I have detailed those things elsewhere, if you should really be interested. (Unfortunately, many 'educators' don't seem to understand *any* of what I just wrote.)

But back to this basic human need for stimulation. Actually, the really basic need is to react meaningfully, but of course, we can't react if there is nothing stimulating us. It is only when we react that we find out about all sorts of remarkable things, from how our body works (as an infant and child) to how our minds solve the great problems of life and the universe (as an adolescent and adult). Somehow, many folks (many, *many* folks) become content to just be stimulated (entertained passively - TV, radio, movies, viewing sports events, habitually reading for escape, electronic games, and so on.) so they can react solely on an emotional level (laugh, cry, get angry, cheer, boo, etc., or not react at all). Also, many folks only seem to be interested in finding ways in which to be stimulated at more and more exciting or fear-producing levels - in ways that require no human-based, clearly delimited, reaction other than a non-specific, automatic, adrenaline rush.

To meet the basic human need for stimulation with meaningful reaction, the person needs to be a *participant* most of the time. Riding a roller coaster in order to get a physical rush does not qualify (where is the meaningful reaction - where is the give and take relationship?). Running with a gang to live on the edge of danger in order to get a thrill does not qualify (Actually it comes closer than watching TV or roller coaster riding, but it not meaningful in a positive way). If my main achievement this week was to have rooted for the team that won the Super Bowl, my level of personal achievement (in the words of one of my stimulating young friends), "Really sucks!" If my only deeply moving romantic feelings come from the pages of a romance novel or TV soap, my love-

life most certainly sucks!! If the only feeling of accomplishment I receive is from identifying with someone else who was successful, (*our* army whipped theirs, *my* team won, the white guy beat up the black guy, the rescue team saved the child, my comic book hero won again), my *whole life* probably sucks!!!

On the other hand, if I am only a fair handball player, I have a real achievement that is being gained through a positive stimulation/reaction activity. If I go to mixers or join into social groups in my search for meaningful intimate relationships, then I am seeking out the actual stimulation available to me, and reacting in a positive, human, growth producing way. If I sink my hands into clay in an attempt to create, I am no longer merely a passive observer of art.

Today we see so many thrill seeking and stimulation seeking behaviors that rely on danger, violence, or artificial mind exhilarators (drugs, tobacco, alcohol). One has to wonder how people have come to lose sight of the fundamental truth, that each human being actually has within himself all of the necessary powers to create fantastic sensations of exhilaration and stimulation and adrenaline rushes. Perhaps, they were never allowed to develop those powers in the first place. Perhaps they had no model, no tutor, no plan. Aside from being less dangerous and more useful, another advantage to using the natural, "home-made" variety of stimulation seeking, is that it doesn't have to get greater and greater each time in order to work. A little rush, over and over again, can be and remain, exceedingly rewarding and extraordinarily pleasant. It doesn't get old or become in-effective even in moderate degrees.

I suppose what I am pleading for here, is that we each take a few steps backwards and survey, with a critical eye, the history of our own stimulation seeking activities. Try making some simple exchanges like playing cards or Monopoly, if just plain entertainment is what you are really seeking. Try an evening at home having plain old conversation with friends when intellectual or intimacy-related stimulation is needed. Then replace some of the passive, on-looker (TV watching) behaviors, by trying some creative endeavors - art, crafts, writing, building, cooking, sewing, music, leadership roles, volunteer activities, physical exercise, sports, stimulating and growth producing lectures or conversations, classes at a local school or by correspondence, inventing, becoming an expert on some topic, and on and on and on.

The Deep Mind appreciates the fact that simple stimulation/reaction activities meet the basic human need every bit as well as the more complex, involved or expensive kinds. A skiing trip is never *necessary* to meet the basic need for stimulation, though it may be necessary for other reasons, and certainly may be enjoyable. Activities that combine the positive goal of stimulation with the negative circumstances of fear, danger, physical abuse, or increased vulnerability, place the Deep Mind in a most difficult position as it attempts to meet both your needs for stimulation and survival at the same time. If your activities put you in danger, you can bet the Deep Mind will do its best to stop you. Such activities always set up devastating internal tension and anxiety which, unfortunately, often seem to drive one on to attempt even more dangerous activities next time in a futile round of efforts to relieve the tension (mistakenly thinking it is to merely

meet a need for more stimulation).

I have been exceedingly fortunate to make some very special friends here in the short time I have lived in this little city. Actually, I have always had that good fortune and, not at all boastfully, I credit much of that to my own doing. I work hard at being a friendly person who goes out of his way to be kind, gentle, approachable, helpful, and easy to talk with. These are traits everyone can learn to master. It is just a part of being all that I, as a positive human being, must do to help enrich my World and meet my own needs. To have a good friend, one first has to understand how to *be* a good friend.

I have talked about how, when the basic needs of safety, shelter, nutrition, intimacy, and stimulation (which we often call having fun) are all being met at least at minimal levels in ones life, they can provide a solid and dependable basis for a life that delivers massive levels of happiness. When one is able to discard the complex and exhausting *pursuit of stuff* as the source of happiness, he or she is then able to get back to the only level that is important to the Deep Mind - having and living up to a set of positive values that provide growth for him and for his fellow man. *We call this state of value realization, integrity.* In this system, integrity is the ultimate goal - the ultimate happiness.

Why can't the Deep Mind appreciate stuff and its accumulation? Think again about the purpose of the Deep Mind - to see to it that you survive. Think again about the components of the Deep Mind - images and emotions. The Deep Mind tunes in to those things that protect you and assure that you survive. Once you are protected so that you can survive, that is enough. The Deep Mind doesn't sense that you need a million dollar home for shelter, when a twenty-five dollar a week room will shelter you just as well. When you can be stimulated by doing a crossword puzzle, reading, going for a walk or shooting hoops in the back yard, your Deep Mind doesn't sense that you need a ski trip, a sports car or sky diving. When a simple, plain diet will nourish your body and mind in all necessary ways, it doesn't sense you need caviar, truffles or even steak or chocolate candy. When personal success is experienced by creating a flower arrangement or a painting, or by pondering a new idea, being a nice guy, or running a marathon, it doesn't sense the need for a Ph.D. or authorship of twenty best sellers (or, as one fourteen year old mother added to this list for me recently, "Even needing to prove that you can have a baby of your own").

Emotionally, the Deep Mind needs feelings and values that contribute to your survival in a positive way. When it hears such directives from your values, it can be at ease. When it hears Directives that it 'knows' lead to trouble, tension sets in. For example, when it hears a Directive such as, "Take whatever you want from whomever you please," the Deep Mind becomes very tense, because it has known since you were four that that one will eventually get you into the deepest kind of trouble. The Deep Mind is made very uneasy by this difference between your new, trouble-bound directive, and its own, previously obtained, experience-based, safety-bound knowledge. Still, The Deep Mind is obliged to try to find a way to abide by both directives. An over abundance of destructive Directives causes the mind to 'break down' (go bananas, technically

speaking!).

The Deep Mind seeks to reduce tension in your system, because excessive tension is destructive. So, when it senses you are living consistently according to the positive values you have set up for yourself, it can be at ease. When it senses otherwise, it sends you anxious feelings until you get everything back in line. At first, these messages may be just uneasy feelings or gnawing pangs of guilt. If that doesn't do it (remember the Deep Mind will try the simplest approach first), then it will bring in progressively bigger artillery until it makes its point.

I once worked with a woman who had developed emotionally induced paralysis in her legs. She was working as a prostitute (streetwalker, as she called it). This activity was contradictory to the basic belief system she had acquired as a child. Her Deep Mind apparently hadn't made its point with guilt, a churning stomach, and migraine headaches, so it made one of its strange associations to 'walker', gave her paralysis in the legs, and thereby made solicitation for prostitution an impossible activity.

So, once again I remind you: the Deep Mind finds no benefit in the pursuit of stuff, beyond that which is needed for your very basic safety, survival, stimulation (often called fun), and comfort. Because of this, one's values must be established in terms of things the Deep Mind does understand - (1) those minimal basic physical needs, and (2) the pursuit and maintenance of positive, compatible feelings - harmonious values attained - ultimately leading to the extraordinary feeling of integrity - complete inner consistency.

Now, am I saying there is anything wrong with owning big houses or cars; having fancy, expensive clothes; going on skiing trips or jetting off to Paris for breakfast? My judgment of right or wrong here, is not the point! If those are things one really enjoys (at a whole different, Surface Mind, level from basic happiness, remember), and if one has the up-front means to afford them (to protect the Deep Mind from the tension always set up by debt), and believes that those are the moral ways to use one's resources (in a World plagued by disease, starvation, hate, and other forms of human need), then enjoy!

Once again, the point is, never ever count on any of those physical, tangible, things to bring you your basic sense of happiness. If you live in a big house, drive a big car, or wear fancy clothes in order to "make yourself happy", then, make no mistake, my experience demonstrates beyond any doubt that you are destined to live a very sad and empty-feeling life. Sadly, so many, who have been raised in that way, never even have a clue about what true happiness can be. [I hasten to add, that I have known more than a few fine, rich folks who understood, full well, the true art of being happy as suggested in this program.]

Before I leave this all-important topic, let me, very briefly, try all of this one other way. Suppose that your source of income, all your savings, and most of your possessions were somehow taken from you, and you were left with minimal, base line levels of income and shelter. Can you say right now and truly believe that you could still be nearly as happy as before, and that you would be able to still find ways of meeting all of your basic needs for friendship, fun, creativity and stimulation and the like? If you can answer "YES," then you are fortunate, indeed. If not, I hope you will get on with the process of

redesigning your life and values. More than anything else, I want you to be happy and content, way down at the level of your Deep Mind, and I have no doubt that you can be. This is one of the missions of Deep Mind Mastery.

When I ask people what they do to make themselves "happy," quite sadly, I often hear, "I go shopping," or "Go out to eat", (or some similar, "drown my sorrows in stuff," comment). Others will say, "I do something nice for someone else or I get down to work on a project, or I create something (paint, build, cook, sew, write, play an instrument, work on a craft, and so on). These latter folks are fortunate, since they are in touch with their Deep Mind needs. They have a set of positive, humanity-centered values, and they go about their lives living up to them.

On the other hand, the shoppers of the World have developed the idea that not having enough stuff is a source of unhappiness and that obtaining some more stuff will cure it.

The bottom line once again: The Deep Mind has absolutely no way of equating tangible stuff with stable, long term, personal happiness - momentary periods of enjoyment, yes, but never long term, well adjusted, personal happiness. It is my hope for you that you won't sell out your long term, life-long happiness for periods of mere short-term pleasures.

When it comes to fooling themselves in this area, some folks are more skilled (that is, more maladjusted) than others. When one keeps trying to bring himself happiness with new cars, new jobs, and new outfits, BUT ALSO realizes that it isn't working, he is actually better adjusted than those who fool themselves into thinking it *is* all working. He is listening to the first simple messages of discontent the Deep Mind is sending him. He has the opportunity to fix things well before the Deep Mind has to bring in the big artillery and inflict some terrible, mental disorder or perhaps something even worse.

The headline in today's paper revealed another young Hollywood star killed himself in the pursuit of happiness (or the escape from sadness), by using drugs. It is so sad to see such talent wasted. It is so sad to see any person stray so far from the very simple formula for life-long personal happiness. It is also so sad to see any human life ended prematurely.

Then there are those who have given up on the idea of finding happiness, whether in stuff, in physical stimulation or within themselves, so they escape into the romance novel or some other substitute, passive, observer, activity.

I am assuming that you have already accepted some, if not most, of the value statements and commitments made up to this point in the program - values and beliefs you wrote down because you agreed that they made sense as they were presented. In the *Affirmations* and *Nine Pillars of Selfhood*, which you will presently have an opportunity to examine, several more basic values and beliefs will be made available for you to consider. Eventually you will need to write them all down or summarize them in some way into your own personal philosophy of life - your philosophy of living the good life - your philosophy of how to be happy yourself, keeping yourself that way, and helping others to have those same opportunities. (Your list may, of course, be different from those presented here. That's fine, so long as it is positive and humanity friendly at its

base.)

At some point, while I am speaking to a group, I often announce I am about to ask a question. I say that when I have finished the question, I will want them to close their eyes and promise not to peek at others. This way, people in the audience may secretly raise their hands as a way of answering the very private question. The question is this: "Do you know yourself well enough at this moment in your life, that you could stand up right now, and in two minutes or less summarize your philosophy of life? If yes, raise your hand."

They have my word that I will not actually ask anyone to do that. Even so, the closed eyes seldom really protect anyone, because I almost never see a single hand raised. No one seems to know, or at least is practiced in stating, what they believe about how to live their lives. (Ministers and professors of philosophy seem to be exceptions to this rule! While the professors generally only profess to know what *they* believe, the ministers typically profess to know what *all* of us should believe. Hmm. I wonder where I fit in there. Smile!)

I have to wonder to myself, "How can people even begin their day not knowing what they stand for?" It must be quite confusing, if not downright terrifying to drift along, not knowing what one is all about - not knowing on what one bases his or her important decisions - not knowing what ones basic positive mission is for the day - the one underlying all the routine stuff? The poor Deep Mind in such a person must be constantly bewildered and perplexed about what it is supposed to be doing. Of course, it *will* do something, won't it? It *will* make up its own guidance system, willy-nilly, from whatever sources of information it can scrounge up. It *will* make important decisions based on that imprecise and unauthorized system. Surprise, surprise! It *WILL* guide its person *somewhere*! (Often to the medicine cabinet in search of something to relieve this or that pain or condition associated with the stresses the poorly guided life engenders.)

It is no wonder that these folks never seem to feel truly successful - they don't know what their true goals are, so they can't, of course, ever know when they have successfully reached them. I must say that just thinking about that discomfiting condition sends a shiver up my spine. My compassion goes out to them.

A philosophy of life does not have to be long or complex. In fact, the most useful ones, I believe, usually have only a few points of focus. Simplicity is essential. *The Nine Pillars of Selfhood*, which will be presented shortly, is a kind of philosophy of life. It is, at least, an outline - a starting point you might follow while building or modifying your own. The values we have discussed earlier form a system as well.

When I was seventeen, after just having weathered a very difficult period, I thoughtfully and carefully devised my philosophy of life - one that has survived to this day with only minor changes. I wrote it in terms of things I would do (my behaviors) that would show what I believed, rather than just writing down the values and beliefs, themselves. I present it here as an *example* for you to review, as you begin getting seriously specific about your own. Of course, you are welcome to mine if you find it closely compatible with your values and personal goals, but you are encouraged to come

up with one that is entirely appropriate for you. Here is the brief form of mine, almost exactly as it was written when I was seventeen. (The explanatory material in parentheses was added later.)

Each day I try to accomplish these four things:

1. I do those things that are required of me. (We all have responsibilities, and to live a good and happy life, we must meet them head on as soon as they appear.)

2. I do something to brighten the life of someone else. (Something that is not required of me. When possible, I do it anonymously. Why anonymously? Because my intention is to do it strictly for the other person's benefit and not to boost my image in anyone else's eyes. The public way in which some folks go about performing a benevolent act, leads me to wonder who the intended beneficiary really is - the recipient, or the high profile donor. Its similar to those who are always thinking first if a contribution is tax deductible. In my eyes, once you deduct it, it is no longer a truly charitable act because it provides gain for you.)

3. I learn something new each day. (I read, work on the solution to a problem I have been pondering, learn a new skill - just anything that will show me when I go to bed that night, that I have acquired something new in my mind that I didn't have the night before. It proves to me I am indeed still growing and haven't allowed myself to slip into the habit of just surviving.)

4. Then, I do something nice just for myself - all quite selfishly. (I take a walk, swim, play ball, read a book, play a game, go to a movie or concert or play [when funds permit], have a conversation, enjoy time with a lady friend, play with the neighborhood children, work on a sculpture, play an instrument, write something, go out to eat, tinker with a new invention - just something to pamper me - something that tells me I'm an OK guy, worthy of having some fun and joy in my life. The nature of what we need for entertainment – self pampering – varies from person to person and changes from time to time.)

Well, this philosophy (or more accurately, I suppose, this approach to putting my values to work in the World) has brought me great joy and personal satisfaction during the forty – make that sixty at this writing – plus years since I devised it. I believe that by following it I have also been able to make my World a better place, and that I have seldom brought it harm. My wish for you is that you may find a personal philosophy that will do the same for you and for those whose lives you touch.

THE AFFIRMATIONS and THE NINE PILLARS OF SELFHOOD

You have now learned about several very important principles that must be kept in mind (so to speak!), as you prepare to work more cooperatively and effectively with your Deep Mind. This section concentrates on one of those: The Deep Mind's need to be frequently reminded about which values you want to have it use in guiding your life. Remember, if you don't intentionally provide a well thought out script, a set of personal preferences, the Deep Mind WILL establish its own, plucked from who knows where and guiding you in unpredictable and ever-more mystifyingly directions. Do you frequently ask yourself why you did something or why you did it in a certain, clearly inappropriate, manner? Hmm?

I have suggested that the *Daily Affirmations* you are about to examine, and *the Nine Pillars of Selfhood* coming a bit later, can be considered a regular mental tune-up – a way to keep the Deep Mind on the path you desire. You will remember that this is necessary because the Deep Mind tends to perform in accordance with the most recent and most vivid messages it has received. Also, it gives preferences to solitary images and to words that are tied to images, over just plain words alone. Since the Deep Mind also occasionally mis-classifies information, and re-sorts it after it has first been deposited, the guidance system regularly, yet all quite unintentionally, is bound to become modified away from your original set of preferences. So, the daily tune-up helps keep all of this in line.

There are several other principles to keep in mind. The messages to the Deep Mind work best when they are phrased positively, phrased simply, presented vividly, and, when appropriate, are presented as questions. The Deep Mind also appreciates regular daily routines, so try to find a time early in each day to review your Affirmations and the Nine Pillars - your statements of basic beliefs about life and living it. It only takes a few minutes. Like most students, immediately after this daily review, you will most likely experience a wonderfully refreshed, confident, and positive feeling welling up inside of you, and notice that the Deep Mind, all quite automatically, takes over and begins to direct your positive approach to the day.

Whose Affirmations should you use? I suggest you carefully consider each of those I am about to present to you. If they make sense and tend to point your behavior in the direction you want it to take, then use them. Later, you may always make modifications here and there as you wish. If, however, these Affirmations are not acceptable to you, then, by all means, feel totally free to develop your own. You may already have a set. *Remember, however, they must be positive in nature.* (No Shalt Nots!) Either way, use them regularly!

You will soon notice that the *Nine Pillars of Selfhood*, which I will suggest just a bit later, are built as a semi-logical sequence of basic beliefs. It begins with several basic facts about the Universe and the World, which I accept as true, and proceeds to suggest how those translate for me into my beliefs about myself and others, and what is important

and necessary in life. Each successive statement flows from the one before. Their regular use deposits a consistent, organized, guidance system into ones otherwise illogical Deep Mind. As you repeat them each day, make sure that you also see vivid examples of them in your mind's eye. Add some variety from day to day in how you say them and what you visualize. Each variation gets stored independently of the others. The more very similar versions available the more likely one that you approve of will be selected (wheeled into service as it has been described).

Let me digress a moment and suggest why I think such a sequential structure is necessary in establishing a solid, dependable, durable value system. I have long been intrigued by this question: "*How are some folks almost always able to live by or live up to their set of values, while others, professing virtually the same beliefs, cave in and find it easy to stray away from them?*" Just look to any church congregation, any Boy Scout troop or any Alcoholics Anonymous group. Some succeed easily (at least regularly and dependably), and others fail miserably. (This presentation assumes no overriding, physio/chemical/neurological disturbances.)

What I have learned from the hundreds and hundreds of people I have interviewed about their own values is this: Those individuals whose values are reasonably tied onto their conception of their own basic purpose or basic role in this Universe, find it relatively effortless to stick by their system. Those, whose values are not tied in this way, but are just a collection of beliefs that seem like good values to hold, are easily sidetracked by the changing influences of new friends, circumstances or urges.

I refer to this latter kind of value system a *floating system* - the values just float free from any mooring or anchor or basic purpose. *They are strictly Surface Mind concepts, having no ties to the Deep Mind.* Make certain that your Deep Mind understands what you believe your basic purpose in life is. I call this *Deep Mind Rule Number One* (your Life's Mission, perhaps). Then your Deep Mind has a supreme and absolute standard by which to sort and judge all possible values and behaviors, and make certain it only acts on those, which are totally compatible with your Deep Mind Rule Number One. Mine happens to be TO LOVE COMES FIRST. You must find that Deep Mind Rule Number One that is your most basic and final yardstick against which you judge all of your behaviors, plans and dreams.

The floating system is found primarily in folks who haven't learned to be thoroughly delighted and fascinated by the state of being a human being. It is found in folks who never ask, "Why am I here," or never ponder the fact that they are composed of those actual materials that have been around since the instant the Universe was created, and that down through the billions of centuries since, those same materials (parts of themselves, now) have been parts of billions of other forms, from magnificent stars to lowly amoebas and lifeless rocks. These people never feel that awesome tie between them and forever. They seldom consider what positive roles they must play in order to foster and ensure the continuation of the human species. When it comes right down to it, they are not so much concerned with the concepts of right and wrong as they are with the concepts of personal pleasure and personal pain.

For folks who operate on the *right vs wrong for me* plane, behaviors are based on value systems which spring logically from their basic questions and answers about their own purpose as a human being. They stick to their values because that is what they are. For those on the floater plane, or the *pleasure vs pain* plane, behaviors often stem from their quest to gain as much pleasure as possible and at any cost up to the point where the pain or the likelihood of pain for doing so is too great to endure. The way their actions affect others is of little, or at best, only passing consequence to them. As I have heard so many hundreds of times from teen-age males in serious trouble (and I paraphrase it here), "Breaking the law isn't wrong. Getting caught breaking the law is what's wrong, because then I have to experience the pain of punishment! If you can handle the punishment, though, it's all ok in the long run. It will have been worth it."

It is my suggestion then, that each person ponder his reason for existing, base a value system on that reason, and then live according to it. This meets the Deep Mind's basic positive requirements for everlasting happiness: *simply knowing what you believe and why, and then planning ways to live up to it every single day.*

So, after all of this has been said, just think of the *Nine Pillars of Selfhood* as a set of *basic beliefs and values*, that are tied to one conception (it happens to be mine) of man's place in the Universe. Think of the *Affirmations* as a set of suggested daily *behaviors* that will demonstrate those beliefs to yourself and others. In each case, use mine or develop your own. Make sure they are positive, humanity friendly, and growth producing.

As you go through these *Affirmations* and *The Nine Pillars of Selfhood* the first time, don't be concerned if they are not completely clear. I will discuss them at some length after presenting them. Initially, then, just try to grasp the general idea of each topic. Try to see how they flow from one to the other, and to where they will direct your life if you accept them. Ask yourself: "If I am to follow these paths of thought and behavior, will I move toward becoming the kind of person I want to be, and toward the kind of life I want to live?" Would you be helping to build the kind of World - the kind of society - you want to have for yourself and your children and grandchildren? Would you be deep down, forever, happy?

Then, in the near future, review again everything I have asked you to write down as notes. Assure yourself that those beliefs, which you have stated in writing, are now actually your own true beliefs. Then, accept these *Affirmations* as your own and write them down, or develop your own sets and write them down. It is essential to have a value system in mind before you can proceed to set it into the guidance system of your Deep Mind.

I present the *Affirmations* and the *Pillars* as a unified set of interrelated beliefs and behaviors that consistently lead a person toward becoming all that he or she is capable of becoming as a happy, content, helpful, positive human being. Let me first present the several *Affirmations* in the form that I suggest you use each day. You will notice that each *Affirmation* is followed by one or more questions that you are to answer each day. Remember how the Deep Mind relishes questions, and how they help it organize itself to

work efficiently for you. Keep each answer short, clear, and to the point.

THE AFFIRMATIONS

A guide to *acting* in accord with ones values

1. Today, I will search for the finest that is me.
What do I mean by search, today?
What do I mean by finest, today?
2. Today, I absolutely possess the power to change,
evolve and improve.
In the recent past, how have I proved to myself
that I have these powers?
3. Today, I will brighten a stranger's life.
What are some things I may be able to do?
Where might I find this stranger, today?
4. Today, I will improve or brighten the lives of my
loved ones.
Who particularly needs my extra efforts today?
What can I do for him or her or them?
When can I do this?
5. Today, I will learn something new.
Where might I find this today?
6. Today, I will do something nice for myself.
What shall that be?
When shall it occur?
7. Because of these things, today will bring an
improved and happier me and an improved and
pleasanter World!
Do I really believe this?
Why do I have reason to believe this?
8. The Nine Pillars of Selfhood provide me with
purpose, strength and direction.
What are the Nine Pillars of Selfhood?

THE NINE PILLARS OF SELFHOOD

A set of rational, personal *beliefs*

(You will notice that in these suggested *Pillars*, not only the questions, but also suggested answers, are usually provided for you. Decide on your own answers and replace the ones here, should yours need to be different.)

1. All life on Earth flows from the energy of the sun
To what do I owe my existence as a human

being?

I owe my existence as a human being to the sun
and the Forces that have created it.

Am I grateful for this opportunity to experience
existence as a human being?

I am most grateful for this opportunity.

Am I interested in developing this particular
human being to my highest possible level of
human potential?

I am extremely interested in working toward
becoming all that I, as a human being, can
become - physically, mentally, socially and
emotionally (many may want to add, and
spiritually.)

2. Posture sets our being.

What is Posture?

Posture is the way I carry my human body
while waking, sitting and standing. (Specific
helpful postures are found in the companion
Deep Mind Mastery book.)

3. From Posture flows Attitude.

What is Attitude?

Attitude is the mental set with which I approach
my life, my work, my play and the people I
encounter.

4. Attitude allows Love.

What is Love?

Love is the sense I have that all human beings,
including myself, are precious. (This
conception of love will be discussed and
explained more fully, later.)

5. Love is the basis for Compassion.

What is Compassion?

Compassion is my feeling that all human beings
are worthy of my attention, understanding,
and patience.

6. From Compassion flows Nurture.

What is Nurture?

Nurture is my determination to see that people
have an adequate opportunity to live and
grow comfortably, and that good and
adequate care is taken of all human beings

within my immediate reach - however large or modest that reach may be.

7. Nurture forms and disciplines my use of Power.

What is Power?

Power is my ability to influence myself and others.

8. Power, directed by these five attributes, fosters and maintains Peace, both within me and outside me in the World.

What is Peace?

Peace is a state in which everyone agrees that everyone else has the absolute right to exist safely, and to honestly obtain and maintain his or her possessions, beliefs, and preferred way of life, so long as they do not prevent others from enjoying these same rights and privileges.

9. Only in peace, may each person be free to realize his Ultimate Human Potential. The maintenance of Peace requires that only those parties who observe these commitments and responsibilities will, in turn, be permitted the freedom to enjoy these same rights and privileges. (Those who are unable to abide by these social requirements will be isolated in kindness.)

Those are the *Affirmations and the Nine Pillars of Selfhood*. I am sure it seems like a lot to absorb all at once, but I am also sure, you followed most of it rather well, since we have been gradually building up to all of these concepts. Most of these ideas are already in your notes. Let us now approach some of the more involved ideas, one at a time.

In the phrase, "*I will search for the finest that is me,*" the word *finest* is the key. It represents the greatest personal traits you want to possess, along with the efficiency and effectiveness as a person to deliver those traits to yourself and others on a regular basis. If to be an honest person is one of those ultimate traits you seek, than perhaps honesty would be the trait you decide to pay special attention to today. Tomorrow it may honesty again or perhaps, love, or personal joy or helpfulness.

You are asked, "*How have I recently proved to myself that I have the powers to change, evolve and improve myself.*" Just think of some examples and then state them. For one piece of evidence, you began this program of self-improve-ment. For another, since starting work on this program you have undoubtedly already seen your goals and values begin to take new directions. Things like that become your answers.

The other aspects of the *Affirmations* are typically found to be self-explanatory. Let us move on, then, to the *Nine Pillars of Selfhood*.

The first Pillar states our relationship to the Universe as a whole and our acceptance of our present role in the universe as a human being.

The second Pillar states: *Posture sets our being*. Here the word *sets* means

establishes, and *being* means our whole approach to who and what we are. Earlier you assumed several postures (depression, followed by confidence) as a part of a demonstration of how the body can set one's emotional tone. In the Deep Mind Mastery companion book you learned a number of *Positive Power Postures* that put you into specific frames of mind immediately as needed (patience, determination, etc.). It is the very important contention of this second Pillar, that, as far as the Deep Mind is concerned, our feelings, our energy level, our motivation, and our outlook on life, all begin in our body - in its posture, actually - and only later move to our mind. Therefore the second Pillar builds that foundation by stating, "Posture sets our being." All the subsequent pillars stem from this one.

Having said that then, Pillar three follows naturally: "*From Posture flows Attitude.*" Since attitude encompasses our entire realm of mental sets, (including emotions) it again follows that "*Attitude allows Love*", as is stated in the fourth Pillar. In this context, love means the feeling that all human beings, including you, are precious beings.

Love is a word that has acquired dozens of inexact, if not inappropriate meanings. These definitions range all the way from really liking some object ("I love kumquats!"), to being a contemporary synonym for sexual intercourse ("Making love."). You can imagine how confusing this one word can be to your Deep Mind. Imagine, if you will, the image with which your Deep Mind has to try to deal, when it first tries to apply the meaning of love in the second example above (making love) to the Kumquat example. ("I do what with kumquats!!!")

I try to reserve the use of the word love to describe the extraordinary feeling of preciousness that we assign to other people and to ourselves. I realize that often the word love is reserved for those sentiments we only feel toward special people in our lives - people whom we value and care about most deeply, especially ones significant other and family. My use of the word attempts to widen our horizons by bringing that same feeling of love (at least some degree of that feeling) to all human beings. Elsewhere I have suggested that we need a set of different terms to differentiate among such conditions as love for our family members, love for our mate, love for our friends, and so on. It would certainly make functioning easier for our Deep Mind!

Love is quite different from *like*. Using my definition, I can love everyone because as fellow human beings everyone is precious to me - everyone has potential to change, evolve and improve - to become all that he or she as a human being is capable of becoming. At the same time, I may not *like* the behaviors, ideas or values that some human beings exhibit or hold. *Love*, you see, describes a feeling toward a person - a freely granted feeling that the person does not have to earn - in fact cannot earn. *Like*, on the other hand, is a judgment about an attribute or characteristic that someone possesses. It has nothing to do with that person's worth as a precious human being, but rather the worth of one of his traits as someone else happens to judge it - to like it or not.

Like has to be earned in the eyes of the person doing the judging. "I *love* you but I do not *like* the severe way you treat your child." "I *love* you, but for the life of me I can't *like* your ever present argumentative attitude." "I *love* you and I also really *like* the nice

way in which you treat people, including me!" There are special combinations of feelings that go into the definition of other kinds of love - love for a mate, child, friend, parent. If you are going to marry someone, make sure you *like* them (their traits), as well as *love* them (their humanness), and never settle for just *lusting* them (their body)! In another presentation, I deal in great depth about the wonderful and the confusing aspects of how we think and talk about love. [Love's Several Faces, 1993]

Moving on, the fifth Pillar states that only once we have this feeling of universal and unconditional love well in hand, can we feel and act with compassion. *Compassion* is our feeling that all human beings are worthy of our attention, understanding and patience. It means that we can act empathetically, in genuine sympathy with their concerns, needs and sorrows.

From compassion then, can flow *nurture* - our determination to see that people are allowed to live and grow in reasonable comfort, and that good and adequate care is taken of all those human beings with which we have close contact. It doesn't require us to take care of all mankind, but just to be mindful of and helpful to those who come to our attention.

Pillar eight suggests that only when we have acquired the characteristics of a positive attitude, love, compassion, and nurture, are we able to discipline our use of *personal power*. When we truly care about others, their needs, and their misfortunes, we are not likely to misuse our power toward them. Power is defined here as the ability to influence oneself and others. Whether we think about it or not, we all possess and utilize power in almost every act with or toward another person. Hopefully, we will think about it and administer it with love, compassion, nurture, and a positive attitude.

The final Pillar speaks about the attainment and maintenance of *Peace* in the World, so that each human being can concentrate on becoming all that he or she is capable of becoming. It suggests, somewhat controversially perhaps, that if one isn't willing to live peaceably with the rest of us, he will be forcibly excluded from the mainstream of society. Because we still love him, have compassion for him and feel the need to nurture him, his exclusion does not imply punishment or preclude our continued positive attempts to help him become peaceable himself so he can return to be with us.

Take the time now to re-read the *Affirmations and the Nine Pillars of Selfhood*. Read them several times. Then, find time to copy them into your notebook. I know. That seems like a lot of work. It is. But then, there is nothing wrong with doing a lot of work! Remember, there are certain procedures that virtually assure you direct and impressive access to your Deep Mind, and writing things down *yourself*, is one extremely important, and efficient avenue for that communication.

Begin this very day to read the *Affirmations and Pillars* to yourself, and continue to do so each and every day. They must be read *thoughtfully* and not recited thoughtlessly by rote. When an answer is required, try to find a new way of stating it each day or include reasons or methods that are different from the day before. Conger up vivid mental images to accompany each of the Affirmations and each of the Pillars. See yourself in the images. See yourself acting out the essence of each one. See yourself

feeling successful, happy, content and motivated as a result of each image.

THE DAILY TUNE-UP

As you now understand, the Deep Mind needs regular reminders about how you want it to help you act. To make sure this happens I encourage you to set some time aside every day to go over those guidelines. Initially, take a minute or two and relax deeply so your Great Filter is mostly on standby. You want your Deep Mind to hear and savor every word, every idea, and every question. (Make sure you are safe and not responsible for the safety of others as your level of alertness will be diminished.)

You may want to record the Affirmations and the Seven Pillars so you can listen to them allowing appropriate gaps so you can repeat them out loud. (Your Deep Mind likes to hear your voice.) In your mind's eye visualize two or three of the Power Postures that give you the greatest lift. Feel and enjoy the empowerment each provides for you. Ask a simple question of your Deep Mind if there is something you feel you need special help with. (What novel activity can I suggest for Aunt Millie on my next visit to the nursing home? What could I make for Jimmy that I'm sure he'd like for his birthday? What is the name of that book about the Golden Fleece?) Don't wait for the answer. It will just pop up later on.

Adding the time spent doing your daily Affirmations, your Pillars, and the time spent in virtual practice of the Positive Power Postures, your daily mental tune-up should take you about five minutes a day – for the rest of your life.

You must ask yourself this: Is happiness, contentment, motivation, energy, helpfulness, self-fulfillment, and a continually joyous life, worth a regular, daily, five minute investment - commitment? If it is, write: *"My happiness, contentment, motivation, energy, helpfulness, self-fulfillment and joyous life are most certainly worth a regular investment of five, ten, or even more minutes each and every day."*

Once a week, reread the phrases you have copied down. If any of them seem to be difficult to work into your life, rewrite them several times in different styles. Then just let it be.

When you are ready – next week, next month, six months down the road – commit your philosophy of living to paper. Write it down. (I value these beliefs about life, living, humanity, society, the universe, etc.) Tie each value statement to the behavior or behaviors that will demonstrate to you that you are living according to that value. Review it regularly and on each birthday consider whether or not it needs to be modified. May your life be fulfilling, joyous, helpful, and filled with wonder every single day. Get happy. Be happy. Stay happy. Help others do the same. With all these things in place this marvelous human species to which we belong will surely endure for at least a little longer.

APPENDIX:
Related Essays by Tom Gnagey

These short pieces expand on and in some cases summarize many of the concepts included in this book. Often, hearing a message in another set of words, aids comprehension and offers answers to questions raised by the original presentation. Since these were constructed at various times in my life they may present slightly differing points of view. Sometimes we grow in truly positive ways. Sometimes we take a step or two backward. See what these tell you. They are presented in no particular order.

Essay One:

Saving Mankind by Simplifying Life and
Implementing an Altruistic Philosophy of Living
A short essay by
Tom Gnagey
with Gary Hutchison

Life is what you make it. Every motivational speaker I've ever heard and every motivational book I've ever read offered that thoughtless maxim in one form or another. It has several flaws that I've seldom seen addressed. Perhaps that's why so few folks really benefit from any of those programs for very long. The first flaw, of course, is that those who proclaim it, accept its unexplored truth at face value – *always* a dangerous approach to knowledge. They skip the most crucial part by never really defining the words within the folk adage. For example none of them really mean *life*. They mean *living*. Life is merely being alive. It takes no talent and certainly none of us can take credit for having been born – becoming alive. *Living*, on the other hand, suggests the ways in which one goes about being alive. So, in the least the saying should read, *Living is what you make it*. Still, serious problems of implication remain. Secondly, it is really not 'living' to which it refers but (more reasonably) the 'quality of living'. 'Quality' is the intended bottom line.

For example, if one is living an average kind of life, the implication is that *that* approach is really not good enough. They suggest that you are just settling for mediocrity and that is somehow bad or at least unacceptable – that there is something wrong with you for not wanting to rise above par. (Of course if everybody did that then par would change and all of us who rose above the *old* par would then be sharing the *new* par.) Also, in virtually every case, the motivators proceed on the basic assumption that being wealthy (or wealthier) and having lots of expensive stuff and leisure time is the ultimate goal we *should* all be seeking. Many promote the belief that true happiness can only flow from the accumulation of money and stuff. They assume that everybody agrees with that at the

outset. In fact, they believe that everyone *should* agree with that – no proof or even logical explanation necessary.

Taken as a whole, these programs not only promote the ultimate in self-centered greed but they do their best to convince their students *that* is absolutely the best way for living their lives. HOGWASH! If everybody lived according to those dictates the human species and this planet as a life sustaining environment would vanish within generations.

I spent some thirty years practicing clinical psychology, mostly with children, adolescents, and their families. I encouraged my young patients to always think about the options every situation or idea held and to mentally follow those options to their logical conclusions. It is perhaps the most crucial set of skills a human being can possess – first, the *inclination* to look for the full range of options and second the *skill* at playing them out in realistic fashion. It begins by asking a question such as: “If I (or if everybody would) do *this*, what will the probable outcomes be for humanity (or at least the part of humanity that will be touched by the action or idea.). Will anyone be hurt? Who will be helped? Will my involvement in the activity restrict or enhance my ability to improve the human condition? (And, if the over-all human condition isn’t ‘good’ my life will certainly suck!)

That brings us to my basic assumption about living. Answer the question, “What is your basic, positive, hope – goal – for mankind?” If you don’t have one and could care less, you frighten me beyond every other force I can envision. In dozens of well put ways it has been stated that *no man is an island*, meaning we all affect each other; like it or not, planned or not, it is a basic truth of living within a social setting. Living among people who feel safe, happy, helpful, self-fulfilled, and more or less content, will provide the very best likelihood that *you* will be able to experience those same things. Living among people who fear for their safety and comfort, are unhappy, greedy, and awaken each day to thoroughgoing discontent about themselves and their lot in the world, and you have virtually no chance of living a pleasant life.

There is, therefore, only one sensible approach to living: take good care of each other by taking those steps necessary to make living safe, comfortable, happy, and self-fulfilling for those with whom you live and associate (even all quite casually or tangentially). Need proof? Follow each of the negative aspects of living listed above to its various conclusions. For example, think about some options which discontent engenders. If I’m discontent because I have so little, I may well try to take it from you. If I am discontent with my job, I may become a very unpleasant co-worker. If I am discontent with my status, I may well try to tear yours down, thereby making you seem less of a threat to me—less of a standard out there to which I have to live up to. If I am discontent being your child or spouse I may well hurt you or even abandon you. If I am just discontent about my living circumstance in general – being poor, sick, unemployed – I may strike out at society in general (because ‘they’ should see that I have more or should treat me better.). I may randomly hurt out of vengeance. I may loot, burn buildings, vandalize anything that represents the ‘haves’ compared to my ‘have not’. Does it contribute to your well being to ignore the underlying discontent of others? Absolutely not! Does

ignoring it (allowing it to exist) most likely contribute to your own unhappiness, fear, outrage, and insecurity? Of course it does.

Another example. Trace the options involved in how you treat others – even the most casual acquaintances. Suppose a store clerk or waitress makes some kind of error or seems far too slow while attending to you. What are your reaction options? Basically, there are three: Be supportive, get angry, or ignore it. (There is a fourth – help retrain the individual to become more competent – but I will set that one aside here.) Trace the human consequences of each option. In such a situation we have the chance to make the other person's life better or worse, don't we. And what kind of folks do we know make living better for all concerned? Those whose living situations get better not worse. Those whose feelings about themselves get better, not worse. Is there really a choice, then? If you choose to lambaste the person for their ineptness, examine your motives – they absolutely cannot be humanity friendly. Most likely they are very selfish. "I and my time are more important than anything about you and your situation at this moment," (even though I truly have no way of knowing or understanding your present situation); "You are so much my inferior (implying *that* state is somehow bad)," and so on. Perhaps your motive was to punish the person. If so, you need to read the scientific research on punishment. Bottom line: it only makes things worse – almost always (in the long run). If it makes you feel better to have punished somebody you really need to investigate and evaluate your emotional orientation and interpersonal belief system. That approach can only contribute to the sad disintegration of human relations and thereby the species.

Each day we each have the opportunity to be a cog that builds and enhances the overall positive human experience *or* that contributes to an unpleasant, hurtful, human experience. There is another well-traveled saying: "*What goes around, comes around.*" Nowhere is it truer than in building this human social experience that touches us all. Build a good living situation for others and the likelihood that yours can be good is multiplied many fold. Contribute to a bad living situation for others and . . . Ouch! (The same holds, of course, if we merely ignore the bad living situations in our world.)

Here's how my thinking progresses on the subject. Nowhere in the known universe is there a being as advanced in possibilities as is the human being. Therefore, I hold it as the most precious being there is. We possess both positive and destructive potential. We are set apart in that we have the remarkable power to control our destructive side and build upon or positive side. We can love, be compassionate and helpful, contemplate our mortality, and plan for the welfare of future generations for which we care even though we will never know them. We can see humor in our lives and enjoy our own foibles. We can consciously choose to produce children because we want to nurture them and prepare them for a successful, happy, helpful life. We can choose to improve the human condition. We can feel compassion and take steps to correct the ills and injustices of society. No other known being has these awesome powers. To live lives that don't strive to utilize these grand human potentials is, I believe, unforgivable and will, I believe, cause the eventual destruction of the human species. (See the novels, *The Box** and *The Weaving of Lelonia* by Tom Gnagey.)

Now, let me connect the first and second halves of this piece.

If one truly believes in the ultimate preciousness of the human species and if one understands how a positive approach to human interaction is the only reasonable way to live – as one assists in the comfort, preservation, and improvement of humanity – then one’s personal goals become altruistic rather than selfish in nature. The acquisition of stuff for yourself becomes subordinate to working for the improved welfare of all people. *Success* can no longer be defined in terms of the vastness of your personal wealth, leisure time, or possessions, but must revolve around how well one is able to contribute to the improvement of the human condition. When not chasing wealth and stuff, the amount of time spent earning can typically be cut by a third to a half. That frees up all kinds of time for one to use in other ways. (Interestingly, that’s one thing many people who work long, hard hours to make money say they are actually striving to achieve for their later years.) One dimension allowed by less work has to do with personal development. If we are this phenomenal being it behooves us to develop and use our several potentials. We have the option to pick and choose abilities and bents to use in sustaining us as well as for our avocational and pleasurable leisure time pursuits. When the accumulation of stuff and wealth become less important, time is freed up to investigate other interesting, fulfilling, and enjoyable endeavors.

A second dimension allowed by spending less time working to support ones exaggerated needs, is that of working to improve the human condition through volunteer work, community involvement, looking after your neighbors, and so on. It also provides more time for family activities, interaction, and mutual appreciation. I am paraphrasing here but time after time my readers and DMM students tell me that the process of downsizing their lives and looking beyond their own self-centered needs for happiness has been the most wonderful and fulfilling life activity in which they have ever been engaged.

I find nothing as deep down rewarding as being able to look back over my day and know that I made a positive difference in the lives of those I touched. Nothing, *not* getting a new car or bigger house, *not* receiving an award or getting a bonus check, *not* having a million dollars in the bank or *not* closing a lucrative business deal comes close to the amazing feeling produced by the knowledge that on this day I have made a positive difference in this world and somehow improved the human condition.

These themes, and others related to living a wonderfully successful and fulfilling life, are detailed and modeled in Gary Hutchison’s book, *Deep Down Forever Happiness*, published by the Family of Man Press, *The Box, by Gary Hutchison, The Family of Man Press,

The Weaving of Lelonia, The Family of Man Press
(@TomsBookNook.com)

Essay Two:
**The Central Role of Revenge in Man's
Self-Destruction**

**A short essay
by
Tom Gnagey
with Gary Hutchison**

I believe that universally practiced altruism (putting the needs and desires of others at least on a par with, and often above, our own) is the only hope for saving mankind from its imminent destruction. To achieve this, thoughtfully created, positive social values must be modeled and taught to our children from the earliest age. Currently, we are doing this very poorly—not at all in most quarters. The force, which poses the biggest threat to mankind's survival, is, I believe, self-centeredness (the most obvious 'opposite' of altruism). This value system is being modeled and taught with studied efficiency around the world by greedy parents, the big business/advertising combine, the financial sector, and many conservative religious organizations—not just the so called extremist religious sects. It comes in several, often insidious, guises:

- > My needs (wants) must come before anyone else's regardless of how that might affect others.
- > My beliefs are correct and all others are incorrect. (The application of such a belief varies from, "Pity the poor disbeliever", to "Accept my beliefs unconditionally or die now, and/or be tortured throughout an eternal afterlife.)
- > Wealth, stuff, power, and fame are the ultimate goals to be sought in life (again, at any cost to others).
- > Always take advantage of other's needs, problems, and misfortunes for my own benefit and/or aggrandizement. (This is the indisputable theme song of modern day business, politics, and advertising.)
- > My children must become the best at what I believe is important so they will reflect well on me and improve my stature, standing, and worth.
- > I will espouse and appear to believe that which offers me the greatest momentary advantage. Honesty and integrity become fully irrelevant concepts.
- > Government primarily serves those who govern and personal wealth and power for the in-group becomes its bottom line.

(Cynical or realistic? Probably both, I imagine.)

Man is born a fully selfish being. That is normal, acceptable, and even necessary. Like most other animals, man's primary goal is and has to be personal survival. Our physiology and mental processes are constructed with our continued existence as the bottom line. It represents the basic animal instinct and without it all species would quickly become extinct.

This self-centered physiological need to stay alive is easily and apparently automatically translated into early social needs, wants, desires and modes of interpersonal relations. The three year old sees something it wants and it takes it or tries to, hitting, shoving, biting, or in other ways disregarding the welfare of the other person in order to obtain it. Later, verbal prowess and logical skills are added to physical power in order to obtain what we need. *Need* eventually morphs into *want* and related whims becoming fully disconnected from the legitimate underlying basic need to survive.

The point toward which I am building has to do with our *responses to not* obtaining (or feeling threatened about the possibility of not obtaining) our self-centered objectives (responses which do not even come up for those pursuing an altruistic approach). A major, frequent, often automatic, worrisome response, which we see modeled everywhere today, is *revenge*. Movies, commercials, and TV series are built around the theme. “Don’t get mad, get even,” has moved beyond an adage to a way of life for many people across the globe. Any thoughtful person can follow the revenge reaction to its socially devastating logical conclusion if they will but stop to think it through—yet few seem to do that. He hurt me. I hurt him back (my revenge). He hurts me back (his revenge for my vengeful act). I then try to hurt him worse than he just hurt me and on and on and on, often down through generations and across sovereign borders. Revenge, like punishment in general, never solves a problem in the long run, and long-term solutions are what we must always strive toward. Revenge always makes a problem worse. It always imbues situations with intense negative emotions, which in turn cause logic and reason to falter. It is the simplest of all social analyses. And yet, we insist on pursuing it, often in the name of ‘fairness’, or giving to another that which he ‘deserves’, or as a necessary preemptive strike to ‘protect’ our self or our loved ones.

I urge mankind to stop asking, “How can I get back at him for that?” and begin asking, “How can I see to it that such a thing doesn’t have to happen again?” Instead of thinking his bad action toward me gives me the right, if not the obligation, to hurt him in return, construe such situations as your mandate to fix the problem and cut off the illogical chain of vengeful behaviors that will certainly only worsen the situation.

I speak of altruism and positive social values so I am obligated to define them in meaningful ways.

Altruism is, in the least, putting the needs of others on a par with ones own needs. A more extreme definition would suggest *always* putting the needs of others well ahead of our own needs (the Mother Theresa approach). My use of the term is somewhere in between and can be thought of as an ‘average’ of responses rather than an ‘every instance’ sort of definition. In general one takes care of others at least as well as he takes of himself and often foregoes certain things in order to make life good for somebody else. The term, *Positive Social Values*, is often mistaken – in our culture – USA – to mean conservative family Christian values and that is not what I intend even though there may be many common points of agreement. A value is a belief that can be scaled from good to bad—helpful to harmful—based on some accepted criteria. For religions, that criterion is established by the tenets of their belief systems.

In the case of social values in general, that criterion instead becomes the long-term health, welfare, growth, and survival of the human species. Beliefs that contribute positively toward those factors thus become *Positive Social Values*. In the book, *Trouble-Proofing Kids***, the author listed and discussed the basic, universal, values—the behavioral manifestations of the values—that he and I believe are crucial for a positive human experience. Each is contrasted with its deleterious opposite value. I will add them here for the reader’s contemplation and consideration. The negative or less socially useful value is listed first in each pair.

Physical aggression vs information-seeking, and logical, problem solving.

Competitive need vs using cooperative efforts.

Seeks immediate gratification vs ability to save and delay gratification.

Lack of respect for other people's property vs respect for all people's property.

Disregard for life vs reverence and respect for life.

Deceit vs Honesty.

Taking whatever one wants vs earning what one deserves or bargaining fairly for what one wants.

Law slipping vs law abiding behavior.

Leadership through imposed power vs leadership through equitably shared power.

Believing that one knows what is right or wrong absolutely without any doubt whatsoever vs positive value-based open mindedness (a desire to keep learning).

Selfishness vs altruism.

Uninformed decision-making that relies on mere opinion, folklore, or self-defensive maneuvering vs accurately informed decision making based on a search for reliable knowledge.

Seeking happiness through the stuff of materialism vs seeking happiness through integrity, which the author defines as a two-pronged concept: having a set of positive, socially helpful values, and living up to them each and every day.

Monday morning quarterbacking vs planning ahead with care and diligence.

Continually having to try to prove one's worth vs knowing without any doubt that one is a worthy being.

Being inconsiderate vs being thoughtfully kind hearted.

Using imprecise language vs using precise language.

- “They said.” To whom are they really referring? They give us absolutely no idea – no precise reference to lend genuine meaning.
- “My damn boss.” My *what* boss: Inconsiderate? Unfair? Hurtful? Greedy? Ignorant? Thoughtless?

Since positive social values do not typically grow naturally from man’s most basic, self-centered, need to preserve himself as a being, *modeling* those positive values becomes a necessary and essential—undoubtedly the most important—part of raising children. Children must grow up in homes that not only consistently model these values but also

demonstrate how they dependably make life better than the negative, more self-centered, harmful, alternatives.

Once children gain something above merely basic skills with language (6 or 8 or so) and at least minimal logical capacities, help them begin the process of choosing between the alternatives ahead of time by logically playing each one out to its most likely endpoint. This helps the child build his own system of values based on an empirical approach rather than having a system of values imposed upon him—well, mostly. Children *will* establish a value system. It can be done in an unorganized, hit and miss, manner, or it can be done in a more thoughtful, society-friendly manner. The choice certainly seems obvious to me.

When philosophic teachings – typically religious – clearly run contrary to the survival of mankind or one of its subgroups, a variety of ‘reasons’, ‘faith-based excuses’, and ‘rationalizations’ are typically proposed to be accepted as fully satisfactory justification. Such approaches to establishing and maintaining social values frighten me beyond belief. Such illogic builds walls between people, and walls reduce communication and thereby understanding. This breeds suspicion and grows separation. It takes us back to the ultimate problem-building belief that “everybody must believe the way I believe”. People and groups that purport to know the truth, absolutely, scare the bejeebers out of me because *that* – they believe – justifies doing terrible things to the rests of us who might believe differently or legislating values they wish to have *forced* onto all of us.

I offer these thoughts for what they may be worth to the reader and therein to man’s survival. They make sense to me at this moment in my life. To legitimately *not* accept them, I believe, means you are able to refute them on the basis of science, logic, and verifiable anecdotal experiences. As you continue to search for your version of appropriate positive social values may you meaningfully contribute to the ongoing wellbeing of mankind.

** Trouble Proofing Kids, by Tom Gnagey, The Family of Man Press

Essay Three:

SOME IDEAS ABOUT WHY WE ARE FAILING SO MISERABLY AND REGULARLY IN OUR REHABILITATION EFFORTS AROUND THE WORLD (And We Are!)

*Tom Gnagey
Oct. 2009*

INFORMATION: “Did you hear that John Jones got arrested for battery during the commission of a burglary?”

RESPONSE: “No, but I’m not surprised. Look at the home (neighborhood) he comes from.”

Conservatives and liberals (progressives) alike tend to give *that* response to *that* information. By doing so both agree that a ‘bad’ home or neighborhood environment tends to produce ‘bad’ youngsters who later grow into ‘bad’ adults. At that point, however, the two philosophies generally part company.

Liberals tend to take it to mean that since the person had little chance of learning how to be a ‘good’, productive, upstanding, sort, it is not so much him as it is his upbringing that is to ‘blame’ for his misbehavior. Following that path, more or less logically, they believe that, rather than being punished, such a person deserves a chance to get ‘fixed’ so he doesn’t have to behave that way in the future (continuing to hurt himself and others). Conservatives might even agree with that statement but the two just don’t agree on the definition of ‘fixed’.

The liberal takes it to mean society has a responsibility to help the inadequately socialized person acquire a new outlook on living – a new, positive, socially constructive, philosophy and legally self-sufficient way of living. That entails social intervention, psychological counseling, and prolonged, intensive, casework follow-up. It means that a new environment, job training or additional education may be necessary before the person has any real chance of turning his life around – turning it away from the model with which he was raised and trained. It means providing adequate follow-up and support after the initial intervention and period of rehabilitation to make sure he is able to keep his life on a personally and socially positive path. It is generally accepted as being a far less expensive and longer lasting approach than the warehousing, ‘punishment’, alternative.

The conservative takes ‘fix’ to mean punish him, partly so he’ll never do it again. The vast body of research and anecdotal information weighing in to the contrary, they continue to believe that punishment makes people stop being ‘bad’. *More* than that, however, the conservative position maintains that if someone misbehaves, by *that* fact

alone, he deserves to be hurt (punished) first and foremost. (Why, if we know it very likely won't help to change behavior? I guess *helping* is less satisfying to these folks than *hurting*. Don't go to the contention that punishment of offenders inhibits others from becoming offenders. No credible research suggests that holds true in the long run.) Subsequent to the punishment, some conservatives will agree to try rehabilitation efforts. It is why conservatives tend to build jails and liberals tend to build rehabilitation centers. It is not suggested here that 'criminals' should not be held accountable for their malevolent, anti-social, acts. It *is* suggested that society should be held accountable for *its* responsibility to use our credible knowledge to help build a more effective, efficient, humanity-friendly, social order – an improved human condition. What should our goal be: a society of friendly, helpful people living together in peace and comfort, or a society in which ten percent of its citizens are regularly being punished in prison while a vast number of our streets and neighborhoods remain downright dangerous and a huge percent of our homes are fully unprepared to raise well adjusting, positively contributing, offspring?

If someone demonstrates that he or she cannot be trusted to live with and around others in such a way as to respect their rights to safety, comfort, and possessions, then that person should certainly be removed until it is reasonable to believe that his actions no longer threaten others. However, *removal*, in this sense, should never automatically equate to *punishment*. Punishment pushes most people deeper into anger and a revenge mentality. Periods and places of separation in which people learn that they are deserving of respect for what is good and comfortable about them, and who become effectively involved in well planned, individually tailored, rehabilitation programs can provide truly positive, anger and revenge reducing (if not eradicating) experiences.

Some, so called, hardcore criminals are most likely just that. Once separated from the rest of us, they will probably never be able to meet the necessary requirements to return to a society based on freedom and mutual respect and responsibility. Still, the idea that they are *therefore* deserving of a lifetime of continued punishment is absurd. Separation, definitely. Punishment in addition to that, definitely not. (There is a huge and growing body of knowledge documenting neurological and chemical disorders that are often at the base of such intransigent, incorrigible, behavior. Is an individual so afflicted in need of or deserving of punishment? Would we punish a child because he is (physiologically) autistic or has cerebral palsy or diabetes?)

Liberals have a track record of running programs on a shoestring mistakenly believing that *something* is bound to be better than *nothing*. That typically translates into the use of more easily hired, low salaried, neophytes (inadequately trained and experienced personnel), and fully inadequate long-term follow through and support. It is one reason their well intended and even aptly conceived efforts so often fall short or fail. Another (which we have seen in recent years) is that many well designed programs, which show excellent potential and in fact have well documented positive results, become the victim of conservative fiscal policy when that philosophy comes to power. For example, very successful after school programs for young people living in troubled environments have

been cut in favor of putting more policemen on the streets – which of course *does* become necessary as those kids who were being positively occupied and trained are cut loose to return unsupervised into the boiling cauldron of anger, discontent, and criminal mentality from which they were spawned. There is, perhaps, no better way to prove the need for expanded law enforcement than to build into society the necessity for a significant segment of folks to survive by engaging in criminal, hurtful, activities.

By the time a ‘criminal’ or other sort of ‘bad guy’ gets into the conservative’s long delayed program of post-punishment rehabilitation he has been castigated and beaten down so long that his anger and revenge motives have been fanned into ‘set-in-concrete’, stable, personality stances. How can he possibly trust that other people have his best interests at heart? Has he acquired any helpful skills or perspectives that will (even *can*) serve him well during retraining and reentry into society? Does his ever-present and well-distributed criminal record in any way enhance his chance for success in the outside world?

As long as liberals promulgate inadequately funded programs with insufficient follow through and improperly trained personnel – even if enthusiastic and well meaning – their programs are doomed to fail. As long as conservatives insist on punishment for punishment sake *first*, their programs are doomed to fail. There are statistics, which suggest that about eighteen percent of inmates who complete a rehab program actually benefit from it once on the outside. This is frequently interpreted to mean that 72% of inmates cannot benefit from such programs. I wonder if it might be better interpreted to mean that those poorly designed programs fail 72% of inmates.

What must we do?

To this writer the most obvious long term solution is to fix the home environments and neighborhoods first. Build socially positive, productive, beings from the git go. In our society, the concept of prevention within the social realm has by and large been lost somewhere along the way – probably because society is continually overwhelmed by having to fix everything that is going wrong (often referred to as the ‘band aid’ approach). Society touts flu shots and vaccinations to prevent physical illness. It offers dental hygiene programs to prevent decay. It used to offer driver training in schools to prevent the needless killing of our teens and their victims – mostly gone now due to conservative fiscal policies. There are even wide spread programs aimed at preventing the birth of unwanted children. But *effective*, properly distributed, parenting intervention programs are virtually nonexistent. Where they do exist, most are doomed from the outset because they are ill-conceived and are ‘presented’ *by* outsiders who can’t really understand the parents’ situations, *to* segments of society that are fully unable to relate with and trust those who would intrude into their lives and belief systems and pretend to offer realistic answers. That aside, they are not even staffed by the best possible, most experienced, facilitators. More typically, in fact, they are staffed by far too young, poorly trained, inexperienced, inadequately supervised, newcomers, who can’t possibly be wise enough to make such a program work. (Most free and semi-free social-help programs are staffed by such folks who use it as a practice field. Is it any wonder that those who need

the help come to genuinely and realistically mistrust the ability and effectiveness of the social service sector to provide any useful assistance?)

Use local ('indigenous') talent. Train a few insightful local leaders to train 'their own'. Plan a program based on baby steps that recognizes and rewards 'mildly improved' rather than only 'full-out success'. Let the locals determine what they define as success. Remove sermons that suggest, "My way is right and your way is wrong." Help the parents search through a wide array of alternative values so *they* can accurately determine the obvious and inevitable outcomes of each. Give folks credit for being able to see what will work and what won't (given appropriate and adequate resources). Let them design programs for change, again with guided exploration of possible and probable outcomes. The successful intervention program must demonstrate readily attainable alternatives to those things that are not working – acceptable social and educational activities for children and teens, work opportunities that hold promise of long-term personal and fiscal growth, home grown programs and activities that permanently and absolutely increase safety within homes and neighborhoods, programs that demonstrate absolutely the value of taking one's legitimate responsibilities as opposed to just turning and fleeing from them, and finally, finding ways of proving that it is essential to be able to forego immediate satisfaction in the service of some vastly more important eventual goal.

Avoid the current bevy of programs in schools and churches that ask young people to give up the values with which they have been raised in favor of the 'better set' provided by (thrust on them by) outsiders. There is no surer way to fail than to wade in and tell somebody that what they have always believed is hogwash. It builds a wall that can seldom be overcome. It pits, 'everybody I've ever known and trusted against this new outsider'. "Don't do drugs" (when everybody they have ever known has done drugs). "Just say no," (when to do so means certain pain if not death). "Stay in school," (when they don't know anybody in their neighborhood who did that or they have been taught eggheads are to be looked down on, or if doing that means you can't work to help support your family who depends on you in that way). And on and on down the list of well-intentioned but inadequately researched and formulated 'do-gooder' clichés and cliché-based programs.

Here's the test. If a program says to its intended 'users', "My way is right and yours is wrong," or, "My way means you're good and your way means you're bad," it is doomed to failure. You are better off not presenting it, holding out, as it does, hope for an improved life that can never be.

As a society we must rethink the function of the judicial system and change its focus from merely determining guilt or innocence, from doling out punishment, and from a competitive confrontation between accused and accuser, to a cooperative effort to make meaningful, lasting, changes and whenever possible establishing reasonable means to help the offender modify his beliefs and behaviors so he can live among the rest of us in peace and harmony within the reasonable limits of the law. The expanded focus of a trial, then, comes to include determining what can be done so this person never has to again present this problem, and so he can live and support himself appropriately within

social expectations and requirements. (Actually, I suppose, that really is the supposed bottom line of the judicial system, now, isn't it? It just doesn't work because it's separate, hurt, and punish assumptions about how to accomplish the necessary positive results go against everything factual that we know about human behavior.)

{I'm an old guy. I'm allowed to rant a bit and speak in extremes! My self-appointed mission in life appears to be nudging us all to think through issues of social philosophy from new and perhaps unique perspectives. If you can't thank me for that, at least forgive me!}

If you are interested to see how these ideas might play out if applied in a small country, read my short novel, *The Weaving of Lelonia: a social/political allegory*.