Introduction by: Dr. Paul Cantalupo, M.D.

You Live As You Think

A pattern for thinking and living that will change your life

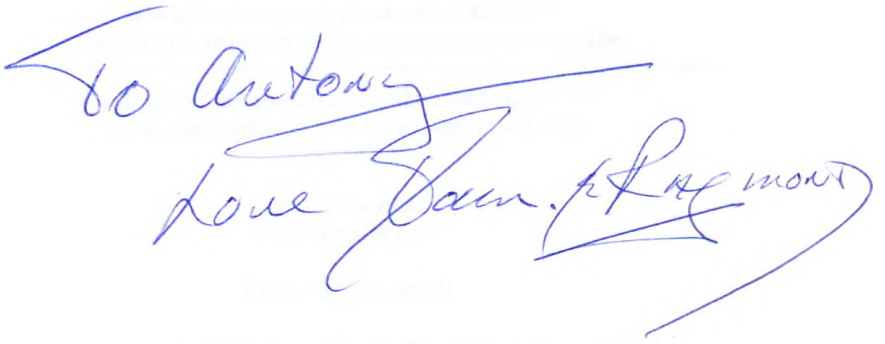


Raymond and Pamela Kemp

You Live As You Think

Raymond and Pamela Kemp

Introduction by Dr. Paul Cantalupo, M.D.
Drawings by Suzanne Leighton



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You Live As You Think

We dedicate this book to
All those among us and to those who've gone before,
Whoever said or tried in spite of war
And upset, greed or even mores of their race,
"This world could be a better place."

Some are unsung, their names unknown,
Some praised, some scorned, some live, some dead.
Yet all have kept alive that golden thread
Of hope, that we in due respect
Now honor.

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Foreword

By Raymond Kemp

"Why don't you write a book about all this, showing people how they can help themselves?" After the umpteenth client had asked this question, we decided that maybe we should write a book. But it was not until Craig Burton, a leader in the computer networking industry, went one step further and exchanged some of his knowledge of his technology with ours that the practical aspects became real enough for this project to be started.

Even then, little did we know that to write this book would be like starting in the middle of an activity. You have to work all the way through, back to the beginning and then forward to the point where you, the reader, buy, read and enjoy the product.

It was not so much a question of what to put into the book. It was a question of what can we leave out. How do we try to explain to people what to us seems—after thirty years of work—so simple, when the prospective reader is already caught up in the snares described within these pages.

Then there is the question of identifying and acknowledging those who helped. The problem is that if we mention one or any, we are likely to forget someone who will rise up and complain with justification that he or she was not mentioned.

To start, we both apologize in advance to anyone who feels that they should have received at least an honorable mention and say, you are absolutely correct; we should have mentioned you.

To the rest, whose names we are about to mention, our gratitude for being in that honorable company of those who, throughout time, have worked, taught, and written with the intent to improve the lives of your fellow man.

To the work of Freud, whose greatest contribution was to change the style of literature of the world, and whose theories started many people thinking along a line they had not previously gone. To Adler, and Jung who opened new territory. To L. Ron Hubbard who blew the lid off many a mindset and ended up, as stated in a recent BBC program as a "man bypassed by history."

Personally, my thanks go to Dr. Andrew MacFaddian, from whom I learned much at the age of fourteen. To Dr. Elizabeth Williams, for her love. To Professor Henry Chelew, who introduced me to the real scope of a university education by insisting that I first learn where and how to find the information I needed.

From Pamela: thanks to Dr. Grantley Dick Reid, who spearheaded the concept, now mostly acceptable, that childbirth was a natural phenomenon, and who, when we were very young and brash, offered us the rights to freely quote and use his work in our own. To Dr. Ensor Holliday, whose treatment of a serious third-degree burn and his explanation of the recuperative power of the body led her to the field in which she now excels. To Dr. Latto who taught us both that "an ounce of pethadine, and a lot of patience," will see most mothers through a difficult birthing time.

Of course, there are the many hundreds of clients who put their trust and their futures into our hands.

We both acknowledge the patient editing of this book, done by Judith Clarke Burton, who would frequently examine our pearls of wisdom set down in faultless prose and state simply, "You can't say it that way. You understand it, but the reader won't." She was

right (mostly), even though she had to fight us word by word, sentence by sentence until we both were satisfied. Yes, Judith, when we use the term "man," we do mean it generically and not as a restrictive gender term.

And to Dr. Paul Cantalupo, who was able to take our manuscript and align it into his own discipline, and by so doing increase the understanding of all of us. Our thanks for the insight expressed in his introduction.

At last, here is the book, with our love,
Raymond and Pamela Kemp
California, 1990

Introduction

By Dr. Paul Cantalupo, M.D.

This book succeeds in breaking several mindsets in opening our conceptual ability to ideas which are so old that they seem new. I like the story that similar ideas were taught in ancient schools of wisdom. However, as humanity became preoccupied with issues of survival, fear, and power, these schools were forced underground, their students persecuted, until the knowledge was uselessly distorted or lost.

In the spirit of this tale, I see this book as part of a worldwide revival of the attitude of those ancient schools. It is as if humanity expected to lose whatever higher awareness it possessed so that it could feel separate but then prove itself by surviving and rediscovering what it always knew.

As a psychiatrist and psychoanalyst I applaud the Kemps' therapeutic technique which aims to achieve a constant result in as short a time as possible. I find a great alignment between my theoretical constructs and theirs. The essence of their technique is contained in brilliant expositions on going 'in and out' of mental pictures, problems, confusion, stable data, communications, affinity, and reality.

If it truly were possible to split the mind into two parts, one could call the self-criticizing part the superego as Freud did, or as the

Kemps do: the "reactive mind," that which causes the mind to react to its data as though it were giving actual commands. Every successful therapist seeks to "clear" this aspect of the mind. "Analytical mind" would be included in Freud's term ego.

Data includes "PIX," the mental images. Becoming aware of these and taking charge of them and one's programming involves free association, a technique that Freud merely rediscovered, so basic is it to natural mental health. All of the 'connected chains' are viewed as equal in importance because they are unedited for their relative importance. The point is to eliminate living in these past associations and to achieve a freedom for living in present time.

Indeed, as any observer of children knows, there is inherent in humanity, unconscious in most adults, a dimension that is incapable of such judgement; and because of that incapacity it allows preference in the analytical mind. One could say that God created therapists to correct the interference with the allowance of preference! Thus, curiously enough, one might add that therapy simply restores the original incapacity and its essential connection to preference.

The Kemps understand energy. Mental symptoms are caused by emotions, but they are regulated by higher energy sources. With all due respect to the emotions, the therapist must deal with the energy—the forces.

A "problem" is defined as the holding in stasis of equal and opposing forces—one of which contains a lie. By examining those forces with an exact consideration, (i.e., the subjective truth) the stasis is unbalanced and the problem vanishes. No advice is given, only the acknowledgement and understanding that it is the individual's truth. There is no regard for any significance to what is acknowledged.

That acknowledgement is understanding, which consists of communication, reality, and affinity. Communication is the willingness to receive as a duplication, within the therapist, the data of the individual. This creates a reality. Affinity is the therapist's allow-

ance within his personal space of whatever is communicated. That allowance is expressed by the physical or verbal attitude of the therapist.

The therapist's ability to become the patient is dependent on the ability to go in and out of that state at will. I see this as achieved only in an alpha state, which successful therapists recognize as the old Freudian state of free floating attention in which neither patient nor analyst censor their thoughts.

I agree that acknowledgement must not include reasons why the data exist. Describing reasons is certainly an interesting cognitive exercise, but is entertainment at the individual's expense. The why is irrelevant to success. The therapist should not be interesting to the patient, but merely interested in the patient.

The goal is to achieve not an understanding based on a theory, but an understanding of the subject/individual by himself which leads directly to a change without further action. Indeed, Freud and those who advanced his thinking would be first to admit that they devised their theories based on what patients taught them.

Successful therapists withhold their theories except when they are with colleagues. Unsuccessful therapists seem to be those who are unwilling to listen and allow. Paraphrasing what one of my patients recently said in speaking of himself, the therapist is always the lowest denominator of his view of the patient (as well as everyone else in his life).

The Kemps remind us that resistance by the individual to unacceptable truths ensures their persistence. Not only can you not fight an unseen enemy, but you cannot get rid of what is not yours. I understand the biblical injunctions to "resist not evil" and to "turn the other cheek" as instructions that we will be haunted by refusing to acknowledge what we consider evil in ourselves. The cheek turns not to receive another blow, but deftly to allow the oncoming force to flow into awareness without meeting resistance, as in Aikido.

There is always a way to obtain whatever we want. And there is always a better way beyond that. The Kemps not only acknowledge this truth, but also give agreement to it in this informative and witty textbook.

1

Life Is Difficult?

You are about to take a journey. You are about to learn, maybe for the very first time, *how* to think.

Not *what* to think...that's part of your trouble. You are going to become aware of the way in which your thoughts, beliefs and ideas have, and at this very moment are, shaping your life. You are going to discover the power that your mental pictures, created by you, now have over you.

Look around you, right now, as you hold this book. Look at the people around you and, as you do so, get the idea that each person is being the best way they know how. Each person you see is presenting him or herself on the basis that "this is the best way I can be at this moment."

Now consider yourself. You are being the best way you know how to be at this very moment. It may not be as you would like it, or as you would dream of being. It may not be the way others would like you to be. But it is the best you can do at this actual moment.

A best-selling book (it has been so for nearly ten years) begins with the sentence, "Life is difficult." While this may be observably so, and, while there is much agreement that the phrase has

truth, we might follow up with "Why is this so?" Or even, "Who is making it so?"

In the pages to follow, we shall answer this question, and explain the answer, and show you why it is true, and have you test the statement. For now, however, and at the risk of you abandoning this book, we will give you a one word answer. Who is making it so? YOU!

The Chinese have a saying which is considered to be a curse. They will say to someone they do not like, "May you live an interesting life."

Once more, look around at others and ask the question, "Are they interesting? Or, are they being interested? Do you mostly live your life trying to be interesting, or are you so busy living life that you are interested in everything and everyone?

Everyone has their own dream of a utopia, a state where all is beautiful and happy. Marriages start with this concept. Social structures are built on this dream. Religions are created based upon attaining this state either now or later.

But as we look around us, we see antagonism, grief, fear, depression, unhappiness and unfulfilled goals affecting both individuals like yourself and society as a whole.

Before we begin, let us ask you a few questions.

- Is there anything that you do now that you wish you didn't do?
- Is there anything you cannot do now that you would like to be able to do?
- **Is there some way in which your life, health and happiness should be improved?**

If you have answered "yes" to one or more of these questions, then read on...

2

The Civilized Man?

What is it that separates Man from the rest of the animal kingdom? If indeed Man is so separate? There are those who would argue, with some statistical merit, that Man is the most ferocious of the animal species here on earth.

Man has a long history of hunting down and exterminating other living beings that, in his solitary opinion, threaten his survival.

The early twentieth century concept of the Neanderthal being stoop-backed, with long, dangling arms has been recognized as an erroneous conclusion based on inaccurate observation. The skeletal remains that this conclusion were based upon, it was recently discovered, were of an old man wracked with arthritis. He could not stand fully upright because of his disease, not because of his pattern. We have gained a greater understanding of the original thesis of Darwin, and can now recognize the animal roots of modern Man. There is a genetic line, not of direct descent from apes, but rather as a mix of chimpanzee, orangutan and gorilla. Some of our basic unthinking behavior can indeed be traced directly to the roots of this genetic line. Chimpanzees, like Man, make war and also have the nuclear family relationship.

Misconceptions

It may be beneficial, then, to take a closer look at what we know about ourselves, and perhaps re-examine some of our conclusions in the light of what can only be called an information explosion.

The difficulty in doing so is that we have a tendency to categorize our packets of information into what we call "disciplines." Having so categorized, then we refuse to allow the inclusion of new data to be entered into that package. This refusal is especially vehement if that new information does not exactly fit within the parameters of the mindset of that category.

Study of Thought

Psychology was originally defined as the study of the psyche, or soul, but has become a study of behavior. Its application is almost exclusively in behavior modification.

Freud, a Viennese Jew with a most unhappy marriage studied other, mainly female, Jewish clients, and developed several theories about behavior. Freud's sexual libido theory is now considered to be the basic text of psychoanalysis, despite the historical fact that toward the end of his life, Freud was abandoning the theory in favor of a different concept of human motivation.

Epistemology, the study of knowledge itself, has become a dead subject, and, if you were to ask a philosophy major to philosophize, his response would be well laced with "according to..." and "Dr. so-and-so states that...." In other words, a mere parroting of that which has been written, perhaps centuries ago.

Of course, over these same centuries, Man has been pondering both himself and his realtionship to the very environment that history shows he has attacked.

Good/bad, right/wrong, truth/lie, what is evil and what divine? Why am I here? Where am I going? Who am I? These are

questions that have plagued Man since the beginning of recorded time.

In the effort to answer these questions, there has arisen a bewildering array of teachers, gurus, messiahs, prophets, philosophers, psychologists, analysts, wizards and witches (the original meaning of this word is wise women.) All, to a greater or lesser degree, have been proclaiming or attempting to explain the answer, the way or the truth. To many of these has come a following, and from these spiritual leaders has come inspiration. Yet, many of these leaders have been discredited, and some of their teachings have led to violence or death.

A Divine Tragedy

It can be shown that the gods of the new religion inevitably declare the earlier gods to be the Devil, only to find themselves in turn so relegated when the next cycle begins and a new divine truth arises.

As we pick our way through Man's violent history, we see time and again that senseless slaughter, untold cruelty and offenses against our fellow are accompanied by a sublime belief that each has the divine truth. The opponent is the Evil One, and must be purged so that the chosen can survive and do better.

This same Man is the first to admit, and even insist, that he is not as other animals. Great arguments have raged as to why this is so. "Prehensile limbs," says one; "Intelligence," says another; "Size of brain in relation to body weight," and on and on it goes.

There has been much argument, rhetoric and often emotional and physical abuse by the majority toward those who would dare to march to the tune of a different drummer.

This apparent dichotomy of behavior is not only to be found in the arena of Man as a species. It can be seen all around us in everyday living. We see in individuals an apparent conflict in everyday behavior.

On the one side, we see and hear of activities that might be labeled 'animal' and, on the other side, 'divine.'

Is there then some clue, or some trait, applicable to Man as a group or as an individual that is truly unique? If so, would it perhaps give us a clue as to the separateness of Man from the rest of the animal kingdom?

If such a point of departure exists, would it bring about a resolution, or at least an understanding of the makeup of Man?

If we were looking for yet another divine revelation, then I feel that we would go the way of all of our predecessors. But, if we were to take as a datum some unique aspect of human nature and build and investigate from that point, then perhaps we would begin to chart a voyage, and emerge with greater understanding of mankind.

A Departure Point

After eighty years of combined study of the subject, we can confidently place the basic departure point from animal to *Homo novus*.

Man is the only life form on this planet that is known to have the capacity to be aware of being aware.

You, at this very moment, are aware of yourself being aware.

Many animal species are aware. They note the environment. They observe it from their own viewpoint and can assess factors in that environment as they pertain to survival. The hungry lion sees a small antelope and reacts according to his desire for food. A well-fed lion sees the antelope and lets it pass by. Simple and direct cause and effect. Food meets the requirement of hunger.

Man, on the other hand, can see the antelope, be aware of its

beauty, note that it has young close by, realize the consequences of killing it, wonder if he might get caught because he doesn't have the proper license, and so on. He can assess any situation. He can even 'see himself' in the context of the overall scene.

In other words, man is not only aware (admittedly, to a greater or lesser degree individually) of his environment, he can also be aware of (realize) the consequences of his awareness.

This being so, Man can ponder his own past, his future, and question the very essence of his own awareness.

It has been said that a voyage of a thousand leagues commences with a single step. If our single step, awareness of self, is to be taken, then it follows that sooner or later Man is going to wonder about himself. This, combined with the fact mentioned earlier that modern Man likes to have information neatly categorized under separate headings with names and descriptions, immediately produces two usually separate disciplines, religion and philosophy, springing from the same source.

Let us for the moment just concentrate on one subject, and define it without placing the other outside the general parameters.

How, not What

Philosophy has been defined and redefined over the years, but we need a definition that enables a practical application if we are to continue our voyage.

Philosophy is the study of how Man thinks.

Some would argue that this is a simplistic definition. Maybe so, but to paraphrase Albert Einstein, a philosophy should be made as simple as possible—but not simpler.

By using this definition we can put aside for the moment such para-philosophic aspects such as what Man thinks. This diversion

would lead into such subjects as ethics, morals and politics. Let us concentrate on the primary, causal aspect, how Man thinks.

A full and proper understanding of how we think, regardless of the phenomena or significance of the thoughts themselves, should start us on the road to greater understanding, allowing us to strip away the observable paradoxes and societal interactions that result from our thoughts.

We could include at the proper time 'why Man thinks,' provided we add 'the thoughts he thinks,' but that road leads inevitably back to how.

How do people apparently continue to think thoughts and ideas that lead only to unhappiness, emotional and physical pain, misery and self-destruction? Is there some methodology which is antecedent even to the significance of the produced thought?

Does an idea qualify as a thought? If so, what about feelings, or emotions? These questions are the basis of a philosophy.

Beliefs and Ideas

Just as it can be shown that beliefs are the building blocks of reality, so too are thoughts the basis of beliefs.

If we were to take a quick side trip, we would discover that there is an application of all this in the field of religion. Belief and faith are constructs that are used to define behavior. These are common traits within every religion, and exist often with little regard for consideration of the basic question "How did those thoughts, ideas, mindsets or beliefs come about?"

Then there is the matter of the significance of the thought. Is there such a thing as a wrong thought or even a right thought? We can go off in many directions once we have accepted the basic definition. *Philosophy is a study of HOW Man thinks.*

Returning to Einstein, a workable philosophy, a practical, applicable one, should not only be as simple as possible, but its understood tenets should be duplicable by another human being.

The understood tenets should also have observably uniform effect and result when applied. Such an applied philosophy would also bring about some betterment in the condition of those to whom it is applied.

It is only fair to point out that such a statement is in itself a philosophic ideal. One could also create a philosophy that does not have as its aim and purpose the betterment of those to whom it may be intended, but that would be another story, and outside the purpose of this book.

3

Who, Me? Think!

"And when I think a thought, I think
I have to think and think, to think that thought.
Leastways, that is what I thought I ought.
Have you never so been taught?"

Raymond Kemp
New Voices in American Poetry, 1968

This is what is known as the Computer Age, and yet what is often forgotten is the fact that it took man to design each and every step, every advance, every facet of these computerized tools.

In order to so design, it was necessary to have a model or an example upon which to base the essential required functions. Not too remarkably, the model chosen was man himself. The design was and still is based entirely upon the designers' understanding of how we think.

Small wonder then that there has sprung up a computerese-verbage to enable communication about technology. One term commonly used is GIGO, which stands for Garbage In-Garbage Out. More recently, and after some years of practical use of these mechanisms, the phrase has been retranslated as, Garbage In-God Out. Not God in a religious sense, but implying, if you like, omniscient authority.

Unfortunately, this term GIGO all too often fully parallels the human mind in common everyday use. We see opinion thinly disguised as fact, being fully agreed upon as a basis for action. We see mindset based on prejudice; we see "Everybody knows that..." applied to the most outlandish statements, which observ-

ably have not been analyzed and in most cases are totally devoid of any understanding.

As an example, take the statement "We have a drug problem." While the statement may be true in terms of there being a drug scene of crisis proportions, the literal application of this statement is completely wrong.

What we have in society today is a drug *failed solution.* Drugs (specifically referring to what are euphemistically called illegal substances) are usually taken by people as a solution to some other condition.

Drugs are almost always taken in the hope that they will solve a condition that has been rejected as unacceptable. That the drug does not produce the solution or, alternatively, provide a new acceptable condition, is the key to drug usage as a habit.

When we get into drug dealing, we have another, entirely different set of conditions and apparent solutions.

Case Study

A young person who sees no hope of education and a good job was told that he should stop this terrible action of dealing drugs and go get an honest job. He quickly pointed out that the only job he had been trained for was a $4/hour hamburger server. He had an unemployed mother, and four sisters. He can and does earn $3,000/day as a dealer. He is buying a house for his mother and is putting his three eldest sisters through college.

He feels that he has what might be described as pretty close to an ideal solution to his and his family's survival. The tragedy is that until we stop looking only at the symptoms and start to investigate and treat the disease, this, as so many other ills of modern society, will continue.

Discovering the Real Problem

People have problems, or to be more accurate, problems have people. Each person's problem is unique, even if the mechanics, as we shall learn later, are the same. Groups, nations, societies, and even the human race as a whole are affected in the same way. The result of this condition has a common denominator: the affected person, entity, or group is no longer in control.

However, it is not enough to simply observe the result, call that the problem and then proceed from that false assumption into a proposed solution. This creates so-called solutions that, because they are in fact wrongly applied, very soon become *failed solutions*. The failed solutions themselves become locks on the original problem which then serve to hide the root causes.

Multiple Standards

A few years ago I was on a lecture tour. After a seminar on ethics, I had a most interesting discussion with a member of a gambling syndicate on the ethics within that group and its application to the game dealers in the casinos.

If a dealer is spotted cheating against the house, he is summarily fired by the pit boss, whereupon he can immediately go across the street and get hired by another pit boss at another casino. He does not have to hide the fact that he was caught cheating; "everyone knows" that dealers cheat and pit bosses catch them. If that same dealer were caught cheating against a customer however, that is an entirely different matter and can result in a one way trip out into the desert.

This same man, by the way, insisted on taking me out to dinner, where he took over from the chef to make what he guaranteed would be the best crepes Suzette I had ever tasted. I have to agree that it was delicious, and the feast was only marred by the incident of his .45 automatic falling out from under his tuxedo as he bent down at the cart to produce a bottle of a special liqueur for the crepes.

It would seem then that there can be many thoughtout solutions for many people, many societies, and situations. Overall they have one thing in common: over the long run they fail.

Is there then some basic solution that can be used as a datum upon which to build an understanding of life and of the way we think up solutions to life's problems?

Returning to the computer analogy, our minds may be compared to both the memory and program in a computer bank. In fact, we shall use the term *bank* to describe certain facets of the mind.

A perfectly thinking, sentient entity would be a person who has no erroneous data in his bank. He can control his mind by calling up any piece of information accurately and immediately. At the same time, the sentient entity can evaluate and correctly estimate the validity of data within his bank, and can estimate the relative importance of those data, and apply such information in an optimum manner, correctly, and effortlessly.

The foregoing suggests two items, not one, because what we have described is a *relationship* between a data bank and the sentient entity. The mind is the bank. It contains all the data that was ever fed into it. Thus it can also be said to have been programmed and is continually updating that program. We call that experience.

Perceptions

The cross referencing in the mind is absolutely incredible. We shall call the items in the mind, PIX (mental image pictures). PIX contain the actual perceptions at the time of filing. Sight, sound, smell, date, time, taste, touch, emotion, associated thought, and decisions are but a few. Add pain, loss, body position, temperature, and many more perceptions.

Each perception is crosslinked to every other perception, and each such perception in turn crosslinked to any similar input. You can start to see the complexity of the mind bank with its capacity to file

and store data. PIX contain so many perceptions that any one item can lead directly on a chain to literally millions more.

There are now, from many different fields of study, overwhelming data to show that this recording mechanism extends into the prenatal area and is continuous despite the awareness level of the sentient entity.

During unconsciousness from injury or trauma—both physical and emotional—the input of PIX continues. This information input, or the Garbage In component of GIGO, has little relationship to memory or recall or any aspect of availability or use of that information.

In other words, it is very much a matter of what you do with all this information that determines your thinking. Your solutions and even your total life depend on how well you filed the raw data. How accurately you can recall it when needed, and the condition of your filing and reference system is basic to your very existence.

Try it Yourself

Recall or *get a picture* of a cat.
Check these perceptics:

When is it?
Is it big or small?
What weight is it?
What is the color?
Is the cat warm or cool, rough or smooth?
What is going on in the background-noise, etc.?
Are there other people around?

Just note the data. All of the data is available to you.
Get rid of that PIX by taking your attention off it.

This time, *imagine* a cat. A pink one with purple stripes, six legs, a yellow beard, and carrying a walking stick.

Look at it and notice that you can have as many perceptics attached to that PIX as the one prior. Get rid of this PIX.

If you had trouble, and found that your attention went off to other PIX then you were experiencing going onto a *chain*, as described earlier. The mind is capable of presenting recalled images as well as created images made up of whole cloth.

Now, get a PIX of a big black spider.
Locate it on your lap.
Did you get a physical reaction such as flinching?
Get rid of this PIX.

A PIX can have a direct effect upon your body. Indeed, that factor is the root of what is called psychosomatic illness. The only matter of argument is how much illness is fully or partially attributable to the effect of such PIX and their related chains.

GIGO

Garbage In. Garbage Out. Conversely, if you have garbage out into your life, then garbage must have gone in. But who put it in, and who or what is looking at it? We shall get to that in due course. Right now, we can make a very sound step in the right direction. Become aware of, and begin to take charge of your PIX and your program or they'll take charge of you.

4

Who Am I?

The question, "Who am I?" has been asked again and again for an aeon. Indeed, there are seemingly as many answers as times it has been asked. Yet, the question persists.

Let us propose for the moment that there must be an incomplete look, a hidden or stated lie in the answers so far given, for the matter to persist.

There is good reason for this proposal, and it will be covered later in full. For now let us try to settle on an understanding that will at least remove the question from the arena of persisting mystery. At the same time, we will provide a datum that is workable and can open the door to handling the actual scene of each person.

Who and What Am I?

For the moment, let us suspend our disbelief and proceed to establish some order by defining the elements in negative terms, using a leaf out of a Sherlock Holmes book: ...*When all the possibilities have been eliminated then what remains must be, no matter how impossible, the solution.*

The Body

First, man is not his body. People are not mere bodies. People have bodies. You have a body that you use for various things—to communicate to other people who also have bodies for instance. That way you are available to be communicated to, and you can locate others with whom you wish to communicate. Indeed, it is most difficult to communicate anything to a person if you cannot locate his body.

The human body is a marvelous thing. It is somewhat fragile. You cannot drop your body from too great a height without breaking it. The body's operating temperature is within very well-defined limits outside of which it doesn't operate at all.

Bodies require frequent fueling and periodic servicing just like any vehicle. Regrettably the body does not come with a warranty or even an owner's manual. These things aside, the body is a masterpiece of engineering.

The Mind

Second, a person is not his mind. Like bodies, most people do have a mind. Whether we use it to its fullest capability seems to be an individual matter, which we shall be covering in more detail as we proceed.

The Soul

Third, a person does not have a soul, spirit, or whatever word you are familiar with as the concept of entity.

You *have* a mind, you *have* a body, but you *are* a sentient being. You *are* an awareness unit that is aware of being aware. You are the entity that makes the decisions, creates the goals, the dreams and the aspirations and inspirations of mankind.

We are reminded of a young person who was particularly troubled in this area. He finally boiled his confusion down to a fairly short

question. "When I die, my body will go into the ground, or be burned up. If I have been good, my soul will go to Heaven. If I have not been good, it may go to the other place. So my body goes in the ground; my soul goes upstairs—where do I go?"

To some it may seem that we are being flip—not giving the subject the seriousness it deserves or even oversimplifying. What we are trying to do is to break you out of your mindset and open your conceptual ability to a new idea.

You are spirit or soul or whatever term you are most familiar with. You do not have a soul; you are one. The thinking, sentient entity that you are aware of when you use the term I, is you—you the being, the awareness of being aware of yourself.

Potential

You are potential. You can be all knowing, or unknowing. You can be, and usually are, anything you decide to be at any time. You can be anywhere or anything at any time. You can even outstrip the limitations of mere words as a communication device.

There is one thing that you cannot be as a spiritual sentient entity, and that is non-existent. You can dramatize being non-existent. You can pretend or claim to not exist, to not know, to not be. Many of us do this constantly. You can even claim that you are only here for a few years and, even then, only by the grace of God. You can even claim that God is everywhere—which if true then leaves you no place to be. We do not have an anti-God viewpoint. We simply feel that most people's concept of deity is usually degraded.

In our opinion, this misconception is based on setting up an ultimate scapegoat for their own self-created shortcomings and/or irresponsibility.

How Did We Get into this Mess?

You—that which you consider, when you say I—are a potentially very powerful being. If this is so, how is it that we seem to be in the mess that most of us, either individually or collectively, are in? We can take up the collective aspect later when we more fully understand our own situation as individual owners of a mind and a body.

Our minds are essentially a collection of pictures or PIX, created or recorded by the entity, filed away, and cross referenced or linked in chains. Some of these PIX contain pain, unconsciousness, trauma, and command value. Trauma could be direct body trauma such as birth, an accident to the body, or an emotional trauma such as the loss of a loved one, a pet, or even loss of a job.

When an entity is experiencing an incident of such trauma, he has a tendency to leave the area. The body goes unconscious, and the mind recording mechanism goes onto automatic. Every perception is recording, but if no data analysis is done as to the relative importance of the items being recorded, including the *unwantedness* of the physical and emotional pains, then literally every recorded item is connected to all the other recorded data.

The Reactive and Analytical Mind

In today's society, the majority of people are totally at the mercy of their own mind. They have allowed programming to occur, mostly without even considering the content. Now they have a bank full of pictures, feelings, considerations and ideas, most of which are not theirs anyway, but items that have been forced on them or borrowed wholecloth from another. All of these have been carefully stored, filed and cross referenced to the ninth degree.

When the person's perception of his environment feeds into this bank, then any, or all, or a random sample of these cross referenced PIX, key in and flood the person with information, much of which has actual and usually literal command value. As a result

the person reacts to whatever command his bank has thrown up at him. If the situation also included in the perception pain or threat of pain, or real or actual loss, then the pain or the grief or any other emotion would also be registered as a part of that chain of PIX.

This concept is not exactly new. It has been around for over a quarter of a century. One of the pioneers in this field, L. Ron Hubbard, first discussed it, calling the phenomenon comanomes, (Gr. *unconscious laws*) in a paper he wrote for *The Explorers Journal*, (Explorers Club, New York, Winter, 1950). Later, he used the term engram or cellular recording.

Currently in several universities, a similar word is being used to describe picture/response pattern phenomena, even at a gene/molecular level.

Memes is a word coined by Professor of Zoology Richard Dawkins, and defined as *a unit of cultural transmission, such as tunes, ideas, etc,...related to memory,...an idea that if it [takes root]... can be said to propagate itself.*

N.K.Humphrey stated, "...Memes should be regarded as living structures, not just metaphorically, but technically. When you plant a meme in my mind, you literally parasitize it, turning it into a vehicle for its (the memes), propagation."

Whatever we name this phenomenon, the observable and demonstrable fact is that it exists. Most people suffer unimaginable tortures with physical, emotional, and/or behavioral dysfunction, directly stemming from what we shall henceforth call the reactive mind.

The person's mind contains pictures or image recordings of every experience he has ever been through, all filed away and cross referenced by every conceivable perception. Some perceptions might even be difficult to perceive. Much of this bank we shall assign the title reactive mind, in that it contains enough charge to

cause the individual to react to its data as though it were giving to the person actual commands.

Another section of this filed information can be called analytical mind, in that the information that can be called up has little or no command value. This does not mean however that the data within the analytical bank is accurate, since much of it is composed of opinions, memes, and other programmed responses. In this section of the bank are the "Everyone knows," and the "I was educated to believing," along with the Jingoistic phrases and buzz words that serve all too often as today's great thoughts.

Somewhere in the midst of all this is the being, the sentient entity, trying desperately to cope with this informational overload in order to live a happy and successful life.

The content of this reactive mind bank is properly a subject of study especially to the counselor, and has accurately been called "terra incognita." For the purposes of this voyage we shall only touch on it from time to time, mainly to illustrate a point.

From a more philosophical view we are interested in the relationship between the reactive and analytical banks, the efforts of the individual to cope, and for us to gain some understanding of how the individual thinks and maybe why they think the thoughts they do.

The Reactive Bank

You, the entity, use your experiential PIX to evaluate present time situations. When you make a connection to a set of records—the engram—you pull in all that upset, pain, and unconsciousness or *effort to not be there* that was in the original incident along with all of its connected chains.

Since none of it has been edited for relative importance, then it is perceived as all of equal importance. The whole package becomes added to the present, new experience—complete with its command value.

The original, engramic, recordings filed under unconsciousness, pain, etc, along with even earlier, similar instances is collectively what we call the reactive bank, or the content of the reactive mind. When the content is dragged up into present or future evaluative processes, it is being used in decision making and evaluation in the mind's analytical bank.

In computerese, the data now has a virus or unwanted, self-replicating, damaging data. As a result, the individual's capacity to make an analytical decision decreases with every intrusion of this unnoticed, reactive bank data. Remember that the reactive bank has unconsciousness in it and an absolute $a = a = a$ factor where everything equals everything else.

Faulty Data

We have a potentially all knowing, powerful, and basically good being evaluating a situation by relying on filed data that is bugged. More, the file has a virus that will continue to affect all data every time the file is used. Eventually, the balance between analytical and reactive evaluation becomes more and more in favor of the reactive bank. The reactive overwhelms the analytical function completely.

What we have then is a person who has little control over his destiny or even his immediate environment. We call such a person an average normal human being. It is an interesting aside that in the original definitive publication of these phenomena published nearly forty years ago, the author, L. Ron Hubbard, wrote, *herein lies the cause of some 80% of man's ills.* Since then, Hubbard's more vitriolic critics, and even some of his more ardent admirers, have used that statement, claiming that what he really said was that 80% of all medical illness could be cured by using the techniques he published under the heading Dianetics. (See Dianoetikos: Gr. *Through mind.* World Book Dictionary.)

Such is the ironic proof that faulty conclusion can be reached even with the best or worst of intention. Much of our thinking today,

and especially the groupthink (meaning the basic mores of our society) stems directly from this reactive mind based—yet firmly believed to be analytical—evaluation of data that we have been calling GIGO.

Light at the End of the Tunnel

If we can, as a self-help activity discover the exactness of any of the data held in the analytical bank, then to that extent we can cause disappearance of the unwanted conditions attached to that part of the bank.

Put in its simplest form, people use their reactive bank data as a stable datum in their analytical files, as a point from which to align all other data.

If we can examine the whole aspect of such stable data, or even set up a new datum without the reactive aspects, then maybe we can embark on a true voyage of discovery into the realm of a happier, more successful and expanded view of life and *livingness*. Isn't it about time?

5

Is Happiness Really Possible?

Observe the family dog. His needs are simple—food, shelter, a daily scratch behind the ear, a few kind words, along with an occasional chance to give himself a good scratch, and maybe a rabbit (real or imaginary) to chase. You have a loyal and devoted friend who would do anything for you if only he could figure out both what and how. More importantly, such a dog is a happy dog. If you add an old shoe with a good smell to it, a space that he can call his own, and an occasional ride in the back of the car, then his happiness can reach heights beyond all care.

Observe the family. The kids squabble over which TV program to watch; the elder one demands a separate set; the parents argue over the income, lost time, getting a new or second car, where to go for vacation, the price of food, clothes, telephone bills, or any combination of some hundreds of items. Most of these boil down to a *can't have–must get* situation.

Finally Dad goes out of the house in a fury and gets into his car. As we see him driving down the street, we notice his bumper sticker which reads: *The one with the most toys wins.*

This is the situation for many people today. It is a common belief

that happiness is in direct proportion to the number of things owned. Since this attitude is unworkable, then what is happiness?

The dictionary defines it as *the feeling of joy or pleasure.* When this definition is read, our attention goes directly to the last few words missing "the feeling of". The key to happiness is that it is a feeling, to which we would add self-generated or internally initiated. It starts from within and spreads out. Happiness is a flow out from the individual which then encompasses whatever it is that surrounds the person.

The generation of the flow is under the control of the person, and thus, in its ultimate sense, happiness is initiated by the sentient entity. If you do not start the flow, it is not going to happen.

Barriers to Happiness

Your feelings are modified by your reactive bank, influencing your analytical function as we found earlier. This means that there are modifiers within your mind that dictate when and whether you should open up that flow. Which in turn can be stated as, you need permission from some outside source before you can feel the happiness. Since the major command value in the reactive bank is "stop or don't", then your odds of getting an okay to be happy are not very good. You then seek outside stimuli and call this *The Search for Happiness.* Diogenes toured the world in his search. You travel the years in yours.

We have said that the reactive bank can prevent happiness, and it does. But can we narrow this down somewhat to a point where we can gain back some of our relinquished control?

Studies have shown that there are some definite aspects of understanding which if absent allow the GIGO factor to key in. One of these is integrity.

Integrity

When you talk to most people about integrity, they have the concept of honesty or truthfulness. Very few people have a real understanding of integrity, to the point of application in life.

Integrity—
wholeness, complete totality, with no parts missing.

Possibly the best example of integrity is a ship. For a ship to float it is vital that it retain its designed watertight integrity. If for some reason it loses integrity by getting a hole in it, then the ship no longer exists as a whole item separate from, yet co-existent with its environment. It can no longer use the ocean to support its weight so that it can operate independently. It sinks and merges into the ocean. It settles in the mud. Even though it may still look like a ship, it is properly reclassified as a wreck, or a hulk.

When we lose our integrity, we lose our completeness, our identity, and our purpose. We may continue to look like what we originally were, but we should be reclassified as a wreck, a danger to navigation and a potential menace to other ships.

Out-integrity

To continue this metaphor, realize that we lost completeness only of ourselves. Integrity has little to do with others. The effects of *out-integrity* can be noticed by others, but it is our own ship that went down. If we took another down with us, that is a separate thing and that ship, too, had to lose its own integrity in order to sink. In many years of seafaring we have never seen a happy wreck.

Case Study

Dr. Bernie Siegal, a medical practitioner and a professor at Yale medical school, recently has faced some controversy over his teaching in the field of terminally ill cancer patient care. Dr. Siegal

noticed that some people were able to beat the odds and not only survive beyond a six-months-to-live sentence but continue to live a happy and healthy life.

In Siegal's book he refers to a 78-year-old patient, a gardener, on whom he operated for brain cancer. He recommended massive chemotherapy as a last resort. The patient stated, "I am too busy. It is springtime. I have too much to do making the world more beautiful." Six years later this man is perfectly healthy and still making the world beautiful.

An interesting physician, Dr. Siegal decries the criticism that he gives false hope. He says, "There is only false no-hope."

He gives an intriguing test demonstrating the value of personal integrity. "You are diagnosed as having a terminal disease and six months to live, so you decide to make every moment count. Next day you have a wonderful day planned, but a friend calls and asks you to help in moving. You don't want to do it. Question: Do you help that friend?

Most people being asked that question will respond "yes", to which he responds, "Such people are, statistically, not likely to be a long term survivor. The one person they do not love is themselves."

Put in terms of our study, such a person has out-integrity. They are not being whole and complete to themselves. As the ancients had it, "Above all things, to thine own self be true."

Personal integrity is a vital prerequisite to your happiness, and if you want to test the extent to which your integrity is in place, put this book down, go to a mirror, and ask, "Do I really like that person I see?"

What is the absolute honest response? In the remote chance that you tried this and got some sort of vague negative answer, or a "well yes, except for...", let us proceed. Your answer existed

before you asked the question. There is nothing new in your answer, so in at least a vague sort of way you are being in a condition of incompleteness. You can raise all sorts of justifications as to why this unwanted condition exists, but it will not change the fact that such does and has existed for some time. You have a condition of out-integrity.

If at this point you squirm a little and think there is nothing you can do about this, all you are doing is stating and, what is worse, believing that you are the effect and that causation exists elsewhere. This second barrier to happiness is called *no responsibility.*

Responsibility

Let us now define responsibility. Many people will answer this in terms of being able to respond. This is an interesting concept since response requires a prior cause and denotes an action at effect. It is a contradiction in terms to say that you can initiate a response.

What we are looking at is cause and effect. Responsibility may be defined as the ability to cause or *the willingness to admit to cause.* That is all, no reason why, no justification. Simply be willing to admit to causation, be willing to say, "I did it" or conversely, to say, "I did not do it," as the case may be.

If one wanted to make a lot of money one could write a book, the total message of which would be *Look At What They Did To You.* It would probably sell thousands of copies. Unfortunately, to be honest, one would then have to write a second book on *Look At What You Did To Them.* That book would probably never even get published.

Responsibility—
the willingness to say "I did it," or "I did not do it."

As you can see, there is a direct connection between responsibility and integrity. To the extent that one places causation elsewhere, one is being incomplete, and thus has out-integrity.

Now this does not mean that a person has to accept blame. Blame has no part of responsibility, neither does it suggest that one has to go on a compulsive "I am responsible for everything" kick. For example, you are walking down a street minding your own business and a roofing tile falls from a building and hits you on the head. In America today, where the second most popular indoor sport is litigation, this would probably be the next action, but let us look more closely at this incident. Why, with all the vastness of space in the universe, did you choose that moment in time to be in that exact small "one square foot" of space, at the precise moment that an inanimate roofing tile occupied it?

Let us at the very least admire the consummate skill with which you were able to be there at that exact moment in space and time. You exhibited such extraordinary unawareness, that you were able to prevent yourself from moving some six inches in any direction, in which case the tile would have missed completely.

There is an element of your responsibility here, you see. So far as your integrity goes, you have a choice to make. Court awarded damages for you, the poor innocent victim, or your own happiness and personal expansion. The choice, as always, is entirely yours.

Withholding

There is one other aspect that is often overlooked, and which at first view almost appears contradictory. Being responsible carries with it the ability to withhold.

Let us assume for a moment that you have done non-responsible things in your marriage or romantic relationship. Not necessarily sexual peccadilloes. Maybe you have skimmed money for yourself, criticized your partner to others, blamed him or her for your own faults, etc. In an effort to regain your personal integrity you start to admit to yourself these things that you have done, and as indeed it is to be hoped, you start to feel better about yourself and can admit to your causation.

It is not responsible then to brag about this new found responsibility to your partner, beating him or her over the head with it all. Neither is it responsible to criticize your partner along the lines of, "I have owned up to all my misdeeds, and here is my list of what you need to own up to."

With the taking of true responsibility, you will discover that your ability to make judgment calls in present time improves and with this comes the ability to withhold.

Put bluntly, a responsible person does not run off at the mouth. He withholds by a present time decision, not at the behest of his reactive bank which only teaches that you must withhold. This same ability is evidenced by a person not having to take responsibility for everyone else either.

Remember, responsibility is not blame. It is the willingness to admit that you did it if you did, or to state that you did not do something if you did not. No excuses, no justifications, no reasons why. Once a person can do this, only then can he handle the effects of his causation. Whatever moralists say, the simple truth is that a 'bad act' is by definition solely an act that is unwillingly received by another.

If there were a solitary cosmic cry across the universe it would most likely be, "But it shouldn't have happened that way." Unfortunately, sometimes it does.

Happiness is a self-generated condition and requires certain prerequisites. The existence of these prerequisites may not guarantee happiness, but their absence will guarantee the inability to be happy.

Integrity or wholeness, responsibility or willingness to admit to causation, and the ability to withhold—without these factors being prominent in your life, your happiness quotient is not going to be very high, regardless of how many toys you have.

6

What Are Emotions?

We have mentioned earlier an item called the content of the reactive bank. Significances and energy masses are to be found in the content. One of the most used items is a whole scale of emotions. These might more properly be called mis-emotions since they are rarely appropriate for the situation in which they are applied.

Emotion

First, we should define emotion. We shall use a simple device as follows:

E + MOTION = emotion
E means energy flow

E + motion is the individual's method of handling a given energy flow in terms of motion. Let us consider the person in terms of his body and the entity that is running that body. A person at death can be said to be unable to return any motion applied. It doesn't resist the motion, it just makes no difference one way or the other.

All the emotions fit on an harmonic scale. Within each emotional band there is a three step energy phenomena as follows:

Ridge, meaning stuck or held-in-place energy.
Flow, meaning an actual outflow from the being of returned energy.
Dispersal, meaning a sudden explosion outflow of undirected energy. (See figure one.)

Apathy

A person just above death can be said to be in apathy. At apathy, any motion applied to the person just seems to go right through them. Nurses who handle the very ill and apathetic cases are well aware of this phenomena. When they try to move the person or lift them off the bed, their hands seem almost to sink into the body before being stopped by the actual mass.

Grief

Above apathy is grief. Here the person is molded by the motion. They seem to wrap themselves around any energy directed toward them. This phenomena can be said to be an harmonic of death.

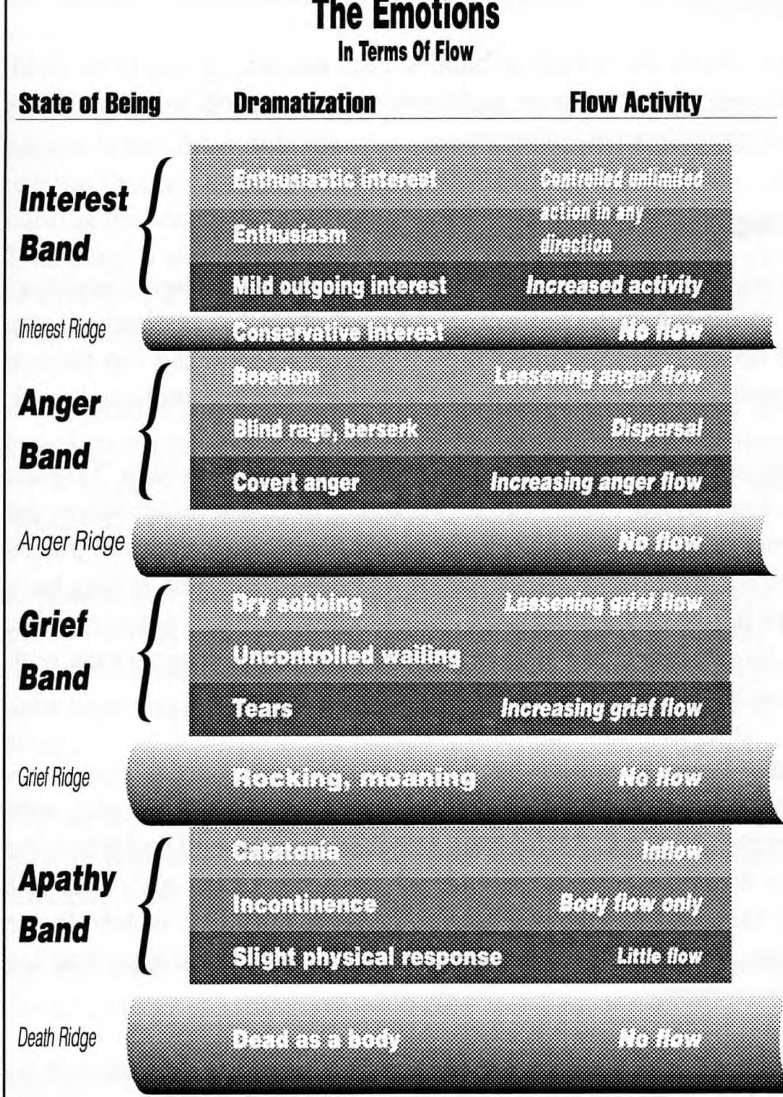
In death of course the energy flow is a ridge, but on its higher harmonic, grief, you can observe the ridge phenomena (all held in) or the flow phenomena (tears) and even the dispersal phenomena.

Anger

Above grief is anger. Here again we see the held-in anger such as apoplexy, the flow of screaming invective and, as this builds up to a dispersal, the overt rage. At each of the levels within a band, any motion directed to that person will be returned as described, and from the anger band down, the return always seems to be destructive in intent.

Above the anger band the flows and harmonics occur again, first with disinterest (a milder form of apathy) going up scale into boredom. Often, individuals confuse boredom with apathy. A person in boredom does not just sit around doing nothing. That is

The Emotions
In Terms Of Flow



apathy. In boredom the individual may start one thing, try another, then switch to something else. There is an energy/motion occurring but it never goes anywhere.

Interest

Once above the boredom band we get interest, going from mild, to strong, to enthusiasm and there can be at each level the ridge, flow, and dispersal phenomena.

Recognizing Emotions

A person's emotional level can be very easily observed and thus his ability to handle motion can be predicted. Alternatively, if you can observe the way in which a person is handling the motion around him in everyday life, then you can plot his emotional level.

This can be useful. You are at a bank looking for a loan. You see one loan officer conservatively dressed, her chair jammed into the corner of her space, with all her papers and desk material pulled in close. You spot another who is less tightly dressed, sitting back from her desk with her paper work ready to move outward from her work place. You'll have a better chance of getting a loan with the second loan officer.

I once knew an encyclopedia salesman who learned this emotional scale well and then applied it to his door to door sales with impressive effect. All he would do is to ring the bell and when the door was opened he would thrust a volume of the encyclopedia into the person's hand without speaking and then watch. If the person showed an immediate interest he would then go into his sales routine.

If the person showed any emotional tone level below mild interest, he would take it back again, thank them and immediately leave without any further explanation. The time taken for his calls was cut from ten minutes to three, and his successes increased over 200%.

In most studies of behavior and philosophies of life there seems to be a tendency to suggest that only the high level emotions are the valuable ones. One should be enthusiastic, benign, and joyful. This concept is totally impractical and leads to dramatizations of the 'proper' emotions and often to a good set of hidden ulcers as well.

E + Motion is or should be appropriate to the situation that the person is handling. It is the appropriate energy flow to handle the motion that has come in on the person. Mis-emotion on the other hand is that energy flow that is not appropriate for the situation. This usually stems from a key in one of the person's reactive bank of PIX. It is the bank they are emoting about while calling it the present time incident.

A person has just been involved in a minor auto accident. There is no injury and no damage. He is screaming, crying and carrying on in the grief to low anger band. If it is inappropriate to the actual situation, it is mis-emotion.

A person has just arrived home to discover that her house has burned down. She goes around cheerfully wanting to help the firemen, saying "Well, never mind, it is only a house, and it could have been worse." That is mis-emotion inappropriate to the actual event.

Not all feelings are emotions, even though all emotions have a feeling attached to them. Emotions are a person's method of handling motion.

By the way, cruelty can be defined as inappropriate motion (force), either too much or too little.

Learn to recognize the emotions, in yourself and in others, in terms of how motion is handled. You will gain an enormous understanding of human behavior.

7

The Actual Scene

Talk to anyone in this society or in almost any society on the planet. Within minutes you will either be hearing about or telling about...my, his, her, your, our...problems.

If you are unfortunate enough to be attending the classic happy hour, you will not only be hearing about the problem, you will have little time to assimilate it or say anything about it that might help, let alone offer a solution. If you did offer one, by the way, the person telling you the problem would probably not accept it and may not even listen.

We call this complaining behavior dramatization. As we proceed you will discover that there are many forms of dramatization. The one above is simply a verbal dramatization. It is an outflow of the garbage in that we talked of earlier.

A skilled listener would also detect a sub-communication as that same person makes a statement. This will almost be an aside, not in the main stream of the outflow, which always gives a clue to the actual scene of the person's thinking process.

There is a fad among young people which is being carried on into adult life which. When describing something they will use the

word "like". For example,"Like going to school, it's like a drag. It's not like I am dumb or anything, but the teachers, they like don't care." Another example, "Well, my problem is like it's my wife, like I want to go bowling, and she like doesn't want to, and like we get all mad at each other like." These two ungrammatical excerpts are from actual interviews. The first from an educated high school student, the second from a 27-year-old married man.

What are we looking at? We are seeing an exact and even literal statement of the individual's concept of the problem as seen through a vast mixed up set of PIX, each keying in against the other.

The term "like" is literally true. The statements are not the actual statements of the scene. They are descriptions of surrounding areas in the mind's bank of pictures. To the speaker they are in a very real sense like what they want to describe, but are not it.

Reactive Mind Based Thinking

We see reactive mind based decisions in effect in almost every field of endeavor. We have an AIDS epidemic, yet supposedly it is immoral to give existing drug addicts clean needles despite the known fact that the epidemic spreads from dirty ones. Currently there is a lot of discussion on the greenhouse effect. While it is a well-established piece of physics and fairly elementary to demonstrate, this is a far cry from doom sayers who claim proof by pointing out how we have had a long hot summer, ignoring the fact that in other areas there has been an equally long cold winter. The actual greenhouse effect could very well bring about an increase in cloud cover, leading to an increase in the planet's albedo, tending to produce a cooling effect. (See *Encyclopedia Brittanica,* subject heading Geochronology.)

We see educational standards going downhill fast, yet we pay our educators a minimum wage, demanding that they spend most of their time in activities that have little or no bearing on actually educating the children entrusted to their care. We argue that the

national debt is too high and discourse about deficits without observing that the ratio between debt and income is better now than at any time in the last fifty years.

We have thousands of homeless while empty buildings stand rotting away. People are hungry, yet supermarkets are not allowed by law to give away edible food such as day old bread, damaged canned goods, or milk that is arbitrarily expired. All this for our own protection of course. It has even reached the point where people who are rabidly opposed to nuclear energy have rejected it to the degree that they can no longer use the word but mispronounce it as *nucular*.

In the 19th century, argument raged over how many angels could dance on the head of a pin. In the 20th century, argument rages over whether a fetus becomes a human being at first or second trimester, ignoring the oddity that nations only confer citizenship and all the legal rights resulting from citizenship after birth. Try to obtain a birth certificate for a fetus declared viable yet still in the second trimester using the right to life approach.

In case you are rising in wrath about anti-abortion or pro-life, consider this: there is something worse than an abortion. That is an attempted abortion (A.A.), one that has failed. The fetus is then let come to term and now a human being. In his reactive bank is all the pain and threat to survival that was going on during that A.A. We have observed people recall in full detail the incident of an A.A. and state without reservation that its effect on a life is devastating.

Desirable Conditions

It is the content of the reactive mind that clouds and even overpowers the entity's ability to use his analytical function. In a clinical sense, the eradication of that reactive bank content is a proper therapy. However, there is another approach and that is to restore to the individual his own ability to use his analytical function. That we can gain some control over the reactive bank

will be shown in detail later. That such an action would produce changes in the thinking and decisions of the individual, affecting his personal life and even the collective wisdom upon which this society is based, is at this time desirable if not urgent.

Potential for Dramatic Change

For the moment, let us postulate that it were possible for a person to have all the content of his reactive mind removed or erased so that it had no command value over his thoughts at all. We could call such a person *cleared.* We could then assign all sorts of attributes that we would expect that person to have, such as eidetic recall, immunity to all sickness, maybe even immortality, or at least longevity beyond belief. Such a person, we might say, would never be upset, would be omniscient and so forth.

Unfortunately, while there may be an element of philosophic truth in the above method, the whole is not necessarily so, for what we are doing is assigning from our own beliefs and concepts attributes that derive from our own minds.

While it is true that clear as a state certainly can exist, it must be realized that just erasing the command value of a reactive bank does not immediately canonize or even civilize the person or change any data that he has already acquired within the reality of his experience. Such a condition does increase potential for dramatic change, and increase in ability.

There is an old story about a chinese student who was studying under a venerable monk and was about to become allwise. A critic asked him sneeringly, "What are you going to do with all this wisdom once you have acquired it." The student replied, "When I have acquired the wisdom I shall be wise enough to know what to do with it."

There is a relationship between the reactive bank and the analytical, which the person uses to guide his life experience. While aberration may certainly have its basis in the vagaries of the

reactive mind, there is also the individual's use of data which he has filed in his analytical bank. This has survival value to the entity even if that person is only dimly aware of what he has put together and no concept of the reactive/command content that stems directly from the reactive bank.

I am reminded of a very recent case. This young woman always seemed to be taken advantage of. Anything she did seemed to be at her own disadvantage. Her husband overrode anything she wanted. The boss thought nothing of having her stay after normal hours to help him clean up his work. If she loaned anyone money, she never got repaid, and so on. Yet she never seemed to complain very much about this. She took it as "Well, that's life." In fact, she seemed to be a very self-determined and independent person. As she put it, she was able "to be herself." In counseling, several therapists had overtly given up on her, explaining that she would not take their evaluation, that she would not cooperate or was a resistive case.

We quickly found that she had a long history of being taken advantage of. As a child she was both sexually and verbally abused at home and at school, and had earlier even told a parent about these incidents. In an effort to comfort her the parent had praised her courage in telling about the traumatic incident and added, "Well, at least you have survived it and you are still your own person, and can be yourself."

From this point on the girl, now a woman, made the decision to always be herself, no matter how many times she was abused. From that now stable datum she knew how to be herself...continue to be abused. In the line of a popular television show "It works for me."

Here we see both the reactive mind supplying the charge and the analytical decision to use the data to *survive, to be right, to make others wrong, etc.* At the moment of realization of what had happened, the whole thing fell apart—no blame, no crutch, just a realization of what was—and now was not anymore.

This particular phenomenon is called a *survival mechanism, or a service picture.* It has apparent and very real survival value. We all have them—until they are located and erased.

If this were to be a book solely devoted to counseling and clinical therapy we would at this point go into detail of the content of the reactive mind bank, the significances and masses and how we arrive at the command value of it and so on. We shall cover these things in more detail as we proceed, but right now, it is more important to give you an overview, something that you can read and gain understanding with respect to your own actual and ideal scene in your life.

Ideal or Actual

The difference between your ideal scene and your actual scene in life is what we call your situation.

For every person there is a situation. While it may be true that each person follows a similar line, obeying the same basic rules, each person's situation is unique to themselves. Thus while it can be said that we can categorize people's situations as stemming from wrong items, meaning pictures (PIX), complete with considerations that they have unknowingly taken upon themselves, it must be realized that each individual is still unique and the situation is personal to each. This by the way is one of the reasons for the failure of some schools of therapy to achieve constant levels of result, or to require long periods of therapy, sometimes going on for years.

What happens is that the therapist having learned all the classifications of departure from what we call the ideal scene then proceeds to try to fit the patient into a frame of reference, *and to explain to the patient* what is wrong with them.

Sometimes the person believes or accepts it and since the explanation is close to the personal situation some relief is felt. Such a person can be easily spotted in conversation. They will quite openly state "My therapist says that I..."

I am reminded of the story about the psychoanalyst who spent hours insisting that the patient must face reality. Finally the patient exploded, "I would, if I knew which reality to face!"

The point is that it would be very easy to produce an acceptable theory which could then be agreed upon by the reader, and from that time on be used as a crutch, or an explanation for the condition one is in, but this is not the intent of this book. What we want to do here is bring about an understanding of yourself by you. An understanding which leads directly to a change without further action. This is probably going to be a new concept, especially in the realm of problem solving.

The Actual Scene

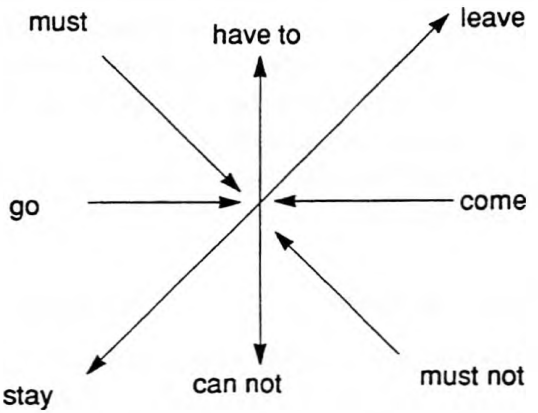
The next three topics are of major importance for you to understand. They encompass the whole breadth of life as you know it.

The three items you are about to encounter have so many cross files and references that few people get beyond even a vague idea that the items exist (and wish they didn't). Almost everyone has a complete mis-filing of PIX and all data connected to the point where it has been impossible for them to separate one from another. Yet each item is an entirely separate thing, obeying separate laws and constructs so that it is imperative that you learn to recognize each for what it is and not get the one confused with the other.

Welcome to the actual scene, and may we introduce:

PROBLEMS
CONFUSIONS
and
STABLE DATA.

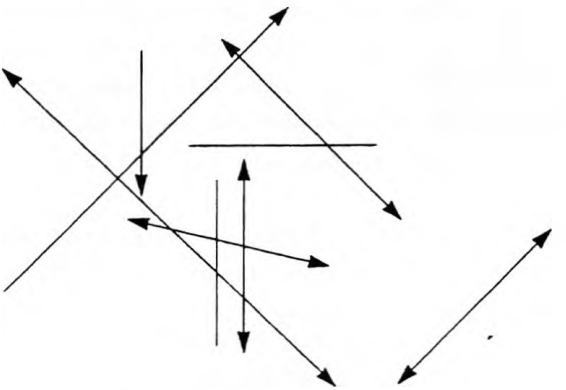
The anatomy of a problem.



Equal and opposing items of the same strength or magnitude

Figure one

The anatomy of Confusion



All factors are random in vector and / or magnitude

Figure two.

8

Problems, Confusion And Stable Data

All people have problems. There is nothing wrong with that. As an exercise, try getting the idea right now that you have absolutely no problems in any area of your life. Increase that idea. You have no problems. You never will have any problems about anything ever again. No matter what you do, it will be impossible for you to ever have a problem about anything ever. A few minutes of this concept and you will find that you will start having a problem about never even having a problem. Problems are okay things to have.

The difficulty arises not when you have a problem, but rather when the problem has you. A problem by definition is: *equal and opposing forces or vectors that are held in stasis.* For example, "I must leave/I cannot leave," or "I have to/I must not," or "I must stay /I can't wait." Any two or more totally opposing vectors, each of comparable magnitude and thus held in stasis, is the basic mechanism of any problem. To resolve such all one has to do is to examine the vectors and unbalance one side or the other. At that point the problem vanishes.

Many years ago as part of a research project we ran an advertisement in the London papers, "We will talk to anyone for you—about anything." Among the hundreds of calls, was one from a

young girl who was in desperate straits. She was in love with two people and had promised to marry them both.

After a conversation through grief and emotion we asked her, "Which one of these men would you be willing to clean up after if he were to upchuck all over the rug?" She thought for a while and then said, "Neither of them...the only person I would be willing to do that for would be my ex-boyfriend." At this point she immediately cheered up and thanked us for the call. Two weeks later we received an invitation to her wedding to the ex-boyfriend.

We didn't solve her problem or tell her what to do or what not to do. We gave her no advice. We simply helped her look at the values of the opposing vectors until they unbalanced, at which point there was no more problem.

We can now state a rule, an axiom if you like.

The exact consideration produces
a vanishment of the condition.

From this we can get a corollary.

For a condition to continue to exist,
it must contain a lie.

You say you hate ginger marmalade. Having said that, you continue to hate it. Something isn't correct. You say it gives you hives, you are allergic to it. Having said that you still feel the same way. But there is still some unknown factor holding it in place. You say that your great Aunt Lucy hated it too. In fact, she choked on a piece of toast and died while at breakfast. Then you remember, "Oh, I just realized I was eating ginger marmalade and it was my favorite preserve, and Aunt Lucy was mad at me for putting too much of it on my bread, and actually I wouldn't mind having some right now. In fact after I leave here I have to go to the store. I wonder if they have any of that brand in stock." There goes a twenty-five year allergy.

Of course it doesn't always happen like that, but the principle stands. Locate the exact item, the exact picture with its connected thoughts, emotions, feelings, and decisions. The unwanted condition vanishes every time. If it didn't vanish, you didn't get the exactness of the item.

From this then we can derive another axiom.

Truth is the exact consideration.

This is why *If you add to truth, you are taking away from it* (*Handbook of the Gods*). So you see a basic philosophical point being demonstrable in life and yet giving rise to a purely mechanistic activity.

At this point you may be asking, "But what about a wanted condition? Doesn't this vanish also if we were to view its exactness?" To answer that we have to examine the wanted condition. Whether something is wanted or unwanted is a matter of opinion or choice. That opinion derives from the collection of PIX and other items in the reactive bank plus the GIGO ratio affecting analytical function.

It Works for Me

Earlier we mentioned an example of a service mechanism. The salient point on a service mechanism is that the actual mechanism is always wanted based on the circumstances when it was created. Remember, a service mechanism is always based upon a, "when all else fails I can always...," decision. It has served as a workable substitute for the truth of the matter, but in fact is not the actuality.

This point often arises in counseling. We locate the service mechanism. The client actually comes up with it as a statement, gains immediate understanding and relief and within a few seconds says, "Oh, but we can't get rid of this. It's been working for me for 50 years!" It is a very light protest usually jokingly stated, but the protest is there. Fortunately, it seems to be an immutable

law that truth itself cannot be erased. Anything that can be erased must perforce have been based upon some alteration or lie.

Before we proceed we must more clearly define what people use and say about truth. We are using truth not as an ultimate revelation although that might also be so. Notice that we have said truth, not the Truth—meaning, some final form of Divine word.

We would not be so presumptuous as to suggest that within this study we have the Truth. In fact from what I have observed there are many truths just as there are many understandings. We are not dealing here in Omniscience, nor do we have the Word, the Way, or any such total solution to all man's ills.

As a personal aside, we are not trying to save the world or mankind. That is a lot of what is wrong with the world today. Mankind has suffered too much from being saved.

We would rather see it taken off the shelf and put into action. Any connoisseur knows that you can only save something for just so long before it starts to deteriorate.

Let us make one more observation.

If it is true for you, it is true—for you.

What we are discussing here is a practical philosophy. We are laying out certain guidelines which when applied produce uniformly for the individual a better, happier, and more successful life. We are not about the business of behavior modification, judgmental standards, or moral codes. Everything here is the result of many years of application and study. It works when properly applied 100% of the time, and no one is asked to believe in it or have faith in its principles. The most we can ask for is a momentary suspension of your disbelief when studying the subject.

When applying the subject, it is vital to recognize that what the

individual says is true, from his viewpoint, and must be acknowledged and understood as being an offering that he knows at that moment in time to be true. In general life, it is advisable to adopt the same policy, and this is especially true when interacting with young children.

Little Mary comes in from the garden screaming, "Mummy there is a big dragon in the bushes and it tried to eat me." The wrong thing to do is to tell Mary she is wrong—there are no dragons, or that she is a naughty little girl for saying such things. Mary has decided that she saw a dragon and barely escaped with her life. It is true for her, so it is true. It may not be your truth, but it sure is hers, so handle the communication as though it were true, which for her it is.

People have all sorts of realities, each unique and each based on their own interaction between reactive and analytical banks. While we can say it is a matter of GIGO, the simple fact is that the garbage out is for that person not viewed as garbage, but as reality, fact, or truth.

Never try to put down or destroy another's reality. Remember, it might be the last reality that person has, and to destroy it or overpower it with your own (of course a much better, truer one) could and often does have devastating consequences.

Remember the service mechanism? One of its main functions is to make you right by making others wrong. The chances are that while you are busy making little Mary wrong "for her own good" (after all she has to learn doesn't she?) you are being driven totally by that mechanism. If your service mechanism has been erased, you won't need to make anyone wrong.

You achieve changes by making a person right enough so that they can change. You make a person right by going into communication with that person to such a point that you understand as much or more than the person does about what they are saying. Only at that point can you understand what they have said.

God help you if you ever try to phony an understanding of a child's communication. You may get away with it once because the child will accept your stupidity as adultness and forgive. Do it again, falsify your understanding of what a child is communicating, and you will become the target of scorn that you would not wish on anyone.

A child will make full allowances for your dumbness and inability to grasp the importance of what he is saying. He or she will show great patience and forbearance over your lack of reality and general dimwittedness. After all you are only an adult and cannot be expected to grasp the essence of the communication so readily as they, but they will not easily forgive betrayal, deceit, and pretense in the name of understanding.

Don't Pretend

Little Mary would accept the fact that you are too dumb or too blind to see the dragon. She might even go along with your obviously weird idea that dragons are actually nice things that sometimes look like butterflies. She may agree wholeheartedly that the best defense against dragons is an ice cream cone. But you had better not get caught pretending to understand about the dragon. That would be worse than denying its existence. You have received fair warning. Accept the dragon in the garden and handle it, else it may turn up elsewhere.

People often confuse acknowledgement with agreement. Both require an element of understanding. It might be wise to dwell on these two items for a moment.

Acknowledge

To acknowledge something is basically to agree to its existence without regard for any significance attached. You are driving down a highway. You see a speed limit sign. You can acknowledge that the sign is there. You in effect grant it the right to exist.

You are not unwilling to have it there regardless of your own decision as to the content or instruction.

If someone originates a communication to you, the action of acknowledging it requires that you duplicate what was said or written. This is a prerequisite to understanding that a communication has been made. You are granting that person the right to be there and to have made contact and communicated. All of this is without regard for the actual content of the communication in terms of its significance. You can agree or disagree with the significance of the communication, but that is a separate action.

For example, if you were to hit your thumb with a hammer, most of the pain comes from your own effort to prevent the communication. Your refusal to accept the fact that the hammer communicated in an unwanted manner with your thumb translates into an effort by you to stop the action from occurring, even though it has already done so. This leads into an effort to reverse time or prevent that moment from occurring, which sticks your attention right at the moment that the communication did occur. The result is an increase in the pain. This may sound mystic or Zen, nevertheless it is demonstrable and uniformly observable as so.

Rule—
That which is not acknowledged, persists.

Do not think that an acknowledgement of another's communication is some light little thing thrown in automatically without any understanding of the content or significance. When you acknowledge another's communication you are telling that person that you have heard what they said and further that you understand it.

By understanding it, you are stating that you now know as much about the communication as the person giving it. Not that you are agreeing with it, but you had better be sure that you have heard it correctly, and that you know as much as they do about the item being communicated, if not more.

Returning to Mary and her dragon, a mere "That's nice dear," is not an acknowledgement. By acknowledging her communication fully, you are saying that you have heard all she had to say, complete with any fear or other emotion attached. While you are not necessarily agreeing that the dragon exists for you, you are indicating to Mary that it is perfectly safe for her to have such a thing happen and to tell you about it.

In terms of the mind's mechanics, you are also lessening the stuck attention and helping to ensure that the traumatic effect does not persist.

Incidentally, if you were to actually acknowledge all road signs while driving, you would increase your driving skills considerably. Try it and you may be surprised at how unaware you have been.

Confusion

The basic difference between a confusion and a problem is that in a confusion all the pieces of data are random, either in vector or in significance. In other words, the various items either conflict or contradict other items. Each seems to have the same value, and thus the same importance grabbing for your attention.

Actually those best familiar with this state of confusion are mothers. Children are notorious at using confusion as a control mechanism either to win an ally or to prove themselves right."She hit me," "He pulled my hair first," "You took away my toy," "Now my tummy hurts. Can I have a drink of water?" This is a typical conversation around a mother. At the same time the phone rings, the dog starts up a horrendous barking at the front door. Now that's a confusion. But it is not a problem. The mother may have a problem about the confusion, but the two items are different and resolve differently.

Stable Data

The way to handle a confusion is to take any one datum or even create a new datum from which to align all others. This datum we refer to as a *stable datum.* It is, as its name implies, the one point around which to align all random particles. Once aligned, the confusion lessens, and the situation changes. It may change into a problem, but that is actually a higher order of phenomenon and is handled as stated earlier.

Everyone has and uses stable data. They use them solely to align their areas of confusion. Remember that a stable datum does not have to be true. It just has to be stable.

Loss is Devastating

The loss of a stable datum can be devastating. The loss of a spouse who has been the stable datum for the survival of the family unit may send the family into total confusion.

Insurance people know this instinctively when they sell life insurance. What they are actually selling is death insurance as a ready and waiting stable datum to replace the one that has vanished. We can argue the morality of this but one cannot fault the effectiveness of the mechanism.

Thus stable data are a very necessary item in the mental inventory. Especially once you know they exist, what they are, and how to use them. You can set anything or anyone up as a stable datum for your life. Kids need stable data as they grow up. They need the order that definite rules bring and maintain in their lives. A stable datum for meals, clothing, personal behaviour, language, toilet training, etc. Education of the young whether at home or at school should be the establishing of stable data in as many fields of life as exist.

What the stable datum is defines the quality of life. It is interesting to observe how these stable data change from generation to generation.

Sometimes there is a regression back to the old ways. That is actually because some erstwhile stable datum has been invalidated (rightly or wrongly) and an earlier datum is reinstated around which one can then realign the data of life. This happens regularly in religion; frequently in politics and government; and cyclically in such matters as sexual mores; the so called nuclear family; employment; housing; and even the newest diet fad and the top ten fatal diseases.

In therapy it is a dangerous thing to invalidate a person's stable datum on anything, no matter how crazy the datum may appear to you. It could be the only datum that separates that person from total confusion, even insanity. A wise person never invalidates another's stable data. They get the person to examine and re-examine what the individual is using as a stable datum to the point that, if it has caused difficulty, that person can select a new datum which then better aligns the random, unwanted conditions in their life.

You observe a man building a house. He is having a lot of difficulty nailing the various beams together. You notice that he is using rubber nails. The wrong thing to do is to say, "You idiot, didn't you ever learn that is crazy. It will never work." The ideal way to handle such a scene would be along the lines of, "Hey, you are really doing very well. By the way, did you know that they now have steel nails that you can use?"

The mother with the kids as related earlier would embark on an exercise in futility if she tried to discover who pulled whose hair first or who was to blame. Her way (most mothers learn this until it actually becomes stable data) is to announce to everyone within hearing, "That is enough. Now everyone go sit down (change of space). Be quiet and let me know when you are ready to play together again."

The kids now have to create or reinforce a new stable datum, co-operation, at the same time they learn that mother is the law (a stable datum) that stops confusions in their tracks. By the way,

never use, "You wait until your father gets home." This threat itself becomes a stable datum but is a datum of nothingness, since father is not present at the time it is used.

You have over the years collected many a stable datum, each set up or acquired for the sole purpose of handling or preventing a confusion. Some have been created by you as an analytical judgement. Some have been used by you as a temporary solution and are themselves attached to or stem from reactive PIX. Some have simply been implanted onto you. They are not in fact yours. They belong to someone else, and while they did indeed prevent the original confusion, they often simply have converted that to a problem condition which continues to this day.

Society itself is built upon certain agreed upon stable data. The United States is a society founded upon the principles laid out in the Constitution. The biggest societal crime is to have authority act in a manner that can be described as unconstitutional.

England on the other hand has no written constitution but has an understanding of what is correct going back to the Magna Charta. It has as a stable datum that the reigning monarch has the authority at anytime to disband Parliament and cause a general election calling for a new government.

Such countries as Iran for instance have a totally different stable datum. They rely on the teachings of the Koran. China until recently had as its prime stable datum the writings of Chairman Mao Tse Tung.

Russia, USA, England, South Africa, Libya, Iran and Cuba are just a few of the nations who claim and believe that they are a democracy.

The Congress of the United States seemingly has a stable datum for handling any problem—throw money at it. They also have the reverse—we cannot solve the problem unless we have money.

Under Napoleonic law, still the stable datum in France and other countries, and even as state law in a very few states within the USA, a person charged with a crime is considered guilty unless proven otherwise.

In both England and the United States any barrister or attorney will tell you that their whole practice is based upon common law, and the premise (stable datum) that a person is innocent until judged guilty. The defending attorney may know perfectly well that his client has committed the named offense. But the attorney will defend the client on the basis that the person is not guilty until a court has proven it.

Despite the fact that in 1535 Sir Thomas More in his fight with King Henry VIII lost his case (and his head) in the argument that "we defend not the person, but the system," this same stable datum is the direct cause, especially over the last decade, of an enormous amount of legislation concerned with protecting the rights of the accused.

Unfortunately, the subject of victims of crime has been an area that historically has had little or no stable datum agreed upon. This has caused the recent protest over apparent injustice in the application of the legal system.

So you see, in a very real manner a stable datum does not have to be true. It just has to be stable. This rule applies in all of life's dynamics.

Finally, some of these stable data have been so ingrained into your own computations that even though they may actually be creating problems in your present-time environment, it is never going to occur to you that some basic stable datum that you use is not and never was yours. We shall learn later how to handle this situation, but for now, just remember *stable* [datum] does not necessarily mean *true*.

9

It's Your Life:
Fix It And Live It

So far we have discussed the person. We have described the basic activities of the mind in terms of a computer analog. We have shown how these can and do influence each and every one of us in our daily and personal lives, as well as the overall actions of the group and the society to which we belong. We have shown how past experiences get filed away as pictures in the bank of the computer mind and how these can and do have a direct command value and thus influence our daily thinking.

As an outline of a philosophy, or as a handbook on psychodynamics, you may very well want to discuss the statements that have been made. You may want to argue them on the basis that they do not agree with whatever prior stable datum you have been using to understand yourself and your fellow man. Or you may be more adventurous and have already started to apply certain data with greater or lesser success to your own or even others' situations. All these actions are fine. But as a practical book, our goal is to bring about an increase in you and a greater understanding of yourself and your life.

Expanding out from this, maybe you will gain an understanding of life itself as it is lived by groups, societies, nations, and even to some extent, other life forms on this planet. Since wherever and

in whatever form any manner of sentient entity exists, the rules as we describe them seem to hold true.

After writing the previous chapter, we became involved in a discussion with a well-known futurist on what he called the three ages of man and the three revolutions. He was explaining the advance that man made as a result of the Agricultural Revolution and the totally different society that came about from the Industrial Revolution. It was his view that current, present-time society is in fact in the twilight of the industrial society, and we are bridging into a totally new society which he was naming the Technological/ Informational society. Others were of course disagreeing with him. As one professor said, "We must define these terms and ask ourselves if it has the correct significance."

We suggested that the significances were as legion as the people in the room. What we were talking about was the whole subject of stable data.

In almost every field, new data is appearing, and from some of these, more data is being aligned. Much of the confusion that is happening in today's world is directly because individuals' stable data are being challenged and in many cases invalidated.

Comparing Apples and Oranges

A datum can only be understood by a datum of comparable magnitude. In order to understand any actual datum you must be able to compare or relate it to another datum that you consider to be comparable. There is a phrase, much used but frequently misunderstood. It is, *...comparing apples and oranges.* Most people use this phrase to illustrate that such an exercise would be futile since they are both different. What they miss is that it is because they are both different, yet both fruit, that one can gain an incredible understanding of either item by comparing them.

Sanity and logic may be defined as the ability to discover and keep separate differences, similarities, and exact replications. To

compare apples and oranges, as to what parts are identical, what are different, and what are similar, is an exercise well worth doing. Datum:fruit, species:apple enables a better understanding of datum:fruit, species:orange.

What Could Possibly Compare to You?

Now, as to the question, *do you understand yourself?* You need a datum of comparable magnitude to you. What datum could possibly be comparable to you? Could it be your spouse, your friend, your parent, a role model, a book. This book? In truth each of these things is and has been used as stable data, and it is because of this that you are the way you are.

How To Be

Any agreed upon item can be used as a stable datum. Your understanding of yourself is entirely based upon your own reality of how you think you should be.

If you are having trouble getting this concept, go out to a local shopping mall, or someplace where there are plenty of people. Find a quiet spot where you can inconspicuously observe passers by. As each person passes, say to yourself, *"That person is being exactly as they think they should be."* Do this for at least fifteen minutes. Don't be critical. Just observe people and attach that thought to each. Then go find a full length mirror and look at your reflection. State to yourself, *"That is the way I think I am supposed to be."*

Do the first exercise before trying the second tougher one. On this latter exercise you will almost immediately come up with other thoughts—criticisms and justifications. Ignore them. Just persist with that one idea until all the junk thoughts stop, or at least until you can hold that idea stable.

You may well find all sorts of PIX and statements coming into

your awareness, such as, "He has his mothers eyes." "Her knees are just like her father." "He'll break girls' hearts," and so on. These are little pieces of an overall stable datum that you have been given and that have sat for years unknowingly in your bank.

Six Steps To You

So what are you going to use as a workable stable datum for yourself? How about taking your life as it is and your life as you would like it to be? There is no rule that says that you must fixate on only one item at a time, so examine both, in any area of your life that you would like to expand upon.

Step One

What is your present situation, and what is your ideal scene? You could also take some aspect of your life now and how it was earlier, but this is a little more difficult to handle. Basically on this entry into your bank, you need to examine your statistics in a given area. For example you feel that you are not happily married. Once you were happily married but now you are not. What happened? What did you change exactly, and when? You can locate this with a little effort. Maybe there were several things that you changed, at different times. List them. Try as accurately as you can to get the actual time, place, form, and event. Write it down.

Step Two

Prior to the earliest change, what problem were you having? That change was a solution or an attempted solution to a then problem. In fact it is our old friend the failed solution. Did it in fact solve that problem? Did it create a new version of the same problem or even a whole new set of problems?

Step Three

Now, look at the problem. Was it in fact your problem, or did it actually belong to someone else? Remember, a problem is two or

more opposing items, each of equal importance, thus held in stasis. Was it your problem or did it belong to another, or was it a confusion based upon someone else's problem that you then took on as your own? Sort it out. Write it down. Don't get involved in the excuses, justifications, and significances. What we need is just the facts.

Now having done this for one of these items, go back and reread the chapter dealing with integrity (ch. 5, *Is Happiness Really Possible?*)

Step Four

With respect to this particular problem and attempt at a solution, in what way did you violate your own integrity? In present time, has this carried over? If so, then you need to reevaluate your current scene. This has been placing you in a very dangerous situation because at the very least you are in danger of getting worse.

Step Five

You now need to form a new policy, a new stable datum, that will prevent this situation from occurring again. Write it down, date it and formally sign it. It is a contract that you have just made with yourself establishing new standards which you can now follow.

If you have done this step by step, you will have gained all sorts of insights into yourself and others. You probably have already had quite a few emotional changes. Assuming that you have actually done this on your marriage, you may find that if you tell your spouse what you just discovered, you will not get the reaction you were expecting. That is okay. It is your bank that you just looked into and as stated earlier, if it is true for you then it is true—for you. It doesn't have to be true for anyone else until they actually take a trip themselves.

This is called *cognitive therapy.* It is very personal to the indi-

vidual. If another does understand what you now see or feel then that is a bonus indeed, and it will make it just that much easier for you to maintain that contract that you made with yourself.

At this point you will have one of two feelings. Either you feel that your marriage (or whatever aspect you are applying this to) is now pretty good and you'd like to examine some other area of life, or you will be feeling that there is still something that needs to be handled in the area you are working on. If it is the former, then go to step one and locate the area and the change and proceed as before.

Step Six

If you feel that there is still something there, then see if there is or was another problem that you attempted to solve by denying your own integrity. If nothing seems to be so, yet the something there persists, then ask yourself this: *"Did I give another a problem that they had to solve"* or *"Did I cause another to violate their integrity in this area?"*

The bank will file items under separate headings and yet cross referenced. These particular headings are:

Me To Others
Others To Me
Others To Others

Anytime you find an item under one heading, before you leave it check the other two and see if any residual items still persist.

Fix it

You may not be happy in your job, or perhaps you do not feel that you are gaining, improving or bettering your career—you put it into your own words.

First, decide what do you want to handle in this area. Write it down. If it comes out as a feeling, then we need to get this shifted out of this file and into a different one. If you were being handled by a trained practitioner we wouldn't always do this, but it is going to make it easier for you.

Question—
Who or what would have this feeling?

Write down every answer that comes to mind. Some will come quickly and then you will dry up for awhile and then start up again as your files get searched by you. In any event you will start to notice a similarity between each item as you write it down, and either suddenly or slowly, it doesn't matter which, you will settle on a particular item that totally and fully answers the question. There will be no doubt in your mind that this is the ultimate answer. If you don't get that certainty as you go over the list then you haven't quite stated it yet.

What you have just identified is who you are being in order to handle this part of life. The answer may have come out Joe Smoggs, or it may have come out as a dumb jerk carpenter . There is only one wrong answer by the way. No matter what goes on the list or even how silly, impossible or weird it sounds, if it seems to fit, put it on the list. The only answer that you may *not* put on the list is *"me."* You could write, "me as a..." Usually this is simply an indicator that you are getting close to the item. It also verifies to what extent you have taken on the other person's attributes.

In other words you have been being a person whom you knew, or you have collapsed into a descriptive personality which at one time you felt or were persuaded to feel, exactly fitted your or another's idea of your own beingness.

To take on this other identity using his or her attributes in order to solve a situation indicates either an overwhelm or direct intimidation, causing a loss of self-confidence. It demonstrates that your own personal integrity went out the window at that point in time.

All the attributes that such a borrowed personality has, whether real or synthetic, have now been taken on by you. The trouble is that this synthetic personality or parts of several personalities, is or are not the real you. It is what you have been being in a somewhat grim fight to survive.

It's a little like loading a complete disc labeled Job into your own computer and then running its program as your own. You can handle it by one of two ways. Eject the disc by recognizing that it is not you or erase all the unwanted parts of that personality by a method we call disconnection.

Finding You

To disconnect from such you simply write:

I hereby disconnect from the following negative thoughts, feelings, intentions, attitudes and habit patterns of...

Then name them, specifically (such as, his anger at being told what to do, her screeching arguments over money, his intention to cheat everyone). List whatever you feel.

When you have listed everything you can think of, read each item you have written. Add to it or change it. Adjust the wording or correct each item until you are satisfied that you have it all covered. Then read your preamble and mentally disconnect from each and every item you have listed by realizing that these things are not you or yours.

Finally, when you are satisfied write the following:

I recognize that these items are not mine but came from... (fill in the blank*). I will no longer act them out or dramatize them in my own life.*

Again, sign it as a contract with yourself, and like the other contract, keep it handy. Check from time to time to see whether you are still acting under those orders and whether you have fully regained a part of your own life.

When you are doing this action, it sometimes occurs that the valence or the other personality that you have been suffered from a physical condition itself and this condition has also been bought by you as an item that is now yours. If such has occurred, then it can be classified as a psychosomatic ailment so far as you are concerned. Adding that condition into the disconnect exercise has been known to end that condition.

Done correctly, what we have here is a pearl beyond price—a piece of pure magic in its effectiveness. All we ask is that you follow the steps exactly as laid out. Don't change them.

It may seem odd that after the above rundown, given in full, we shall now lay out exercises that you can do to enable you to sort out areas of your life that need attention. Although it would appear a little like putting the cart before the horse, there is a reason, and it is contained in a simple statement, *that which you name—you restimulate.*

It is a well-known phenomenon that a first or second year medical student will frequently come down with the symptoms of almost every disease imaginable. As he reads the text books and starts to learn the various symptoms of even the most exotic and rare diseases he has a tendency to feel these symptoms in or on himself.

A lecturer meets this same thing. After a lecture, many people will come up afterward and tell him that they felt that he was talking directly to or about them as individuals. We have even had people come up to us and ask "How did you know that about me? We have never met, and I have never told anyone, yet you described me perfectly."

Remember what we said about a datum and understanding? A datum can only be understood by a datum of comparable magnitude.

By the time you are halfway through this chapter, you may have already located an area of *down statistics*, or an area of your life

that you basically knew was an area where you were overwhelmed and denied your own integrity.

Opening Up Your Files

Since it might be said that the file has been opened anyway, it is appropriate to allow you to at least follow through and obtain the benefit of regaining some immediate control. We need to get down to the real work of file research so that you can open up any area of your life and turn it around toward success.

The technique outlined earlier can be applied in any area, and we will now name a few headings. Undoubtedly there can be sub-headings to each, but we shall deal with the most all encompassing, as follows:

1. You, just you as an entity, as a being.

2. You, plus your immediate partner (i.e., spouse). This includes but is not limited to your sex life, sexual acts in general, and your children. It includes the family group immediate to you.

3. Groups in general, including your relationship to groups that you belong to: your racial group, your religious group, etc.

4. Your relationship to mankind as a whole. You are a member of the family of man, over and above any racial, ethnic or local family.

5. Other life forms, covering anything from albatross to zebra, animal, fowl, fish, or insect. This classification goes from pets to roses; cockroaches to snakes; bugs, germs, and amoeba. It also includes trees, grasses and other plants.

6. The physical universe, including such stuff as tables, chairs, walls, houses, automobiles, or anything in the solid object mode that has form and structure but is not of itself alive.

7. The spiritual universe. This could encompass ghosts, spirits, angels, saints, yourself or others as spiritual entitites, even the spirit of nature—any life phenomena that does not include a corporate body.

8. The Supreme Being—in whatever manner that is real to you personally.

You will find that you have masses of data, opinion, attitudes, feelings, and/or ideas filed away under each of these headings. You may also find that you have various items incorrectly filed feeding you a concept that sex is divine or God is a rose, or some such.

If this is so, then it will make absolute sense to you even though to another it might not. So if you find that you have a very definite concept that seems to cross more than one dynamic, look it over very carefully, entertaining the idea that maybe it just might have a misfile in it.

It is a similar situation to the service facsimile in that the person viewing it for the first time analytically only recognizes its value in making him right and not the devastation caused.

Racial bigotry for instance includes an exclusion of a third dynamic item and a refiling of it under the fifth. Often people under stress and loneliness will file a pet animal (fifth) under number two as a substitute child.

Go over the list, asking yourself:

A. How well am I doing with respect to each area?

B. Are my achievements going up or down?

C. Am I involved in each area or have I in some way closed off any of these areas?

If you want to get even more specific, ask yourself, these prompt questions:

With respect to...(name the item),

1. Is there anything that I do that I could do better?

2. Is there anything that I have to do that I would rather not do?

3. Is there anything that I do not do that I wish I could do?

Once you have obtained an answer to any one of these prompt questions, write it down and run the following exercise on it:

If 1. Recall a time when you felt that you were doing better.

If 2. Recall a time when you were happy doing this.

If 3. Recall a time when you felt able to do this.

Recall many such moments. Each time look at the PIX. Locate the time, place, form, and event, and pick up how you felt then. If it seems difficult at first, persist (do not strain) and gradually you will start to regain an awareness of what was your ideal scene.

If you have a partner who is willing to ask you the questions and simply acknowledge your answers according to the description of acknowledgement laid out earlier in this book, it will go much faster. The partner may only ask the question and acknowledge to you that he or she has fully understood your answer.

Note:Do not comment on the answers or give advice. No matter what is said. If you get upset, angry, cry, or have any other emotional change, acknowledge that and continue.

Sooner or later you will reach a new awareness. Some new thought will suddenly arrive and a new reality will be yours. That is called a *cognition* and is a point at which you can stop the exercise, at least for now.

You have just re-filed a whole set of PIX. You will know whether you now want to take up a new area or do a full disc change as outlined earlier in this chapter.

The only thing you can do wrong in any of this is to not do it long enough, or break off into some psychological "reason why" discussion aimed at explaining it all in terms of fantasy, libido or other such.

When you have arrived at a cognition and are ending off that particular exercise, just take a few minutes to look around the room that you are in. Really *look* at the walls, chairs, tables, floor, etc. until you feel totally oriented in the time and space in which you are located.

Now this whole procedure may at first reading seem to be long or complex or you may discover some other reason why you shouldn't do it. But as any good computer operator will tell you, the time taken to adjust and correct files pays off in the future operations.

To quote the nineteenth century German educator and philosopher, Goethe, "Whatever you can do, or dream you can do, begin it."

10

When Things Suddenly Go Wrong

"Of all the attributes of upset, protesting its existence is the most damaging. Since it presupposes impotence, and continues a condition already decreed as unwanted."
Handbook of the Gods—1989

It may be the most soul wrenching cry that can be heard across the very Universe itself. The last and final plaint, reaching out from all that may one day be left of mankind and this civilization. *"But it shouldn't have happened that way!"*

Unfortunately it is a fact of life that things do go wrong. Murphy's Law could have originated from the very devil itself. Some case could be made philosophically that indeed it is from this very phenomenon that the personification of the devil arose, someone to whom you assign prior causation when things go wrong.

Things can go wrong. You and others can get upset. Your plans, hopes, goals, and aspirations can in one moment seem to have collapsed. When things suddenly go wrong, whether on a grand scale or even some simple thing, the immediate reaction by most people is to search for someone or something to blame.

Blame—
the assignment of responsibility elsewhere, and then defining it as prior cause.

Blame also includes the elements of an effort to reverse time with

respect to the incident as mentioned earlier in the context of emotions that it produces, such as grief.

By such assignment elsewhere, the individual is trying to deny responsibility. Remember, responsibility is the willingness to accept causation to the exact degree that one has cause within the incident.

When people suddenly get upset, there is an actual mechanism that operates. It is important that you become familiar with it so that you can recognize it in both yourself and in others. Have you ever said, or heard another say, "I don't know why they should be so upset about that, after all it is only..." Such an attitude demonstrates that there is no understanding of the mind by the person making the remark. A person who is upset is upset. The upset condition must be fully acknowledged without any additional reasons why fed in by another.

Let us look at the phenomena of sudden upsets not from the viewpoint of why the person is in such a condition, but rather how did they arrive at it.

Remember that an individual is at best using his analytical powers monitored by the reactive file of pictures and assorted messages that those PIX contain. The messages or command values are personal to the individual and are only barely recognizable to him, let alone another.

However, such influences have become quite predictable about that individual to others with whom he has established any level of social intercourse. Think for a moment about people you know, your spouse, your friend, or simply those you know in your work place. You have a sense of how they will react or behave in certain situations, even if you don't know why they act as they do. You get a sense of what will and will not be an acceptable flow in their particular case. You have a level of understanding of that person. As we have shown earlier it is mostly GIGO, but it is the very warp and woof of social and interpersonal relationships.

The content of these relationships can be placed under three headings without regard for the significances involved in them.

Communication

Regardless of the quality of communication, there has to be some level of interchange for communication to occur. Something—some particle—must originate from one person and arrive at another person where it is duplicated by the receiver. That particle can be as rarefied as an idea or as solid as a bullet or a fist. In either case it is a communication.

Reality

Technically, reality is simply the level of agreement of existence generated by the person himself with that which he is viewing or receiving. If there is no reality then, so far as the individual is concerned, there is no existence.

Reality is a result of communication. In the case of a stable datum, reality does not have to be true, it just has to be real. If you have ever walked into a wall or missed a step, you will understand this. The wall just wasn't there for you. You had no reality on its existence. Unfortunately the physical universe has a habit of suddenly enforcing its own existence rather firmly despite our lack of awareness.

Affinity

Broadly speaking this is a matter of "liking for." It can develop to a greater degree covering trust, affection, closeness—including willingness to have the item, thing, or person in your space regardless of the actual physical location.

These three conditions work as a formula for understanding, which can be written as follows:

$$\text{Understanding}^{n} = \text{Affinity}^{N} + \text{Reality}^{N} + \text{Communication}^{N}$$

n = The degree, or level,
N is the lowest common denominator of **n**

There must be a comparable level of each—affinity, reality, and communication—to achieve understanding.

If any one of the three items is lower than the other two, then the whole level of understanding is reduced to the lowest denominator. Put into practical terms, you cannot have any understanding of anything that you have never had any communication with. Which, by the way, is why you feel momentarily stupid when the wall let you know it was there. Equally, you cannot feel any affection for something that you do not know exists, and you will not communicate with an item that you do not like or understand. You certainly can never understand an item that you neither like nor accept communication with, from, or even about.

These three items, like the sides of a triangle, define the level of understanding of anything.

Like water, which always finds its own level, understanding will find its own level based upon the lowest corner of the triad. If any one of these three items becomes violated by any form of breakdown, then there is a sudden sundering and collapse of understanding. It was unpredictable, unexpected, not understood, and **"It shouldn't have happened that way."**

That is the moment when everything blows up in your face. Suddenly you are upset, outraged, sometimes even violently upset. Maybe you suppress it for the moment, but that upset will rise later and in full force. This break, this sundering, drives all understanding out the window and you are left with a void which is now filled with literally unreasoning, anger, hurt—even to physical pain, grief, or any of the low scale emotions, including apathy and sometimes death.

Realize that this is entirely a mechanistic thing. A sudden, and unpredicted drop in communication level, affinity level, or reality level; any one or in combination and you are looking at a condition of no understanding and the inevitable mis-emotion. The stuff of domestic murder, war, genocide, or nuclear holocaust.

Forgiveness, loving everyone, making allowances, sweet reasoning, none of these things will heal the break. Neither will time, divorce, a new job, passing laws, embargoes, or negotiating through diplomatic channels, unless these simple mechanics are fully known and understood.

You live as you think. How can we take this data and turn it to practical use?

Question—

"Have you ever had a sudden upset with another?"

Review that incident of upset, then ask yourself:

1. Was there an unpredicted breakdown in communication?
2. Was there a breakdown or denial or a suddenly enforced reality?
3. Was there an apparent sudden lessening of affinity?

If there was an upset then it is absolutely guaranteed that at least one of the above questions will have been answered "yes." Now, as to the "yes" answer, go over the response and see just what did, in fact, occur.

Note: At first this may be difficult, usually because you have picked the tail end of the incident (i.e., closest to present time) if so, then review the time period a little before that, what we might call an earlier beginning. As you do so, you will discover that your understanding of that situation and all the persons involved will increase to the exact degree you identify the actual occurrence, as to time, place, form, and event.

Repeat the three questions again. See if another "yes" answer exists. What you are doing is increasing your level of affinity, reality, and communication with that incident; peeling off wrong items and opinions to the point where you can now achieve a greater understanding of that item.

If there are no more "yes" answers to the three questions with respect to that incident, then consider whether there was an earlier, similar incident or situation.

If there was, then ask the three questions again seeking for a "yes" answer and proceed as before until you gain a whole new level of understanding of yourself and any other item or aspect to do with those situations. Long before this, the original upset will have vanished.

Realize that we have not used the term agreement, as meaning approval. We have had students suddenly go into conniptions at this point, asking such things as, "Are you saying that if we understood the Nazi atrocities then we would agree with them and they would be right." No. Agreement is a product of understanding certainly, but it is a product which the individual can choose to have only to the extent that understanding is present. Further, agreement is not the same thing as approval, which is what that particular student was actually asking.

Marriages have been saved and domestic bliss restored on little more than patient review and application of this data.

You may think that a person obviously dramatizing an enormous, sudden upset would have an equally enormous incident of some horrendous proportion, wherein some incredible enforcement of reality or one of the other items of the triad had occurred. Not so. The actual breakdown can be so minute that an onlooker could miss it completely.

The enormity lies in the degree of unpredictability and its consequent violation of some heretofore predictable stable datum that

the person with the upset has previously, maybe unknowingly, relied upon. You could become very upset at missing a step but to trip over a match stick could be a much larger upset.

It cannot be too strongly emphasized that in the presence of this "sudden break," no other "counseling" actions can have the slightest effect.

A child for instance can fall off a bicycle and badly hurt his knee and mother love, a hug and a kiss (plus a band aid) can handle it. However, when his friend down the street, with whom he has already shared many adventures, one day sticks his tongue out, then you can see outrage, upset, grief, anger and all the rest of the low end emotions in full, rip-roaring restimulation.

The only way to handle that scene is to patiently ask variations of the three questions above, following down his answers with such things as, "How did that make you feel?" until he locates for himself what happened. You may have to go the earlier similar route once he has calmed down. You may need to ask, "Did you ever do that to anyone?" before the incident will untangle and discharge.

This last question by the way is an important one. You have acquired a file of what is good, right, pure, holy, and a file of items tagged bad, wrong, evil, and so on.

Unfortunately, these files too are in a state of GIGO, and much of them are cross referenced as "now I am supposed to...," or "everyone knows...." These files act as predictable and stable data for your behavior and your reaction to the behavior of others. For example, do you refrain from committing murder or rape:

1) because it is illegal
2) because you could get caught and punished, or
3) because you can at any time decide that you do not wish to act in this way?

Only the third alternative is totally valid. The first two are commendable and workable stable data for society but are in the ultimate sense prefabricated stable data that one has usually learned but are not truly analytical decisions.

Another example. Everyone knows that to write rude words on a lavatory wall is evidence of aberrated behavior, but how about a person who absolutely could not write such words—even to save his life. That, too, would be evidence of aberration.

From this then we can at least infer that, broadly speaking, bad acts are what we have learned and filed as such. Or put another way we have acquired a reality that certain items are bad.

Bad Act—
is one that has been unwillingly received by another and one that you would be unwilling to receive.

The question becomes then, "How did you know that it was a bad thing?" Is it a GIGO datum, or do you have some previous expertise or experience wherein you could observe directly that such an act was unwillingly received?

Such an upset as we have been discussing here, whether on a personal level, or a group, national or even at the level of species, can be a very noisy thing, very justified and full of outrage, better recognized as protest. It will not undo unless handled along the lines we have discussed.

Remember, there is often that little hook in there. "How come you know so much about how bad it is?"

In early Jesuit teaching, there is an interesting statement to the effect that people seem to have a far greater knowledge and reality of Hell than they do of Heaven.

11

In And Out

Some of the phrases that individuals use every day in an unthinking way are most revealing when studied from the viewpoint of GIGO—the relationship between the reactive and analytical function of the person's mind. How many times have you heard, or even said, "How did I get into this?" or "How can I get out of this?"

People use this in and out aspect throughout their lives. They get into a job or a profession. They get out of things that they do not like to be in. When we are deeply absorbed with a book or a movie we are said to be deep into it. I am in real estate. I am out of school, or college. Why don't you get into something else? I am in debt, out of money—the list is almost endless.

"I didn't ask to come into this world," says the protesting being. Suicide is considered as a way out. We get into a fight when we can't get out of it, and we get out of a job when we can't get into it. It is considered good to be an insider and anti-social to be an outsider.

What is happening here is a dramatization of what the individual is doing as a sentient being, getting in and out of the actual structure of the mind PIX.

Throughout this book you may notice that we have constantly referred to the mind, subdivided insofar as function is concerned, into analytical and reactive. It has certainly been implied that the activities of the mind can and do have a direct result upon the body.

Each is a separate thing however. The mind is not the body. The body is not the mind. Even though this was mentioned in chapter four, it may still be a new concept. You are neither of these things. You are not your mind. You are not your body. You have a mind, and you have a body. They belong to you and hopefully you are the entity that is in charge, to a greater or lesser degree, of both.

In the field of religions, this is very deeply rooted and stated in various ways. Yet it is still not understood clearly enough because people still talk about my soul, my spirit, and so forth. If you analyze these statements you find that in talking about the entity which you are, to add the appelation "my" denotes a something that is separate from you. It is like saying, my me.

This book is not a dissertation on the quality and significance of the entity that you are. To do that would tend to take the book out of the philosophy realm and put it into the religious. The data would thus be filed by you under all the rest of the data you have, including, in some cases, a lot of GIGO.

However, since this is a book about your life, and since the dynamic of both you as a spiritual entity and that of the Supreme Being are a part of your own psycho-dynamics, we must examine these files as a part of general life without necessarily making a crossover.

The field of psychology made such a crossover years ago. Originally, the word meant (psyche) soul, (ology) study of.

Unfortunately, as a pure subject it has gone downhill. To quote Markham in *The Way of the Mind*, "Pity the poor psychologist, first he lost his soul, and now he has lost his mind."

A little unfair perhaps, but suffice it to say at this time that you are an entity separate from and distinguishable from both your body and your mind.

Technically it can be said that you have no mass, no wave length, and no location in space or time. You do have the ability to create each of those things. Just as you usually locate yourself from inside your body (and then forget to differentiate that from being a body), so too do you locate yourself in your mind and then identify with it, or as it.

You, the entity that you are (and are referring to when you say I), are a separate item from your mind (a picture/referencing structure), and your body (a carbon oxygen structure). You can, and should maintain that separateness.

Even if you were to sort out and clear up all the reactive bank files of your mind, you would still be left with the seeming habit of going into your mind in order to think and going into your body in order to act. This is not to say that you should never go in or always maintain being out. Either of these extremes can lead to trouble.

The ideal state is to become aware of your own separateness, being able to go in or out of anything, at will.

This applies to activities in the physical universe, such as job, relationships, communication with others, etc. It also applies to the non-physical aspects, such as the mind—yours or another's—the past, the present, and the future. You have the capacity as an entity to go into and go out of all these things.

You are driving home from a hard day at work. It is a good idea to come out of the past and its upsets and go into present time. That is where the other autos are, even if their drivers are not.

You are upset and having a big problem. Go into your reactive files, sort them out. Locate the time when it all was created—it's

usually not in the present. Sort it out and then come into present time without the garbage. Of course you just might be creating all that garbage in present time, right now, continuously. This would make present time so dangerous and uncomfortable that you stay in the past or in an elsewhere that you feel is more comfortable.

On the other hand, people are often stuck in the past, fighting old wars and battles which they consider are going on right now, though the players are long since gone and the battlefield is now some Elysian park. Their present time is not in sync with the actual time stream, or even with the agreed upon time stream of everyone else around them.

Most people when talking of freedom are wanting freedom from. What they need is freedom to be, do, and have whatever they desire, whenever they are being.

For too long it has been held that man is a ravening beast. That he is thinly covered with a veneer of goodness and overlaid with such solutions as society has derived. Based upon that premise, men have and will always fail in the long run, since such is not the case. Man is basically good, and those solutions are failed solutions based as they are on a false premise.

It seems to be more and more popular for people to explain their lives in terms of excuses for failures than to derive their own successes and share those successes with others.

Some individuals are gaining status today because they had a drug problem, or an alcohol problem, and went to a clinic to take the cure. We have even heard ex-patients say that unless a person has been through such a program they cannot be a whole person.

Society at large seems to have totally ignored the datum that the vast majority of people have been handling their lives without using those failed solutions, and even fewer recognize that the very treatment clinics are now rapidly becoming their own failed solution.

The concept of self-help—the ability to help oneself to handle one's own life and problems, provided the data exists—has given way to a newer addiction, the addiction to the self-help industry, an industry which has as a basic datum that you must join their group in order to be able to help yourself—their way. Few seem to have realized the utter contradiction (GIGO) in this promotion.

On the international scene, the winds of change are blowing across Europe, and the old solution to poverty—Communism—is crumbling, as it was always doomed to do.

Another even older failure is coming down also, that of nationalistic barriers, where people measured their worth by the name of the territory that surrounded them.

England has never considered itself a part of Europe and fought wars to prove it. Now she is becoming a member of E.E.C. Inevitably there will be a time when being in Germany, France, Belgium or any other European country will lose its present meaning. What is certain is that the people concerned are going to have to review their data files in terms of what they are in and out of, even geographically.

As people gain freedom they remove barriers. Conversely, as they remove barriers they gain freedom. This is true across all the dynamics of life as outlined earlier. For a person to expand and grow, for a nation to become mature, and for mankind to evolve, the actions are the same. When things, thoughts, ideas, or actions are arbitrarily banned or forbidden, we build perimeters, limiting the choice to inside or outside. Man has been doing this for nearly all history, both personally and collectively.

Consider just a few of the things that have been banned in the last two thousand years and see what happened to those items: *Christianity, Catholicism, Protestantism, Education, Unions, Horse Riding, Hunting, Murder, Working on Sundays, Guns, Dogs, Sex, Women, Trade, Taxes, Nuclear Energy, Alcohol,*

Coffee, Tea, Marriage, Jews, Irish, French, Blacks, Nudity, Sports, Smoking, Surgery, Inoculations.

You could in the next few minutes add three times the number we have randomly listed here. Yet all these things are still with us. More importantly, all these at one time forbidden items were banned in an attempt to either keep things in or out, or to keep people in or out of some imagined state of being or association that at one time or other was considered bad or good—depending on whether the banors were attempting to keep others in or keep others out—at the time of the ban.

Currently there is argument raging over the subject of banning abortion versus pro-choice. Behind the rhetoric we find that both sides are using the same argument. The anti-abortion proponents feel that if one is allowed to abort in the first trimester, then the inevitable step is leading to infanticide, or extermination of whatever would be then fashionable to ban. The pro-choice argument goes that if a one month fetus is fully human then inevitably the isolated sperm cell can be so declared. In another case: if guns are banned, then only criminals will have guns, vs. if guns are not banned then no one will be safe from criminals with guns.

Author and editor Stanley Schmidt has coined a phrase for these type arguments, "*extrapolatio ad absurdum,*" meaning to carry faulty logic to its inevitable conclusion. I would simply add that such is the inevitable result based on the data covered by this book.

When garbage is in, then no matter how rationally we argue the outcome is going to be the same order of garbage. Individually, and collectively we do this. We go in and we go out of items in our bank, dragging all sorts of so-called solutions to our troubles along behind us. We then test these ideas and proposed solutions against our data files, which themselves are reactive bank virus infested, and so declare in foolish and oblivious certainty what the correct course of action is.

We go in, and then get stuck in an item, or an old PIX, or an old emotion, failed solution, service PIX, valence, or any one of the content of the mind's files. Once in of course we are at the mercy of the file content, with all of its blind cross referencing and thus we become the puppets of GIGO.

It is our belief that, in a recent notorious child molestation court case, the horror stories that the children told in accusation derived entirely from this phenomenon. It is our opinion that the investigators of these young children actually pushed the children into the investigator's own pictures and led them around the warehouse of GIGO PIX until the investigators located stuff that was adequately significant to achieve their purposes. We hope that this was done through sheer ignorance of the structure of the mind banks and not for some other ulterior motive.

In counseling, we call this writing a script. To a therapist, it is inexcusable. To the untrained in this area it is very easy to do. Patients do this also as they take a journey into that mish-mash mass of PIX and significances. As stated earlier, once into that morass, everything equals everything else, and it is all true.

Imagine then the decisions that can be made if a person is going in so as to sort out a present time situation without the knowledge of GIGO. Fortunately, once you know that this can occur, you can usually recognize it when it is occurring.

Nightmares, by the way, are an effort on the part of the individual to locate himself from inside his reactive bank. The content, or significance of the nightmare script is irrelevant. Freud makes reference to this in one of his latter papers entitled, *Psychoanalysis: Terminable and Interminable.*

Just as the solution to a condition of alcoholism would ideally be the ability to take a drink without the side effects, so too, the solution to the phenomenon of going in is the ability to go in or not at will without side effects.

The solution to an unhappy marriage is not to divorce, but rather to change the condition into a happy marriage.

In and Out Exercise

To give you a personal reality of the phenomena of going in, try the following exercise:

Go to the doorway of a room.
Stand just before the actual doorway viewing the room. While viewing it observe that you are not in it. It is separate from you. Now slowly go through the doorway. Repeat this several times.

Answer this question. *"When is the exact moment that you go in?"* Observe this. Is it as you pass through the portal? Is it when you start to move? Is it when you have arrived? There will be a moment in time for you when you go in.

Do this several times, until you can actually feel yourself go in. You will notice that it is a mental decision that monitors this. You will also notice that there is a change in your perception of the room at that same moment. If you do not already feel this, get the idea that when you go in, the room is a part of you, or that you are now a part of the room. The room is an extension of you.

In some cases people feel that the room is them. They are one and the same. This may be accompanied by a feeling of grogginess, or nausea. If this does occur, go to the next step.

Now step back out of the room. Again, notice when it is that you feel you are out.

Do this several times and observe the change in your perception of the room at the moment that you consider you are out.

Repeat this whole in and out exercise several times. You will notice that at the moment of in, and at the moment of out, PIX will flash, based on earlier experiences of either the in phase or the out phase.

This PIX phenomenon is most usually observed if you use as your laboratory the bathroom or the bedroom, both of which seem to have their own significances.

Once you get this fully done you will begin to realize that when you go in, you make that which you go into a part of you. You become the thing that you go into.

This exercise is designed to restore to you the awareness of doing this so that you can go in or out of anything at will.

A variation of this exercise for actors is to have them step forward into the character they are portraying, and to then step back out of the character, something that every actor has problems with.

We discussed this point with the late Sir Alec Guinness in Edinburgh, Scotland, when he was playing one of his most difficult roles, in *The Cardinal.*

For two hours every night, he had to slowly go insane, and at the final curtain, he had to get out of the character. Without the exercise we have just mentioned it would take him until about 4 a.m. every morning to regain his own personality. When he later repeated the role in the movie, the cast were amazed at how quickly he could come down, as they put it.

It is called freedom to—not freedom from.

12

You Talk, But Do You Communicate?

I know you think you know you heard what I said, but
I don't think you really understood what it was
that I meant to say.

There is a danger in any book on the philosophy of human behavior, that people will take what they want from the book and then, finding some small section that works, become addicted to that item, or idea, to the exclusion of all else. So far, we have concentrated on the factors that make up aberrations of normal behavior. We have shown some simple factors, usually corrective and from the past, that activate a causative yet unwanted bias in your present time life.

What you must now do is to start being more causative over what you do in present time. You must not allow a situation to be set up where you use the data presented as an excuse for your behavior, saying in effect, "Oh, I see why I am the way I am," leaving it at that, with no change.

Every author who takes the time to produce a book on any subject has as his or her own personal goal something that he or she wants to accomplish for the reader.

Ours is that the reader will be able to make changes for the better in his or her life, achieving a level of success and happiness that he or she did not have before reading the book. That you have arrived at this chapter is a partial achievement of that goal. Now

we will show you how to actually change your basic attitudes and become positive and causative from here on out.

Communication has been said by many to be the glue that holds a society together. Unfortunately such glue in the hands of an irresponsible child gets over everything except the items where it is needed. Communication is measured by quality not quantity. There are certain rules to communication, and if they are not known and used then we have a lot of talk but no communication. We have, as is very evident today, in many spheres a lot of talk and little substance.

Communication becomes a subject in its own right, requiring a definition, a stable datum if you like, around which we can clothe the skeleton. The dictionary defines communication simply as the act of passing along, which in our opinion is a totally inadequate statement. If you will forgive the pun, it doesn't communicate.

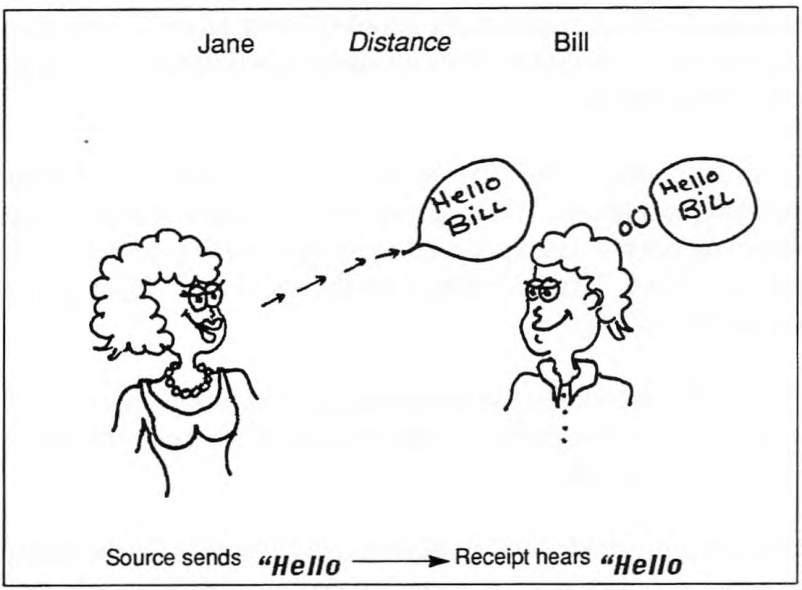
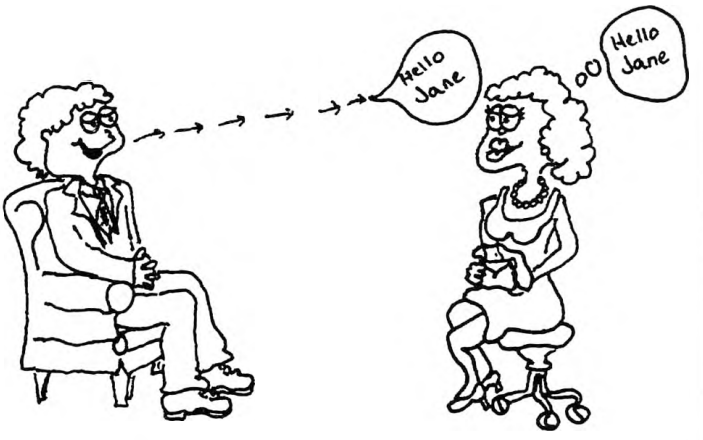


Figure three.



Joe says hello with intention that Jane is to receive it as said.
Result; Jane hears and duplicates it. It was a successful origination.

Figure five.

Normally just this one thing can bring about accusations of blame on either side. "I said it," "No you didn't," "I heard you say...," "I never said that" and so on. Silly, insignificant maybe, but from this point on the affinity and reality have just gone out the window. When that happens there can be no understanding. That opens the door to the reactive bank. There are other components to communication however, and each individual component needs to be both understood and utilized.

Origination—
the act of impelling a particle across a distance
to a receipt point with the intention
that it arrive and be duplicated at the receipt point.

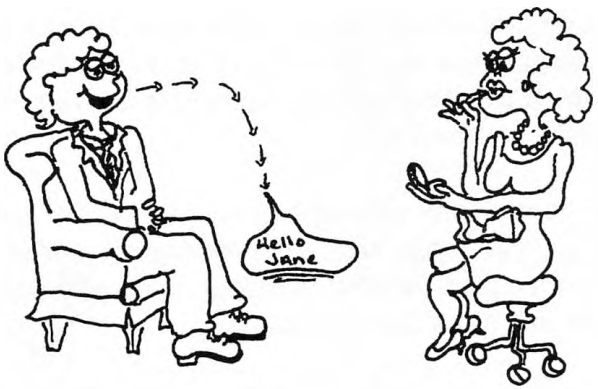
You must be willing and able to originate a communication and know that it arrived with anyone, about anything. This does not mean that we must all go around frantically talking our heads off

all the time. In fact those who do this do so because they cannot originate with certainty. They go into a sort of shotgun technique in the hope that vast volume will at least get some of their communications through.

Because of the content of the bank files, we have developed a bias, both pro and con, on various topics or terminals. Some subjects and some terminals, we feel, are safe while others are not safe. So we limit ourselves to what our reactive mind bank allows us to communicate with or about.

The reactive mind bank can so fill a person's space that there is little else they can see and include. Look at the drawings again. Notice that in figure five the origination arrived. Bill had included Jane in his own estimate of space. In figure six we have two people in separate spaces.

Bill says, "Hello." With no intention the communication falls flat.



You must be able and willing to originate a communication, and know that it arrived, with anything, or about anything

Figure six

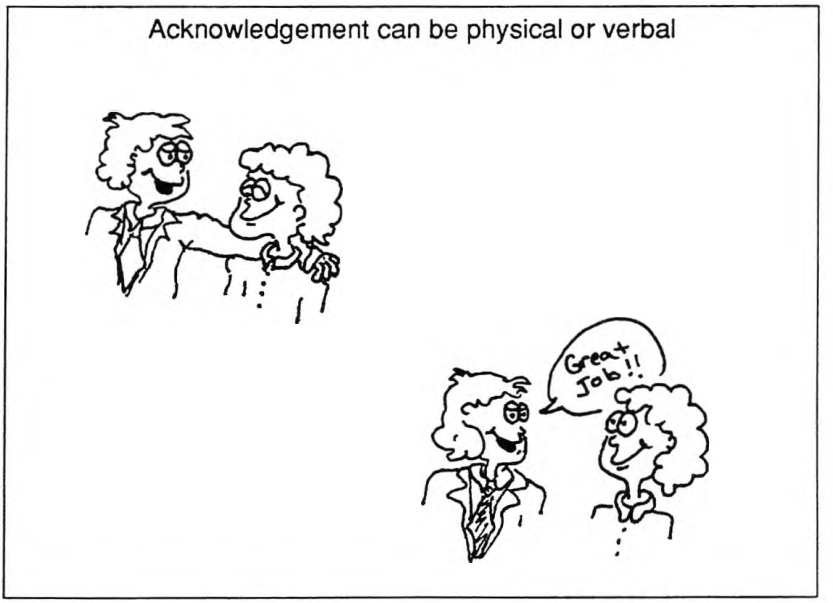


Figure seven.

Earlier we defined affinity as the willingness to have the other person or thing in your own space regardless of physical distance. Here we can see that it is not simply a nice idea, but very necessary to successful communication.

The next component of communication is the matter of acknowledgement (figure six). Acknowledgement is the means by which the recipient lets the originator of a communication or action know that it has been understood.

There are no special words that must be used. Good, fine, or okay, are usually effective in conversation. Like an origination it must be delivered with intention and must arrive.

So far, we have looked at the originator, or the causer of various components of communication. There is another area that is all too often ignored. The need to be able to receive communication.

Me-Listen?

The rule for the recipient—the listener—is that a brilliant conversationalist must first be a good listener. With the bias that exists on subject and terminal out of a rampant reactive mind bank, is there any stable datum on listening?

Can one be a listener and yet remain active in what's going on? Can one be willing to receive communication from anyone about anything? The answers are yes. In order to get control of this you need to be able to break down listening into its components.

To listen one must be willing and able to be: *interested in, curious about, have a desire to know or find out.*

If you want to discover whether or not you are a good listener, or if you want to improve your own ability to communicate, there is an exercise that you and another can do.

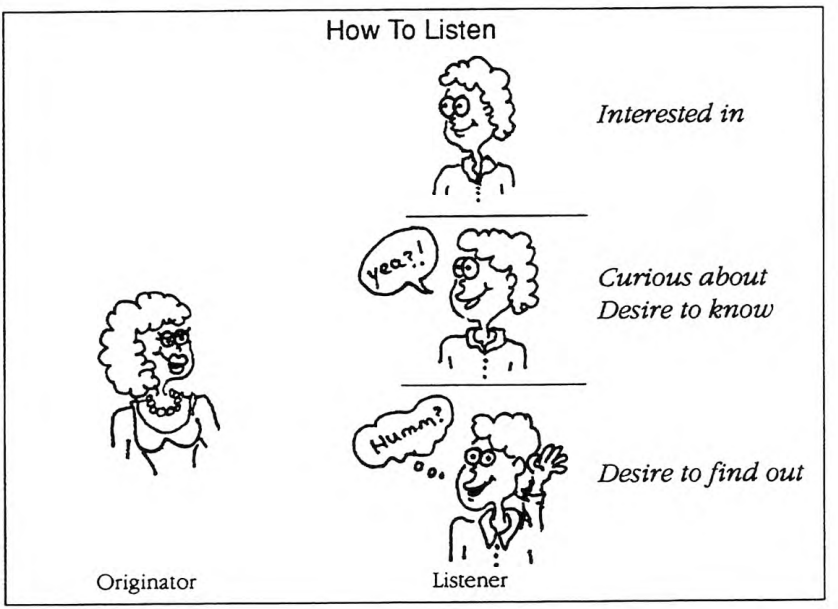


Figure eight.

Sit across from another person, a comfortable distance apart, neither of you doing anything or saying anything for a considerable period of time—about ten minutes. You will quickly find that all sorts of things happen: tensions, blinks, desires to squirm, giggles, even tears. All sorts of physical reactions, seemingly out of your control, and even things that you are unaware of. Individuals have been known to drop into a daze or even go unconscious doing this. This is not dangerous, just a little horrifying when you realize that your reactive mind bank of PIX can have such an immediate effect.

The only way to handle this is to continue to do the exercise until you can regain control and be able to just sit there and observe the other person in your space without the need to become interesting, as opposed to being interested.

The second part of this drill is rougher. One of you is the coach, and the other the student.

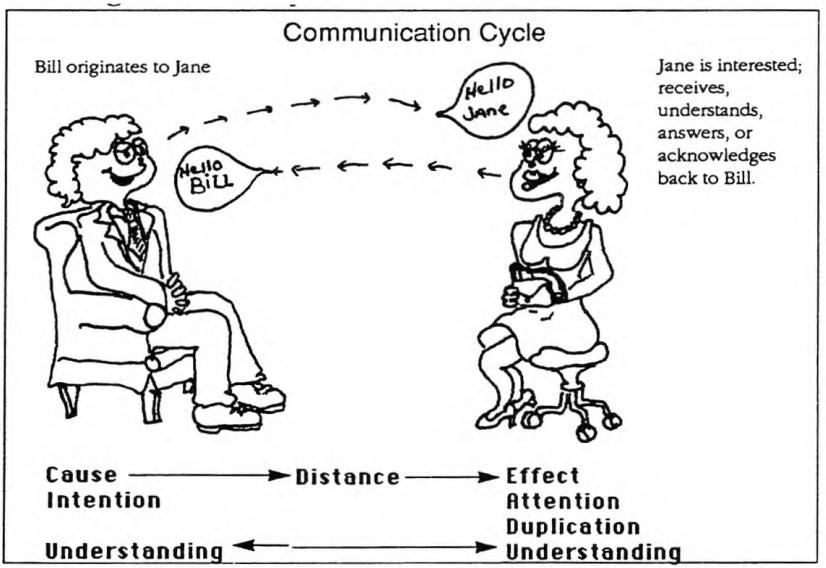


Figure nine.

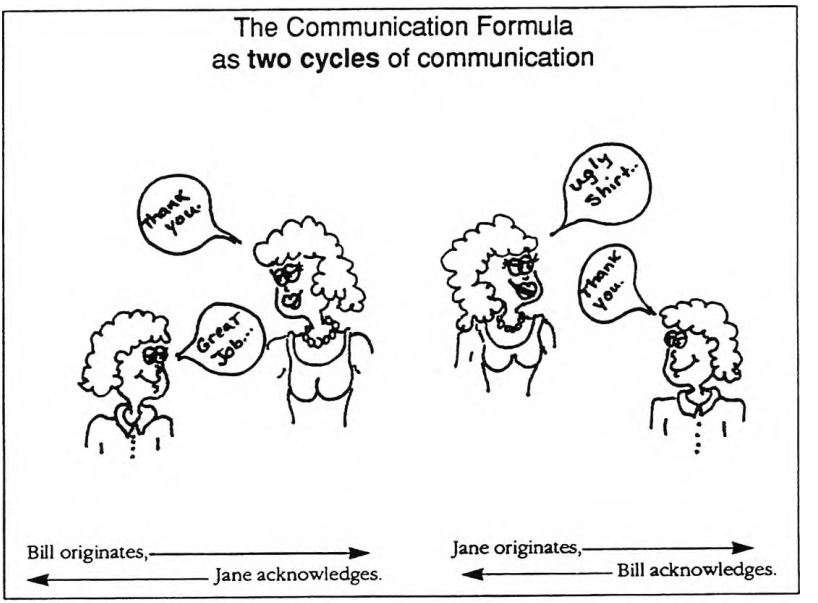


Figure ten.

You start as before but with the coach saying "start." The student just sits there while the coach interjects remarks and comments. They can be humorous, personal, anti-social, whatever.

The idea being to make the student fall away from being interested in the coach and interiorize his attention onto the subject of the comments. Each time the student does something—reacts—the coach says "flunk," and then re-starts the student.

You will quickly discover that there are whole areas of life and living that are triggered to reactive bank PIX. When these are re-stimulated by the coach, you will react, not to the coach's words, but to the PIX of which you suddenly become aware. You become aware to the exclusion of the actual present time activity. Instead of you maintaining an interest and curiosity about the coach, your attention and interest flies down the time track to some otherness and otherwhere.

This happens in life, too and you didn't even know it. Your attention may be on driving home from work. The radio says something which triggers your PIX. Your attention follows one PIX chain to another. The whole reactive bank snarl of events and activities and emotions goes into action—regardless of the fact that you, your body, and the car are traveling down the highway at a great rate of speed.

This is truly called living dangerously—allowing your present time activities to be put on automatic while you battle old wars, relive old incidents, rehash old arguments and feel old pains.

The ability to be in present time and to communicate in present time with ease and effectiveness is not only to be desired, it can be vital.

We have all the components of communication, which when put together give us the communication cycle as illustrated in figure nine.

The single cycle of communication however is not the final step. What we need is the existence of a complete growth in understanding from both Bill and Jane. If only one of them is at cause and the other always at effect, what we have is both terminals being allowed to follow the communication formula—the interchange of ideas or objects between two people or terminals.

This is brought about by allowing two cycles of communication, in turn, each completed before the other starts. When this is being done fully by you and those around you, then all we can say is, "WOW!"



Figure eleven.

13

You Can Be Right!

Today, society is on a peculiar binge. There are a host of self-help books. Hundreds of published diet books. The television gives a regular, almost daily account of the disease of the week, along with the stern warnings of how dangerous this new threat is.

In religion the theme now seems to be "God is responsible—man is to blame." The modern religions of present addiction to the dangers of certain foods, drugs and cholesterol, etc., plus the new age evangelists calling for everyone to save everything from whales to soda pop cans appears to be producing a society itself which has become addicted to solutions. Addicted to looking at and for the problems. Addicted to joining the group that most loudly proclaims that is has the solution to whichever problem you are addicted. Addicted to the belief that unless you do join the specialist group that has the solution, you cannot possibly solve the problem.

Self-help

The term "self-help" has come to mean "join our group and do what we tell you and you will be saved." So prevalent is this that anyone saying that they can change for the better by and of themselves is currently laughed at or looked down upon.

It is becoming more and more difficult to be able to adopt a causative attitude towards one's life. Society does not now like you to be right unless you have first applied for and been granted a license. Yet this same society is merely the outcome of many individuals like all of us. It has been created by and presumably is for the individual. So, what has happened?

People today have a scarcity of being right. It is no longer a popular thing to be. As we mentioned earlier, to write a book on how wrong we all are is easy to sell, especially if we explain that we are wrong because we became victims to some higher power or force. The ironic thing is each of us only has to be right some fifty-one percent of the time in order to win.

If, overall, you can allow yourself to be right just that much, you will win in your life, and also you will no longer have to go around proving yourself right and others wrong so as to protect your survival.

Contained within this book we have tried to give you an understanding of the basic factors of your mind. We have laid out the parameters and descriptions of certain phenomena. We have shown how this phenomena gets in the way of your goal to live your life fully as you desire it.

Nothing we have written is new. How can it be when the mind of man is as old as man itself. If you had never read this book, if nothing we have said has brought any new understanding to you, at the very least you have survived to this point. So you must be doing something right.

There are many mysteries about man and his position in the whole macrocosm. This probably will remain so for all time. But much of the mystery can be and has been solved by simply taking the unorganized data that is available and examining it without the bias of predisposed thinking.

We have provided some stable data upon which you can build, and

in so doing become far more effective than you may have believed possible. These data have been tested and tried for over eighty years of combined personal experience and been found to bring about uniformly predictable enhancement of life to those who applied the information to their personal situations.

If you want to go further than we have suggested, there is no reason why you should not do so. The data is applicable in almost any area of life and livingness that you can imagine. We have applied it ourselves to such varied fields as goldfish, tomato plants, babies, children, and almost every age and ethnic group of adults. We have applied it to businesses, military courses, education, olympics teams, show business, probationary juveniles, and politicians.

As stated in *Handbook Of The Gods*, "Never study a philosophy unless you are willing to create one."

Once a person has become aware of the reactive bank PIX phenomena, has understood the energy and motional mechanics, and is realizing his or her own integrity as inviolate, that person can begin to view any and all areas of life and gain new understanding of the information that is there.

Is a being immortal? What is the actuality of so-called paranormal phenomena? What is time? These and other such subjects can be understood to the degree that you have learned not what to think but how to think. One of the ageless questions has been, what is truth? This question has already been answered within these pages, not as a result of some divine revelation, but almost as an adjunct to the general study of problems. The point is that once you have learned to think out of or with the analytical function of your mind instead of a nearly total monitoring by the reactive bank of PIX, you can apply yourself to anything that can be imagined.

Here we step away from being the effect of our own and others banks and enter the world of successful and indeed rational thought.

Primarily we need to be able to use logic, to be able to evaluate the information that is all around us, sort out what is pertinent fact, what is data, and what is simply information.

Once we learn to ride this bicycle, the very cosmos opens up for our use. If our integrity is in, and our bank is inactive, life becomes a new voyage of discovery, and our decisions are as right as our skill permits.

How to Think Sanely

There are several things you need to know about the information that pervades your life, whether from within yourself or from the environment, that requires you to make a decision.

A prerequisite is to be able to recognize what it is you are looking at. Is it true, factual, information, bank, rumors, or data?

Today we are in danger of drowning in an information explosion in almost every field. It becomes imperative if we are to retain our own sanity to evaluate all this stuff. Remember, a datum is a particle around which or by which we can align other data provided that the data is of the same order.

For example, a telephone number by itself is not anything but a piece of information. It of itself relates to nothing. It can be classified as a piece of information only. That same number accompanied by a name acts as a datum. We now know that the number is related to the person named. If we also have an address, these three pieces of information become a datum that enables us to set up a voice or fax communicate over a distance, provided that each of these pieces is correctly aligned.

In order to evaluate data we need to be able to examine the information and evaluate three factors: *identicalness, similarities, and differences.*

Consider the telephone number example. If we say that the name, address, phone numbers or even the person are *identical*, then we are in trouble. We could say they are *similar*, but that is not true either. The three items are *different*, but they relate and are comparable only in that they are items which enable us to communicate, each in a different manner, to the person.

A customer comes into your shoe shop, looks over your display and says, "I have seen the same shoes elsewhere."

Do not tell him he is wrong—even though he is. The best he can have done is to have seen a similar item in another place. What you do know, however, is that any information he then goes on to give you about that item is suspect since it is based on an illogic.

Reason and Logic Depend on Data

There are five primary ways in which a relay of information or a situation can become illogical:

1. Omitted facts
2. Changed sequence of events
3. Dropped out time
4. Added falsehood
5. Altered importance

This is not a matter of semantics. It could be said that this is a matter of Sane Survival since reason and logic depend on evaluation of data.

If the data is faulty then the answers will be wrong. That is exactly what the reactive bank does. If you base your actions to solve a problem on data which contains one or more of these out points then you will almost certainly arrive at a false solution.

Logic then must have several conditions:

1. All relevant facts must be known
2. Events must be in actual sequence
3. Time must be properly noted
4. Data must be factual and valid
5. Relative importance of each piece of data must be recognized by comparing these with what one is seeking to accomplish.

How would this apply in terms of everyday life ? Let us use a simple analogy—a pair of shoes. A pair of shoes should be comfortable, fit well, protect the feet, and be of practical and pleasant design.

A shoe factory should make shoes. It should produce enough shoes, cheaply enough, that are good enough to be in demand, and to sell enough to keep the operation solvent. The factory consumes raw materials and repairs and replaces its equipment. It hires laborers and executives. It has service departments and distributors. There is an organization along which communication lines can flow and things can get done.

The very existence of the shoes presupposes all these things, reaching deep into the structure of society. If any one or more of the illogics creeps in at any point from inception to production, the whole shoe scene becomes aberrated. And, if the user of the shoes is also operating out of his reactive bank commands, then there can be chaos on the whole subject of shoes, factories, workers, management, and so forth.

Definitions

Data—
facts, graphs, statements, decisions, actions, descriptions that are supposedly true.

Out point—
any datum which is offered as true, which is in fact found to be illogical when compared to the five primary points of logic.

Plus point—
any datum or truth which is found to be true when compared to the five primary points of logic.

From all of the above then we can make one more step and recognize that there are in fact three more illogics that we should recognize and use:

1. Assumed identicalness is not identical

2. Assumed similarities are not similar, or the same class of thing

3. Assumed differences are not different

Both sanity and intelligence can be measured by the ability to recognize these fundamental items. As we have seen earlier, each of these illogics stem directly from the reactive bank PIX.

You can take any non-optimum scene that you are involved in and review all the data connected to it from now back to when it started. You will find that the trouble always starts from one or more illogics. It doesn't matter whether these illogics were created by you or someone else. At some point you bought into them and made them yours. From that point, things went downhill.

14

Attitudes

In several places throughout this book we have discoursed on the service PIX. We have, as in the disconnect sequences, talked about disconnecting from various attitudes, mostly referring to another's attitude which you have acquired. You have many attitudes that you have personally created and that you use for better or worse in countless areas of life.

We have an exercise that we give our first year counselling students. It is called *Adopt A Counselling Attitude*. The results are often most enlightening. At first all students feel that they have to change in some manner, either physically or mentally, in order to be a counselor.

Attitude—
the presented aspect toward, a way of facing.
(From aptitude, skill in handling.)

An attitude is a behaviorism, an act, a dramatization, or the adopting of a mask or perceivable persona in order to face into a situation. An attitude is something that you are not, but are wearing for a specific purpose.

Adopt a listening attitude, a nervous attitude, a confident attitude,

a polite attitude. What would be your attitude if you were to be presented at court, introduced to your favorite film star, invited to dinner at the White House, confronting a burglar, in a professional situation? The list could go on and on. In each of the above situations as you read them, I am sure that you brought into existence a different set of feelings and in some cases actual PIX.

With all these attitudes, no matter how laudable they may be, there is one stable datum—an attitude is not you. It is a presentation created and put out by you in order that you cannot be seen as you really are. Or to be more accurate, as you think you would be viewed if you were to allow it to happen. It is a mask that you put up to protect yourself. It is a lie masking a truth. The truth is, you are you.

We know from elsewhere in this book that such actions by you, admittedly bank monitored, are the creator of a problem, or an upset, or a service mechanism. This contributes to the faulty evaluation of data (at the very least about you), leading to wrong conclusions decisions and solutions. This reliance on attitudes, with its consequent masking of you the being, is one of the primary ways in which the reactive bank continues to be created by you moment by moment.

All attitudes are like clothes, you wear them for special occasions and sometimes you wear them so long that they become like a second skin. Just as you can change from a red sweater to a green shirt, so too can you create and uncreate any attitude at will.

Unwanted attitudes are recognized by the observer as negative, or wrong, but these unwanted attitudes are judged so only by the observer, not by the wearer. This is why the often given advice, "You must change your attitude," rarely works. At best it may produce a temporary change, usually acceptable to the person giving the admonition. This is of little value to the person who takes the advice and tries to use a different attitude in order to become more acceptable.

What you call negative attitudes are, for yourself, usually the ones that do not work for you. Like mis-emotions, they are inappropriate for the use they are put to and they lead you into a failed solution by your use. What is not generally realized is that you had already failed by trying to solve the scene by adopting an attitude in the first place. How much simpler it would be to just be yourself.

Of themselves there is nothing wrong with attitudes. They are wonderful toys for the use of actors, storytellers, or children's entertainers. If you can create and uncreate any attitude at will, and do not get trapped into using them as a solution to some other scene, they can even be fun.

Aware of Being Aware

We have been dealing with the mind, with thinking, and decisions up to this point.

This next exercise is designed to give you a new look at something that is above or beyond thinking.

1. Get the concept of just being an entity that thinks. You can create any thought, good, bad, or otherwise. Don't go off into thinking, just get the idea that you can.

2. Now discard the idea of thoughts. Just get the idea of *being* and of *having*—accepting as it is—everything that you perceive.

3. Do each of these steps backward and forward several times. First, that you can create any thought. Second, that you can accept anything you can perceive.

4. Notice—be aware of—any thoughts about the things that you perceive on step one while you are on step two. You are just being aware, being, and having that which you see.

5. Now just realize—be aware of—yourself being aware. That leads us back to the first definitive statement in this book—*man is the only being that can be aware of being aware.*

If you do these five steps as an exercise a few times, you will begin to notice that there is a definite calm and peace available to you, a freedom and a clarity of observation. There are motions and noises going on in the universe around you but not within you. This is you as an entity without anything being added, no thoughts, emotions, attitudes, intentions, or opinions—just you, and all that you can *have* and *be.*

Attitudes are usually very elusive to identify, except for some well-known descriptions of a few of them. We are not interested in cataloging attitudes. We are trying to get you to realize, no matter how briefly at first, that you are better off without any such item, and, like problems, you definitely do not need to be had by them.

The understood goal of any philosophy has traditionally been to achieve a state of awareness and a tranquility that is described variously as, the peace that passes all understanding, Nirvana, Zen, Bhodii. There are many names and descriptions. What is not generally realized is that people, because of all the GIGO, look on these states of being as very special attitudes, missing the jewel that these states are simply a description of you.

You do not have to fast, wear funny robes, or die to achieve it. Neither do you have to end the cycle of life, death, and rebirth, retire to a monastery or any of these things.

We hope that this book has pointed the road and provided the shoes. It is up to you to walk.

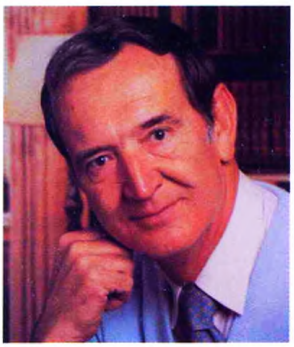
Walk in comfort and good health.

Pamela Kemp
Raymond Kemp

You Live As You Think is not just another self-help book–it is a proven program that will teach you to experience the joy of life. Everything here works 100% of the time. Easy to follow instructions help you discard outworn, outgrown attitudes and eliminate all needless emotional stress from your life. You will learn to release yourself from the downward spiral of unhappiness and discover the ability to live your daily life gracefully and effortlessly.

About the authors:

During his twelve years in the British Royal Navy, **Raymond Kemp** began his studies in human engineering related to stress in combat conditions. After leaving the service, he obtained his mastorate at the Netherlands Institute at The Hague, Amsterdam. He continued his studies and research, applying them to such varied activities as coaching an Olympic pentathlon team and training parents of mentally handicapped children to better interact with their children.



Mr. Kemp is the author of several books and the Oxford Personality Inventory. His international practice is largely in the field of business consultation, where he approaches the organization as multi-celled personality.

Also a native of England, **Pamela Kemp** was educated at Bedales, the Guildhall and the Royal Academy. She originally trained for an operatic career, and received a scholarship to la Scalla at the age of sixteen.

An accident resulting in third degree burns demonstrated to her that mental attitudes could accelerate the healing process. This incident led to a change of career that has taken her into the human mind and around the world.



She has worked with Dr. Grantley Reid, the pioneer in Natural Childbirth, to combine her findings on mental attitudes with his physical system. While serving as director of technical studies in a small private college in southern California, she was awarded her Ph.D. for pioneering work in drug rehabilitation.

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Mr. and Mrs. Kemp have been married for thirty-five years and have two children and three grandchildren.

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